

Evangelical Lutheran Church in America
2011 Churchwide Assembly

Reports and Records: Assembly Minutes

August 15–19, 2011
Orlando, Florida

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Secretary**

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Introduction

A Churchwide Assembly of the Evangelical Lutheran Church in America is a gathering of voting members, serving as the highest legislative authority of the churchwide organization, but it is so much more! Centered in worship, members and guests study Scripture, proclaim the Gospel, learn about the work of this denomination, share stories of mission and ministry, engage in fellowship together—and transact business! The minutes of such meetings describe the legislative actions and the important business, but they cannot capture the Holy Spirit energizing and working through more than one thousand individuals engaged collaboratively in the ministry of this church.

These are the official minutes—the historic record—of the twelfth regular meeting of the Churchwide Assembly of the ELCA, held August 15–19, 2011, at the Marriott World Center in Orlando, Florida. The theme for the assembly was “Freed in Christ to Serve.” Through reports and presentations, voting members, guests, and those watching plenary sessions streaming live on the Internet reflected that the death and resurrection of Jesus Christ not only freed us *from* the enslaving power of sin, but freed us *for* bringing Christ’s love to others.

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

Prior to the assembly, voting members and others received numerous reports and exhibits organized in the *2011 Pre-Assembly Report*. These minutes refer to applicable portions of that document.

A word about the designation of actions is helpful. The numbers adjacent 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, 2011; thus, “CA11.” 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. The action number CA11.04.09 signifies that the ninth action of the assembly occurred on the fourth day of the 2011 Churchwide Assembly.

References to actions of various ELCA governing bodies also are cited using a similar designation code. For example, CC11.04.21 refers to the action taken by the Church Council (CC) at its April (4th month) meeting in 2011 (11), 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 to the sections of the *Constitutions, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America* 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.

Various amendments to the governing documents of this church were adopted by the 2011 Churchwide Assembly. As a convenience to readers and for historical documentation, the full text of the 2011 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.

I want to express a word of appreciation to all those who made the 2011 Churchwide Assembly a success. Those who served on assembly committees are listed on pages 42–44 of these minutes. Special thanks to the Churchwide Assembly planning team, capably chaired by Ms. Myrna Sheie, and to the staff of the Office of the Secretary, especially to Ms. Mary Beth Nowak for continued excellence in meeting planning, the Rev. Ruth E. Hamilton, executive for administration in the Office of the Secretary, for her reservoir of knowledge, constancy, and friendship, and Mr. Frank F. Imhoff, for seamlessly coordinating the Minutes Committee.

Video, photo, and audio highlights of the 2011 Churchwide Assembly are available on the Internet at www.elca.org/assembly. The ELCA website also includes “Legislative Updates,” which provided voting members with daily summaries of assembly actions.

Consistent with the commitment of this church to be faithful stewards of God’s creation, these minutes are posted on the ELCA website. Voting members and others will not receive a book of minutes, except upon request.

As this church moves forward in mission and ministry, let us always remember that we are Christ’s ambassadors, called to a ministry of reconciliation. Let us always give thanks for being Freed in Christ to Serve!

MR. DAVID D. SWARTLING, Secretary
Epiphany 2013

**Twelfth Churchwide Assembly
of the
Evangelical Lutheran Church in America**

Minutes

**August 15–19, 2011
Orlando, Florida**

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



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

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 15, 2011

1:30 P.M.—3:30 P.M.

On Monday, August 15, 2011, members of the Churchwide Assembly of the Evangelical Lutheran Church in America (ELCA) gathered for hearings that began at 8:30 A.M. and 9:45 A.M. Eastern Daylight Time (EDT) in the North Tower area of the Orlando World Center Marriott Convention Center in Orlando, Fla. Topics for the hearings included the Living Into the Future Together: Renewing the Ecology of the ELCA (LIFT) project; proposed revisions to the *Constitutions, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*; the ELCA Malaria Campaign; the recommended proposed social statement on genetics; ELCA World Hunger Appeal and Disaster Response; the “Roadmap for Mission”; the Book of Faith initiative; and the 2012–2013 budget proposal for the churchwide organization.

Order for the Opening of an Assembly and Welcome

The Rev. Mark S. Hanson, presiding bishop of the ELCA, lit a candle and called Plenary Session One of the twelfth Churchwide Assembly to order at 1:30 P.M. EDT in the Cypress Ballroom of the Orlando World Center Marriott in Orlando, Fla.

Presiding Bishop Hanson welcomed the 1,024 voting members, along with the advisory members, resource people, congregation observers, invited guests, and visitors. The assembly responded with applause.

The presiding bishop invited the assembly to sing “We All Are One in Mission” as printed in the booklet *Worship and Song: Plenary*. Following the hymn, he led the assembly members in the Order for Opening of an Assembly.

Report of the Credentials Committee

Reference: 2011 Pre-Assembly Report, Section I, pages 6–7, 10, and 40.

Presiding Bishop Mark S. Hanson called for the report of the Credentials Committee. 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 Mr. David D. Swartling, secretary of the ELCA and *ex officio* chair of the Credentials Committee, determined that 1,025 was the number of voting members, including the officers. Secretary Swartling reported that, as of 12:00 NOON EDT, 964 of the eligible voting members had registered with the Credentials Committee. On the basis of that report, Presiding Bishop Hanson declared the presence of a quorum.

Greeting: Florida-Bahamas Synod

The Rev. Edward R. Benoway, bishop of the Florida-Bahamas Synod, welcomed the assembly to Florida and to Orlando on behalf of the congregations and members of the Florida-Bahamas Synod. The Florida-Bahamas Synod was honored to host this assembly, he said. Through the Florida-Bahamas Synod’s mission focus, “Together in Mission,” its congregations are encouraged to get in touch with their communities. Bp. Benoway described the various stages of development for the synod’s six new congregations. As the Hispanic population continues to grow, congregations are reaching out to minister with and to it, he explained. This synod stands for justice, Bp. Benoway declared; it is working for fair and responsible immigration reform while others are trying to enact restrictive and punitive legislation. Four

hurricanes hit Florida in 2004, and the next year the Florida-Bahamas Synod hosted the ninth Churchwide Assembly and deeply appreciated the support it received from the assembly members, he stated. At that time, the synod showed its appreciation to those attending the 2005 Churchwide Assembly, by giving each voting member a palm tree. Palm trees are symbols of resilience, he explained. He said the Florida-Bahamas Synod wanted to honor the voting members of this assembly in a meaningful way by giving full registration fees for 16 youth to attend the 2012 Youth Gathering in New Orleans—the equivalent of \$5.00 per voting member. Bp. Benoway offered this gift in honor of this assembly, Presiding Bishop Mark S. Hanson, and Ms. Ione Hanson, in recognition of their commitment to young people. The congregations of the Florida-Bahamas Synod held the assembly members in prayer, he concluded. The assembly expressed with applause its gratitude for this gift and for Bp. Benoway’s greeting.

“Living Lutheran” Video Contest

Presiding Bishop Mark S. Hanson introduced the “Living Lutheran” Video Contest. He stated that the winner of this contest will be announced on Thursday afternoon during Plenary Session Seven. The first video that was a finalist in the contest was produced by the Lutheran Mission of Seguin, Texas. As the members of the assembly watched the video, they learned that many of the members of this mission were previously members of congregations that left the ELCA. “Living Lutheran,” for one of the members, meant to be “loved, redeemed, and freed to spread the good news.”

Introduction to Electronic Voting Procedures

Reference: 2011 Pre-Assembly Report, Section I, page 10.

For the benefit of those new to the Churchwide Assembly, as well as for returning voting members, Presiding Bishop Mark S. Hanson led the assembly in a demonstration and test of the electronic voting machines. He acknowledged support from Thrivent Financial for Lutherans to provide the technology that was used in this assembly. He further noted that proxy voting was prohibited by the governing documents of this church, and he instructed voting members that they were to vote using only the machine assigned to them. The presiding bishop led the voting members through a number of trial votes to ensure that all voting members were knowledgeable in the use of the electronic voting machines and that each voting machine was operating properly.

Organization of the Churchwide Assembly:

Roll of Voting Members

Reference: 2011 Pre-Assembly Report, Section I, pages 6–8 and pages 31–38.

Secretary David D. Swartling, *ex officio* chair of the Credentials Committee, presented the revised roll of voting members, advisory members, resource members, and other members. He noted that the report is subject to revision if a bishop certifies a replacement of a voting member from his or her synod. He announced that the final revised listing of those registered as voting members will be included in the minutes of this assembly.

Presiding Bishop Mark S. Hanson declared that, unless there was objection, the report of the Credentials Committee would be accepted. No objection was raised.

Introduction of the Parliamentarian

Presiding Bishop Mark S. Hanson introduced the parliamentarian, Mr. John Sleasman of Solon, Ohio, a member of Advent Lutheran Church, Mentor, Ohio. Mr. Sleasman is secretary

of the Northeastern Ohio Synod. The assembly expressed with applause its gratitude for his service.

Adoption of the Rules of Organization and Procedure

Reference: 2011 Pre-Assembly Report, Section I, pages 5-22; and Order of Business.

Presiding Bishop Mark S. Hanson provided an overview of the proposed Rules of Organization and Procedure in the order that they appeared in the *2011 Pre-Assembly Report*, giving particular attention to the deadlines that were listed both in the rules (*2011 Pre-Assembly Report*, Section I, page 22) and in the proposed Order of Business.

The presiding bishop noted that the rules limited time for speaking and stipulated no applause. He outlined the procedures for voting members to speak to the assembly. He announced that all resolutions, motions, and amendments needed to be submitted in writing to the secretary's deputy, the Rev. Ruth E. Hamilton. The deadline for the submission of items of new business would be at 1:00 P.M. on Wednesday, August 17. These motions will be referred to the Reference and Counsel Committee for consideration and recommendation to the assembly. Such motions for new business must bear the signatures of the mover and of one other voting member.

If the governing documents, *Robert's Rules of Order, Newly Revised (10th edition)*, or the assembly's Rules of Organization and Procedure did not call for a two-thirds vote on a given matter, the underlying principle of parliamentary law will apply: a majority vote ordinarily is necessary to take action in a deliberative assembly.

Part Eight of the rules addressed memorials. Memorials are resolutions from synod assemblies calling on the Churchwide Assembly to take a particular course of action. There had been 97 memorials received from synods since the previous Churchwide Assembly. The Memorials Committee had recommended that most of the memorials be considered on *en bloc*. Those memorials to be considered separately were referenced at the beginning of Section VI of the *Pre-Assembly Report*. Under the proposed rule, voting members must advise the secretary's deputy in writing of their intent to ask the assembly to consider a memorial separately, to offer a substitute for any recommendation of the Memorials Committee, or to suggest an amendment for any recommendation. The deadline for these requests was 9:30 P.M. on Monday, August 15.

Presiding Bishop Hanson drew the members' attention to consideration of the proposed social statement on genetics. Any motion that offers an amendment to *Genetics, Responsibility and Faith* or its implementing resolutions will be referred automatically to an *ad hoc* committee specifically formed to consider and make recommendations to the assembly on such amendments. The deadline for submission of amendments to the social statement and its implementing resolutions is 8:00 A.M. on Wednesday, August 17.

Presiding Bishop Hanson described the deadlines for floor nominations and amendments to the budget as listed in the *2011 Pre-Assembly Report*, Section I, page 22, as well as in the proposed Order of Business. The deadline for floor nominations was 11:00 A.M. on Tuesday, August 16. The deadline for proposing changes to the budget was 5:30 P.M. on Wednesday, August 17.

Constitution and bylaw amendments were to be considered *en bloc* unless requests for separate consideration were filed by the appropriate deadlines. The deadline for presenting amendments to proposed changes to constitutional provisions, bylaws, and continuing resolutions recommended in the LIFT report and to LIFT implementing resolutions was 9:30 P.M. on Monday, August 15. The deadline for offering amendments to proposals for redesigning the churchwide organization was 8:30 P.M. on Tuesday, August 16. The deadline for all other changes to governing documents was 5:30 P.M. on Wednesday, August 17.

Presiding Bishop Hanson noted the revisions of the rule in Part Twenty related to electronic devices. This rule authorized the use of computers and electronic devices as long as such use does not disturb others.

The presiding bishop pointed out helpful charts in the *2011 Pre-Assembly Report* [Section I, pages 27–29] regarding motions.

Presiding Bishop Hanson indicated that the adoption of the Rules of Organization and Procedure would be voted on *en bloc* unless members asked for separate consideration of any rule. Because the Rules of Organization and Procedure involve parliamentary issues, the presiding bishop pointed out that they would require a two-thirds vote for passage. Under *Robert's Rules of Order*, a motion to amend an individual rule by adding or deleting language would require a majority vote. Amendments that involved changing language in a proposed rule would require two votes: one to amend the proposed rule by majority vote and another to approve the rule as amended, which would require a two-thirds vote. With respect to a motion to add a new rule, a single two-thirds vote would be required.

Presiding Bishop Hanson requested that any voting member announce her or his intention to amend a provision in the proposed Rules of Organization and Procedure, add a new rule, or even discuss a rule. The provisions so identified will be considered separately, following approval of the remainder of the rules.

Secretary David D. Swartling, on behalf of the Church Council, moved the recommendation to adopt the Rules of Organization and Procedure.

MOVED;

SECONDED: To adopt the Rules of Organization and Procedure for the 2011 Churchwide Assembly (exclusive of quoted and highlighted constitutional provisions and bylaws that are already in force).

Presiding Bishop Hanson invited the Rev. Rachel L. Connelly, a Church Council member from Wilmington, N.C., to lead the assembly in prayer.

Mr. Don E. Lamprecht [Rocky Mountain Synod] asked whether a motion to reconsider a previously adopted implementing resolution to a social statement would require a majority vote. The presiding bishop answered that it would.

Mr. Jonathan M. Heimer [Southeastern Minnesota Synod] announced his intention to offer an amendment to the time limit on the length of speeches.

Presiding Bishop Hanson responded that the rule on speeches would be removed for special consideration. There being no other intention stated to amend a provision in the proposed Rules of Organization and Procedure, add a new rule, or discuss a rule, the presiding bishop called for the vote on all rules other than the rule regarding speeches.

ASSEMBLY

TWO-THIRDS VOTE REQUIRED

ACTION:

YES-958; NO-29

CA11.01.01

To adopt the Rules of Organization and Procedure for the 2011 Churchwide Assembly (exclusive of quoted and highlighted constitutional provisions and bylaws that are already in force) and excluding the material identified in Part Three, “Speeches,” that was removed for separate consideration.

Presiding Bishop Hanson declared that the motion had been adopted.
Mr. Heimer made the following motion.

MOVED;

SECONDED:

To amend Part Three of the Rules of Organization and Procedure regarding speeches:

Unless otherwise determined by a majority vote of the assembly, all speeches during discussion shall be limited to ~~two~~ five minutes.

Mr. Heimer spoke to his motion, saying that two minutes was not sufficient to communicate issues fully if someone was passionate about an issue.

The Rev. Matthew L. Riegel [West Virginia-Western Maryland Synod] expressed the opinion that two-minute speeches were insufficient for a reasoned and sustained argument.

Mr. Peter C. Aldrich [Minneapolis Area Synod] and Mr. Peter R. Quam [Sierra Pacific Synod] opposed the amendment, stating that two minutes was sufficient time for a speech.

Ms. Pamela J. Dannenberg [Sierra Pacific Synod] questioned whether a variable number of minutes could be allowed to govern the length of speeches during different discussions of the assembly.

In response, Presiding Bishop Hanson presented two options: a specific amendment to the rules could be offered at this point in the assembly or the rules could be amended at the point when a different time limit seemed appropriate.

Ms. Dannenberg stated her opposition to the amendment.

There being no further discussion, the presiding bishop called for the vote on the amendment.

MOVED;

SECONDED;

YES-56; NO-937

DEFEATED:

To amend Part Three of the Rules of Organization and Procedure regarding speeches:

Unless otherwise determined by a majority vote of the assembly, all speeches during discussion shall be limited to ~~two~~ five minutes.

The presiding bishop declared that the motion to amend had been defeated.

There being no further discussion of the rule on speeches, Presiding Bishop Hanson called for a vote on the remainder of the proposed rules.

ASSEMBLY

TWO-THIRDS VOTE REQUIRED

ACTION:

YES-947; NO-35

CA11.01.02

To adopt the following section of Part Three of the Rules of Organization and Procedure for the 2011 Churchwide Assembly:

**Part Three: Quorum and Procedure
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.

Rules of Organization and Procedure for the 2011 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.).

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

Agenda

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

Program and Worship

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

Arrangements

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

PART TWO: Members of Assembly

Assembly Voting Members

Each synod shall elect one voting member of the Churchwide Assembly for every 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 2011 Churchwide Assembly is 1,025.

Eligibility to Serve as Voting Member

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

Certification of Voting Members

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

Seating of Alternate Voting Members

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

Inclusive Representation

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

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

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

Additional Voting Members Provided

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

<i>Synod</i>	<i>Additional Members</i>
Caribbean	2
<i>Stipulation:</i> 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, unless elected as voting members, shall serve as advisory members of the Churchwide Assembly. Likewise, program committee chairpersons and board chairpersons or their designees, and the president of the Lutheran Youth Organization or a designee, unless elected as voting members, shall serve as advisory members of the Churchwide Assembly. In addition, executive directors of churchwide 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 (ELCA 12.41.31.).

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

Other Non-Voting Members

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

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

In addition, a representative of the faculty 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 (ELCA 12.31.B07.).

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

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

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

An individual who is an advisory member of the Church Council, unless elected as a voting member of the assembly, shall have voice but not vote (ELCA 12.41.31.).

Resource Members

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

Congregation Observers

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

Official Visitors

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

Access to Seating

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

Assembly Costs

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

PART THREE: Quorum and Procedure

Quorum

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

Absence of Members

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

Parliamentary Procedure

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

(Note: the 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, have prior right to obtain the floor, unless the chair determines that it is in the best interests of the assembly to call upon an advisory member, a resource member, or another individual with voice.

Questions of Personal Privilege

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

Speeches

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

Alternating Speeches

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

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

Purpose and Use of "White Card"

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

Motion to Rescind or Amend Something Previously Adopted at This Assembly

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

Suspending or Revising the Rules

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

Moving the Previous Question

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

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

Applause

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

Departing from Agenda

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

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

Unfinished Business

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

Audit of Credentials Report

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

PART FOUR: Committees of Assembly

Mandated Committees

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

Reference and Counsel Committee

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

submitted that are not germane to items contained in the stated agenda of the assembly (ELCA 12.51.11.).

Memorials Committee

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

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. (*See PART THIRTEEN: Elections, below.*)

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

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

Churchwide Assembly Planning Committee

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

Minutes Committee

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

Additional Appointments

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

PART FIVE: Voting Procedures

Voting by Electronic Device

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

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

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

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

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

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

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

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

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

Various Other Methods of Voting

As directed by the chair, voting also may take place by voice, by show of hands, by standing, or by written ballot. Any member who because of physical limitation cannot raise her or his hand or stand to vote should contact the Elections Committee for assistance.

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

Division of the House

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

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

Relationship to Church Council

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 Assemblies, the Church Council may exercise the authority of the Churchwide Assembly so long as:

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

Responsibilities of Church Council

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

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

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

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

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

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 ELCA Pension and Other Benefits Program to the Churchwide Assembly for final action (ELCA 17.61.02.d.).

The Board of Pensions shall manage and operate the Pension and Other Benefits 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 shall report to the Churchwide Assembly through the Church Council, with the Church Council making comments on all board actions needing approval of the Churchwide Assembly (ELCA 17.61.A05.e.).

PART SEVEN: Resolutions and Motions

Written Resolutions and Motions Required

Substantive resolutions or motions, or amendments to either, must be presented in writing to the secretary of this church or the secretary's deputy 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 on the tables of voting members.

Nature of Resolutions and Motions

► **Germane Resolutions and Motions:** A germane resolution or motion is one closely related to or having bearing on the matter before the assembly. A resolution or motion that is germane to the matter before the assembly may be offered when in order by any voting member from the floor by going to a microphone and being recognized by the chair.

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

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

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

Counsel Committee. The chair of the committee will inform the voting member of the committee's decision.

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

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

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

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

Substitute Motions

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

PART EIGHT: Memorials from Synodical Assemblies

Definition of Memorials

Memorials are proposals for action involving broad policy issues submitted by synodical assemblies to the churchwide organization. Memorials from synodical assemblies are reviewed by the Memorials Committee, which makes appropriate recommendations for assembly action (ELCA 12.51.21.).

Status of Committee's Recommendations

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

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

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

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

En Bloc Resolution in Response to Certain Memorials

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

If a voting member desires the assembly to discuss a 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 EIGHTEEN: 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 EIGHTEEN: 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 resolution or motion dealing with the same or similar matter as a subject being reported by the Memorials Committee cannot be considered prior to the Memorials

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

Committee's recommendation and motion with respect to that matter. This rule does not apply to a resolution or motion that proposes an amendment to a constitutional provision, bylaw, or continuing resolution.

PART NINE: Recommendations of the Reference and Counsel Committee

Status of Committee's Recommendations

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

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

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

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

PART TEN: Votes on and Amendments to Social Statements and Related Actions

Definition of Social Statements

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

Deadline for Submission

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

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

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

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

Vote to Adopt Social Statements

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

A social statement, 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.).

Vote to Amend or Repeal

Any matter for which adoption by a vote of two-thirds of those voting in a prior Churchwide Assembly was required by the constitution or bylaws of the Evangelical Lutheran Church in America, shall require a two-thirds vote to be amended or repealed by a subsequent Churchwide Assembly (ELCA12.12.).

Reconsideration of Social Statement

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

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

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

A two-thirds vote of the voting members of the Churchwide Assembly present and voting shall be required to adopt recommendations or resolutions originating from or relating to the subject of a social statement task force report or amendments or substitute motions related to

such recommendations or resolutions that require amendment of a constitution or bylaw provision for implementation.

PART ELEVEN: Votes on Proposals for Church-to-Church Agreements

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

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

PART TWELVE: Nominations

Nominations Desk

Nominations from the floor at the Churchwide Assembly shall be made at the Nominations Desk, which shall be maintained under the supervision of the secretary of this church (ELCA 19.61.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.). It also is available online at www.elca.org/nominations.

Information and additional forms may be obtained from the Nominations Desk on Monday, August 15, 2011, from 8:00 A.M. to 9:30 P.M. and on Tuesday, August 16, 2011, from 8:00 A.M. to 11:00 A.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.). It also is available online at www.elca.org/nominations.

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 (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 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.). It also is available online at www.elca.org/nominations.

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 Monday, August 15, 2011, from 8:30 A.M. to 9:30 P.M. and on Tuesday, August 16, 2011, from 8:00 A.M. to 11:00 A.M.

Nominations will be considered made in the order in which filed at the Nominations Desk (ELCA 19.61.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 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 THIRTEEN: Election Procedures

Election Procedures Utilizing the Common Ballot

The common ballot is used in those elections when the ecclesiastical or nominating ballot is not used (ELCA 19.61.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.) (*see* PART EIGHTEEN: Deadlines *below*).

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

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

Budget Procedures

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

At the direction of the presiding bishop, the executive for administration shall develop the budget for the churchwide organization and report to the Church Council and the Churchwide Assembly through the Budget and Finance Committee of the Church Council with regard to the preparation of the budget (ELCA 15.11.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 or the secretary's deputy in writing prior to the established deadline (*see* PART EIGHTEEN: 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 Research and Evaluation in 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) and in 2011 (CC11.04.28).

PART FIFTEEN: 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 or the secretary's deputy prior to the established deadline (*see* PART EIGHTEEN: 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 or the secretary's deputy prior to the established deadline (*see* PART EIGHTEEN: Deadlines *below*). The secretary first shall report to the assembly any bylaw amendments so submitted and the amendments then shall be referred to the Reference and Counsel Committee.

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

Continuing Resolutions

Matters related to the administrative functions of this church shall be set forth in the continuing resolutions. Continuing resolutions not in conflict with the constitution or bylaws of the Evangelical Lutheran Church in America may be adopted or amended by a majority vote of the Churchwide Assembly or by a two-thirds vote of the Church Council (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.

A proposed continuing resolution amendment must be submitted in writing to the secretary of this church or the secretary's deputy prior to the established deadline (*see* PART EIGHTEEN: Deadlines *below*).

Amendments to the Constitution for Synods

The *Constitution for Synods* contains mandatory provisions that incorporate and record therein provisions of the constitution and bylaws of this church. Amendments 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.

A proposed amendment to the *Constitution for Synods* must be submitted in writing to the secretary of this church or the secretary's deputy prior to the established deadline (*see* PART EIGHTEEN: Deadlines *below*).

Amendments to the Model Constitution for Congregations

A *Model Constitution for Congregations* shall be provided by this church. Amendments to the *Model Constitution for Congregations* shall be made in the same manner as prescribed in 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.

A proposed amendment to the *Model Constitution for Congregations* must be submitted in writing to the secretary of this church or the secretary's deputy prior to the established deadline (see PART EIGHTEEN: Deadlines *below*).

En Bloc Resolution for Amendments to Governing Documents

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

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

To call for such separate consideration, a voting member, with the support of ten other voting members, must submit written notification to the secretary of this church or the secretary's deputy prior to the established deadline (see PART EIGHTEEN: 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 side 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 or amend such action is not in order.

PART SIXTEEN: Elections of Officers

Election Procedures

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

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

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 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 SEVENTEEN: Status of Reports

Assembly Reports

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

Reports of the Presiding Bishop and Secretary of This Church

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

Status of Reports

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

Distribution of Materials

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

PART EIGHTEEN: Deadlines

Monday, August 15, 2011

9:30 P.M. Separate consideration (removal from *en bloc*) of responses to synodical memorials

Substitute responses to synodical memorials

Separate consideration (removal from *en bloc*) of LIFT-recommended constitutional, bylaw, and continuing resolution amendments

Amendments to LIFT-recommended changes to the constitutions, bylaws, and continuing resolutions

Amendments to the LIFT implementing resolutions

Tuesday, August 16, 2011

11:00 A.M. Nominations from the floor

8:30 P.M. Separate consideration (removal from *en bloc*) of churchwide organization re-design constitutional, bylaw, and continuing resolution amendments

Amendments to constitutions, bylaws, and continuing resolutions relating to churchwide organization re-design proposals

Wednesday, August 17, 2011

8:00 A.M. Amendments to the social statement on genetics

Amendments to the social statement's implementing resolutions

1:00 P.M. Non-germane resolutions

First common ballot

5:30 P.M. Amendments to 2012–2013 budget proposal

Separate consideration (removal from *en bloc*) of general amendments to constitutions, bylaws, and continuing resolutions

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

Proposed questions for the question-and-answer session with Presiding Bishop
Mark S. Hanson

Thursday, August 18, 2011

6:00 P.M. Second common ballot

PART NINETEEN: Hearings

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

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

PART TWENTY: 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 computers and other electronic devices, such as cell phones (in texting mode only), “Blackberries,” PDAs, and other wireless electronic communication devices is allowed in the plenary hall during assembly sessions, provided that such devices are in a silent mode and do not disturb voting members. Speaking on cell phones is prohibited in the plenary hall during assembly sessions. Members and others are expected to be courteous and respectful and are encouraged to leave the hall if they intend to engage in communications activities that will disturb others or are not related to the work of the assembly. Use of computers and other electronic devices is precluded during worship in the worship center.

Presiding Bishop Hanson declared the Rules of Organization and Procedure to be adopted.

Organization of the Churchwide Assembly: Constitution of Assembly Committees

Reference: 2011 Pre-Assembly Report, Section I, page 9–10 and pages 39–40.

Presiding Bishop Mark S. Hanson announced that three committees will help the assembly in its work: the Nominating Committee (elected by previous assemblies), the Reference and Counsel Committee, and the Memorials Committee (the latter two appointed by the Church Council as required by the bylaws of this church). In addition, he reported that the rules just adopted provide

for additional committees to aid the assembly. These committees are listed in the *2011 Pre-Assembly Report*, Section I, pages 39–40. The chair declared that the following committees were duly authorized and constituted.

Nominating Committee

Mr. Ken F. Aicher
Pr. Herbert E. Anderson
Ms. Gwen E. Arneson
Ms. Judith M. Bailey
Pr. Jonathan L. Eilert, *vice chair*
Pr. Kathryn “Kathy” J. Gerking
Ms. Jeannine G. Grimm, *chair*
Mr. James M. Hushagen
Mr. Brandon W. Huston
Mr. Larry D. Iverson
Ms. Kathy J. Magnus
Pr. Loren D. Mai
Pr. Thomas E. McKee
Mr. Jeremy D. Posadas
Pr. Kathie Bender Schwich
Ms. Judith A. Tutt-Starr
Mr. Daniel F. Wilson

Reference and Counsel Committee

Bp. Leonard H. Bolick
Mr. Larry D. Ehrlich
Mr. John R. Emery, *co-chair*
Ms. Louise A. Hemstead, *co-chair*
Mr. Christian M. Hicks
Pr. Abigail Z. Hoffman
Mr. William B. Horne II
Pr. Keith A. Hunsinger
Mr. James Hushhagen
Ms. S. Christine Mummert
Pr. Gretchen E. Ritola
Ms. Paula L. Sturgeon
Ms. Yolanda A. Tanner
Pr. Jonathan L. Vehar
Bp. Martin D. Wells

Memorials Committee

Bp. Elizabeth A. Eaton
Mr. James Ellefson
Pr. Khader S. Khalilia
Pr. Steven P. Loy, *co-chair*
Pr. Heather S. Lubold, *co-chair*
Mr. Evan M. Moilan Jr.
Ms. Gail M. Olson
Bp. Duane C. Pederson

Ms. Lynette M. Reitz
Mr. Anthony T. Rhodes
Ms. Trudi A. Schmidt
Pr. Jeffrey “Jeff” B. Sorenson
Ms. Amanda F. Tompkins
Ms. Doris Underwood
Mr. C. Matthew Wertman

Other Committees

Churchwide Assembly Planning Committee

Mr. Jonathan Beyer
Pr. Ruth E. Hamilton
Mr. Scott Hendrickson
Ms. Mary Beth Nowak
Pr. Peter J. L. Perella
Ms. Myrna J. Sheie, *chair*
Mr. David D. Swartling
Mr. Scott C. Weidler

Local Arrangements Committee

Ms. Jan Bernard
Ms. Donna Figy
Mr. Norman Figy
Ms. Irene Flynn
Ms. Gladys Hunt
Pr. Donald D. Johnson
Mr. Jerry Johnson
Ms. Mary Johnson
Mr. Fred More, *co-chair*
Ms. Susan More, *co-chair*
Ms. Mary Beth Nowak, *assembly manager*
Pr. Roger H. Prehn
Pr. Robert Schmalzle
Ms. Denise Schmalzle
Pr. Peter J. Zieg

Credentials Committee

Ms. JoAnne N. Brady, *registrar*
Mr. David D. Swartling, *ex-officio chair*
Mr. David A. Ullrich, *vice chair*

Elections Committee

Pr. Karen G. Bockelman
Mr. Phillip H. Harris, *chair*
Mr. Kenneth W. Inskeep
Ms. Deborah K. Myers, *vice chair*
Mr. Daniel S. Taylor
Mr. David A. Ullrich

Minutes Committee

Pr. Susan L. Gamelin
Pr. Ruth E. Hamilton, *vice chair*
Mr. Frank F. Imhoff, *editor*
Ms. Cynthia J. Johnson
Pr. James G. Krauser
Ms. M. Catherine Lundeen
Pr. Thomas E. McKee
Pr. William J. Sappenfield
Mr. David D. Swartling, *ex-officio chair*

Worship Committee

Bp. Mark S. Hanson
Ms. Myrna J. Sheie
Mr. Scott C. Weidler, *music coordinator*

Appointment of Ad Hoc Committee

Presiding Bishop Mark S. Hanson announced that the Rules of Organization and Procedure authorized the chair to appoint an *ad hoc* committee to consider proposed amendments to a major statement. He named the following committee to process any amendments that may be proposed to the social statement or to its implementing resolutions. The members are: Ms. Sandra Schlesinger (chair), Mr. John S. Munday, and Ms. Susan W. McArver of the Church Council; Bp. Steven L. Ullestad of the Conference of Bishops; Mr. Per Anderson and Ms. Janet L. Williams, co-chairs of the ELCA Task Force on Genetics; and Pr. Roger A. Willer and Pr. Marcus R. Kunz of the ELCA studies team.

Adoption of the Order of Business

Reference: Order of Business.

Presiding Bishop Mark S. Hanson asked the assembly members to consider the published Order of Business.

Secretary David D. Swartling offered two oral revisions to the Order of Business. The introduction to the churchwide organization redesign will be presented as part of the budget proposal report in Plenary Session Two. The update of the ELCA World Hunger appeal will be moved to Plenary Session Eight.

Secretary Swartling offered the motion to adopt the Order of Business, as revised.

MOVED;

SECONDED:

To approve the Order of Business, as revised, as the agenda of the 2011 Churchwide Assembly of the Evangelical Lutheran Church in America, in keeping with the provisions of the Rules of Organization and Procedure for the calling of items of business before the assembly.

The Rev. Lawrence J. Clark [Metropolitan Chicago Synod] asked whether the agenda could be further revised.

Presiding Bishop Hanson offered two possible ways to amend the agenda: amend the Order of Business at this point in the assembly or amend the agenda at some point during the course of the assembly. An amendment to the agenda would require a two-thirds majority vote.

Pr. Clark asked whether amending the agenda would affect the deadlines that have already been announced.

The presiding bishop replied that it could affect already-announced deadlines and offered an option to deal with the need to adjust appropriate deadlines.

Pr. Clark made the following motion.

MOVED;

SECONDED:

That consideration of the Living Together into the Future Together (LIFT) implementing resolutions and the amendments to the *Constitutions, Bylaws, and Continuing Resolutions* related to LIFT be moved from Plenary Session Three to Plenary Session Four at the discretion of the chair.

In support of his motion, Pr. Clark noted that LIFT would be introduced to the assembly in Plenary Session One and he suggested that more than 24 hours was needed to discuss fully the report and recommendations.

Mr. Henry L. Harms [Central/Southern Illinois Synod] asked whether the special order at 10:00 A.M. during Plenary Session Three should be moved. The presiding bishop replied that it would be problematic if it would be moved.

The Rev. Michael L. Burk, bishop of the Southeastern Iowa Synod, spoke against the amendment, saying that the agenda is built carefully over many months.

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

MOVED;

SECONDED:

YES-132; NO-853

DEFEATED:

That consideration of the Living Together into the Future Together (LIFT) implementing resolutions and the amendments to the *Constitutions, Bylaws, and Continuing Resolutions* related to LIFT be moved from Plenary Session Three to Plenary Session Four at the discretion of the chair.

Presiding Bishop Hanson declared that the motion had been defeated. There being no further discussion of the motion to approve the proposed Order of Business, as revised, the chair called for a vote.

ASSEMBLY

TWO-THIRDS VOTE REQUIRED

ACTION:

YES-963; NO-30

CA11.01.03

To approve the Order of Business, as revised, as the agenda of the 2011 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, as revised, to be adopted.

At the invitation of the chair, the assembly sang “The Church of Christ, in Every Age” as printed in *Worship and Song: Plenary*.

The presiding bishop shared with the members of the assembly how prayer concerns were being addressed during the course of the assembly.

Introduction: Living Into the Future Together (LIFT)

Reference: 2011 Pre-Assembly Report, Section IV, pages 29–30, and Section V, pages 21–92

Presiding Bishop Mark S. Hanson introduced the Rev. Diane H. “Dee” Pederson, chair of the Living Into the Future Together: Renewing the Ecology of the ELCA (LIFT) task force; Mr. Carlos E. Peña, vice president of the ELCA; and the Rev. M. Wyvetta Bullock, executive for administration of the ELCA, to present the LIFT report and recommendations.

Pr. Pederson laid out the implementing resolutions that the Church Council had recommended, based on the report of the LIFT task force. She described the scope and methodology of the task force.

Vice President Peña portrayed the context of the ELCA in culture and society.

Pr. Pederson stated that the LIFT task force had conducted conversations across this church around two primary questions: What is God calling this church to be and do in the future? What changes are in order to help us respond most faithfully? She thanked the assembly members for being involved in those conversations. Pr. Pederson outlined several of the Lutheran principles the task force heard emphasized and the ways those principles prepare the ELCA for its future.

Vice President Peña asked, “What are the LIFT recommendations, and what difference will they make?”

Pr. Pederson laid out the recommendations, from an emphasis on the congregations of this church through a dozen aspects of “the ecology of the ELCA.”

Vice President Peña expanded on the implications of the recommendations and the related implementing resolutions. He pointed out several of the themes of the LIFT report—“continuity and change, congregations in context, cultivating a culture of discernment, catalysts, communication, connections, and collaboration.”

Pr. Pederson concluded the report by highlighting several areas of study that the LIFT task force recommended the ELCA continue to explore. She urged this church to live into the future together, asking “What is God calling us to be and do in the future? What changes are in order to help us respond most faithfully?”

There being no questions of clarification, Presiding Bishop Hanson reminded assembly members that the deadline for any proposed amendments related to LIFT was Monday, August 15, at 9:30 P.M.

“Living Lutheran” Video Contest

The second video presented for the assembly’s viewing was from Celebration Lutheran Church, East Wenatchee, Wash., a congregation positioned on Mission Ridge, high above the Columbia River Valley. From this vantage point, the members of this congregation can see the scope of the challenge to live Lutheran in their daily lives.

Announcements

Secretary David D. Swartling provided instructions for participating in worship, and he announced that the offering had been designated for Vision for Mission. He added the following information:

- The voting members’ name badges served as meal tickets for dinner in the Palms Ballroom;
- There will be discussion questions on the tables to structure dinner conversations around the LIFT proposals.
- Plenary Session Two will begin at 7:15 P.M. in the Cypress Ballroom.

The secretary drew attention to the announced deadlines.

Presiding Bishop Mark S. Hanson announced that all the offerings were not being evenly divided between the chosen recipients. The offerings received at each service would be given to the designated recipient.

Closing Prayer

At the invitation of the chair, the Rev. David P. Anderson, a member of the Church Council from Strongsville, Ohio, led the assembly in prayer.

Recess

Plenary Session One of the twelfth Churchwide Assembly of the Evangelical Lutheran Church in America recessed at 3:25 P.M. EDT.

Plenary Session Two

Monday, August 15, 2011

7:15 P.M.—9:40 P.M.

On Monday August 15, 2011, at 4:00 P.M. EDT the opening service of Holy Communion was held in the Crystal Ballroom of the Orlando World Center Marriott in Orlando, Fla. The Rev. Mark S. Hanson, presiding bishop of the Evangelical Lutheran Church in America (ELCA), served as preacher and presiding minister.

Call to Order

Presiding Bishop Mark S. Hanson called Plenary Session Two of the twelfth Churchwide Assembly to order at 7:15 P.M. EDT in the Cypress Ballroom of the Orlando World Center Marriott in Orlando, Fla. Practice on the electronic voting devices continued with a series of questions posed by the presiding bishop that had as their correct answers the common theme of awareness of malaria, its deadly effect in the developing world, and the solutions available to combat the disease.

“Living Lutheran” Video Contest

Presiding Bishop Mark S. Hanson turned the chair over to Mr. Carlos E. Peña, vice president of the ELCA, and invited members to view another submission to the ELCA’s 2011 video contest “What does it mean to live Lutheran?” submitted by Shekinah Chapel, Riverdale, Ill.

2012–2013 Budget Proposal: First Presentation

Reference: 2011 Pre-Assembly Report, Section IV, pages 67–92.

Vice President Carlos E. Peña called on the Rev. M. Wyvetta Bullock, executive for administration in the Office of the Presiding Bishop, for the presentation of the 2012–2013 biennial budget.

Pr. Bullock stated that ELCA churchwide ministries were funded primarily through mission support, the regular giving of congregational members that is shared beyond congregations with synods and the churchwide organization. She related that the past biennium had been challenging for most congregations and that the subsequent reduction in mission support resulted in a need to redesign the churchwide organization. While economic realities created the urgency for the change, she noted that mission drove the reorganization.

Pr. Bullock indicated that the redesigned churchwide organization was made up of three offices—Presiding Bishop, Secretary, and Treasurer—and three units—Global Mission, Congregational and Synodical Mission, and Mission Advancement. The process of redesigning the churchwide organization reduced churchwide staff by 61 positions, and it centralized marketing and communications, Web development, accounting and financing, gifts processing, and purchasing. She affirmed that this church fulfills some of its purposes through separately incorporated ministries such as the Publishing House of the ELCA (Augsburg Fortress, Publishers), ELCA Board of Pensions, Mission Investment Fund of the ELCA, and Women of the ELCA.

Pr. Bullock observed that the proposed budget supported the new design, reflecting a smaller churchwide organization, and that it represented a strategic use of funds and a

commitment to continue faithful stewardship of the ministry entrusted to the churchwide organization. She said the proposed budget supported the two strategic priorities that flow from the churchwide organization's Plan for Mission: accompanying congregations as growing centers for evangelical mission; and building this church's capacity for evangelical witness and service in the world to alleviate poverty and to work for justice and peace.

Pr. Bullock reported that the proposed 2012 churchwide budget totals \$80,292,900, which anticipates current fund income of \$61,792,900—a 19.5 percent decrease from the 2011 income proposal approved at the 2009 Churchwide Assembly. The ELCA World Hunger fund portion of the proposed 2012 budget was \$18,500,000. Mission support accounted for 76.1 percent of the current fund budget, down from the 81.2 percent proposed in 2009. Mission support for ministries throughout the churchwide organization was a projected \$47,000,000 for 2012, down from \$65,300,000 three years earlier.

The assembly was invited to view a video illustrating the ministry made possible by mission support.

Pr. Bullock shared specific details of the 2012 budget proposal based on the two strategic priorities, noting that additional information on the budget proposal was presented in Section IV of the *2011 Pre-Assembly Report*.

Vice President Peña thanked Pr. Bullock and asked the voting members for any questions of clarification. There being no questions, he reminded the assembly that any amendments to the budget would need to be submitted by Wednesday, August 17, at 5:30 P.M.

Report: Nominating Committee

Reference: *2011 Pre-Assembly Report*, Section VII, pages 1–96.

Vice President Carlos E. Peña, called on Ms. Jeannine G. Grimm, chair of the Nominating Committee, to give that committee's report.

Ms. Grimm reported that the Nominating Committee met April 29–30, 2011, in Chicago, Ill., and subsequently in several telephone conference calls. She noted that the committee worked with care and diligence in ensuring that the slate of nominees would be comprised of faithful, conscientious leaders inspired for service in this church.

Ms. Grimm expressed gratitude for the work of the Nominating Committee as well as the members of the ELCA who agreed to stand for nomination. She explained that nominations needed to comply with the representational principles outlined in Chapters 5 and 19 in the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*. Additionally, the Nominating Committee considered the current composition of the Church Council, boards, and committees; geographical distribution; appropriate experience; and age, among other matters. Ms. Grimm explained that, as required in this church's governing documents, two nominees are presented for each position on the Church Council, boards, and committees to be elected by this Churchwide Assembly.

Ms. Grimm pointed out that resumes for nominees are found in Section VII of the *2011 Pre-Assembly Report*. She noted that no additional nominations from the floor are permitted for Church Council positions and for some other positions. She highlighted several provisions in Part Twelve of the Rules of Organization and Procedure, including rules related to nominations made from the floor by the deadline of Tuesday, August 16, at 11:00 A.M.

Ms. Grimm concluded by thanking the members of the Nominating Committee and the staff of the Office of the Secretary for facilitating their work. She noted that the work of identifying and nominating leaders for boards and committees was important and ongoing. Ms. Grimm encouraged voting members, upon their return home, to look at their congregations and synods

for potential leaders and invite people to submit nominations. She wished God’s blessings upon the voting members in their decision-making.

Vice President Peña thanked Ms. Grimm for her report.

Report: Credentials Committee

Reference: 2011 Pre-Assembly Report, Section I, pages 6–7, 10, and 40.

Vice President Carlos E. Peña called on Mr. David A. Ullrich, associate general counsel and vice chair of Credentials Committee, to give the committee’s report.

Mr. Ullrich reported that 1,017 voting members had registered for the assembly as of 6:30 P.M.

Introduction: Constitutional Amendments (LIFT)

Reference: 2011 Pre-Assembly Report, Section IV, page 31–36, and Section V, pages 21–92.

Vice President Carlos E. Peña drew the assembly’s attention to the second part of the introduction to the Living Into the Future Together: Renewing the Ecology of the ELCA (LIFT) recommendations, which focus on the proposed revisions to the governing documents of this church. He invited Mr. Richard L. Torgerson, president of Luther College, Decorah, Iowa, and a member of the LIFT task force, to provide an overview of the actions to be considered by the assembly.

Mr. Torgerson explained that he participated in the work group that addressed issues of structure and governance and that he would introduce the assembly to the proposed amendments to the *Constitution, Bylaws, and Continuing Resolutions of the ELCA*. He noted that the proposals came to the assembly as recommendations from the Church Council, after having been proposed by the LIFT task force. He provided a brief explanation of the methodology the task force used in proposing and evaluating possible amendments, which began with an in-depth analysis of the ELCA governing documents through the lens of the LIFT charter, followed by formulation of affirmations that undergird the recommendations.

Mr. Torgerson explained that these affirmations concluded that the theology, purposes, and foundational principles of organization found in the ELCA constitution remain important to this church and should be preserved. They were based on the following premises:

- The ELCA as one church with three expressions
- Interdependence among the churchwide organization, synods, and congregations
- Relationships with other organizations and partners
- Commitment to diversity and principles providing for inclusion of women, persons of color, youth, and young adults in the composition of governing structures
- Consideration of experience and expertise for all appointments and elections

Mr. Torgerson reported that the task force reached an overarching theme for its recommendations: “The task force recommends that the structure and governance of this church be constituted in ways that are aligned with its governing documents and strategic priorities, provide broad-based communal discernment, and allow legislative work to be accomplished efficiently and effectively.”

Mr. Torgerson went on to list four categories of recommendations for amendments to the governing documents:

1. Churchwide Assembly—to schedule it triennially in a cycle with other gatherings of a non-legislative nature
2. Church Council and Conference of Bishops—to expand the size of the council while ensuring continued expertise and experience and to add the chair of the Conference of Bishops as a voting member of the Church Council
3. Program Committees—to eliminate program committees for the units of the churchwide organization and develop networks to link the expression and members of the ELCA

4. Interrelationships and Networking—to create and facilitate the development of networks and improved communication

Mr. Torgerson concluded by explaining that the proposals are the first step of a multi-step process because LIFT calls for ongoing review of the governance and structure of this church.

Vice President Peña returned the chair to Presiding Bishop Hanson, who invited the assembly to stand and sing a hymn from *Worship and Song: Plenary*. Mr. Scott Weidler, associate director for worship and music, Congregational and Synodical Mission, and the Rev. Robert A. Rimbo, bishop of the Metropolitan New York Synod, accompanied the assembly on organ and piano respectively.

Introduction: Proposed Social Statement on Genetics

Reference: 2011 Pre-Assembly Report, Section IV, pages 3–25, and Section V, pages 1–8.

Presiding Bishop Mark S. Hanson welcomed to the stage Mr. Per M. Anderson and Ms. Janet L. Williams, co-chairs of the ELCA Task Force on Genetics. They were joined by the Rev. Roger A. Willer, ELCA director for studies. Presiding Bishop Hanson affirmed the importance of this church's social statements, saying that they have helped members of this church body to address challenging issues that continue to confront them every day.

Mr. Anderson, a professor of religion at Concordia College in Moorhead, Minn., explained that *Genetics, Faith and Responsibility* began as a memorial from the Northeastern Iowa Synod to the 2005 Churchwide Assembly requesting that a social statement on genetic science and technology be developed. The proposed social statement engages questions of genetic science and technology, he said, addressing agriculture and food, medical care and health, and social outlooks and institutions.

Mr. Anderson requested that Mr. Linden Olson of Worthington, Minn., a food-producing farmer and a member of the task force, speak to the assembly about how the social statement impacts his vocation.

Mr. Olson explained that the statement reminded him of the responsibility, including the environmental effects, that he assumes in the genetic choices that he makes.

Referring to the proposed social statement, Mr. Anderson noted that it provides a comprehensive, ethical framework to address complex choices and decisions rooted in the power over fundamental processes of life that genetic and scientific technology places in individual and collective human hands.

Mr. Anderson invited Dr. Robert Roger Lebel, a medical geneticist from Liverpool, N.Y., and a member of the task force, to speak to the assembly about how the social statement speaks to people working in biotechnology callings.

Dr. Lebel talked about how the statement celebrates good science while also adhering to this church's resurrection faith. He also said that all he has learned is in harmony with his Christian faith as this church participates with God in the creative project and care of creation.

Mr. Anderson noted that the proposed statement articulates five principles of justice and wisdom that guide moral discernment and judgement: sufficiency, sustainability, solidarity, participation, and precaution.

Mr. Anderson asked the Rev. Richard J. Perry Jr., professor of church and society, Lutheran School of Theology at Chicago, and a member of the task force, to speak to the assembly about how the social statement empowers this church to live Jesus' way of service and care for others. Pr. Perry reflected that the statement speaks to him because it recognizes the complexity of the human community of life and emphasizes the principle of justice for engaging in moral deliberation about the just use of genetic technology.

Ms. Williams, a genetic counselor in Salt Lake City, Utah, explained the ELCA's process of developing a social statement, which involved a five-year process of broad and reflective study, discussion, prayer, and dialogue engaging the entire church. She noted that the process followed a typical time line with a diverse task force meeting for the first time in June 2007. Much deliberation, which included sharing and reflecting on comments from synods, led to a November 2008 study titled "Genetics and Faith: Power, Choice, and Responsibility." Published in March 2010, the "Draft Social Statement on Genetics" was formed in part by additional responses from a formal survey and informal communication throughout the synods. A six-month comment period and formal synodical hearings aided in the task force's continued discernment, which resulted in its unanimous endorsement of the proposed statement in February 2011. The ELCA Church Council and Conference of Bishops reviewed the proposed statement that is now before the assembly, she concluded.

Ms. Williams invited the Rev. Yvonne I. Marshall of Council Bluffs, Iowa, a task force member recently elected to the Church Council, to share how this proposed statement spoke to her.

Pr. Marshall reflected that the document speaks to her hopes and fears concerning genetic research, testing, and technologies in the reality of being a member of a family that carries a rare, fatal genetic disease. As a pastor, she utilizes the proposed statement as a tool for engaging conversation.

Ms. Williams noted that the proposed social statement offers a framework for dialogue and is a guiding document for all members of the ELCA. In particular, she pointed to Section 4.7 of the proposed statement, which articulates convictions about the uses of genetics. These convictions affirm the good of genetics knowledge and innovation yet set boundaries for the use of genetic technologies and encourage socially responsible research and application.

Ms. Williams asked Mr. Frank Maenpa, task force member and recently retired scientist and businessman from Ashtabula, Ohio, to speak about how the proposed statement affected his vocation.

Mr. Maenpa shared that the proposed statement affirms and encourages thousands of scientists, who responsibly contribute to the quality of life for all people and all of creation, and recognizes the scientific profession as a calling to the care and flourishing of creation.

Ms. Williams summarized her remarks by sharing an experience from a national genetics conference. She observed that the ELCA social statement process is seen in the genetics community and by other religious groups as quite extraordinary and that many are impressed by the magnitude of this effort by a church body. She articulated her belief that the proposed social statement provides a framework for conversation and calls members to be a church sensitive to the complexity and diversity afforded through genetics knowledge. She indicated that the proposed statement commits the ELCA to be an active voice as a church in society.

Presiding Bishop Hanson thanked Mr. Anderson and Ms. Williams and reminded the assembly that the deadline for amendments to the proposed social statement was Wednesday, August 17, at 8:00 A.M. He then offered clarification to voting members about the interconnectedness of the work of the LIFT task force on social statements and the proposed social statement on genetics, and the agenda placement of recommended actions related to these subjects. The presiding bishop restated his commitment to help the assembly do its work thoughtfully, respectfully, and in an orderly way.

Introduction: ELCA Malaria Campaign

Reference: 2011 Pre-Assembly Report, Section IV, pages 27–28, and Section V, page 97.

Presiding Bishop Mark S. Hanson invited the Rev. Andrea DeGroot-Nesdahl, coordinator of the ELCA Malaria Initiative and HIV and AIDS Strategy, and the Rev. Daniel Rift, director of the ELCA World Hunger and Disaster Appeal, to introduce the ELCA Malaria Campaign.

By unanimous consent, Plenary Session Two was extended until 9:30 P.M.

Pr. DeGroot-Nesdahl related the story in Luke 4 about Simon’s mother-in-law, drawing parallels between the affliction of Simon’s mother-in-law and the present-day crisis of malaria in countries of Africa. She challenged the assembly to “rebuke the fever.” She theorized that combating malaria is Lutheran work because, in relationship, this church stands beside those who suffer with malaria, those who are hungry, and those who live in poverty. Members of this church know the healing power of God’s grace in Christ, lives redeemed, and hope restored that they might live to serve Christ.

Pr. DeGroot-Nesdahl noted that, with the launching of the ELCA Malaria Campaign, the assembly could see what this church’s efforts can mean for those directly impacted by malaria and what this extraordinary opportunity to join hands and hearts in service to others can mean.

Pr. DeGroot-Nesdahl called on Pr. Rift to share his reflections on the importance of the ELCA Malaria Campaign. He spoke of how it would aid Lutheran churches in eleven countries in Africa. He shared stories of local efforts to combat malaria in Zimbabwe and Malawi and the way those involved are accompanied by the ELCA’s efforts in World Hunger, disaster relief, HIV and AIDS, and malaria.

The assembly was invited to view a video on the efforts to combat malaria by this church’s companion in Malawi.

Pr. DeGroot-Nesdahl asked members of ten synods that participated in a pilot fundraising program regarding malaria to stand and be recognized. The following synods participated in this pilot program: East-Central Synod of Wisconsin, Indiana-Kentucky Synod, Minneapolis Area Synod, Northwest Synod of Wisconsin, Pacifica Synod, Rocky Mountain Synod, Southern Ohio Synod, Southwest California Synod, Southwestern Texas Synod, and Northeastern Ohio Synod. Northeastern Iowa Synod also was recognized for recently joining the program.

Pr. DeGroot-Nesdahl thanked Women of the ELCA for committing 25 percent of its 2011 Triennial Gathering offering and 50 percent of its 2012 Anniversary Special Appeal to the campaign. She expressed additional gratitude to the youth of this church, especially those from Cleveland, Ohio, and Appleton, Wis., and from the Southwest California and the Rocky Mountain Synods who have embraced the campaign. Pr. DeGroot-Nesdahl offered special heartfelt thanks to the nearly 100 leaders from the churchwide executive staff, the Church Council, and the Conference of Bishops, who constitute the ELCA Malaria Campaign Leadership Circle, for committing \$154,000 to the campaign.

Pr. DeGroot-Nesdahl announced that the ELCA Malaria Campaign already had received \$1.5 million in cash and pledges—10 percent of the campaign’s goal.

Pr. DeGroot-Nesdahl requested that assembly participants join the Campaign Leadership Circle by completing a leadership circle card. She closed her remarks by encouraging voting members to launch the ELCA Malaria Campaign with the assembly’s approval of the recommended action.

Consideration: ELCA Malaria Campaign

Reference: 2011 Pre-Assembly Report, Section IV, page 28.

Presiding Bishop Mark S. Hanson thanked Pr. DeGroot-Nesdahl for her remarks and invited voting members to turn to Section IV of the *2011 Pre-Assembly Report* for the text of the

recommended action on the ELCA Malaria Campaign. He called on Secretary David D. Swartling, who made the following motion on behalf of the Church Council.

MOVED;

SECONDED:

To launch the ELCA Malaria Campaign under the auspices of ELCA World Hunger as a major fundraising effort of the Evangelical Lutheran Church in America, its synods and congregations, and its affiliated ministries, auxiliaries, and individual members, that will encompass the best efforts of this church to join companion churches in Africa to contain deaths related to malaria by 2015;

To join with domestic and global partners to address malaria as a disease intensified by poverty within the context of comprehensive and sustainable community development and in close cooperation and partnership with this church's companion churches in Africa and The Lutheran World Federation;

To invite every congregation, synod, affiliated ministry, auxiliary, and individual member of this church to make a contribution toward the goal of \$15 million over the next four years (2011–2015);

To develop the ELCA Malaria Campaign in ways that complement efforts of ELCA World Hunger to achieve and grow beyond its own annual goals;

To authorize continued receipt of designated ELCA Malaria Campaign gifts under the auspices of ELCA World Hunger, with such funds to be allocated for the purposes of this campaign;

To request that reports be submitted annually to the ELCA Church Council and to each Churchwide Assembly during the duration of the campaign and that public announcements of accomplishments be made as appropriate; and

To give thanks that God's work of bringing healing to the nations can continue to be accomplished through our hands as we share the abundance with which God has blessed us.

Presiding Bishop Hanson invited discussion.

The Rev. Elizabeth A. Eaton, bishop of the Northeastern Ohio Synod, spoke in favor of the motion. She outlined how congregations in her synod, as one of the synods that participated in the pilot fundraising program, had achieved their goals. She noted that, during tough times, this church must turn outward and not inward because this church is neither helpless nor poor. She informed the assembly that the Northeastern Ohio Synod would continue toward its original fundraising goal.

Mr. Andrew W. Stevens [Saint Paul Area Synod] moved to amend the motion before the assembly.

MOVED;

SECONDED:

To amend paragraph three by addition:

To invite every congregation, synod, affiliated ministry, auxiliary, and individual members of this church to make a contribution toward the goal of \$15 million over the next four years (2011–2015) while emphasizing that gifts to the ELCA Malaria Campaign are not intended to replace giving to ELCA

World Hunger but demonstrate commitment above and beyond normal ELCA
World Hunger giving;

Mr. Stevens spoke to his motion, noting the importance of ELCA World Hunger in addition to the ELCA Malaria Campaign. He observed that ELCA World Hunger had a deficit in 2010. He said he hoped that fundraising for the malaria campaign would not come at the expense of ELCA World Hunger, and he believed that this amendment brought this point to the forefront.

There being no further discussion of the amendment, Presiding Bishop Hanson called for the vote.

MOVED;

SECONDED;

YES-899; NO-53

CARRIED:

To amend paragraph three by addition:

To invite every congregation, synod, affiliated ministry, auxiliary, and individual members of this church to make a contribution toward the goal of \$15 million over the next four years (2011–2015) while emphasizing that gifts to the ELCA Malaria Campaign are not intended to replace giving to ELCA World Hunger but demonstrate commitment above and beyond normal ELCA World Hunger giving;

Presiding Bishop Hanson declared that the motion to amend was adopted and noted that the assembly had before it the amended recommended action.

Ms. Amanda F. Tompkins [Northeastern Pennsylvania Synod] spoke in favor of the action, noting that, based on her experience working in southern Africa, people are excited about the work of containing malaria, and she encouraged voting members to have faith in this work.

The Rev. Philip K. Van Dam [Southern Ohio Synod] urged caution in approving the action because the consequences of combating malaria plasmodium are unknown.

Mr. Harrison R. Jones [Southeast Michigan Synod] requested further clarification on how the funds raised through the malaria campaign will be spent.

Pr. DeGroot-Nesdahl replied that this church looks to its partner churches in infected countries for leadership in that matter.

The Rev. Rafael Malpica Padilla, executive director of the Global Mission unit, noted that staff of the Global Mission unit had been in conversations with companion churches in Africa and had developed very specific plans, which will guide the engagement in the campaign.

The Rev. Patrick Keen [Texas-Louisiana Gulf Coast Synod] spoke in favor of the recommendation and lifted up the name of the late Rev. Will L. Herzfeld, former associate executive director for the ELCA Division for Global Mission, who contracted and later died of malaria. He observed that it was important for this church to remember Pr. Herzfeld and his efforts for this church. Pr. Keen expressed the opinion that the proposed campaign promoted treating those infected with malaria but did not address the causes of malaria by setting policy to kill mosquitos.

The Rev. Booker S. Vance [Metropolitan Chicago Synod] said he wished to raise two concerns: whether or not there will be a report on the HIV and AIDS campaign, and what will be the impact of the ELCA Malaria Campaign on ELCA World Hunger funding.

Presiding Bishop Hanson replied that these concerns would be addressed later in the week.

The Rev. Steven L. Ullestad, bishop of the Northeastern Iowa Synod, thanked this church for the campaign and the depth and breadth of its vision. He noted that he was buoyed by his

synod's response to the campaign and shared some of its stories of creative ways to raise funds for the campaign.

The Rev. Mark R. Olson [Northeastern Minnesota Synod] offered an amendment to the recommended action.

MOVED;

SECONDED:

To amend paragraph one by addition:

To launch the ELCA Malaria Campaign under the auspices of ELCA World Hunger as a major fundraising effort of the Evangelical Lutheran Church in America, its synods and congregations, and its affiliated ministries, auxiliaries, and individuals members, that will encompass the best efforts of this church to join companion churches in Africa and ELCA full communion partners to contain deaths related to malaria by 2015;

Pr. Olson spoke to his motion, explaining that he works with The Episcopal Diocese of Minnesota and its efforts to combat malaria. The United Methodist Church also has an anti-malaria initiative.

There being no further discussion on the amendment, Presiding Bishop Hanson called for the vote.

MOVED;

SECONDED;

YES-872; NO-105

CARRIED:

To amend paragraph one by addition:

To launch the ELCA Malaria Campaign under the auspices of ELCA World Hunger as a major fundraising effort of the Evangelical Lutheran Church in America, its synods and congregations, and its affiliated ministries, auxiliaries, and individuals members, that will encompass the best efforts of this church to join companion churches in Africa and ELCA full communion partners to contain deaths related to malaria by 2015;

The chair declared that the amendment had been adopted.

The Rev. Jon V. Anderson, bishop of the Southwestern Minnesota Synod, moved to end debate.

The chair called for the vote on ending debate.

MOVED;

TWO-THIRDS VOTE REQUIRED

SECONDED;

YES-930; NO-57

CARRIED:

To end debate.

By unanimous consent, the assembly extended Plenary Session Two until 9:40 P.M.

Presiding Bishop Hanson called on the Rev. Jeffrey "Jeff" B. Sorenson, a Church Council member from Garretson, S.D., who led the assembly in prayer.

The chair called for the vote.

ASSEMBLY

ACTION

CA11.01.04

YES-968; NO-19

To launch the ELCA Malaria Campaign under the auspices of ELCA World Hunger as a major fundraising effort of the Evangelical Lutheran Church in America, its synods and congregations, and its affiliated ministries, auxiliaries, and individual members, that will encompass the best efforts of this church to join companion churches in Africa and full-communion partners to contain deaths related to malaria by 2015;

To join with domestic and global partners to address malaria as a disease intensified by poverty within the context of comprehensive and sustainable community development and in close cooperation and partnership with this church's companion churches in Africa and The Lutheran World Federation;

To invite every congregation, synod, affiliated ministry, auxiliary, and individual members of this church to make a contribution toward the goal of \$15 million over the next four years (2011-2015) while emphasizing that gifts to the ELCA Malaria Campaign are not intended to replace giving to ELCA World Hunger but demonstrate commitment above and beyond normal ELCA World Hunger giving;

To develop the ELCA Malaria Campaign in ways that complement efforts of ELCA World Hunger to achieve and grow beyond its own annual goals;

To authorize continued receipt of designated ELCA Malaria Campaign gifts under the auspices of ELCA World Hunger, with such funds to be allocated for the purposes of this campaign;

To request that reports be submitted annually to the ELCA Church Council and to each Churchwide Assembly during the duration of the campaign and that public announcements of accomplishments be made as appropriate; and

To give thanks that God's work of bringing healing to the nations can continue to be accomplished through our hands as we share the abundance with which God has blessed us.

[Note: This action was subsequently amended. See Assembly Action CA11.05.29.]

Presiding Bishop Hanson declared that the motion had been adopted and reminded assembly members that they had been invited to make a commitment to the campaign.

The Rev. Wayne N. Miller, bishop of the Metropolitan Chicago Synod, raised a parliamentary inquiry about extending the deadline for amendments to memorials and LIFT recommendations.

Presiding Bishop Hanson replied that the deadline for amendments to memorials and LIFT recommendations had been extended and that the adjusted deadline would be given during the announcements. He invited the assembly to sing a hymn from *Worship and Song: Plenary*.

“Living Lutheran” Video Contest

Presiding Bishop Mark S. Hanson invited the assembly to view another entry in the ELCA’s video contest, “What does it mean to live Lutheran?” submitted by Lord of Life Lutheran Church, Bismarck, N.D.

Announcements

Presiding Bishop Mark S. Hanson announced that the chair was extending the deadline for amendments to memorials and LIFT recommendations from 9:30 P.M. to 10:00 P.M. He called on Secretary David D. Swartling, who reported that the offering for Vision for Mission at the afternoon worship service totaled \$9,762.56. He shared further details about offerings for worship, the extended deadline for amendments, and other deadlines. He also reminded voting members about the Board of Pension’s Run, Walk ‘n Roll, Stretch and Pray, and other activities.

Prayer

Presiding Bishop Mark S. Hanson called upon the Rev. Heather S. Lubold, a Church Council member from Pittsburgh, Pa., who led the assembly in closing prayer.

Recess

Presiding Bishop Mark S. Hanson extinguished a candle and declared Plenary Session Two of the twelfth Churchwide Assembly of the Evangelical Lutheran Church in America to be in recess at 9:44 P.M. EDT.

Plenary Session Three

Tuesday, August 16, 2011

8:00 A.M.–10:30 A.M.

Call to Order

The Rev. Mark S. Hanson, presiding bishop of the Evangelical Lutheran Church in America (ELCA), lit a candle and called Plenary Session Three of the twelfth Churchwide Assembly to order on Tuesday, August 16, 2011, at 8:04 A.M. EDT in the Cypress Ballroom of the Orlando World Center Marriott in Orlando, Fla.

He called on Mr. Baron Blanchard, Church Council member from Bismarck, N.D., who announced the hymn, “Christ Whose Glory Fills the Skies.” Mr. Blanchard read 1 Peter 1:13–25 and led the assembly in prayer.

Presiding Bishop Hanson noted that some of the voting members’ bank cards were not functioning and said the problem would be addressed when the banks opened. He reminded the assembly that the morning’s offering would support the ELCA Malaria Campaign. Presiding Bishop Hanson asked a question to test the voting machines: “How did you start today?” After determining that the machines were functioning, he turned the chair over to Mr. Carlos E. Peña, vice president of the ELCA, who called on Presiding Bishop Hanson for his report.

Report of the Presiding Bishop

Reference: 2011 Pre-Assembly Report, Section II, pages 1–5.

Freed in Christ to Serve

“I have come to this Churchwide Assembly more hopeful and more grateful for the Evangelical Lutheran Church in America than I ever have been. The reason is simple. We are a church with clarity about who we are and about our shared commitment to being engaged in God’s mission for the life of the world.

“With you, I experienced the power of the Holy Spirit as synod assemblies lived out their confidence in God’s grace.

“With you, I thank God for bishops and synod leaders who, while accompanying congregations discerning their relationship with the ELCA, have continued to be clear that we are a church whose unity is in Christ, who gathers us around word and water, bread and wine.

“This morning I am so grateful for the many ways that leadership is shared in this church. I am grateful for:

- The Living Into the Future Together (LIFT) task force guiding us as we discern the church God is calling us to become.
- The Church Council and Conference of Bishops adapting to change, building upon our strengths, making wise decisions, and tending always to our unity for the sake of the Gospel.
- For colleagues in the churchwide organization. In our new organizational design, we are positioned to be more focused and flexible as we maintain those two priorities of accompanying congregations as growing centers for evangelical mission and as we build capacity for evangelical witness and service in the world to alleviate poverty and to work for justice and peace.
- For the mission support your congregation sends for synodical and churchwide ministries in this country and throughout the world.

- For every ELCA member who, in so many varied callings in daily life, ‘live Lutheran’ with grace and courage.

“Speaking of ‘Living Lutheran,’ I missed the deadline to submit my entry into the video contest, but I did get together with some of the outstanding interns that we have at the churchwide organization this summer and we decided to make a video about what we think it means to ‘live Lutheran.’ Here it is.

[Assembly participants were invited to watch a video.]

“I am so hopeful because living Lutheran as the Evangelical Lutheran Church in America means being part of a community of faith with clarity about our identity and where God is leading us. We are a church called to discern what the death and resurrection of Jesus Christ mean for the world and for our common life.

“Last year at the Northwestern Ohio Synod Assembly, in a question-and-answer time, someone went to the microphone and asked, ‘Bishop Hanson, in one word what is your wish for every ELCA member?’ One word—in other words, the person was asking for a miracle. So, if you were the bishop that day, and you were asked, in one word, what was your wish for every member of the ELCA, how would you have answered? Shout out your response. *[Assembly participants responded.]* Great words. I chose ‘freedom.’ Fortunately, she went back to the microphone and asked, ‘Could you explain your answer?’

“I said, ‘Sure. We are Lutherans. That means that we are evangelical. At the heart of who we are is the good news that in Christ we are free.’ Did you hear that? Do you believe that? In Christ you are bound to be free—free from bondage to sin, guilt, and shame. Free from the power of death and evil. You are free in Christ from fear—your fear of the future, your fear of the stranger, your fear of failure, fear of discord, disease, and disaster. For some, fear of deportation.

“Oh, yes, in Christ, you are not only bound to be free, but in Christ you are freed to be bound—bound to God through faith, bound to God’s creation as stewards, bound to the world as peacemakers and justice seekers.

“In the words of our assembly theme, we are Freed in Christ to Serve. This is who we are as the Evangelical Lutheran Church in America: we are freed to live as everyday evangelists, using our words and deeds to share the good news of Jesus Christ and claiming our daily work as God’s calling.

“On a recent trip, a flight attendant recognized me and introduced herself as an ELCA member. I love to have that happen on a flight. Throughout the flight, she would stop to talk occasionally. She would tell me how much she enjoys her work as a flight attendant because she feels called to serve. Then she became excited, telling me all about a recent Sunday in her congregation, Bethany Lutheran in Denver, when 700 members signed a pledge and went out that day into the community to engage in acts of service, returning that evening to eat, pray, and give thanks.

“That is just one ELCA congregation of the 10,000 congregations that are proclaiming Jesus Christ and serving their neighbors.

“That is also just one ELCA member. We have over 4.2 million, including each of you, who live out God’s baptismal calling in daily life in so many settings. More than 4.2 million people living daily what it means to ‘live Lutheran.’

“Think about that. In a culture and world where lines are constantly being drawn in the sand—in fact those lines in the sand now seem to be set in concrete—lines that divide, exclude, and demean. To ‘live Lutheran’ means to embody the message and ministry of reconciliation that God entrusts to us. Particularly at this time, when we are so preoccupied with economic indicators and political infighting, to ‘Live Lutheran’ is to heed these words of Martin Luther

(which he wrote in a sermon): ‘We should learn well how to please Christ. We do please Him by dedicating our entire life . . . solely to the service of our neighbor. Down, down, says Christ; you will find me in the poor; you are raising too high if you do not look for me there. Therefore, this high command of love should really be written on all the foreheads of the poor with letters of gold that we may see and grasp how close Christ is to us on earth.’

“As the Evangelical Lutheran Church in America, we are defined by our life in Christ, who was nailed to a cross for having the audacity to cross the lines that are drawn by the protectors of religious purity and political power. Jesus crossed those lines set in concrete, extending God’s merciful embrace to encompass both those who passed judgment and those who received it. Let the ELCA be known throughout this land and the world, not only as a church that serves those in poverty, but as a church that will work tirelessly to bring poverty to an end.

“I have never been so hopeful or grateful for the ELCA as I am today because we are a church that belongs to Jesus Christ. We believe that God calls each of us by name.

“Friends, we have very good news for a people weary of trying to navigate the lines that get drawn. The good news is that this is Christ’s church. There is a place for you here. The good news is this is Christ’s church. You are welcome here.

“Let’s see what that means for one ELCA ministry in Philadelphia, Pennsylvania, the Welcome Church.”

[Assembly participants were invited to watch a video.]

“This is Christ’s church. There is a place for you here. Lorne Hlad got that message when he passed an odd-looking sign on his way to class at Ohio State University. The sign read: Jacob’s Porch. He ventured inside, and he discovered a community of university students eager to talk about their Christian faith. A soldier returning to college after serving in Iraq, he said, ‘I knew I needed a community in which to wrestle with God, but I didn’t know where to begin looking.’ Jacob’s Porch is one of our Lutheran Campus Ministries. It provided him a place and a community. He is now a seminary student at Trinity Lutheran Seminary.

“There is a place for you here. As a church that belongs to Christ, we extend God’s hospitality by welcoming the stranger, including the new immigrants in our communities. This has been part of the ELCA, the history of our predecessor churches. At this assembly, we have the opportunity to underscore the action by the last Churchwide Assembly calling for fair and just immigration reform, beginning with the adoption of the DREAM Act.

“This is Christ’s church. There is a place for you here. What a powerful witness this assembly can make by joining our collective voice to that of 39 synods by saying to gay, lesbian, bisexual, and transgendered people and all who are verbally battered by the bitter winds of bullying, ‘Not in this church, for there is a place for you here, child of God—a place of respect and dignity and welcome, where the winds of the Spirit blow, bringing healing and hope.’

“There is a place for you here. The ELCA’s newest message is called ‘A Message on People Living with Disabilities.’ The conclusion begins with these powerful words, ‘When the word of God is preached and the sacraments are administered without the presence of all believers among us as the church, including people who are disabled, we are less than the whole people of God. We are less than we could be in the absence of their experiences, interests, skills, and abilities to contribute to God’s work of mission and ministry.’

“This is Christ’s church. There is a place for you here. You are welcome here.

“God calls us by name. But God does not leave us to navigate our way through life on our own, so we find each other at the intersections where faith and life meet, seeking in the midst of complexity and ambiguity to ask ‘What does it mean to live responsibly as people of faith?’

“I so appreciate being called to lead a church where members can bring up topics for discussion, like the people of Northeastern Iowa Synod did when they called upon the 2005

Churchwide Assembly to develop a social statement on genetics. I so value being in a church that recognizes that none of us should be expected to make wise, faithful, and responsible decisions by ourselves about health care, our economic life, the environment, education, race, human sexuality, or any of the other topics addressed by our social statements. Together, we work to develop social statements that inform us, but do not bind our consciences or our actions.

“The proposed social statement, *Genetics, Faith and Responsibility*, has come for consideration at this assembly. As people freed in Christ to serve, we now engage together in a conversation—not telling farmers how to farm, not telling scientists how to go about genetic research—but together asking questions about the complex issues that confront us every day and thanking God that people hear God’s call to feed the world and make discoveries that better this world.

“When I sat with farmers at a potluck in McClusky, North Dakota, last winter, I asked them how farming has changed in their lifetime. It was amazing to hear their descriptions of the changes in machinery, the value of land, the use of computers, and how yields have increased because of the use of genetically modified organisms. Then we began to talk about how to make decisions about using that power responsibly, recognizing that benefits for some might impact other creatures and future generations differently.

“Let us, as the Evangelical Lutheran Church in America, show a polarized, too often mean-spirited, fractured society that in this church dialogue is both possible and expected. There is room in this church for voices that represent faith without rushing to judgment and closing down discussion.

“I am so hopeful because, as the Evangelical Lutheran Church in America, we are called to do God’s work in the world, restoring and reconciling community. We are a church known for rolling up our sleeves, solving problems and getting to work in the world.

“I will never forget an encounter last January in the Phoenix airport. I was watching the playoff game between the Packers and Bears. (It’s hard to admit that as a Vikings fan.) As I was sitting, watching the game, a woman pointed to my purple shirt and asked from across the room, ‘What church? In what church are you a bishop?’ I responded, ‘Lutheran.’ She shouted, ‘We love Lutherans!’ I hear it all the time, in airports, really. I asked, ‘Who is the “we?”’ and she said, ‘FEMA. I work for FEMA. We love Lutherans because you show up when a disaster occurs and you stay until the work of rebuilding community is done.’

“That is who we are. That is why we are in Haiti. That is why Pastor Josephus Livenson Lauvanus is at this assembly, where he will proclaim the good news of Jesus Christ, and he will hear our commitment to accompany the people of the Lutheran Church in Haiti as they continue to do God’s work of restoring community.

“I will never forget last February, walking with President Livenson through the rubble left in the aftermath of Haiti’s earthquake, where about one million people still are living in tent cities. He put his arm on my shoulder, and he said, ‘I know you see rubble everywhere we go. But we will not be defined by this rubble but by restoration because we are a people of Christ’s resurrection.’

“That is who we are as the Evangelical Lutheran Church in America. We are a church called to do God’s work in the world, restoring and reconciling community. That is why we were present in Haiti before the earthquake. Since 1999, years before the earthquake, your ELCA World Hunger gifts have made you a ‘silent partner’ in a coffee cooperative in Haiti, the poorest country in our hemisphere. That investment from ELCA World Hunger has paid off for 4,000 once-impoverished farm families, who are now earning a fair price for the coffee they grow and ‘fairly trade’ throughout the world. Let’s learn more as we watch this video that is

hosted by Louis Dorvilier, a native of Haiti and Global Mission executive who is now working with the Lutheran World Federation in Haiti.”

[Assembly participants were invited to watch a video.]

“‘We love Lutherans, because you stay till the work of restoring community is done.’ Yes, and we are staying in Haiti. Ten days ago, we sent another \$500,000 of your generous contributions so our partners in the Lutheran Church in Haiti can continue their work with the Lutheran World Federation to fight the cholera epidemic.

“This is who we are as the ELCA. We are a people who know that together we can achieve things on a scale and scope we simply could never do as a single congregation or synod or even denomination. The word ‘together’ is so important. One of our strong partners is the Lutheran World Federation, through which we have partnerships with 145 churches in 79 countries and their 70 million members.

“Two years of sporadic rain and the driest year since 1951 have devastated many areas in the Horn of Africa. Crops have failed. Drinking water is scarce. More than 12 million people are at risk of hunger. Here, in partnership with the Lutheran World Federation, which manages the Dedaab camp in Kenya and supports a similar one in Ethiopia, the Evangelical Lutheran Church in America is at work, helping provide porridge for small children, safe water for over 500,000 people living in these camps. You are providing assistance to help 10,000 hungry families in Kenya and Ethiopia, so they can stay in their homes and communities until the next harvest.

“As bad as the crisis is in the Horn of Africa, it would be far worse without the projects funded with support from ELCA World Hunger to provide wells and water storage sites, irrigation systems, livestock, and drought resistant crops.

“So we remain in Haiti and Japan and, in the last three weeks, have released \$1.25 million for relief work in response to that growing famine in Africa. Because we have partners on the ground, your gifts are already at work.

“Yes, we are a church freed in Christ to serve. We are joining with others to rebuild communities in Alabama and Missouri destroyed by tornadoes, sometimes with surprising partners. Christ Lutheran Church in Cullman, Alabama, as you probably know, was reduced to rubble by a tornado in late April. The sisters of the Benedictine Monastery of the Sacred Heart invited the congregation to use the monastery chapel for worship. At their first worship service, Sister Marie Fleming welcomed them and made one request, ‘Please feel at home in the monastery. Just don’t nail anything to our front door.’ A few weeks later she quietly handed Pastor Niiler an envelope with a gift of \$500 from the sisters of the monastery and other Benedictines in the area. Pastor Niiler responded, ‘We are made not to feel like tolerated guests, but like family.’

“This is who we are. We are a church that responds generously because when one part of the body suffers, we all suffer together. Before the flood waters had crested in Minot, North Dakota, Bishop Mark Narum had received a check from ELCA members in Grand Forks, North Dakota, who remembered what it was like to be accompanied through their long process of restoring community after their flood.

“Bishop Narum described the first time he and members of the congregational council of Christ Lutheran in Minot were allowed to go back and see their church building. It had been under eight feet of water. He said the ground was brown and barren, except there was one lily in full bloom. Bishop Narum said, ‘We are still living in the Great Three Days—Good Friday’s aching loss and Holy Saturday’s forsaken absence.’ He said, ‘It will be Holy Saturday for a long time here in Minot, but we are an Easter people. We are a people of resurrection hope.’

“We are a people freed in Christ to serve together. In this assembly you have already said ‘yes’ to the ELCA Malaria Campaign. Malaria is preventable. Malaria is treatable. Yet it claims the life of a child in Africa every 45 seconds. As you heard in the video last night, our partners already are at work so no child, no woman, no patient should die from malaria. Even as we generously support ELCA World Hunger and Disaster Response, the ELCA Malaria Campaign is something we can do together. It is something we should do together. It is something we must do together. It is something we will do together.

“I am so hopeful this morning because, as the Evangelical Lutheran Church in America, we are a church whose unity is in Jesus who gathers us around word and water, bread and wine. We are a church committed to vibrant congregations, both newly planted and long established.

“Talk about being hopeful. Recently, when I should have been preparing this report, I began reading a blog posted by River of Hope Lutheran Church, a new congregation being formed by ELCA members in Hutchinson, Minnesota, after their congregations voted to disaffiliate from the ELCA. They were clear all over this blog: We are part of the ELCA, and we are going to form an ELCA congregation where everyone is invited and everyone is welcome. Tom Heyd, a retired ELCA pastor, helped them get started. A local Methodist church provides space for worship. They called Pastor Laura Aase who, after eight years on the staff of a Bible camp in Idaho had completed seminary. She had a passion to proclaim the Gospel and be part of starting a new congregation. In a recent town parade, they had a great float—‘Hope Floats.’ And this is just one story. There are more than 20 new ELCA congregations being formed by members committed to remaining in the ELCA.

“Another one is Emmaus Lutheran Church in Idaho Falls, Idaho. I was at the Eastern Washington-Idaho Synod Assembly, and the people of Emmaus received more standing ovations there than Bishop Martin Wells did following his re-election.

“That same energy and commitment permeated the Northwestern Minnesota Synod Assembly. Voting members wore buttons with the words ‘Living Grace’ in support of the ELCA members in Hawley, Minnesota, who are starting Living Grace Lutheran in Hawley. In partnership with Our Savior’s Lutheran Church in Moorhead, Sister Kristen Anderson already has begun work as the mission developer.

“We are freed in Christ to serve. We are a church committed to vibrant congregations, both newly planted and long established. Over 60 new congregations began last year. That is more than one per week—many of them among new immigrants or those who live in poverty. We are becoming a Pentecost church described in Acts in which we hear so many languages proclaiming the mighty deeds of God and the good news of Jesus Christ.

“That good news is too good to keep to ourselves. That is why the first recommendation of the LIFT task force is that every congregation ‘strengthen its capacities and resources for witness and mission.’ What if every congregation in the ELCA, by the end of 2012, had a plan for its growth in evangelical witness? I am not just talking about congregations going back and putting words on paper, but congregations joining with other ELCA congregations, joining with ecumenical partners, campus ministry and synod leaders, social ministry organizations, and advocacy and community organizers. I am talking about what if each of the 10,000 congregations spent a year engaged in the three great listenings: listening to God as God speaks to us of God’s purpose and promise through Scripture; listening to the hurts and the hopes of the people in the community where God has planted us to live and serve; and listening to the Holy Spirit and the gifts the Spirit has given to members of every congregation. Imagine what the Holy Spirit can do when we come together for such listenings as members in Racine, Omaha, and Detroit have already begun.

“Something exciting is happening in Montana, where 50 ELCA congregations are working together to support a congregation at the state prison in Deer Lodge, Montana. Providing both financial and spiritual support, the premise is simple: the congregations raise enough financial support to hire a pastor, who will work with the inmates during the week, and then, on the weekends, inmates will lead worship for guests from sponsoring congregations, while the pastor is out telling the story to other congregations.

“We in the ELCA know the good news of Jesus Christ is too good to keep to ourselves. I believe we can plant 100 congregations a year for the next five years. What a great way to recognize the 500th anniversary of the Lutheran Reformation in 2017 with 500 new ELCA congregations in the next five years. Why? Because the world deserves to hear the good news that in Christ you are a new creation. This is God’s doing, not ours.

“We are a church called to multiply the church, not divide it. It is for this kind of church our seminaries are preparing evangelical leaders. Wherever I travel throughout this church, I hear bishops describe these first-call leaders—both lay and ordained—as signs of hope. A few months ago I preached at such a congregation in Long Beach, California. I could hardly get from the parking lot to the potluck at Our Saviour’s Lutheran because members kept stopping me to describe their ministry. ‘Bishop, we are adding a service in Spanish because our newly ordained Pastor Lee is bilingual. Bishop, since he came, we have doubled the number in Bible study. Bishop, I have always felt excluded because I am gay, but here I have been welcomed with open arms. Bishop, we are getting involved in community organization, working for affordable housing.’

“Because our unity is in Christ, as the Evangelical Lutheran Church in America, we will be defined first by our relatedness to others, not by what sets us apart. All over the world, religious extremists use their convictions to divide and instill fear, but we will welcome Sayyid Syeed of the Islamic Society of North America to speak to us at this assembly. His presence is more than a greeting. It is a sign of who we are as a church. That he will be with us in this holy season of Ramadan speaks of his commitment to this deepening relationship, which is built on trust, dialogue, and a resolve rooted in our respective faiths to heed God’s command to love and serve our neighbor.

“In late July, our Jewish-Lutheran Consultative Panel engaged representatives of the Jewish community in a rich conversation about our relationship and our Peace Not Walls campaign for a lasting peace between Israel and Palestine. As we move toward the tenth anniversary of the terrorist attacks on September 11, 2001, it is my prayer that such conversations and commitments multiply in local communities. Many already are, as ELCA members join with members of local mosques and synagogues to offer a powerful testimony that differences that too often become grounds for exclusion and fear can in fact enrich our lives and communities.

“This morning I am so grateful and hopeful because we are a church that shares a living, daring confidence in God’s grace. These are Martin Luther’s words. He described faith as ‘. . . a living, daring confidence in God’s grace, so sure and certain that believers would stake their life on it a thousand times. . . . Because of faith, without compulsion, a person is glad and ready to receive everyone, to serve everyone, to suffer everything out of love and praise of God.’

“This is who we are. We are a people of faith justified by God’s grace for Jesus’ sake. A member of a congregation I served was a very successful advertising agency executive. Dick was amazingly creative. The jingles he wrote were memorable and effective. He was living the good life.

“At least it seemed so, for beneath the surface of his seeming good life he was struggling with serious emotional issues. The veneer of the good life became even thinner when his

marriage ended. He became more withdrawn, asking deep, searching questions: What makes life worth living with all the heartache? What is the life well-lived?

“He turned to the story that gives meaning, purpose, and hope to my life and yours. He composed a marvelous and popular musical about the life of Christ. He called it ‘He Lived the Good Life.’

“Friends, in a culture that offers so many compelling and competing answers to the questions ‘What is the good life?’ and ‘What is a life well-lived?’ we have a story to tell, a story to live, a story that changes lives. It is the story you know well. It is the story of Jesus Christ. It is the story of the abundant life that comes to you in Christ purely out of God’s tender mercy.

“I am absolutely convinced that there are people you know, with whom you work or go to school, or meet in your neighborhood who are ready to hear an invitation to share this ‘living, daring confidence in God’s grace.’

“Yes, I believe that we all know people who are ready to be part of a church like the Evangelical Lutheran Church in America. For we are freed in Christ to serve. We have work to do, God’s work. We have a story to tell, the story of Jesus and his love.

“Let us stand and sing ‘I Love to Tell the Story.’ You’ll find the words on the screen—and maybe in your heart as well.”

+ + +

“Thank you for the joy and the holy privilege of serving, with you, this church for which I give thanks and for which I have such great hope,” Presiding Bishop Hanson concluded.

Vice President Carlos E. Peña explained that the presiding bishop’s report would be received and referred to the Reference and Counsel Committee, and no further action was required by the assembly. He asked the assembly to join in singing “How Firm a Foundation,” and he returned the chair to Presiding Bishop Hanson.

Memorials Removed from *En Bloc* Consideration

Reference: 2011 Pre-Assembly Report, Section VI, pages 1–64.

Presiding Bishop Mark S. Hanson called on the Rev. Steven P. Loy and the Rev. Heather S. Lubold, co-chairs of the Memorials Committee.

Pr. Lubold noted that 97 memorials had been forwarded to the committee.

The co-chairs described the nature of memorials, noted the many resources that were available to the committee, and explained that the committee could recommend any one of three actions by the assembly: act, decline to act, or refer to an office, a unit, or the Church Council. Due to finances and an attempt to emphasize the ministries of synods and congregations, the Memorials Committee considered the feasibility and funding of memorials and often included the qualifying words “as financial and staff resources permit” in its recommendations. The co-chairs assured the assembly that all memorials were carefully considered, and they announced that three recommended actions had been removed from *en bloc* consideration at voting members’ requests: Category A8: Support for Farmers and Ranchers; Category A6: Immigration Reform; and Category B1: Voting Members at Synod and Churchwide Assemblies. These were to be considered separately in addition to five categories the Memorials Committee recommended be kept separate from *en bloc* consideration.

Consideration: LIFT Implementing Resolutions I

Reference: 2011 Pre-Assembly Report, Section IV, pages 29–30.

Presiding Bishop Mark S. Hanson returned the assembly to the subject of the Living Into the Future Together: Renewing the Ecology of the ELCA (LIFT) project. He called to the stage the Rev. Diane H. “Dee” Pederson, chair of the LIFT task force; the Rev. M. Wyvetta Bullock, executive for administration; Ms. Deborah L. Chenoweth, member of the LIFT task force and

the Church Council; the Rev. Richard H. Graham Jr., bishop of the Metropolitan Washington, D.C., Synod; Mr. Richard L. Torgerson, president of Luther College; and Mr. Mark S. Helmke, chair of the Church Council's Legal and Constitutional Review Committee.

Secretary David D. Swartling presented the recommendation of the Church Council.

MOVED:

SECONDED:

To commend with joy and gratitude the report of the task force on Living Into the Future Together: Renewing the Ecology of the Evangelical Lutheran Church in America (LIFT) for study and action;

To thank the task force and all who contributed to its work for a vision of where God is leading this church;

To endorse the recommendations of the task force, as amended by the Church Council;

To express confidence that God is leading this church into God's future; and

To invite members, congregations, synods, regions, the churchwide organization, colleges and universities, institutions and agencies, networks, and global, ecumenical, and other partners into deep conversation, prayer, and discernment, as, together, this church commits itself to the following actions to implement the report and recommendations:

1. To make support for the work of congregations one of the highest priorities of this church. To request congregations, in collaboration with synods, to begin, develop, review or redefine their unique mission plans by the end of 2012, so that each congregation strengthens its capabilities and resources for witness and mission;
2. To support and strengthen synods so that they become catalysts for mission planning;
3. To request the Conference of Bishops, in consultation with synod leaders and the churchwide organization, to prepare a report and recommendations for the November 2012 meeting of the Church Council for consideration by the 2013 Churchwide Assembly that:
 - describes patterns of synodical life in the ELCA that effectively support vital congregations, mission growth and outreach;
 - proposes a pattern or a set of patterns that will allow synods to receive and distribute financial resources to support the whole ministry of this church;
 - builds on the Blue Ribbon Committee report of 2007 and includes recommendations for renewed, sustainable financial support for the mission and ministries of this church, including funding for theological education;
 - includes strategies for increased mission vitality that may include consideration of redrawing synod boundaries; and
 - recommends revision of the constitutional responsibilities of bishops and synods to emphasize synods as catalysts for mission in the changing context and culture.
4. To urge regions to expand their roles as centers for exploring the possibilities of cooperative mission and ministry;
5. To affirm the role of the churchwide organization to:

- accompany congregations and synods;
 - build the capacity of this church for evangelical witness and service;
 - continue to build and strengthen mutual and interdependent relationships;
 - model and promote the vision of a multicultural, multi-ethnic church;
 - coordinate this church's global mission and its international development and relief work;
 - lead its theological reflection and deliberations on identity and mission;
 - lead, in collaboration with the Conference of Bishops, synod leaders, and the Church Council, in exploring opportunities to grow current support, including direct appeals, planned giving, and endowment management.
6. To encourage the development of leaders for this church through increased innovation and collaboration in leadership development, faith formation, and theological education;
 7. To build and strengthen relationships with this church's global companions and ecumenical partners, focusing on accompaniment, mutual growth, capacity-building, and sustainability of relationships;
 8. To support and utilize networking as an organizational principle and practice that embodies interdependence and enhances increased collaboration and connections across this church;
 9. To nurture a culture of faithful discernment that contributes to mutual respect and healthy decision-making in all assemblies, councils, committees, small groups, and meetings in congregations, synods, the churchwide expression, institutions, and agencies;
 10. To bring, with the exception of the social statement *Genetics, Faith and Responsibility*, no social statements to Churchwide Assemblies until a review of the process for addressing social concerns based on a spirit of communal discernment is completed; and
 11. To endorse the proposed amendments to the *Constitutions, Bylaws, and Continuing Resolutions* concerning the Churchwide Assembly, Church Council, Conference of Bishops, program committees, and interrelationships and networks.

Presiding Bishop Hanson noted that proposed amendments to the implementing resolutions had been received by the Reference and Counsel Committee prior to the deadline. Before hearing the report and recommendations of the committee, he invited the Rev. Raymond A. Miller, Church Council member from Quakertown, Pa., to lead the assembly in prayer.

The Reference and Counsel Committee co-chairs, Mr. John R. Emery and Ms. Louise A. Hemstead, took the stage at the invitation of the chair, who then directed the voting members to the LIFT implementing resolutions in Section IV of the *2011 Pre-Assembly Report*.

Mr. Emery reported 15 proposed motions. The first item he presented was to implementing resolution 10:

10. To bring, with the exception of the social statement *Genetics, Faith and Responsibility*, no social statements to Churchwide Assemblies until a

review of the process for addressing social concerns based on a spirit of communal discernment is completed; and

The Rev. Wm. Chris Boerger, bishop of the Northwest Washington Synod, had asked for separate consideration of this paragraph and moved its postponement until Thursday when the proposed social statement on genetics would be considered.

The committee recommended to adopt the motion to defer consideration until Plenary Session Six on Thursday.

MOVED;

SECONDED: To defer consideration of any proposed amendments to paragraph 10 of the first LIFT implementing resolution until Thursday, August 18, 2011, when the social statement on genetics will be considered.

Bp. Boerger, speaking in support of the recommendation, said the motion was intended to give the voting members time to consider the process for addressing social statements.

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

MOVED;

SECONDED;

YES-821; NO-143

CARRIED:

To defer consideration of any proposed amendments to paragraph 10 of the first LIFT implementing resolution until Thursday, August 18, 2011, when the social statement on genetics will be considered.

Presiding Bishop Hanson declared the motion had been adopted.

Ms. Hemstead directed the assembly to paragraph 2:

2. To support and strengthen synods so that they become catalysts for mission planning.

She presented an amendment proposed by the Rev. Michael F. Keys, bishop of the Alaska Synod:

2. To support and strengthen synods so that they become catalysts for mission planning in an intentional way with congregation mission plans through consultation, coaching on implementation and provide criteria/methods to evaluate implementation and effectiveness of the congregations' mission plan;

She moved the Reference and Counsel Committee's recommended action.

MOVED;

SECONDED:

To receive the proposed amendment with thanks; and

To refer the proposed amendment to the Congregational and Synodical Mission unit.

Presiding Bishop Hanson explained what had been proposed and recommended.

The Rev. Booker S. Vance [Metropolitan Chicago Synod] spoke against the motion to refer, stating that the assembly should discuss the matter.

Ms. Kimberly K. Alberts [Central/Southern Illinois Synod] asked for clarification about the effect of the vote.

The chair explained that, if the motion to refer the proposed amendment was defeated, the amendment could be proposed at a later time. There being no further discussion, he called for the vote.

MOVED:

SECONDED:

YES-594; NO-365

CARRIED:

**To receive the proposed amendment with thanks; and
To refer the proposed amendment to the Congregational and
Synodical Mission unit.**

The chair declared that the motion to refer had been adopted.

Ms. Hemstead reported that Mr. James L. Pence [Southwestern Washington Synod] offered a paragraph to substitute for paragraph 2:

- ~~2. To support and strengthen synods so that they become catalysts for mission planning;~~
2. To make support for the work of parish pastors one of the highest priorities of this church;
To request congregations, in collaboration with synods, to include in the unique mission plans specific provisions designed to provide for the ongoing professional development of and regular formative feedback for rostered clergy serving in ELCA congregations;

She moved the Reference and Counsel Committee's recommendation that this amendment also be referred to the Congregational and Synodical Mission unit.

MOVED:

SECONDED:

To refer the proposed amendment for the expansion of support for pastors to the Congregational and Synodical Mission unit.

Mr. Spence spoke against the recommendation, saying that referring the motion would set aside the important work of mission planning.

Sr. Davia A. Baldauf [Lower Susquehanna Synod] spoke in favor of the referral, asking whether the wording only supported pastors or all categories of rostered leaders.

The chair advised that she hold her question until the amendment came before the assembly.

The Rev. Judith L. Huseth [Northern Illinois Synod], speaking against the motion, questioned whether the expansion of support for pastors was addressed elsewhere in the LIFT implementing resolutions, as the rationale had suggested.

The Rev. Lawrence J. Clark [Metropolitan Chicago Synod] asked how the provision addressed the underlying recommendation.

Ms. Chenoweth affirmed that synods support all aspects of mission planning in congregations.

Ms. Erin Grier [South-Central Synod of Wisconsin] supported the recommendation to refer the question. She said the proposed amendment shifts the emphasis from the overall mission of congregations and synods to pastoral responsibility.

Speaking against the motion, the Rev. Justin M. Johnson [Upstate New York Synod] noted that the Churchwide Assembly is the highest legislative body of this church. He urged the assembly not to put off the decision.

Ms. Linda D. Bobbitt [Rocky Mountain Synod] spoke in favor of the recommendation. She urged that mission planning be lifelong, contextual, and shared across the synods.

The Rev. Ann M. Tiemeyer [Metropolitan New York Synod] asked whether the proposed amendment was an addition or a change.

Presiding Bishop Hanson told her that it would be a substitution, if the assembly considered the proposal.

Mr. Harrison R. Jones [Southeast Michigan Synod] moved the previous question.

The chair called for the vote on ending debate.

MOVED:

TWO-THIRDS VOTE REQUIRED

SECONDED:

YES-899; NO-75

CARRIED:

To end debate.

The chair called for the vote on the motion to refer.

MOVED:

SECONDED:

YES-620; NO-350

CARRIED:

To refer the proposed amendment for the expansion of support for pastors to the Congregational and Synodical Mission unit.

The chair declared that the motion to refer was adopted.

Mr. Emery, co-chair of the Reference and Counsel Committee, clarified that Section IV of the *2011 Pre-Assembly Report* included two sets of implementing resolutions, and the first set [on pages 29–30] were on the floor. He reported the Rev. Serena S. Sellers [Southeastern Pennsylvania Synod] had submitted an amendment to paragraph 8 of the first set of implementing resolutions.

8. To support and utilize networking as an organizational principle and practice that embodies interdependence, values the abundant human resources found in the congregations, synods, the churchwide expression, and institutions of this church, and enhances increased collaboration and connections for missional purposes across this church;

Mr. Emery moved the committee's recommendation regarding the proposal.

MOVED:

SECONDED:

To refer the proposed amendment to the Church Council.

Pr. Sellers spoke against the recommendation, saying she believes the institutions of this church have been neglected and should be included in the implementing resolutions.

Mr. Michael W. Young [Montana Synod] queried, "What happens to items referred to the Church Council?" He asked if there would be a report.

Presiding Bishop Hanson said that reports are made in a variety of ways. There may be a report at the next assembly, in the Church Council minutes, and in the reports of the churchwide units. He assured the assembly that the churchwide office takes the responsibility to report very seriously.

The presiding bishop reminded the assembly of the order of the day [consideration of proposed constitutional regarding program committees] and invited the assembly to rise and sing "Praise, My Soul, the God of Heaven" as the next item of business was prepared.

Consideration: Amendments to Constitution, Bylaws, and Continuing Resolutions Related to Program Committees

Reference: 2011 Pre-Assembly Report, Section IV, pages 34–36.

Presiding Bishop Mark S. Hanson stated the next item of business was the Living Into the Future Together: Renewing the Ecology of the ELCA (LIFT) recommended amendments to the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America* relative to program committees.

Secretary David D. Swartling reported that amendments to provisions 10.61., S12.01., 12.31., 14.31., 19.02., and 14.31. had been removed from *en bloc* consideration; however, none of the proposed amendments related to program committees had been removed from *en bloc* consideration. He drew the assembly's attention to proposals in part C of the LIFT-related amendments. He made the motion on behalf of the Church Council.

MOVED;

SECONDED:

To adopt en bloc, with the exception of such amendments as may be considered separately, the following amendments to the Constitutions, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America:

11.35. Each program unit shall relate to a program committee and each separately incorporated unit shall be governed by a board.

12.41.31. Members of the Church Council, unless otherwise elected as voting members, shall serve as advisory members of the Churchwide Assembly. ~~Likewise, program committee chairpersons and board chairpersons or their designees, and the president of the Lutheran Youth Organization or a designee, unless elected as voting members, shall serve as advisory members of the Churchwide Assembly.~~ In addition, executive directors of units of the churchwide organization, 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 other persons from the churchwide organization designated by the presiding bishop shall serve as advisory members of the Churchwide Assembly. The Church Council also may designate other persons as advisory members of the Churchwide Assembly.

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.

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.~~

19.04. **Other than elections of officers and executive directors of units, elections shall be for one six-year term, without consecutive reelection, and with approximately one-third of the members of the Church Council and of each board, ~~program committee~~, or advisory committee elected each biennium.**

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:
 . . .
- 19.11.01.** In the nomination and election process the following general considerations shall be observed:
 . . .
- f. The Conference of Bishops shall select one bishop from each region to serve a four-year term as a liaison 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, with the exception of the chair of the Conference of Bishops, shall serve as a voting member of the Church Council ~~or of a board or committee of any churchwide unit.~~
- 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.
- 19.61.02.** 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.

Mr. Mark S. Helmke, Church Council member from San Antonio, Texas, and chair of the council’s Legal and Constitutional Review Committee, offered the rationale concerning the proposals of the Church Council, which implement changes to the governing documents of this church regarding the structure and governance of the churchwide organization, specifically the elimination of program committees. He underscored that the proposals were the result of collaborative efforts and an attempt to enhance the governance of this church, promote better stewardship of its resources, and honor the organizational principles and structure of this church since its inception.

The Rev. Amy M. Fondroy Eich [Northwest Synod of Wisconsin] asked for clarification of which proposed amendments were being considered.

Presiding Bishop Hanson thanked her for her question and replied that the assembly was considering all material in the *Pre-Assembly Report*, Section IV, beginning on page 34, under part C: the LIFT-related recommendations relative to program committees.

The Rev. Wm. Chris Boerger, bishop of the Northwest Washington Synod, expressed his hope that the LIFT proposals would increase the influence of the membership from across this church on the churchwide organization.

Mr. Trenton R. Ferro [Northern Illinois Synod] asked for clarification on how changes in the frequency of Churchwide Assemblies would be reconciled with the length of elected terms.

Presiding Bishop Hanson stated that the question would be addressed when those specific changes were under consideration.

Mr. Eric M. Peterson [South-Central Synod of Wisconsin] moved to refer the recommendations to the Church Council for action at the 2013 Churchwide Assembly.

Following a brief consultation, Presiding Bishop Hanson ruled the motion out of order as it had not been submitted by the announced deadline for motions relating to the LIFT proposals.

Ms. Linda D. Bobbitt [Rocky Mountain Synod] affirmed the point made by Bp. Boerger. She said this church needs to change the ways it works concerning its members and to make better use of its resources.

Mr. Peterson spoke against the recommendations, saying that he was concerned that this church needs a “strong cord tethering the ship to the dock.”

Ms. Deborah L. Chenoweth [Oregon Synod], a member of the Church Council and LIFT task force, responded that the intent of the LIFT task force was not to try to replace one structure or one hierarchy with another, but to set up a way of enabling better structures, processes, ways of communicating, and networking so mission can be done better in the future.

The Rev. Peter Rogness, bishop of the Saint Paul Area Synod, suggested that program committees were not providing the oversight of the program units as had been intended. He supported the concept that the Church Council provide that oversight directly.

The Rev. Martin D. Wells, bishop of the Eastern Washington-Idaho Synod, also spoke in favor of eliminating program committees, saying their purpose had never clearly developed.

The Rev. Stephen P. Bouman, executive director of the Congregational and Synodical Mission unit, described a variety of methods that staff of the unit were using to network with the membership of the ELCA.

The Rev. Paul B. Milholland [Metropolitan New York Synod] cautioned the assembly against placing more work on the Church Council.

Pr. Pederson drew the assembly’s attention to the LIFT report, in which it described how units could network with this church.

There being no further discussion, Presiding Bishop Hanson called for the vote.

ASSEMBLY

TWO-THIRDS REQUIRED

ACTION

YES-890 NO-69

CA11.02.05

To adopt en bloc, with the exception of such amendments as may be considered separately, the following amendments to the Constitutions, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America:

11.35. ~~Each program unit shall relate to a program committee and each separately incorporated unit shall be governed by a board.~~

12.41.31. Members of the Church Council, unless otherwise elected as voting members, shall serve as advisory members of the Churchwide Assembly. Likewise, program committee chairpersons and board chairpersons or their designees, and the president of the Lutheran Youth Organization or a designee, unless

~~elect~~ as voting members, shall serve as advisory members of the Churchwide Assembly. In addition, executive directors of units of the churchwide organization, 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 other persons from the churchwide organization designated by the presiding bishop shall serve as advisory members of the Churchwide Assembly. The Church Council also may designate other persons as advisory members of the Churchwide Assembly.

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.*

~~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.~~

19.04. Other than elections of officers and executive directors of units, elections shall be for one six-year term, without consecutive reelection, and with approximately one-third of the members of the Church Council and of each board, ~~program committee, or advisory committee~~ elected each biennium.

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:

...

19.11.01. In the nomination and election process the following general considerations shall be observed:

...

f. **The Conference of Bishops shall select one bishop from each region to serve a four-year term as a liaison 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, with the exception of the chair of the Conference of Bishops, shall serve as a voting member of the Church Council ~~or of a board or committee of any churchwide unit.~~**

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.

19.61.02. 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.

Presiding Bishop Hanson declared that the motion had been adopted.

Announcements

Secretary David D. Swartling reminded the voting members that the offering at the morning's Holy Communion service was designated for the ELCA Malaria Campaign. The afternoon Bible study would take place in small groups, followed by a Mission Encounter program. He also provided logistics for the First Common Ballot and reminded the assembly of remaining deadlines.

"Living Lutheran" Video Contest

Presiding Bishop Mark S. Hanson introduced entries in the "Living Lutheran" video contest from Good Shepherd Lutheran Church in Casper, Wyo., and Zion Lutheran Church in Anoka, Minn.

Closing Prayer and Recess

Presiding Bishop Mark S. Hanson invited Ms. Diane L. Jacobson, coordinator for the Book of Faith initiative, to describe the afternoon Bible study.

Presiding Bishop Hanson called on Ms. Ann F. Niedringhaus, Church Council member from Duluth, Minn., who led the assembly in prayer.

Plenary Session Three of the twelfth Churchwide Assembly of the Evangelical Lutheran Church in America recessed at 10:38 A.M. EDT.

Following the plenary session, the assembly celebrated Holy Communion. The presiding minister was the Rev. Sean L. Forde of Living Waters Lutheran Church and School, Port Saint Lucie, Fla., and the Rev. Marysol Diaz Feliciano, Iglesia Evangélica Luterana San Marcos, Puerto Rico, was the preacher. Sr. Anne Keffer, directing deaconess of the ELCA Deaconess Community, Chicago, Ill., served as assisting minister, and Mr. Drew Ingram of Austin, Texas, was the lector. Musicians were Ms. Mikyoung Park of St. Paul, Minn., and Mr. Mark Abelson of Excelsior, Minn.

Plenary Session Four

Wednesday, August 17, 2011

8:15 A.M.–10:45 A.M.

Call to Order

The Rev. Mark S. Hanson, presiding bishop of the Evangelical Lutheran Church in America (ELCA), lit a candle and called Plenary Session Four of the twelfth Churchwide Assembly to order on Wednesday, August 17, 2011, at 8:18 A.M. EDT in the Cypress Ballroom of the Orlando World Center Marriott in Orlando, Fla.

Hymn, Scripture, and Prayer

Presiding Bishop Mark S. Hanson called on Ms. Lynette M. Reitz, Church Council member from Muncy, Pa., who invited the assembly to sing the hymn “O Holy Spirit, Enter In.” She shared a reading from Isaiah and led the assembly in prayer.

Presiding Bishop Hanson thanked Ms. Reitz and reflected with voting members about the various activities and experiences of the previous day. He asked for and received the consent of the assembly to extend Plenary Session Four until 10:45 A.M., shorten the Bible study in the afternoon to 45 minutes, and begin Plenary Session Five at 2:15 P.M. He informed voting members that the deadline for amendments to the proposed social statement on genetics was extended until Wednesday, August 17, at 9:00 A.M. He noted that the videos submitted to the ELCA’s video contest “What does it mean to live Lutheran?” can be viewed on the ELCA’s LivingLutheran.com website. He stated that the agenda for the morning’s session included the report of the secretary, greetings from the Lutheran World Federation and from the federal chaplains, a report from the Credentials Committee, introduction of the common ballot, a report from the Memorials Committee, and continuing consideration of the Living Into the Future Together: Renewing the Ecology of the ELCA (LIFT) implementing resolutions. After leading additional practice on the voting machines, Presiding Bishop Hanson turned the chair over to Mr. Carlos E. Peña, vice president of the ELCA.

Report of the Secretary

Reference: 2011 Pre-Assembly Report, Section II, pages 7–24.

Vice President Carlos E. Peña invited Mr. David D. Swartling, secretary of the ELCA, to give his report.

Secretary Swartling reflected on his calling as secretary of this church and his sense of how the ELCA inspired, empowered, and equipped its members to engage in ministry and to serve interdependently. He gave an account of the work of the Office of the Secretary during the past biennium. He reported that, as of June 17, 2011, 832 congregations had taken first votes to end their relationship with the ELCA, of which 51 had taken multiple first votes; 621 congregations passed first votes; and 517 congregations passed second votes. From the data, Secretary Swartling highlighted characteristics of the departing congregations, and he expressed gratitude to synodical bishops for the pastoral care they provided congregations. The secretary provided statistical information about the membership of this church, and its financial resources. He shared a series of slides and a film from the ELCA archives to illustrate the perspective that this church was the same yet changing and that the past can inform this church in its planning for the future. As this church looks forward to the 500th anniversary of the start of the Reformation, to

be observed in 2017, he said it should remember that it remains a Reformation church in the twenty-first century.

Vice President Peña thanked Secretary Swartling for his report and noted that the report was received and referred to the Reference and Counsel Committee without further action of the assembly.

“Living Lutheran” Video Contest

Vice President Carlos E. Peña introduced the video that St. Peter’s by the Sea Lutheran Church, San Diego, Calif., had submitted to the ELCA’s video contest, “What does it mean to live Lutheran?” After the assembly viewed the video, the vice president returned the chair to Presiding Bishop Mark S. Hanson.

Greeting: The Lutheran World Federation

Presiding Bishop Mark S. Hanson introduced the Rev. Martin Junge, general secretary of the Lutheran World Federation (LWF), and invited him to address the assembly.

Pr. Junge brought a greeting from the 145 member churches of the LWF, comprised of more than 70 million members. He noted that the ELCA stands with churches around the world that are grounded in the confessional foundation of Lutheran theology, giving witness to the Gospel of Jesus Christ. He said the ELCA and its predecessor church bodies were responsible in part for the formation of the LWF, and this church continues to be active in the support, identity, and leadership of the LWF. Pr. Junge used the assembly theme, “Freed in Christ to Serve,” to illustrate diakonia—the service the ELCA provides through the LWF to its neighbors around the world, especially refugees and those living with disease, poverty, and hunger.

Pr. Junge shared that in 2017 Lutherans will celebrate the 500th anniversary of the Reformation. He drew upon the history of the Lutheran tradition as it spread through all the cultures of the planet, and he presented preliminary plans to mark the anniversary while honoring the ecumenical nature of the tradition. He expressed the hope that the celebration would provide an opportunity for the diversity of the LWF to focus on a future that advances the Gospel of Jesus Christ through hospitality and diakonia.

Pr. Junge’s remarks were received with applause from the assembly, and the presiding bishop thanked him.

Presiding Bishop Hanson then invited the assembly to sing the hymn “Praise to the Lord, the Almighty.”

Report: Credentials Committee

Reference: 2011 Pre-Assembly Report, Section I, pages 6–7, 10, and 40.

Presiding Bishop Mark S. Hanson asked Secretary David D. Swartling to provide the report of the Credentials Committee.

Secretary Swartling stated that as of 7:38 A.M. on Wednesday, August 17, 2011, there were 1,023 voting members registered.

Elections: First Common Ballot

Reference: 2011 Pre-Assembly Report, Section VII, pages 1–96.

Presiding Bishop Mark S. Hanson directed the attention of the voting members to the first common ballot for election. He noted that, in order to vote, they would need ballot information, nominees’ information lists, and individual biographies. He invited Mr. Phillip H. Harris, ELCA general counsel and chair of the Elections Committee, to present the elections procedure.

Mr. Harris explained the coordination of information between the ballot and the report of the Nominating Committee.

Greeting: Military Chaplain

Presiding Bishop Mark S. Hanson introduced Brigadier General Howard Stendahl, an ELCA chaplain in the United States Air Force. He is the newly appointed deputy chief of chaplains of the Air Force, based at the Pentagon in Washington, D.C.

General Stendahl thanked Presiding Bishop Hanson, the assembly, and the Rev. Darrell D. Morton, assistant to the presiding bishop for federal chaplaincy ministries. The general described the pleasure he found in ministry to those who have given part of their lives in service to this nation and its defense, and he illustrated his ministry among service men and women and their families. He asked the assembly to view a video about the ministry of ELCA chaplains. General Stendahl invited all pastors to military chaplaincy, either in active duty or reserve. He asked that all pray with him, pray for them, and pray for those who wear military uniforms.

General Stendahl's remarks were received with applause by the assembly.

Report: Memorials Committee

Reference: 2011 Pre-Assembly Report, Section VI, pages 1-64.

Presiding Bishop Mark S. Hanson invited Secretary David D. Swartling to read the *en bloc* motion of the Memorials Committee.

The Rev. Patrick Keen [Texas-Louisiana Gulf Coast Synod] rose to a point of order. He observed that, during his greeting from the military chaplains, Brigadier General Howard Stendahl asked the assembly to pray. Pr. Keen requested that the assembly take a moment to pray for all those who serve.

Presiding Bishop Hanson then led the assembly in prayer.

Secretary Swartling made the following motion on behalf of the Memorials Committee.

MOVED;

SECONDED:

To approve *en bloc*, with the exception of those memorials considered separately, the following responses to 2010 and 2011 synodical memorials printed in the Report of the Memorials Committee:

Category A4: Energy Stewardship

Category A5: ELCA Malaria Campaign

Category B2: Synodical Ratification Procedure

Category C2: Social Statement on Genetics

Category D1: Confession of Faith

Category D2: Holy Communion

Category D3: Living Into the Future Together (LIFT) Report

Category E1: Social Statement on Human Sexuality

Category E2: Ministry Policies

Category F1: Special Needs Retirement Fund

There being no further discussion, Presiding Bishop Hanson called for the vote. After the vote, the presiding bishop declared the motion had been adopted.

ASSEMBLY

ACTION:

YES-930; NO-50

CA11.03.06

To approve *en bloc*, with the exception of those memorials considered separately, the following responses to 2010 and 2011 synodical memorials printed in the Report of the Memorials Committee:

Category A4: Energy Stewardship

Reference: 2011 Pre-Assembly Report, Section VI, pages 30–37.

1. Sierra Pacific Synod (2A) [2010 Memorial]

RESOLVED, that the Sierra Pacific Synod authorize the establishment of a Sierra Pacific Synod Green Team (under the auspices of the Witness and Service Discipling Team) to encourage the faithful stewardship of energy by this Synod, its congregations, administrative offices, and individual members; and be it further

RESOLVED, that the Sierra Pacific Green Team facilitate its congregations, administrative offices and outdoor ministries offering a public witness of energy stewardship by helping them understand and significantly improve the greenhouse gas emissions (i.e., “carbon footprint”) of facilities they operate; and be it further

RESOLVED, that the Sierra Pacific Synod memorialize the Evangelical Lutheran Church in America at its 2011 Churchwide Assembly to challenge all expressions of the ELCA to significantly reduce their energy-related greenhouse gas emissions by 2020, and to share this commitment and those steps taken to achieve it in a public way in official publications and communication channels of this church.

2. Rocky Mountain Synod (2E) [2010 Memorial]

WHEREAS, the world is a gracious gift from God to all of creation, and to every generation, and to us; and

WHEREAS, human activity, especially our profligate use of energy and resources, affects this gift in significant and sometimes harmful ways, and appears to be a driver in changes in climate and environmental distress, causing both harm to God’s creation and exacerbating already difficult situations for many people and for other non-human life; and

WHEREAS, we wish to bequeath to our children and their children a world at least as diverse and beautiful and sustainable as the one we now enjoy; and

WHEREAS, the Evangelical Lutheran Church in America, recognizing the gravity of these threats, has long been committed to addressing environmental issues as part of its call to justice, sustainability, and solidarity with affected communities and, along with its partners in the Lutheran World Federation and Lutheran World Relief, committed to working to alleviate hunger, poverty, and unsustainable living conditions globally; therefore, be it

RESOLVED, that the congregations, administrative offices, campus ministries and outdoor ministry facilities of this synod be encouraged to offer a public witness of energy stewardship by: (1) measuring the greenhouse gas emissions (i.e., “carbon footprint”) of the facilities they own, to establish a baseline starting point; (2) conducting an energy audit with the assistance and/or support of this synod’s Creation Care team to determine what options there are for reducing energy use; and (3) making a commitment to decrease their carbon footprint by a certain percentage over a specified period of time through energy conservation, efficiency, or clean energy measures; and be it further

RESOLVED, that the congregations, administrative offices, and outdoor ministry facilities of this synod be invited to share this information with the Creation Care team, synod office and,

where applicable, on ELCA congregational reporting forms, and subsequently also share what energy-saving steps were taken, and what measurable energy savings realized, as evidenced in a lower carbon footprint measurement; and be it further

RESOLVED, that the Rocky Mountain Synod memorialize the Evangelical Lutheran Church in America at its 2011 Churchwide Assembly to challenge all expressions of the ELCA to reduce their energy-related greenhouse gas emissions by at least 5 percent per year with the ultimate goal of reducing these emissions 25–40 percent by 2020, and to share this commitment and steps taken to achieve it in a public way in official publications and communication channels of this church.

3. Northeastern Minnesota Synod (3E) [2011 Memorial]

WHEREAS, we are called to cherish and tend God’s creation as a part of our loving and serving God and neighbor; and

WHEREAS, we in the industrialized world are consuming energy and Earth’s resources in a way that is both unsustainable in the future and unfair to those in the developing world, and we hear scientific reports of environmental degradation, global climate change, record rates of species extinction, and a depletion of non-renewable resources that should give us pause; and

WHEREAS, human activity, especially the over-consumption of energy and natural resources, appears to be a critical driver in these changes in climate and environmental distress, causing harm to God’s creation and exacerbating the already difficult situations for millions living with poverty and hunger, particularly as weather extremes such as flood and drought increase; and

WHEREAS, the Evangelical Lutheran Church in America (ELCA), recognizing the gravity of these threats, has long been committed to addressing environmental issues as part of our call to justice, sustainability, and solidarity with affected communities and, along with our partners in the Lutheran World Federation and Lutheran World Relief, committed to working to alleviate hunger, poverty, and unsustainable living conditions globally; and

WHEREAS, the 2009 Northeastern Minnesota Synod Assembly voted to “strongly urge all its member congregations to actively engage in reducing their carbon footprints through the following suggested ways: (1) have an energy audit for all church owned properties, (2) form a creation care task force within each congregation, (3) begin implementing changes suggested by the audit and the task force;” therefore, be it

RESOLVED, that the congregations, administrative offices, and other ministry facilities related to the Northeastern Minnesota Synod be encouraged to initiate or renew their commitment to energy stewardship by: (1) assessing energy use in their facilities, if they haven’t already done so; (2) taking steps to reduce energy use; (3) encouraging their members to save energy in their homes; and (4) sharing information on the steps taken with the synod’s Creation Care Team or other appropriate entity as a way to encourage others to similar actions; and be it further

RESOLVED, that the Northeastern Minnesota Synod memorialize the Evangelical Lutheran Church in America at its 2011 Churchwide Assembly to challenge all expressions of the ELCA to reduce their energy-related carbon emissions by at least 5 percent per year, with an ultimate goal of reducing their overall emissions by 25–40 percent by 2020, and to share this commitment and steps taken to achieve it in a public way in official publications and communication channels of this church.

4. Texas-Louisiana Gulf Coast Synod (4F) [2010 Memorial]

WHEREAS, we in the industrialized world are consuming energy and Earth’s resources in a way that is both unsustainable in the future and unfair to those in the developing world; and there are numerous scientific reports of environmental degradation, global climate change, a record rate of species extinction, and a depletion of non-renewable resources that should give us pause; and

WHEREAS, human activity, especially the over-consumption of energy and resources, appears to be a critical driver in these changes in climate and environmental distress, causing both harm to God’s

creation and exacerbating already difficult situations for millions living with poverty and hunger, as weather extremes such as flood and drought increase; and

WHEREAS, the Evangelical Lutheran Church in America (ELCA), recognizing the gravity of these threats, has long been committed to addressing environmental issues as part of its call to justice, sustainability and solidarity with affected communities and, along with its partners in the Lutheran World Federation and Lutheran World Relief, committed to working to alleviate hunger, poverty, and unsustainable living conditions globally; therefore, be it

RESOLVED, that the congregations, administrative offices, and outdoor ministry facilities of the Texas-Louisiana Gulf Coast Synod be encouraged to offer a public witness of energy stewardship by: (1) measuring the greenhouse gas emissions (i.e., “carbon footprint”) of the facilities they own, to establish a baseline starting point; and (2) conducting an energy audit with the assistance of this synod’s green team to determine what options there are for reducing energy use; and (3) making a commitment to decrease their carbon footprints by a certain percentage over a specified period of time through energy conservation, efficiency, or clean energy measures; and be it further

RESOLVED, that the congregations, administrative offices, and outdoor ministry facilities of the Texas-Louisiana Gulf Coast Synod be invited to share this information with this synod’s green team, synod office, and, where applicable, on ELCA congregational reporting forms, and subsequently also share what energy-saving steps were taken and what measurable energy savings were realized, as evidenced in a lower carbon-footprint measurement; and be it further

RESOLVED, that the Texas-Louisiana Gulf Coast Synod memorialize the 2011 Churchwide Assembly to challenge all expressions of the ELCA to reduce their energy-related greenhouse gas emissions by at least 5 percent per year with the ultimate goal of reducing these emissions 25–40 percent by 2020, and to share this commitment and steps taken to achieve it in a public way in official publications and other communication channels of this church.

5. Metropolitan Chicago Synod (5A) [2010 Memorial]

RESOLVED, that the Metropolitan Chicago Synod memorialize the Evangelical Lutheran Church in America at its 2011 Churchwide Assembly to challenge all expressions of the ELCA to reduce their energy-related greenhouse gas emissions by at least 5 percent per year with the ultimate goal of reducing these emissions 25–40 percent by 2020, using data from 2011 as a benchmark for the reduction, and to share this commitment and steps taken to achieve it in a public way in official publications and communication channels of this church.

6. Northern Illinois Synod (5B) [2010 Memorial]

WHEREAS, we are called to cherish and tend God’s creation, and yet many of us persist in consuming energy and Earth’s resources in a way that is both unsustainable in the future and unfair to those in the developing world; and there are scientific reports of environmental degradation, global climate change, record rates of species extinction, and a depletion of non-renewable resources; and

WHEREAS, human activity appears to be a critical driver in these changes in climate and environmental distress, causing both harm to God’s creation and exacerbating already difficult situations for millions living with poverty and hunger; and

WHEREAS, the Evangelical Lutheran Church in America, recognizing the gravity of these threats, has long been committed to addressing environmental issues as part of our call to justice, sustainability, and solidarity with affected communities and, along with our partners in the Lutheran World Federation and Lutheran World Relief, committed to working to alleviate hunger, poverty, and unsustainable living conditions globally; therefore, be it

RESOLVED, that the congregations, administrative offices, and outdoor ministry facilities of the Northern Illinois Synod be encouraged to offer a public witness of energy stewardship by: (1) measuring the greenhouse gas emissions (i.e., “carbon footprint”) of the facilities they own,

to establish a baseline starting point; (2) conducting a free energy audit with the assistance of the synod's Green Team to determine what options there are for reducing energy use; and (3) making a commitment to measurably decrease their carbon footprint over a specified period of time through energy conservation, efficiency, or clean energy measures; and be it further

RESOLVED, that the congregations, administrative offices, and outdoor ministry facilities of the Northern Illinois Synod be invited to share this information with the synod's Green Team, synod office and, where applicable, on ELCA congregational reporting forms, and subsequently also share what energy saving steps were taken, and what measurable energy savings realized, as evidenced in a lower carbon footprint measurement; and be it further

RESOLVED, that the Northern Illinois Synod memorialize the Evangelical Lutheran Church in America at its 2011 Churchwide Assembly to challenge all expressions of the ELCA to reduce their energy-related greenhouse gas emissions by at least 5 percent per year with the ultimate goal of reducing these emissions 25 to 40 percent by 2020, and to share this commitment and steps taken to achieve it in a public way in official publications and communication channels of this church; and be it further

RESOLVED, to recognize and thank those congregations and organizations that already have taken action to reduce their "carbon footprint."

7. Northeastern Iowa Synod (5F) [2010 Memorial]

WHEREAS, this church is called to cherish and tend God's creation as a part of our loving and serving God and neighbor; and

WHEREAS, we in the industrialized world are consuming energy and Earth's resources in a way that is both unsustainable in the future and unfair to those in the developing world; and there are disturbing scientific reports of environmental degradation, global climate change, record rates of species extinction, and a depletion of non-renewable resources that should give us pause; and

WHEREAS, human activity, especially the over-consumption of energy and natural resources, appears to be a critical driver in these changes in climate and environmental distress, causing both harm to God's creation and exacerbating already difficult situations for millions living with poverty and hunger, as weather extremes such as flood and drought increase; and

WHEREAS, the Evangelical Lutheran Church in America, recognizing the gravity of these threats, has long been committed to addressing environmental issues as part of our call to justice, sustainability, and solidarity with affected communities and, along with our partners in the Lutheran World Federation and Lutheran World Relief, committed to working to alleviate hunger, poverty, and unsustainable living conditions globally; therefore, be it

RESOLVED, that the congregations, administrative offices, and outdoor ministry facilities of the Northeastern Iowa Synod be encouraged to offer a public witness of energy stewardship by: (1) measuring the greenhouse gas emissions (i.e., "carbon footprint") of the facilities they own, to establish a baseline starting point; (2) conducting an energy audit with the assistance of the Care of Creation Work Group to determine what options there are for reducing energy use; and (3) making a commitment to decrease their carbon footprint by a certain percentage over a specified period of time through energy conservation, efficiency, or clean energy measures; and be it further

RESOLVED, that the congregations, administrative offices, and outdoor ministry facilities of the Northeastern Iowa Synod be invited to share this information with the Care of Creation Work Group, synod office, and, where applicable, on ELCA congregational reporting forms, and subsequently also share what energy-saving steps were taken, and what measurable energy savings realized, as evidenced in a lower carbon footprint measurement; and be it further

RESOLVED, that the Northeastern Iowa Synod memorialize the Evangelical Lutheran Church in America at its 2011 Churchwide Assembly to challenge all expressions of the ELCA to reduce their energy-related greenhouse gas emissions by at least 5 percent per year with the

ultimate goal of reducing these emissions 25-40 percent by 2020, and to share this commitment and steps taken to achieve it in a public way in official publications and communication channels of this church.

8. South-Central Synod of Wisconsin (5K) [2011 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 God saw all of creation to be very good [Genesis 1:31]; and

WHEREAS, in the social statement *Caring for Creation: Vision, Hope, and Justice* (1993), this church affirms, “We are called to care for the earth as God cares for the earth,” by protecting creation’s fruitfulness and viability and the sustainability of human communities; and

WHEREAS, contrary to this faithful vocation, our consumption of energy and resources is unsustainable and unfair to those in the developing world; and

WHEREAS, there are already significant scientific reports of environmental degradation, global climate change, record rates of species extinction, and depletion of non-renewable resources; and

WHEREAS, our human activity appears to be a critical driver in causing such harm to God’s creation and exacerbating the already difficult situations for millions living with poverty and hunger, particularly as weather extremes such as flood and drought increase; and

WHEREAS, the Evangelical Lutheran Church in America, recognizing the gravity of these threats, has long been committed to addressing environmental issues as part of our call to justice, sustainability, and solidarity with affected communities and, along with our partners in the Lutheran World Federation and Lutheran World Relief, is committed to working to alleviate hunger, poverty, and unsustainable living conditions globally; and

WHEREAS, the South-Central Synod of Wisconsin, assembled in 2007, adopted a resolution on “A Faithful Response to Global Climate Change” that called the synod to action and was the first to memorialize an ELCA Churchwide Assembly on this issue; and

WHEREAS, although the crisis has become more apparent since that time, there are also more resources available now to help us to respond faithfully; therefore, be it

RESOLVED, that individuals and institutions throughout the South-Central Synod of Wisconsin be encouraged to offer a public witness of their care for creation by making a commitment to reduce their “ecological footprint” through stewardship measures to decrease energy consumption in various ways, including the use of the new synod energy collaborative of congregations, the “Cool Congregations” program from Wisconsin Interfaith Power and Light, www.LutheransRestoringCreation.org, and more; be it further

RESOLVED, that the South-Central Synod of Wisconsin memorialize the 2011 Churchwide Assembly to challenge all expressions of the ELCA to reduce their energy related carbon emissions by at least 5 percent per year, with an ultimate goal by 2020 of reducing this church’s overall emissions by 25–40 percent below current levels, and to publicize this commitment and steps taken to achieve it through official publications and communication channels of this church.

9. North/West Lower Michigan Synod (6B) [2010 Memorial]

WHEREAS, this church is called to cherish and tend God’s creation as a part of its loving and serving God and neighbor; and

WHEREAS, human activity, especially the over-consumption of energy and natural resources, appears to be a critical driver in changes in climate and environmental distress, causing harm to God’s creation and exacerbating already difficult situations for many, both here in the United States and abroad; and

WHEREAS, human beings are consuming energy and the Earth’s resources in a way that is unsustainable in the future, and there are scientific reports of environmental degradation, global climate change, a record rate of species extinction, and a depletion of non-renewable resources that should give pause; and

WHEREAS, the Evangelical Lutheran Church in America, recognizing the gravity of these threats, has long been committed to addressing environmental issues as part of its call to justice, sustainability, and solidarity with affected communities and, along with its partners in the Lutheran World Federation and Lutheran World Relief, committed to working to alleviate unsustainable living conditions globally; therefore, be it

RESOLVED, that the congregations, administrative offices, and outdoor ministry facilities of the North/West Lower Michigan Synod be encouraged to offer a public witness of energy stewardship by: (1) measuring the energy use (i.e., “carbon footprint”) of the facilities they own to establish a baseline starting point; (2) conducting an energy audit with the assistance of the synod’s EarthKeeping Opportunities (EKO) Team to determine what options there are for reducing energy use; and (3) making a commitment to decrease their carbon footprint by a certain percentage over a specified period of time through energy conservation, efficiency, or clean energy measures; and be it further

RESOLVED, that the congregations, administrative offices, and outdoor ministry facilities of the North/West Lower Michigan Synod be encouraged to share this information with the EKO Team, synod office, and, where applicable, on ELCA congregational reporting forms, and subsequently also to share what energy-saving steps were taken and what measurable energy savings realized as evidenced in a lower carbon footprint measurement; and be it further

RESOLVED, that the North/West Lower Michigan Synod memorialize the Evangelical Lutheran Church in America at its 2011 Churchwide Assembly to challenge all expressions of the ELCA to reduce their energy use (i.e., “carbon footprint”) by at least 5 percent per year with the goal of reducing greenhouse gas emissions 25–40 percent by 2020, and to share this commitment and the steps taken to achieve it in a public way in official publications and communication channels of this church.

10. New Jersey Synod (7A) [2011 Memorial]

WHEREAS, we are called to cherish and tend God’s creation as a part of our loving and serving God and neighbor; and

WHEREAS, in the social statement on *Caring for Creation: Vision, Hope, and Justice* (1993), the Evangelical Lutheran Church in America (ELCA) states:

- Processes of environmental degradation feed on one another. Decisions affecting an immediate locale often affect the entire planet;
- We see the despoiling of the environment as nothing less than the degradation of God’s gracious gift of creation;
- [The] excessive consumption by industrialized nations . . . jeopardize[s] efforts to achieve a sustainable future;”
- We challenge ourselves, particularly the economically secure, to tithe environmentally. Tithers would reduce their burden on the earth’s bounty by producing ten percent less in waste, consuming ten percent less in non-renewable resources, and contributing the savings to earthcare efforts. Environmental tithing also entails giving time to learn about environmental problems and to work with others toward solutions; and

WHEREAS, the ELCA, recognizing the gravity of the threats to the environment, has long been committed to addressing environmental issues as part of our call to justice, sustainability, and solidarity with affected communities and, along with our partners in the Lutheran World Federation and Lutheran World Relief, committed to working to alleviate hunger, poverty, and unsustainable living conditions globally; therefore, be it

RESOLVED, that the New Jersey Synod Assembly ask the New Jersey Synod to:

1. recommit to the Principles of Participation, Solidarity, Sufficiency and Sustainability as stated in the social statement;
2. educate congregations on environmental problems and solutions;

3. encourage congregations to donate their time, talents and treasures to organizations working on global climate change;
4. work toward environmental tithing by better managing our lifestyles by:
 - i) reducing consumption of energy by 10 percent,
 - ii) switching to Compact Fluorescent Lights or other energy-efficient bulbs,
 - iii) reducing use of fossil fuels (walking, carpooling, using public transportation),
 - iv) using 10 percent less plastic—reuse shopping bags; as stated in the New Jersey Synod Youth Convo’s Don’t Bottle It Up! Resolution passed in 2007, drink water from reusable bottles of stainless steel or BPA-free Nalgene plastic; store foods in reusable containers; minimize use of plastic dinnerware,
 - v) conserving 10 percent more water,
 - vi) recycling everything possible, and composting where possible; and be it further

RESOLVED, that the congregations, administrative offices, and outdoor ministry facilities of this synod be encouraged to offer a public witness of their care for creation by making a commitment to reduce their “ecological footprint” through promoting and adopting energy stewardship measures by: (1) assessing energy use in their facilities; (2) taking steps to reduce energy use, including energy audits and developing energy strategies; (3) encouraging their members to save energy in their homes; and (4) sharing information on the steps taken with the synod’s Environmental Task Group or other appropriate entity as a way to encourage others to similar actions; and be it further

RESOLVED, that this synod memorialize the Evangelical Lutheran Church in America at its 2011 Churchwide Assembly to challenge all expressions of the ELCA to reduce their energy-related carbon emissions by at least 5 percent per year, with an ultimate goal of reducing our overall emissions by 25–40 percent by 2020, and to share this commitment and steps taken to achieve it in a public way in official publications and communication channels of this church.

11. New England Synod (7B) [2010 Memorial]

RESOLVED, that the congregations, administrative offices, and outdoor ministry facilities of the New England Synod be encouraged to offer a public witness of energy stewardship by: (1) creating a Synod Green Team; (2) measuring the greenhouse gas emissions (i.e., “carbon footprint”) of the facilities they own or occupy to establish a baseline; (3) conducting an energy audit to determine the applicable options for reducing energy use through energy conservation, efficiency, or clean energy measures; and (4) making a commitment to decrease their carbon footprint by a certain percentage over a specified period of time; and be it further

RESOLVED, that the congregations, administrative offices, and outdoor ministry facilities of the New England Synod be invited to share baseline carbon footprint, energy audit, and commitment with the environmental liaison, Pr. Nancy Wright, with the synod office, and, where applicable, on ELCA congregational reporting forms; and subsequently to share energy-saving steps taken and measurable energy savings realized, as evidenced in a lower carbon footprint measurement; and be it further

RESOLVED, that the New England Synod Assembly memorialize the Evangelical Lutheran Church in America at its 2011 Churchwide Assembly to challenge all expressions of the ELCA to reduce their energy-related greenhouse gas emissions by at least 5 percent per year with the ultimate goal of reducing these emissions 25–40 percent by 2020, and to share this commitment and steps taken to achieve it in a public way in official publications and communication channels of this church.

12. Metropolitan New York Synod (7C) [2010 Memorial]

RESOLVED, that the congregations, administrative offices, and outdoor ministry facilities of the Metropolitan New York Synod be encouraged to offer a public witness of energy stewardship by: (1) measuring the greenhouse gas emissions (i.e., “carbon footprint”) of the facilities they own, to establish a baseline starting point; and (2) conducting an energy audit with the guidance of the synod’s Environmental Stewardship Committee to determine what options there are for reducing energy use; and (3) making a commitment to decrease their carbon footprint by a certain percentage over a specified period of time through energy conservation, efficiency, or clean energy measures; and be it further

RESOLVED, that the congregations, administrative offices, and outdoor ministry facilities of the Metropolitan New York Synod be invited to share this information with the Environmental Stewardship Committee, synod office and, where applicable, on ELCA congregational reporting forms, and subsequently also share what energy-saving steps were taken, and what measurable energy savings have been realized, as evidenced in a lower carbon footprint measurement; and be it further

RESOLVED, that the Metropolitan New York Synod memorialize the Evangelical Lutheran Church in America at its 2011 Churchwide Assembly to challenge all expressions of the ELCA to reduce their energy-related greenhouse gas emissions by at least 5 percent per year with the ultimate goal of reducing these emissions 25–40 percent by 2020, and to share this commitment and steps taken to achieve it in a public way in official publications and communication channels of this church.

13. Southeastern Pennsylvania Synod (7F) [2011 Memorial]

WHEREAS, we are called to cherish and tend God’s creation as a part of our loving and serving God and neighbor; and

WHEREAS, we in the industrialized world are consuming energy and Earth’s resources in a way that is both unsustainable in the future and unfair to those in the developing world, and we hear scientific reports of environmental degradation, global climate change, record rates of species extinction, and a depletion of non-renewable resources that should give us pause; and

WHEREAS, human activity, especially the over-consumption of energy and natural resources, appears to be a critical driver in these changes in climate and environmental distress, causing harm to God’s creation and exacerbating the already difficult situations for millions living with poverty and hunger, particularly as weather extremes such as flood and drought increase; and

WHEREAS, the Evangelical Lutheran Church in America, recognizing the gravity of these threats, has long been committed to addressing environmental issues as part of our call to justice, sustainability, and solidarity with affected communities and, along with our partners in the Lutheran World Federation and Lutheran World Relief, committed to working to alleviate hunger, poverty, and unsustainable living conditions globally; therefore, be it

RESOLVED, that the congregations, administrative offices, and outdoor ministry facilities of the Southeastern Pennsylvania Synod be encouraged to offer a public witness of their care for creation by making a commitment to reduce their “ecological footprint” through promoting and adopting energy stewardship measures by: (1) assessing energy use in their facilities; (2) taking steps to reduce energy use; (3) encouraging their members to save energy in their homes; and (4) sharing information on the steps taken with the synod’s “Green Team” as a way to encourage others to similar actions; and be it further

RESOLVED, that the Southeastern Pennsylvania Synod memorialize the 2011 Churchwide Assembly to challenge all expressions of the ELCA to reduce their energy-related carbon emissions by at least 5 percent per year, with an ultimate goal of reducing their overall emissions by 25 to 40 percent by 2020, and to share this commitment and steps taken to achieve it in a public way in official publications and communication channels of this church.

14. Metropolitan Washington, D.C., Synod (8G) [2011 Memorial]

RESOLVED, that the Metropolitan Washington, D.C., Synod in assembly encourage its congregations, administrative offices, campus ministries, and associated outdoor ministry facilities to offer a public witness of energy stewardship by: (1) measuring the greenhouse gas emissions (i.e., “carbon footprint”) associated with the energy use of facilities they own or use to establish a baseline starting point; and (2) conducting an energy audit with the assistance and/or support of our Synod Creation Care Team³ to determine what options there are for reducing energy use; and (3) making a commitment to decrease their carbon footprint by a certain percentage over a specified period of time through energy conservation, efficiency, or clean energy measures; and be it further

RESOLVED, that the Metropolitan Washington, D.C., Synod in assembly invite its congregations, administrative offices, and outdoor ministry facilities to share this information with the Synod Creation Care Team, synod office and, where applicable, on ELCA congregational reporting forms, and subsequently also share what energy-saving steps were taken and what measurable energy savings realized, as evidenced in a lower carbon footprint measurement; and be it further

RESOLVED, that the Metropolitan Washington, D.C., Synod in assembly encourage each congregation to establish a “Congregational Creation Care Team” that, with the support of the Synod Creation Care Team, would be responsible for implementing this resolution, providing educational opportunities to its members about their calling as stewards of creation, and further guiding the congregation and its members to be better stewards of energy in all aspects of its shared life; and be it further

RESOLVED, that the Metropolitan Washington, D.C., Synod in assembly memorialize the 2011 Churchwide Assembly to encourage all expressions of the ELCA to reduce their energy-related greenhouse gas emissions incrementally per year with the ultimate goal of reducing these emissions 25–40% by 2020 and to share this commitment and steps taken to achieve it in a public way in official publications and communication channels of this church.

Background

In 1993, the ELCA Churchwide Assembly adopted a social statement on care for the earth, *Caring for Creation: Vision, Hope, and Justice*, which recognized the potential threat of global warming at a time when scientists were just beginning to see that the earth’s climate is changing and that humans are playing a role in that change.

In 2007, five synods memorialized the ELCA to take steps to lessen this church’s impact on the environment. In response, the 2007 Churchwide Assembly acted [CA07.06.33g]:

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.

³ Our Synod Creation Care Team, with the help of Lutherans Restoring Creation (LRC), stands ready to offer assistance and guidance on the implementation of this resolution and in the sharing of your congregation’s results with others. Our Synod Team will be in contact with LRC and others that are joining in this effort in a collaborative, coordinated initiative across the ELCA.

In the spring of 2009, the Sierra Pacific Synod passed a resolution calling on the ELCA, at its 2009 Churchwide Assembly, to adopt the Genesis Covenant, a pledge to reduce overall emissions of carbon dioxide and other “greenhouse” gases that are contributing to climate change by 10 percent over the next decade. In response, the Churchwide Assembly acknowledged that many of the congregations, synods, and other related agencies and institutions of our church, together with many of our institutional partners, already are working to reduce energy use and greenhouse gas emissions. However, the Churchwide Assembly also voted [CA09.03.09f] “[t]o request that, as financial and staff resources permit, the Church in Society program unit bring a proposal that includes a timeline, detailed budget, proposed funding sources, and identified partners to the ELCA Church Council for the development of a strategy for this church to address climate change.”

In January 2010, the Church in Society unit convened a meeting of stakeholders to discuss how best to carry out the request from the 2009 Churchwide Assembly to develop a strategy for the ELCA to address climate change. The group quickly determined that so much work already was ongoing throughout the church that a top-down churchwide “strategy,” as suggested by the 2009 resolution, might not be the best or most appropriate approach to support continuing work and foster new initiatives. The group made a variety of recommendations, including identifying and creating resources for congregations to use in measuring their “carbon footprints” and carrying out an energy audit of their physical buildings; encouraging synods to help organize and reach out to their congregations to educate them about the cost savings possible with energy conservation efforts and the environmental benefits of such practices; and finding ways to help congregations finance energy conservation measures.

The group agreed that more can and should be done to encourage this work within the church, and that the group should continue to meet. Calling itself the Lutheran Climate Change Coalition, the group organized around four primary efforts:

1. Encouraging and supporting synods as they work to help their congregations connect their faith with caring for the earth.
2. Identifying and disseminating tools and educational materials for synods and congregations to use in reducing their energy use, beginning with a tool to measure “carbon footprint” and suggestions for a basic energy audit.
3. Finding a way to measure how pervasive these efforts are among ELCA congregations. Anecdotally, each of the participants could tell the story of at least one, and often many, congregations that are working to reduce their energy use, but we have no measurement of the overall movement within this church.
4. Looking for new and innovative funding mechanisms for congregations that would like to undertake this work, which is a major barrier for many small or low-resource congregations.

Support for synods and congregations

In 2010, ten synods passed resolutions that pledged to work with their congregations to undertake energy audits and measure their “carbon footprints” and take steps to reduce their energy use and emissions of greenhouse gases. The resolutions also memorialized the ELCA to take steps to reduce its energy-related greenhouse gas emissions significantly by the year 2020. In 2011, additional synods passed similar resolutions. In a number of the synods that passed resolutions in 2010, this new emphasis on energy conservation has helped to re-focus an existing synod-level creation care team.

As more synods undertake this work, finding appropriate tools to track a congregation’s energy use and carbon footprint over time will be critical. Very basic tools are readily available, but more advanced programs are more difficult for congregations to access.

Measuring the movement and telling the story

Lutherans Restoring Creation is beginning to gather the stories of ELCA congregations, synods, colleges and universities, seminaries, and outdoor ministry sites as a way to highlight best practices and to encourage others to take up the work of caring for creation. As part of this, they are featuring energy conservation work. The ELCA communications and marketing teams have also told stories of congregations that have undertaken this work, but a more systematic approach would be helpful in building and supporting an energy stewardship movement within the ELCA. Including relevant questions in congregational reports would gather the necessary information.

Funding needs

The Mission Investment Fund has developed an online toolkit of resources and offers help in obtaining an energy audit. Financing options like grants and low interest loans often are available from state agencies and utility companies, but options differ from state to state and from utility to utility within states, so there is no “one size fits all” approach.

Energy use in the churchwide organization

One aspect of the 2010 and 2011 memorials that these ongoing efforts do not address is the measurement and reduction of the churchwide organization’s energy use and carbon footprint. ELCA Management Services has undertaken a number of projects that have reduced energy use at the Lutheran Center in Chicago, Ill., and the churchwide organization’s “green team” has done much to encourage the adoption of greener practices in the building that also have helped to reduce energy consumption. However, there has not been a formal energy audit of the building, nor has there been a formal effort to determine a baseline “carbon footprint” for the churchwide organization.

ASSEMBLY

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ACTION:

YES-930; NO-50

CA11.03.06a

To receive with gratitude the memorials of the Sierra Pacific, Rocky Mountain, Northeastern Minnesota, Texas-Louisiana Gulf Coast, Metropolitan Chicago, Northern Illinois, Northeastern Iowa, South-Central Synod of Wisconsin, North/West Lower Michigan, New Jersey, New England, Metropolitan New York, Southeastern Pennsylvania, and Metropolitan Washington, D.C. synods related to energy stewardship;

To thank the Lutheran Climate Change Coalition and Lutherans Restoring Creation for their work and to commend their strategies to this church;

To encourage all expressions and agencies of this church to improve their stewardship of energy resources and promote care for God’s creation; and

To request that, as financial and staff resources permit, the churchwide organization establish processes to track, assess, and share these efforts to improve our care of God’s creation.

Category A5: ELCA Malaria Campaign

Reference: 2011 Pre-Assembly Report, Section VI, page 37.

1. Southeastern Minnesota Synod (31) [2011 Memorial]

WHEREAS, malaria has devastating effects in our world with annually:

- More than 500 million people contracting malaria,
 - More than one million dying of malaria with the vast majority of them being women and children, and
 - In Africa alone more than 10,000 pregnant women and 200,000 children dying of malaria; and
- WHEREAS, malaria disproportionately affects the poor, with 58 percent of malaria deaths occurring within the poorest 20 percent of the world's population; and

WHEREAS, effective methods of preventing malaria have been developed, including insecticide treated bed nets which reduce malaria transmission as much as 90 percent and early diagnosis and prompt treatment shortening the duration of the infection and saving lives; and

WHEREAS, the Evangelical Lutheran Church in America (ELCA) World Hunger Appeal, in response to a vote of the 2009 Churchwide Assembly, has developed the ELCA Malaria Campaign to enable this church to join with African companion churches in the global effort to prevent, treat, and contain malaria by 2015; and

WHEREAS, the goal of the ELCA Malaria Campaign is to raise \$15 million dollars, with 90 percent for direct help; therefore, be it

RESOLVED, that the Southeastern Minnesota Synod in assembly encourage its congregations to provide educational materials to their members regarding the plight of those at risk for malaria; and be it further

RESOLVED, that the Southeastern Minnesota Synod in assembly request that the Southeastern Minnesota Synod Council encourage congregations and individuals of the Southeastern Minnesota Synod to financially support the ELCA Malaria Campaign; and be it further

RESOLVED, that the Southeastern Minnesota Synod in assembly memorialize the 2011 Churchwide Assembly to approve extending the current pilot program to the entire ELCA, with the goal that every synod will join the ELCA Malaria Campaign in the effort to prevent, treat, and contain malaria in Africa.

Background

A recommendation of the Church Council regarding the ELCA Malaria Campaign is provided in Section IV of the *2011 Pre-Assembly Report*. A report on the ELCA Malaria Campaign is included in Section V of that volume.

ASSEMBLY

EN BLOC

ACTION:

YES-930; NO-50

CA11.03.06b To receive with gratitude the memorial of the Southeastern Minnesota Synod in response to the ELCA Malaria Campaign; and

To acknowledge the action of the 2011 Churchwide Assembly related to the ELCA Malaria Campaign as the response of the Churchwide Assembly to the memorial of this synod.

Category B2: Synodical Ratification Procedure

Reference: 2011 Pre-Assembly Report, Section VI, pages 45–46.

1. Southeastern Minnesota Synod (3I) [2010 Memorial]

RESOLVED, that the Southeastern Minnesota Synod in assembly memorialize the 2011 Churchwide Assembly to direct the Church Council to present for consideration by the 2013 Churchwide Assembly a procedure that would require synodical ratification of social statements and amendments to churchwide governing documents.

Background

The issue of ratification of certain decisions of the Churchwide Assembly surfaces periodically in the life of the ELCA.

Polity may be defined briefly as the form of organization and government of a church body. The pattern of polity is informed by ecclesiology (i.e., doctrine of the Church). The system of church governance and “legislative” decision-making, in turn, is shaped by the polity of the church body.

Primary keys to understanding the polity of the ELCA are provisions 5.01. and 8.11. in this church’s constitution:

The Evangelical Lutheran Church in America shall be one church. This church recognizes that all power and authority in the Church belongs to the Lord Jesus Christ, its head. Therefore, all actions of this church by congregations, synods, and the churchwide organization shall be carried out under his rule and authority . . . (5.01.).

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 (8.11.).

Most recently, the task force on Living Into the Future Together: Renewing the Ecology of the ELCA (LIFT) examined carefully the structure and governance of this church. The LIFT report recommended the following:

[T]hat the structure and governance of this church be constituted in ways that are aligned with its governing documents and strategic priorities, provide broad-based communal discernment, and allow legislative work to be accomplished efficiently and effectively. These conclusions affirm the theology, purposes, and foundational principles of organization found in Chapters 2 (Confession of Faith, 3 (Nature of the Church), 4 (Statement of Purpose), 5 (Principles of Organization), and 8 (Relationships) of the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*. In reaching these conclusions, the task force specifically affirms interdependence as a central principle in the ELCA and reiterates this church’s commitment to inclusivity.

At the same time, the task force recognizes the importance of ongoing discussion and evaluation regarding both the ways legislative decisions are made and the underlying principles of organization and relationships reflected in the governing documents. These recommendations also recognize the importance of creating non-legislative gatherings to address missional and theological issues and strengthen leadership development and interdependence as identified in the previous section.

Although the matter has been considered, the LIFT Task Force also did not recommend a ratification process, out of respect for this church's current polity, its encouragement of communal discernment on contentious issues (a report of the Communal Discernment Task Force will be presented to the Church Council in 2012), and the practical difficulties attending ratification which include deciding what items will be ratified, who is entitled to vote in a ratification process, who would conduct such a process, what the timeline would be and how it would be paid for in this time of scarce resources.

Better use of existing channels for study and discussion of matters that come before the Churchwide Assembly, as well as initiation of new means recommended by the LIFT task force and the Communal Discernment task force, would increase the desired input into decision-making without incurring the problems of ratification and undermining the polity of this church.

ASSEMBLY

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ACTION:

YES-930; NO-50

CA11.03.06c

To receive with gratitude the memorial of the Southeastern Minnesota Synod concerning synodical ratification of social statements and amendments to churchwide governing documents;

To acknowledge that the issue of ratification has been considered many times in the life of the ELCA, most recently by the task force on Living Into the Future Together: Renewing the Ecology of the ELCA (LIFT);

To encourage further exploration of existing means of discussion and decision-making as well as new means, such as communal discernment and non-legislative gatherings, as recommended by the LIFT task force; and

To decline to institute synodical ratification of social statements and amendments to churchwide governing documents.

Category C2: Social Statement on Genetics

Reference: 2011 Pre-Assembly Report, Section VI, pages 52–53.

1. Nebraska Synod (4A) [2011 Memorial]

WHEREAS, a social statement of this church is to provide directions for policy, guide its advocacy, and guide its life as a public church; and

WHEREAS, the proposed social statement on genetics asks questions concerning the use of genetically modified organisms, but does not give precise direction for policy and advocacy concerning their use; and

WHEREAS, voting members of the 2011 Churchwide Assembly are asked to vote on the proposed social statement on genetics without precise direction for advocacy concerning genetically modified organisms; and

WHEREAS, Nebraska is a farming state where the use of genetically modified organisms is widespread and common; and

WHEREAS, the Nebraska Synod has suffered in the past two years from the loss of congregations, the loss of members, financial loss for mission, and division within congregations; and

WHEREAS, without precise direction for policy and advocacy concerning the use of genetically modified organisms, advocacy by this church could be direct to prohibiting their use; and

WHEREAS, any advocacy against the use of genetically modified organisms could cause hostility between those who sell and use this type of seed and the Evangelical Lutheran Church in America bringing

possible further loss of members, loss of congregations, loss of finances for mission, and division within congregations; and

WHEREAS, the apostle Paul calls upon us to “Live in harmony with one another” (Romans 12:16), and “If it is possible, so far as it depends on you, live peaceably with all” (Romans 12:18); therefore, be it

RESOLVED, that the Nebraska Synod in Assembly commend the ELCA Task Force on Genetics for a monumental effort worthy of study; and be it further

RESOLVED, that the Nebraska Synod in Assembly memorialize the 2011 Churchwide Assembly to retain the proposed social statement on genetics as a study only and that it not be adopted as a statement of this church.

2. West Virginia-Western Maryland Synod (8H) [2011 Memorial]

WHEREAS, the 2010 Assembly of the West Virginia-Western Maryland Synod of the ELCA instructed the Committee for Church in Society to conduct hearings on the “draft social statement on genetics — for study and response;” and

WHEREAS, the following concerns were voiced in one or more of four hearings:

- 1) The ability of Scripture to speak to issues of genetics and technology was discounted or denied throughout the document;
- 2) The term, “Human fault,” was used in place of “Sin” in section 2.3, and there was a lack of Confessional language throughout the document; and
- 3) There was no use of Trinitarian language in section 5.2 (*Koinonia*); therefore, be it

RESOLVED, that, the 2011 Assembly of the West Virginia-Western Maryland Synod thank the ELCA Task Force on Genetics for its faithful and dedicated work on *Genetics, Faith, and Responsibility* and commend it for its use of Confessional and Trinitarian language throughout this final draft, especially in the re-working of sections 3.3 (Sin: pride and complacency) and 5.2 (*Koinonia*) and for its revisions throughout the document pertaining to the specific ways in which Scripture speaks to issues of genetics and technology and for its re-working of section 3.2 (God: Creator of the community of life), and be it further

RESOLVED, that the West Virginia-Western Maryland Synod memorialize the 2011 Churchwide Assembly to affirm these revisions, commending the task force for its awareness of the importance of grounding social statements in the Biblical and Confessional witness.

Background

Initiated by a memorial from Northeastern Iowa Synod, the 2005 Churchwide Assembly authorized work on a statement that would address “significant theological, ethical, public, and pastoral challenges arising from developments in genetics . . . for possible consideration by the 2011 Churchwide Assembly.” After review and recommendation by the Church Council at its April 2011 meeting, the text of that statement will be considered by this Churchwide Assembly. (Further background and the full text of the proposed social statement are available in Section IV of the *Pre-Assembly Report*.)

The memorials from the Nebraska and West Virginia-Western Maryland synods express the appreciation of both synods for the “monumental effort” of the task force that led to the development of the statement.

The Nebraska Synod encourages the Churchwide Assembly to retain the statement as an informational document for study but not to adopt it as a statement of this church. It does so because of concerns about one of the many aspects treated in the statement, that of genetically modified organisms. These concerns include the approach of the text, the lack of direction for advocacy, and possible reception among members within the synod. In considering the proposed social statement it should be noted that an ELCA study on the whole range of issues related to genetics already exists, published in 2008 as part of the development of the statement and titled, *Genetics and Faith: Power, Choice, and Responsibility*.

The West Virginia-Western Maryland Synod expresses strong appreciation of the statement's clear grounding in Holy Scripture and the Confessions following revision of the first draft of a social statement on genetics. The changes affirmed were among those received during the 2010 response period and incorporated by the task force during the final stage of its work.

ASSEMBLY

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ACTION:

YES-930; NO-50

CA11.03.06d To receive with gratitude the memorials of the Nebraska and West Virginia-Western Maryland synods as thoughtful expressions of this church's commitment to the development of social statements in a way that invites response and dialogue; and To acknowledge the action of the 2011 Churchwide Assembly related to the proposed social statement, *Genetics, Faith, and Responsibility*, as the response of the Churchwide Assembly to the memorials of these synods.

Category D1: Confession of Faith

Reference: 2011 Pre-Assembly Report, Section VI, pages 53–54.

1. South Carolina Synod (9C) [2010 Memorial]

WHEREAS, 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; and

WHEREAS, 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; and

WHEREAS, 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; and

WHEREAS, these statements are part of the Confession of Faith of the Evangelical Lutheran Church in America; therefore, be it

RESOLVED, that the South Carolina Synod affirm the particular role of these items in the life and faith of every member of this Synod; and be it further

RESOLVED, that the South Carolina Synod Assembly memorialize the 2011 Churchwide Assembly of the Evangelical Lutheran Church in America to recommit itself to a living and public witness to the primacy of these same items in all actions of the church.

Background and response from the Theological Discernment Team

The Confession of Faith (see www.elca.org/What-We-Believe/Statements-of-Belief/ELCA-Confession-of-Faith.aspx) has remained unchanged since its final proposal by the Commission for a New Lutheran Church and its approval in 1986 by the three church bodies that merged to form the Evangelical Lutheran Church in America. It is included in the ELCA Constitution

(Chapter 2), the *Constitution for Synods* (Chapter 4), and the *Model Constitution for Congregations* (Chapter 2).

The “whereas” clauses of the memorial from the 2010 South Carolina Synod Assembly cite three of the seven sections of the ELCA Confession of Faith (ELCA Constitution 2.02., 2.03., and 2.05.) without indicating any specific reasons why the ELCA Churchwide Assembly should recommit the ELCA to “the primacy” of these three sections of the ELCA Confession of Faith, rather than the entire seven sections. Sections not included in the “whereas” clauses include affirmation of “the Triune God, Father, Son, and Holy Spirit” (2.01.), the three ecumenical creeds (2.04.), the other confessional writings in the Book of Concord (2.06.) and the Gospel “as the power of God to create and sustain the Church” (2.07.). Even if unintended, the proposed action of the final “resolved” clause would introduce a “primacy” of sections 2.02., 2.03., and 2.05. over the remainder of Chapter 2 that would have significant theological implications within the ELCA, for this church’s relationships with other Lutherans and full communion partners and for its relationships with other Christians.

An action by the Churchwide Assembly to recommit itself to the “primacy” of these sections in Chapter 2 would require an amendment to the constitution as mandated by the ELCA Constitution 22.11.

Moreover, since 2009 some ELCA members have objected to certain actions of the 2009 Churchwide Assembly, claiming that they contradict this church’s own Confession of Faith as stated in the ELCA Constitution. The actions cited include the adoption of the social statement *Human Sexuality: Gift and Trust* and the four ministry policy resolutions. Other ELCA members, however, claim that the actions of the 2009 Churchwide Assembly are consistent with the ELCA Confession of Faith. The memorial from the 2010 South Carolina Synod Assembly does not mention these claims and would provide no clear resolution to this disputed matter.

In addition, since the memorial neither provides a clear resolution to the disputed question of whether previous Churchwide Assembly actions contradict the ELCA Confession of Faith nor indicates any other reason to reaffirm the Confession of Faith, the purpose of the memorial is unclear and open to misrepresentation.

At the same time, the ELCA Confession of Faith is repeatedly affirmed throughout the ELCA in worship (in baptism and its affirmation, in the reading of the Scriptures, in the confession of the ecumenical creeds, at the Lord’s Table, in prayer and singing) and in education (in catechetical instruction, in Bible studies of many types, in resources published in print and online), in the affirmation of baptism made by all confirmed members and in the promises made at ordination, commissioning, and installation by pastors, diaconal ministers, deaconesses, associates in ministry, and bishops. This frequent and widespread affirmation throughout the ELCA raises the question of the purpose and necessity of this action by the Churchwide Assembly, whose voting members participate in the ELCA’s life and ministry.

ASSEMBLY

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ACTION:

YES-930; NO-50

**CA11.03.06e To receive with gratitude the memorial of the South Carolina Synod regarding the ELCA Confession of Faith;
To decline to establish a hierarchy of the statements in the Confession of Faith; and
To commend the continuing affirmation of the Confession of Faith through the living and public witness of every member.**

Category D2: Holy Communion

Reference: 2011 Pre-Assembly Report, Section VI, pages 54–55.

1. Upper Susquehanna Synod (8E) [2010 Memorial]

WHEREAS, our Lord said, “You are my friends if you do what I command you” (John 15:14); and WHEREAS, St. Paul indicated an enduring tradition when he repeated the Lord’s command: “For I received from the Lord what I also handed on to you, that the Lord Jesus on the night when he was betrayed took a loaf of bread, [gave] thanks . . . broke it and said ‘This is my body that is for you. Do this in remembrance of me’” (1 Corinthians 11:23-24); and

WHEREAS, Christ established a covenantal relationship in this sacrament when he said, “. . . for this is the blood of the covenant, which is poured out for many . . .” (Matthew 26:28), and as children of God we have a duty and delight to obey his will: “Take, eat; this is my body. . . . Drink from it, all of you” (Matthew 26:26–27); and

WHEREAS, our Lord warned us, “Very truly, I tell you, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you” (John 6:53); and

WHEREAS, the Augsburg Confession claimed, “Our churches are falsely accused of abolishing the Mass. In fact, the Mass is retained among us and is celebrated with the greatest reverence” (CA XXIV, 1); and “. . . one common Mass is held on every holy day, and it is administered on other days if there are those who desire it. . . . Chrysostom says that the priest stands daily at the altar, inviting some to Communion and keeping others away” (CA XXIV, 34, 36); and

WHEREAS, Martin Luther in the Large Catechism observed, “We go to the sacrament because there we receive a great treasure . . . as a daily food and sustenance so that our faith may be refreshed and strengthened” (LC V, 22, 24); “Those who want to be Christians should prepare themselves to receive this blessed sacrament frequently” (LC V, 39); “No one under any circumstances should be forced or coerced. . . . Nevertheless, it must be understood that such people who abstain and absent themselves from the sacrament over a long period of time are not to be considered Christians” (LC V, 42); “As in other matters . . . there must also be daily exhortation, so that on this subject we must be persistent in preaching” (LC V, 44); “What should move and induce you is that he [Christ] desires it, and it pleases him” (LC V, 52); “For if you wait until you are rid of your burden in order to come to the sacrament purely and worthily, you will have to stay away from it forever” (LC V, 73); and

WHEREAS, our congregational constitutions call the Augsburg Confession “a true witness to the Gospel” (*C2.05.), accept the other confessional writings including the Large Catechism as “further valid interpretations of the faith of the Church” (*C2.06.), and state that the congregation “accepts the canonical Scriptures of Old and New Testaments as the inspired Word of God and the authoritative source and norm of its proclamation, faith, and life” (*C2.03.); and

WHEREAS, the Apology of the Augsburg Confession professed, “Among us the Mass is celebrated every Lord’s day and on other festivals” (Ap XXIV, 1), and all Evangelical Lutheran Church in America (ELCA) congregations by ratifying the ELCA model constitution for congregations have already accepted their responsibility to defend and implement the practice of celebrating the Eucharist weekly; therefore, be it

RESOLVED, that, in obedience to the unquestionable command of Christ and in concord with this church’s Confessions and constitutions, the Upper Susquehanna Synod in annual assembly memorialize the Evangelical Lutheran Church in America (ELCA) in its next biennial assembly to embrace this Gospel treasure with joy; and be it further

RESOLVED, that the Upper Susquehanna Synod in annual assembly memorialize the ELCA in its next biennial assembly to recognize that this is a divine mandate and not a human agenda, and is already firmly established in Scripture, confessional documents, and constitutions of this church; and be it further

RESOLVED, that the Upper Susquehanna Synod in annual assembly memorialize the ELCA in its next biennial assembly to devise and implement a plan to encourage all of the congregations of the ELCA to exhort one another to obedience to Christ’s command to the desirable end that all congregations share in the Holy Communion weekly by Reformation Sunday in 2012.

Background and response from the Theological Discernment Team

The Use of the Means of Grace: A Statement on the Practice of Word and Sacrament, adopted by the 1997 ELCA Churchwide Assembly, affirms the Scriptures and Lutheran confessional writings, which teach that Holy Communion is a great treasure, a gift of grace from God to be received by Christians joyfully, thankfully, and frequently. “At the table of our Lord Jesus Christ, God nourishes faith, forgives sin, and calls us to be witnesses to the Gospel” (Principle 31; p. 36). “According to the Apology of the Augsburg Confession, Lutheran congregations celebrate the Holy Communion every Sunday and festival. This confession remains the norm for our practice” (Principle 35; p. 39). The encouragement to celebrate the Lord’s Supper weekly (Principle 35B) is rooted in “Christ’s command, his promise, and our deep need” (Principle 35A, quoting *A Statement on Communion Practices*, adopted by the 1989 ELCA Churchwide Assembly).

Nonetheless, weekly observance of the Lord’s Table as the primary worship service of the congregation or local assembly has not been a uniform practice throughout the ELCA. In some remote locations or in places where there is no resident ordained minister, a Sunday service of Holy Communion every week is not yet or no longer feasible. Moreover, while circumstances have changed for other Lutheran worshipping communities, the community’s practice of less frequent observance was established already and has become the tradition in that community. Some congregations have a living memory of changing from *quarterly* celebration of Holy Communion to their current practice of monthly celebration.

For these reasons and others, weekly observance of Holy Communion, including both Word and Sacrament, as the central worship service in all congregations remains a goal that calls for renewed attention throughout the ELCA. Gracious invitation and encouragement to individuals and congregations to make full use of means of grace is one part of the needed attention. Policies and procedures that promote the availability of ordained ministers and lay presiders in all locations are another factor that may affect the feasibility of weekly observance in some congregations. Toward this end, an arbitrary deadline is less likely to be helpful than clear authorization and support for the actions needed to make weekly observance both feasible and graciously inviting for all in every place.

ASSEMBLY

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ACTION:

YES-930; NO-50

CA11.03.06f

To receive with gratitude the memorial of the Upper Susquehanna Synod concerning Holy Communion and to affirm its commendation of faithful and joyful reception of this sacrament; and

To refer the memorial to the Congregational and Synodical Mission unit in consultation with the Conference of Bishops for consideration of actions that will promote more frequent reception of Holy Communion by ELCA members and weekly observance of Holy Communion as the primary worship service of each ELCA congregation.

Category D3: Living Into the Future Together (LIFT) Report

Reference: 2011 Pre-Assembly Report, Section VI, pages 55–57.

1. Nebraska Synod (4A) [2011 Memorial]

WHEREAS, the Evangelical Lutheran Church in America encompasses a wide range of believers from various cultural, social, political, and economic groups; and

WHEREAS, social, political, and economic issues have deep roots in cultures as well as faith; and

WHEREAS, we exist in a time when debate of social issues can bring divisiveness rather than unity; and

WHEREAS, the mission centers offer opportunities for open, civil discussion on social issues; therefore, be it

RESOLVED, that the Nebraska Synod in Assembly memorialize the 2011 Churchwide Assembly to encourage our mission centers (congregations) to become places of open, honest discussion where individual differences are respected; and be it further

RESOLVED, that the Nebraska Synod in Assembly memorialize the 2011 Churchwide Assembly to encourage the churchwide organization to focus efforts on producing materials that aid our mission centers (congregations) in discussing all perspectives on social issues, drawing them into the biblical and faith perspectives of this church, and focus less effort on producing social statements that attempt to reflect the will of the whole ELCA.

2. West Virginia-Western Maryland Synod (8H) [2011 Memorial]

WHEREAS, the ELCA Church Council approved a charter project, Living Into the Future Together: Renewing the Ecology of the ELCA (LIFT), at its November 2009 meeting; and

WHEREAS, the LIFT Task Force Recommendations include that “the responsibility for this church’s theological discernment be located in the Office of the Presiding Bishop, which will assist this church in better understanding its identity, recognizing the theological, relational and educational gifts God has given this church and the power of these gifts to provide Christian faith formation, leadership and partnership in today’s rapidly changing world;” and

WHEREAS, the translated Article XXVIII of the Unaltered Augsburg Confession, German text, states concerning the power of bishops, “...consequently, according to divine right it is the office of the bishop to preach the gospel, to forgive sin, to judge doctrine and reject doctrine that is contrary to the gospel...;” and

WHEREAS, the translated Article XXVIII of the Unaltered Augsburg Confession, Latin text, states concerning the church’s power, “... consequently, according to the gospel, or, as they say, by divine right, this jurisdiction belongs to the bishops as bishops (that is, to those to whom the ministry of Word and sacraments has been committed): to forgive sins, to reject teaching that opposes the gospel...;” therefore, be it

RESOLVED, that the West Virginia-Western Maryland Synod communicate to the Office of the Presiding Bishop, the Office of the Secretary, the Conference of Bishops, and the Church Council that the West Virginia-Western Maryland Synod finds that the location of the church’s theological discernment in the Office of the Presiding Bishop without reference to the teaching authority of synodical bishops and the Conference of Bishops contravenes Article XXVIII of the Unaltered Augsburg Confession; and be it further

RESOLVED, that the West Virginia-Western Maryland Synod memorialize the 2011 Churchwide Assembly to amend the report of the LIFT Task Force, striking the recommendation which states, “the responsibility of this church’s theological discernment be located in the Office of the Presiding Bishop, which will assist this church in better understanding its identity, recognizing the theological, relational and educational gifts God has given this church and the power of these gifts to provide Christian faith formation, leadership and partnership in today’s rapidly changing world;” and be it further

RESOLVED, that the West Virginia-Western Maryland Synod memorialize the Churchwide Assembly to be mindful of the teaching of the Unaltered Augsburg Confession in further implementations of the work of the LIFT Task Force.

3. West Virginia-Western Maryland Synod (8H) [2011 Memorial]

WHEREAS, the ELCA Church Council approved a charter for the project Living Into the Future Together: Renewing the Ecology of the ELCA (LIFT) at its November 2009 meeting; and

WHEREAS, the Church Council of the Evangelical Lutheran Church in America (ELCA) met via telephone conference call on May 23, 2011, to take action on the LIFT Task Force's report and recommendations; and

WHEREAS, the Church Council recommended "to endorse the recommendations of the task force, as amended by the Church Council;" and

WHEREAS, the LIFT Task Force Recommendations include that "the responsibility for this church's theological discernment be located in the Office of Presiding Bishop, which will assist this church in better understanding its identity, recognizing the theological, relational and educational gifts God has given this church and the power of these gifts to provide Christian faith formation, leadership and partnership in today's rapidly changing world;" and

WHEREAS, the translated Article XXVIII of the Unaltered Augsburg Confession, German text, states concerning the power of bishops, "...consequently, according to divine right it is the office of the bishop to preach the gospel, to forgive sin, to judge doctrine and reject doctrine that is contrary to the gospel...;" and

WHEREAS, the translated Article XXVIII of the Unaltered Augsburg Confession, Latin text, states concerning the church's power, "...consequently, according to the gospel, or, as they say, by divine right, this jurisdiction belongs to the bishops as bishops (that is, to those to whom the ministry of Word and sacraments has been committed): to forgive sins, to reject teaching that opposes the gospel...;" therefore, be it

RESOLVED, that the West Virginia-Western Maryland Synod thank the Living Into the Future Together (LIFT) Task Force for its hard work in preparing its report; and be it further

RESOLVED that the West Virginia-Western Maryland Synod commend the LIFT Task Force for addressing the question of magisterial authority in its report to the Church Council and the 2011 Churchwide Assembly; and be it further

RESOLVED that the West Virginia-Western Maryland Synod memorialize the 2011 Churchwide Assembly to direct the Office of the Presiding Bishop, the Office of the Secretary, the Conference of Bishops, and the Church Council to study further the question of magisterial authority before determining where this authority resides in this church; and be it further

RESOLVED, that the West Virginia-Western Maryland Synod memorialize the 2011 Churchwide Assembly to direct the Office of the Presiding Bishop, the Office of the Secretary, the Conference of Bishops and the Church Council to make recommendations at the next scheduled Churchwide Assembly.

4. West Virginia-Western Maryland Synod (8H) [2011 Memorial]

WHEREAS, mandatory provision S15.11. of the *Constitution for Synods* states:

†S15.11. Since the congregations, synods, and churchwide organization are interdependent units that share the responsibility in God's mission, all share in the responsibility to develop, implement, and strengthen the financial support program of the whole church. The gifts and offerings of the members of the Evangelical Lutheran Church in America are given to support all parts of this church and thus partnership in the 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 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.

WHEREAS, mandatory provisions of the *Model Constitution for Congregations* state:

***C8.02. 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.

***C8.04.** It shall be the privilege and duty of members of this congregation to:

- 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.

WHEREAS, a per capita analysis reveals inequities in mission support participation under the current “proportionate share” system; and

WHEREAS, these inequities persist when adjusted for U.S. Census tract median family income; and

WHEREAS, a mission support system based upon a per capita remittance would reflect the nature of church membership in the Evangelical Lutheran Church in America; therefore, be it

RESOLVED, that the West Virginia-Western Maryland Synod memorialize the 2011 Churchwide Assembly to direct the Church Council of the Evangelical Lutheran in Church in America to prepare for the Churchwide Assembly following 2011 all necessary proposed amendments to the governing documents of this church such that synodical remittance of mission support to the churchwide organization shall no longer be based upon the “proportionate share” system, but be replaced by a per capita system for U.S. Census median family income.

Background

The 2011 Churchwide Assembly will consider two actions related to the Living Into the Future Together (LIFT) Task Force: implementing resolutions and an action to continue the work of LIFT. Both are provided in Section IV of the *Pre-Assembly Report*.

The full report and recommendations of the Living Into the Future Together (LIFT) task force are provided as information in Section V of the *Pre-Assembly Report*.

ASSEMBLY

EN BLOC

ACTION:

YES-930; NO-50

CA11.03.06g

To receive with gratitude the memorials of the Nebraska and West Virginia-Western Maryland synods related to the Living Into the Future Together (LIFT) report and the presentation of concerns related to magisterial authority, mission support, and future social statements;

To note that the report of the LIFT task force is provided as information to the Churchwide Assembly and is not subject to amendment, but to refer the memorials as information for the continuing work of LIFT; and

To acknowledge the actions taken by the 2011 Churchwide Assembly related to the LIFT report and recommendations as the response to the memorials of these synods.

Category E1: Social Statement on Human Sexuality

Reference: 2011 Pre-Assembly Report, Section VI, pages 57–58.

1. South Dakota Synod (3C) [2010 Memorial]

WHEREAS, the 2009 Churchwide Assembly of the Evangelical Lutheran Church in America, in accordance with ELCA bylaw 12.12.01., adopted a social statement, *Human Sexuality: Gift and Trust*, by exactly a two-thirds vote; and

WHEREAS, in Part IV (lines 620–628) in the 2009 Pre-Assembly Report, this social statement reads: “The historic Christian tradition and the Lutheran Confessions have recognized marriage as a covenant between a man and a woman, reflecting Mark 10: 6–9: ‘But from the beginning of creation, God made them male and female. For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh. So they are no longer two, but one flesh. Therefore what God has joined together, let no one put asunder.’ (Jesus here recalls Genesis 1:27; 2:23–24.)”;

WHEREAS, in Part IV (lines 740–744 as amended) of the 2009 Pre-Assembly Report, this social statement reads: “Recognizing that this conclusion differs from the historic Christian tradition and the Lutheran Confessions, some people, though not all, in this church and within the larger Christian community, conclude that marriage is also the appropriate term to use in describing similar benefits, protection, and support for same-gender couples entering into lifelong monogamous relationships”;

WHEREAS, the social statement has generated substantial disagreement and debate among faithful members of the ELCA; and

WHEREAS, some members of the South Dakota Synod of the ELCA believe that the social statement *Human Sexuality: Gift and Trust* should be reconsidered and removed; and

WHEREAS, Policies and Procedures of the Evangelical Lutheran Church in America for Addressing Social Concerns expressly provides for reconsideration and removal of a social statement by the Churchwide Assembly following its adoption; and

WHEREAS, the Confession of Faith of the ELCA (Chapter 2 of the ELCA Constitution) commits the ELCA to accept the canonical Scriptures as the authoritative source and norm of our proclamation, faith and life, and to accept the confessional writings of the Lutheran Church as a true witness of the Gospel and valid interpretations of the faith of the Church; therefore, be it

RESOLVED, that the South Dakota Synod in assembly express its conviction that the decision of the 2009 Churchwide Assembly to adopt the social statement *Human Sexuality: Gift and Trust* violates the Confession of Faith of the ELCA; and be it further

RESOLVED, that the South Dakota Synod in assembly memorialize the 2011 Churchwide Assembly to reconsider and remove the social statement *Human Sexuality: Gift and Trust* in accordance with Policies and Procedures of the Evangelical Lutheran Church in America for Addressing Social Concerns.

2. Metropolitan Chicago Synod (5A) [2010 Memorial]

WHEREAS, the 2009 Churchwide Assembly of the Evangelical Lutheran Church in America adopted the social statement *Human Sexuality: Gift and Trust*; and

WHEREAS, the Churchwide Assembly also adopted implementing resolutions for this social statement [CA09.04.17]; and

WHEREAS, passage of the social statement and its implementing resolutions, as well as passage of the resolutions relating to ministry policy recommendations have raised concerns that have diverted focus from many of the important policy initiatives addressed in the social statement’s implementing resolutions; and

WHEREAS, members of the Metropolitan Chicago Synod of the Evangelical Lutheran Church in America continue to support and encourage the implementation of the resolutions for this social statement; therefore, be it

RESOLVED, that the Metropolitan Chicago Synod Assembly memorialize the 2011 Churchwide Assembly to encourage the full implementation of the social statement *Human Sexuality: Gift and Trust* and its implementing resolutions and to have the Office of the Presiding Bishop bring a report to the 2013 Churchwide Assembly on the status of their implementation.

3. Metropolitan New York Synod (7C) [2010 Memorial]

RESOLVED, that the 2010 Metropolitan New York Synod Assembly memorialize the 2011 Churchwide Assembly to encourage the full implementation of the social statement *Human Sexuality: Gift and Trust* and its implementing resolutions and to have the Office of the Presiding Bishop bring a report to the 2013 Churchwide Assembly on the status of their implementation.

4. Metropolitan Washington, D.C. Synod (8G) [2010 Memorial]

RESOLVED, that the Metropolitan Washington, D.C., Synod Assembly memorialize the 2011 Churchwide Assembly to have the Office of the Presiding Bishop bring a report to the 2013 Churchwide Assembly on the status of the implementing resolutions of the social statement *Human Sexuality: Gift and Trust*.

Background

Human Sexuality: Gift and Trust is the tenth social statement of the ELCA and was adopted by the 2009 Churchwide Assembly. The development and adoption of social statements by the ELCA are guided by “Policies and Procedures of the Evangelical Lutheran Church in America for Addressing Social Concerns,” which was adopted by the 1997 Churchwide Assembly and revised by the Church Council in 2011. (See Section V of the *Pre-Assembly Report*.)

The development of *Human Sexuality: Gift and Trust* was a seven-year study process led by a task force, which provided the means for widespread participation throughout the ELCA. This participation involved several hundred listening posts and forums, the preparation and distribution of three study documents, thousands of conversations in scheduled and off-the-cuff settings, and the publication of a draft and a proposed statement. Thousands of responses were received by the task force and reviewed at each stage. The draft was discussed in 111 synodical hearings, and the proposed statement was reviewed by the Conference of Bishops and the ELCA Church Council. Nearly 60 synods took some action in assembly on the proposed statement, and it was adopted by a two-thirds vote at the 2009 Churchwide Assembly after amendment.

It is widely known that adoption of this statement, and the related policy changes on rostering, have resulted in broadly felt, strong and diverse reactions. These diverse reactions have been focused largely on the question of same-gender relationships in regard to biblical authority, confessional stance, scientific perspective, and pastoral practice. Many have experienced sorrow and pain, and some have left the ELCA. Many have experienced a sense of excitement and seen hope in the adoption of the statement.

Even while most acknowledge that the conversations brought greater understanding among participants, diversity and difference characterized the seven years of study preceding the adoption of the statement. This diversity of concerns remains evident in the perspectives expressed by these memorials on sexuality. The memorial from the South Dakota Synod reflects the voices of those who continue to believe the ELCA erred in 2009 and should reconsider its adoption of the statement. The memorials from the synods of Metropolitan Chicago, Metropolitan New York, and Metropolitan Washington, D.C., reflect the voices of those who affirm the adoption but are concerned about its implementation. In diverse ways, both call for additional action related to the social statement.

In accord with “Policies and Procedures of the Evangelical Lutheran Church in America for Addressing Social Concerns,” reconsideration or removal would require the re-study of the content of the statement led by the Office of the Presiding Bishop and presumably involving the appointment of a new task force. Suggested changes and recommendations regarding revision or removal would be sent to synods at least three months prior to the 2013 Churchwide

Assembly. The action to change or remove the statement would require a two-thirds vote of that assembly.

Implementing Resolution 15 of *Human Sexuality: Gift and Trust* directs the Office of the Presiding Bishop to provide a report to the Church Council in 2012. The memorials request from the same office an additional report directed to the 2013 Churchwide Assembly.

Costs

Costs for the reconsideration are difficult to detail, but could be anticipated to involve approximately \$40,000 for the work of a task force and synodical listening posts. It could be anticipated that re-study would also entail renewed churchwide focus and energy on the issues of sexuality.

The development of a special report on full implementation of the statement in preparation for the 2013 Churchwide Assembly would have minimal budget impact but would require additional staff time.

ASSEMBLY

EN BLOC

ACTION:

YES-930; NO-50

CA11.03.06h To receive with gratitude the memorials of the South Dakota, Metropolitan Chicago, Metropolitan New York, and Metropolitan Washington, D.C. synods, related to the social statement *Human Sexuality: Gift and Trust*;

To acknowledge both the sorrow and joy resulting from the decisions of the 2009 Churchwide Assembly;

To decline to reconsider this social statement; and

To request that the report to be prepared for the November 2012 meeting of the Church Council on the implementation of this social statement also be provided as information for the 2013 ELCA Churchwide Assembly.

Category E2: Ministry Policies

Reference: 2011 Pre-Assembly Report, Section VI, pages 59–60.

1. Western Iowa Synod (5E) [2010 Memorial]

WHEREAS, many ELCA members believe that a marriage should only be between one man and one woman; and

WHEREAS, many ELCA members feel that the Bible does not approve of sexual activity outside of the above definition; and

WHEREAS, there is a question whether the majority of ELCA church membership believes that people in publicly accountable, lifelong, monogamous, same-gender relationships should be accepted for rostered leadership; and

WHEREAS, the ELCA has lost membership following the action of the Churchwide Assembly in approving the “Report on Ministry Policies;” therefore, be it

RESOLVED, that the ELCA revisit the “Report on Ministry Policies,” reversing the approval of the report so that people in publicly accountable, lifelong, monogamous, same-gender relationships would no longer be accepted for rostered ministry, requiring all rostered leaders to acknowledge “Vision and Expectations—Ordained Ministers in the Evangelical Lutheran Church in America” from 1990 as the standard for their practice of

ministry, as well as not formally recognizing, officiating, nor conducting any ceremony which contradicts an understanding of marriage as a relationship between a man and a woman.

2. Metropolitan New York Synod (7C) [2010 Memorial]

RESOLVED, that the 2010 Metropolitan New York Synod Assembly commend the actions of the Church Council taken April 9–11, 2010, to amend “Vision and Expectations,” “Definitions and Guidelines for Discipline,” the Candidacy Manual, and other documents; and be it further

RESOLVED, that the 2010 Metropolitan New York Synod Assembly memorialize the 2011 Churchwide Assembly of the Evangelical Lutheran Church in America as follows:

1. to encourage the full implementation as soon as reasonably possible of the actions of the 2009 Churchwide Assembly and the Church Council on April 9–11, 2010, with respect to ministry policies; and
2. to encourage appropriate units and committees of the churchwide organization, synods, and congregations to take additional steps, consistent with the actions of the 2009 Churchwide Assembly, to implement fully and as soon as reasonably possible “structured flexibility” in candidacy and call processes, by clarifying what shall satisfy the standard of accountable, lifelong, monogamous, same-gender relationships and to integrate fully qualified candidates and pastors who are in publicly accountable, lifelong, monogamous, same-gender relationships into the life of this church for the sake of its mission and ministry.

3. Metropolitan Washington, D.C., Synod (8G) [2010 Memorial]

RESOLVED, that the Metropolitan Washington, D.C., Synod Assembly encourage the synod bishop, synod council and committees, congregations, and ministries to implement fully and as soon as reasonably possible “structured flexibility” in candidacy and call processes, and to integrate fully qualified candidates and pastors who are in publicly accountable, lifelong, monogamous, same-gender relationships into life of this church for the sake of its mission and ministry; and be it further

RESOLVED, that the Metropolitan Washington, D.C., Synod Assembly memorialize the 2011 Churchwide Assembly of the Evangelical Lutheran Church in America to encourage the full implementation, as soon as reasonably possible, of the actions of the 2009 Churchwide Assembly with respect to the ministry policies.

4. South Carolina Synod (9C) [2010 Memorial]

WHEREAS, the 2009 Churchwide Assembly of the Evangelical Lutheran Church in America adopted resolutions on ministry policies that included a commitment to “finding ways for people in publicly accountable, lifelong, monogamous, same-gender relationships to serve as rostered leaders of this church” [CA09.05.26] and also included a process of “structured flexibility” that would eliminate the prohibition on rostered service by individuals in such relationships while not imposing such service on any expression of this church [CA09.05.27]; and

WHEREAS, in compliance with and in order to implement the actions of the 2009 Churchwide Assembly, the ELCA Church Council has amended the policy on reinstatement to the roster and has considered amendments to “Vision and Expectations,” “Definitions and Guidelines for Discipline,” the “Candidacy Manual,” and other documents; and

WHEREAS, the South Carolina Synod of the Evangelical Lutheran Church in America in Assembly voted not to recommend the changes in ministry policies (272 opposed, 162 in favor, 55 abstentions 2009 SC Synod Bulletin of Reports); therefore be it

RESOLVED, that the South Carolina Synod Assembly memorialize the 2011 Churchwide Assembly of the Evangelical Lutheran Church in America as follows:

- (1) to rescind actions CA09.05.26 and CA09.05.27 of the 2009 Churchwide Assembly; and
- (2) to direct the appropriate churchwide units and offices to prepare, the Committee on Appeals to make, and the ELCA Church Council to approve and adopt, appropriate amendments to the policy documents, which were revised in response to those prior actions, in order to re-establish the prohibition of rostered service by non-celibate homosexual persons and to restore the requirement for rostered persons that sexual intimacy take place only in the context of heterosexual marriage.

Background

For as long as it has been a church body, the ELCA has been studying and discussing issues of human sexuality, including its expectations of rostered leaders and candidates. A task force to guide the development of a churchwide study of human sexuality already had been established when memorials expressing various viewpoints on the ordination of homosexual candidates were received by the 1989 Churchwide Assembly, which also received as information a document on “Expectations Concerning Sexual Conduct of Candidates” that had been adopted by the former Division for Ministry, reviewed by the Conference of Bishops, and received by the Church Council.

The most recent study of human sexuality was undertaken in response to several synodical memorials considered by the 2001 Churchwide Assembly. The ministry policies approved by the 2009 Churchwide Assembly are based on this social statement. The task force began its work in 2002. It scheduled listening posts in a variety of locations in this church. It prepared and distributed three study documents. Responses to the study documents helped to inform development of the first draft of the social statement.

The first draft of the social statement was disseminated early in 2008. In response, the task force received approximately 800 pieces of correspondence or statements and 2,100 response forms. In addition, synods hosted 111 hearings. This feedback helped shape the next draft of the statement.

The proposed social statement, *Human Sexuality: Gift and Trust*, was reviewed by the program committee for the former Church in Society unit in March 2009 and recommended to the 2009 Churchwide Assembly by the Church Council. Matters of human sexuality also were discussed at every Churchwide Assembly between 2001 and 2009, in response to synodical memorials.

In response to an action of the 2007 Churchwide Assembly, the task force for the social statement on human sexuality also prepared a recommendation on ministry policies in 2009. The Church Council received the report and recommendation and voted to transmit the recommendation to the 2009 Churchwide Assembly.

The 2009 Churchwide Assembly adopted the social statement on human sexuality by the constitutionally required two-thirds vote. The recommendation on ministry policies received extensive discussion on the floor of the assembly and was amended. Since it did not necessitate amendments to the constitution, only a majority vote on all four of its resolutions was required and was received.

This abbreviated history reveals how thoroughly the matter of human sexuality, including the recommendation on ministry policies, which is rooted in the sexuality social statement, has been studied and debated for years in every expression of this church as well as how participatory the process has been. At every step the established process was carefully followed and input solicited.

According to *Robert’s Rules of Order*, motions that have the effect of changing or nullifying previous action of the assembly—such as the motion to *Rescind* or *To Amend Something*

Previously Adopted—require previous notice if they are to be adopted by only a majority vote. Otherwise, they require a two-thirds vote. An action to rescind also would need to require revision of those policy documents that were amended in response to the assembly’s actions. However, some actions cannot be rescinded or amended. These include actions that already have been implemented in specific ways that are impossible to undo. Some actions have taken place since the 2009 Churchwide Assembly approved the ministry policies that would be impossible to undo. For example, people have been received onto the rosters of this church, have accepted calls, and have been ordained as a result of those 2009 votes on ministry policies. It is impossible to “undo” an ordination, and even if the ministry policies were rescinded, calls could not be terminated constitutionally.

Only two synods out of 65 have requested the rescinding of resolutions on ministry policies. Two others encourage the full implementation of the policies. While it is essential that members of this church continue to discuss matters about which they disagree and to attempt to reconcile or at least respect differing viewpoints, there does not seem to be a strong movement to overturn the votes of the 2009 Churchwide Assembly on ministry policies. Further, the Church Council has not recommended rescission or amendment of the policies.

ASSEMBLY

EN BLOC

ACTION:

YES-930; NO-50

CA11.03.06i

To receive with gratitude the memorials of the Western Iowa, Metropolitan New York, Metropolitan Washington, D.C., and South Carolina synods related to ministry policies;

To acknowledge both the sorrow and joy resulting from the decisions of the 2009 Churchwide Assembly that led to changes in ministry policies;

To encourage this church to engage in continuing conversation and communal discernment about difficult and contentious issues; and

To decline to direct the Church Council to rescind the actions on ministry policies taken following the 2009 Churchwide Assembly.

Category F1: Special Needs Retirement Fund

Reference: 2011 Pre-Assembly Report, Section VI, page 60–63.

1. Northwestern Pennsylvania Synod (8A) [2011 Memorial]

WHEREAS, participants in the Participating Annuity and Bridge Fund of the Evangelical Lutheran Church in America (ELCA) were adversely affected by reductions in annuities in 2010 and 2011, as well as by the economic recession; and

WHEREAS, the ELCA has the Special Needs Retirement Fund to assist those retired clergy and other retired plan members who are most in need; therefore, be it

RESOLVED, that the Northwestern Pennsylvania Synod memorialize the 2011 Churchwide Assembly to encourage synods, congregations, and individuals to give generously to the Special Needs Retirement Fund.

2. Southwestern Pennsylvania Synod (8B) [2011 Memorial]

WHEREAS, participants in the ELCA Board of Pensions Participating Annuity and Bridge Fund were adversely affected by reductions in their annuities in 2010 and 2011, as well as by the economic recession; and

WHEREAS, the ELCA has a Special Needs Retirement Fund to assist those annuitants and other plan participants most in need and who meet eligibility requirements; therefore, be it

RESOLVED, that the Southwestern Pennsylvania Synod inform all of the congregations in the synod regarding the reductions in annuities in 2010 and 2011 to retired pastors; and be it further

RESOLVED, that the Southwestern Pennsylvania Synod encourage its congregations and individuals to give generously to the Special Needs Retirement Fund during the remainder of 2011 and into the future; and be it further

RESOLVED, that the Southwestern Pennsylvania Synod memorialize the 2011 Churchwide Assembly to encourage synods, congregations, and individuals to give generously to the Special Needs Retirement Fund now and in the future.

3. Allegheny Synod (8C) [2011 Memorial]

WHEREAS, many retired clergy, rostered lay persons, church workers, and surviving spouses who are participants in the ELCA Board of Pensions Participating Annuity and Bridge Fund were adversely affected by reductions in their annuities in 2010 and 2011, as well as by the economic recession; and

WHEREAS, the ELCA has a Special Needs Retirement Fund to assist those annuitants and other plan participants most in need and who meet eligibility requirements; therefore, be it

RESOLVED, that the Allegheny Synod of the Evangelical Lutheran Church in America memorialize the 2011 Churchwide Assembly to encourage congregations, synods, the churchwide organization, and the ELCA Board of Pensions to remember the concerns of retired rostered leaders and other retired plan members who have served this church, especially those most in need, and to hold them in prayer; and be it further

RESOLVED, that the Allegheny Synod of the Evangelical Lutheran Church in America memorialize the 2011 Churchwide Assembly to encourage synods, congregations, and individuals to give generously to the Special Needs Retirement Fund.

4. Upper Susquehanna Synod (8E) [2011 Memorial]

WHEREAS, retired clergy of the Evangelical Lutheran Church in America (ELCA) have served the church with faithfulness and integrity during their years of active ministry; and

WHEREAS, during that time, retired clergy with the congregations they served contributed in good faith toward their pension funds through the Board of Pensions of the ELCA; and

WHEREAS, many of these clergy depend upon their pension payments along with Social Security retirement benefits to provide living expenses for themselves, and in many cases, their spouses and families, and that in some cases, this pension payment is their sole means of support; and

WHEREAS, the Board of Pensions of the ELCA voted in 2009 to begin reducing annuity payments from the Participating Annuity and Bridge Fund to these retired clergy and those reductions may continue in subsequent years; and

WHEREAS, the Special Needs Retirement Fund has been established by the ELCA to address the financial needs of retired clergy who may suffer adversity as a result of the Board of Pensions action; therefore be it

RESOLVED, that the Upper Susquehanna Synod of the Evangelical Lutheran Church in America memorialize the 2011 Churchwide Assembly to make known to all the congregations and clergy of the ELCA the concerns of the retired clergy regarding these reductions by the Board of Pensions; and be it further

RESOLVED, that the Upper Susquehanna Synod of the Evangelical Lutheran Church in America memorialize the 2011 Churchwide Assembly to encourage synods, congregations, and individuals to give generously to the ELCA Special Needs Retirement Fund.

5. West Virginia-Western Maryland Synod (8H) [2011 Memorial]

WHEREAS, many retired clergy, rostered lay persons, church workers, and surviving spouses who are participants in the ELCA Board of Pensions Participating Annuity and Bridge Fund were adversely affected by reductions in their annuities in 2010 and 2011, as well as by the economic recession; and

WHEREAS, the ELCA has a Special Needs Retirement Fund to assist those annuitants and other plan participants most in need and who meet eligibility requirements; therefore, be it

RESOLVED, that the West Virginia-Western Maryland Synod of the Evangelical Lutheran Church in America memorialize the 2011 Churchwide Assembly to encourage congregations, synods, the churchwide organization, and the ELCA Board of Pensions to remember the concerns of retired rostered leaders and other retired plan members who have served this church, especially those most in need, and to hold them in prayer; and be it further

RESOLVED, that the West Virginia-Western Maryland Synod of the Evangelical Lutheran Church in America memorialize the 2011 Churchwide Assembly to encourage synods, congregations, and individuals to give generously to the Special Needs Retirement Fund.

6. Texas-Louisiana Gulf Coast Synod (4F) [2011 Memorial]

WHEREAS, participants in the Participating Annuity and Bridge Fund were adversely affected by reductions in annuities in 2010 and 2011, as well as the economic recession; and

WHEREAS, the Evangelical Lutheran Church in America has the Special Needs Retirement Fund to assist those retired clergy and other retired plan members who are most in need; therefore, be it

RESOLVED that the Texas-Louisiana Gulf Coast Synod memorialize the 2011 Churchwide Assembly to encourage synods, congregations, and individuals to give generously to the Special Needs Retirement Fund.

Background

The Board of Pensions affirms the actions of the Northwestern Pennsylvania, Southwestern Pennsylvania, Allegheny, Upper Susquehanna, West Virginia-Western Maryland, and Texas-Louisiana Gulf Coast Synod Assemblies.

Along with this whole church, the Board of Pensions will “remember the concerns of retired rostered leaders and other retired plan members who have served this church, especially those most in need, and will hold them in prayer.”

The ELCA Special Needs Retirement Fund, established by the 1993 ELCA Churchwide Assembly, provides additional income for retired church workers and their surviving spouses who are living with the greatest need and who meet the eligibility criteria. Generous support of this fund over the years has led the Special Needs Retirement Fund Managing Committee to enhance the eligibility criteria, which has allowed for more individuals to benefit from the fund. With continued and increased contributions, the Managing Committee expects to be able to further ease the eligibility criteria, with the goal of increasing the monthly payments of those currently receiving income from this fund and making this additional income available to more individuals who are living with the greatest need.

In response to resolutions from nine synods relating to the ELCA Participating Annuity and Bridge Fund, the ELCA Church Council in August 2010 established an *Ad Hoc* Committee to address the following, including but not limited to [CC.08.33a]:

1. Consultation with the Board of Pensions regarding the background of, reasons for, and implications of the decisions made with respect to the ELCA Participating Annuity and Bridge Fund; and
2. Exploration of possible:
 - a. alternative ways to restore Fund losses and increase payment levels for annuitants and account values for those with bridge component accounts not yet annuitized;
 - b. steps to mitigate adverse effects of the Fund reductions and possible future reductions, including the expansion and promotion of the ELCA Special Needs Retirement Fund . . .

At its November 2010 meeting, the Church Council voted [CC.10.11.63]:

To receive with gratitude the report and recommendations of the *Ad Hoc* Committee in response to the resolutions of the Minneapolis Area, Texas-Louisiana Gulf Coast, Southwestern Minnesota, South Dakota, Upstate New York, La Crosse Area, Greater Milwaukee, New Jersey, Northern Illinois, and Southwestern Pennsylvania synods related to the ELCA Board of Pensions annuity funding;

To authorize one-time payments from the Special Needs Retirement Fund (SNRF) as soon as realistically possible in 2011 to those most adversely affected by the reduction in annuity payments, drawing both from Church Council funds already designated for SNRF and undesignated funds received by the Board of Pensions and allocated to SNRF;

To request that, in order to make these payments, the Board of Pensions, in consultation with the Managing Committee of SNRF, develop criteria based on need and a process for distribution of available funds to those most adversely affected by the reduction of annuity payments;

To provide for the expansion of the criteria for eligibility to SNRF and make provision for the possibility of more frequent reviews of eligibility, including periodic comprehensive reviews, to address the needs of plan members in light of economic realities;

To authorize that the membership of the SNRF Managing Committee be increased to include one representative from the Conference of Bishops and one from the Church Council;

To authorize periodic offerings and appeals designated for SNRF;

To anticipate the development of a process for regular review of SNRF by the Church Council;

To authorize the *Ad Hoc* Committee to continue its work, to monitor the implementation of these recommendations, and to bring a report and possible recommendations to the April 2011 Church Council meeting;

To request that the Board of Pensions:

1. Enhance communications to and the education of annuitants and prospective annuitants regarding the ELCA Participating Annuity and Bridge Fund (PABF) and any new annuity products. In so doing:
 - a. Consider and develop additional ways to be proactive in such communication and education efforts; and
 - b. Continue and increase emphasis on assisting members in understanding the aspects of a defined contribution retirement plan, including members' responsibilities and role in decision-making;

2. Consider developing a fund, within SNRF or separate from it, to make available payments to plan members in situations of extraordinary economic distress and develop a process to authorize payments in such cases and to make recommendations, as appropriate, to the Church Council;
3. Enhance communications to and the education of members and sponsors regarding SNRF; work to ensure that synodical bishops and staff are knowledgeable about SNRF and make recommendations, as appropriate, to the Church Council;
4. Explore possibilities for voluntary regular contributions by sponsors and members to SNRF, in addition to special gifts from members and sponsors; make recommendations, as appropriate, to the Church Council;
5. Explore other options for providing funds to SNRF and make recommendations, as appropriate, to the Church Council;
6. Consider amending the name of the Board of Pensions to reflect that it is providing retirement income through annuity payments and investment fund(s) distributions, not providing pension payments, and to reflect more accurately the other services it provides; make recommendations, as appropriate, to the Church Council.; and

To request the secretary of this church to inform the synods of the report of the *Ad Hoc* Committee and this action.

Churchwide Assemblies in 1993, 1997, 2001, and 2003 also have addressed support for the Special Needs Retirement Fund.

ASSEMBLY

EN BLOC

ACTION:

YES-930; NO-50

CA11.03.06j

To receive with gratitude the memorials of the Northwestern Pennsylvania, Southwestern Pennsylvania, Allegheny, Upper Susquehanna, West Virginia-Western Maryland, and Texas-Louisiana Gulf Coast synods related to the Special Needs Retirement Fund;

To acknowledge the commitment of this church for “a special fund to provide both for additional pension contributions for pastors in situations of low compensation, and for pensioners who are receiving at or near the minimum pension [through] a churchwide program to encourage support throughout the Evangelical Lutheran Church in America” [CA93.8.100];

To express gratitude for the generous support throughout this church for the Special Needs Retirement Fund and to encourage continued gifts; and

To thank the ELCA Board of Pensions and the Special Needs Retirement Fund Managing Committee for the ongoing efforts both to increase the monthly payments of those currently receiving income from this fund and to provide supplemental income to additional retired servants of this church who are living with the greatest need.

Consideration: LIFT Implementing Resolutions (continued)

Reference: 2011 Pre-Assembly Report, Section IV, pages 29-30.

Presiding Bishop Mark S. Hanson invited Ms. Louise A. Hemstead and Mr. John R. Emery, co-chairs of the Reference and Counsel Committee, to continue with consideration of the LIFT implementing resolutions and proposed amendments to those resolutions.

Mr. Emery recalled that when the order of the day was observed during Plenary Session Three, the assembly was considering the committee's motion to refer to the Church Council an amendment that the Rev. Serena S. Sellers [Southeastern Pennsylvania Synod] had submitted to paragraph 8 of the first set of implementing resolutions.

8. To support and utilize networking as an organizational principle and practice that embodies interdependence, values the abundant human resources found in the congregations, synods, the churchwide expression, and institutions of this church, and enhances increased collaboration and connections for missional purposes across this church;

Mr. Emery explained the committee's rationale for referral.

The Rev. Booker Vance, [Metropolitan Chicago Synod] spoke against the motion, stating the opinion that the Churchwide Assembly was to act on the LIFT implementing resolutions rather than refer them.

The Rev. Gregory R. Pile, bishop of the Allegheny Synod, opposed the referral, noting that it was unfortunate that agencies, institutions, and other partner ministries were not included in the networking referred to in paragraph 8.

There being no further discussion, Presiding Bishop Hanson called for the vote.

MOVED;

SECONDED;

YES-439; NO-524

DEFEATED:

To refer the proposed amendment to the Church Council.

Presiding Bishop Hanson explained to the voting members that, since the motion was defeated, nothing was before them. If they wanted to consider the amendment, someone would need to move it.

Pr. Sellers made the following motion.

MOVED;

SECONDED:

To amend paragraph 8 as follows:

8. To support and utilize networking as an organizational principle and practice that embodies interdependence, values the abundant human resources found in the congregations, synods, the churchwide expression, and institutions of this church, and enhances increased collaboration and connections for missional purposes across this church;

Pr. Sellers said she believed that this amendment enhanced what had been proposed, expressing gratitude for what appears in the LIFT report that lifts up this church's institutions. She stated that the report created an opportunity for this church to take advantage of the expertise of its institutions and make use of their resources.

There being no further discussion, Presiding Bishop Hanson called for the vote.

MOVED;
SECONDED;
CARRIED:

YES-818; NO-157

To amend paragraph 8 as follows:

8. To support and utilize networking as an organizational principle and practice that embodies interdependence, values the abundant human resources found in the congregations, synods, the churchwide expression, and institutions of this church, and enhances increased collaboration and connections for missional purposes across this church;

Presiding Bishop Hanson declared that the motion had been adopted.

Ms. Hemstead drew the assembly's attention to requests for new implementing resolutions found in the report from the Reference and Counsel Committee dated August 16, 2011. She reported that Ms. Nona M. Dierdorf [Indiana-Kentucky Synod] had submitted a request for a new implementing resolution as follows:

To include in the LIFT task force recommendations to ministry for mentally and physically handi-capable children and adults. This would include special Bible studies and support for camps for this population.

Ms. Hemstead moved the committee recommendation referring the resolution to the Congregational and Synodical Mission unit.

MOVED;
SECONDED:

To refer the proposed amendment, in light of the current churchwide commitment to ministry with persons with disabilities, to the Congregational and Synodical Mission unit as it continues to address issues of inclusivity for persons with disabilities in this church.

Ms. Dierdorf spoke against the recommendation, fearing that if her proposal were referred to the Congregational and Synodical Mission unit, it would not be addressed in a timely manner. She believed that, if it became a LIFT implementing resolution, it would receive more prompt attention.

Mr. David B. Allen [Southwest California Synod] raised a point of order to ask if the motion on the projection screen was the motion the assembly was considering.

Presiding Bishop Hanson replied that it is was the correct motion.

Ms. Kimberley K. Alberts [Central/Southern Illinois Synod] spoke against the motion to refer. As a mother of disabled children, she said she believed that the ministry resources for her children were lacking and expressed concern that, if the issue is referred to the Congregational and Synodical Mission unit, necessary work will not be done.

Ms. Deborah L. Chenoweth [Oregon Synod], as a member of the LIFT task force, spoke in favor of the motion to refer, saying that the new requested implementing resolution was very specific and none of the other LIFT recommendations were as detailed. This resolution also would create a financial commitment not found in other LIFT implementing resolutions.

Ms. Paula L. Sturgeon [Grand Canyon Synod] thanked the assembly for all that had been done to make the facilities accessible for her and spoke in support of the motion to refer, noting that more care will be given to the development of resources if the Congregational and Synodical Mission unit oversees the process.

Mr. Artem A. Nikitin [Southeastern Pennsylvania Synod] opposed the motion to refer. He noted that, from his experience as a definitely-abled committee chairperson, the availability of resources comes more easily from synods than from the churchwide organization.

Ms. Sara A. Pahl-Ramirez [Nebraska Synod] called for a point of order, asking for clarification of the matter being referred.

Ms. Hemstead clarified that the proposed amendment was in the report of the Reference and Counsel Committee distributed the previous day.

Ms. Linda D. Bobbitt [Rocky Mountain Synod] spoke in favor of the motion to refer. She observed that LIFT was about supporting and utilizing networking as an organizing principle and that to refer this proposed resolution to the Congregational and Synodical Mission unit affirms the unit's role to build capacity.

Mr. Timothy J. Mumm [South-Central Synod of Wisconsin] offered a point of information, noting that the word "handi-capable," found in the recommendation, had been mispronounced twice.

Pr. Sellers supported the motion to refer, saying the development of networks would be a wonderful way to showcase this church's social ministry organizations, which had the potential to be a tremendous resource.

Ms. Dierdorf called for a point of order and asked whether the implementing resolution she proposed could be amended.

Presiding Bishop Hanson explained that because her motion was not presently on the floor, it could be amended only if the motion to refer is defeated.

The Rev. Marcia Cox [Florida-Bahamas Synod] moved to close debate.

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

MOVED;

TWO-THIRDS VOTE REQUIRED

SECONDED;

YES-946; NO-39

CARRIED: To end debate.

The chair then called for a vote on the motion to refer.

MOVED;

SECONDED;

YES-769; NO-212

CARRIED: To refer the proposed amendment, in light of the current churchwide commitment to ministry with persons with disabilities, to the Congregational and Synodical Mission unit as it continues to address issues of inclusivity for persons with disabilities in this church.

Presiding Bishop Hanson declared that the motion to refer was adopted.

Ms. Hemstead directed the assembly to the report of the Reference and Counsel Committee and the submission of a new implementing resolution by Mr. Don E. Lamprecht [Rocky Mountain Synod] as follows:

To review the extent of political advocacy in which churchwide engages.

Ms. Hemstead moved the committee recommendation referring the resolution to Church Council.

MOVED;

SECONDED;

To refer this additional implementing resolution to the Church Council.

Mr. Lamprecht asked to withdraw his resolution. Presiding Bishop Hanson noted that he had missed the deadline to withdraw. After consulting the parliamentarian, Presiding Bishop Hanson

reported that it would require a motion to suspend the rules after which, he could withdraw his resolution, providing the motion to suspend was adopted.

The Rev. Michael E. Thomas [Northern Illinois Synod] moved to end debate.

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

MOVED;

TWO-THIRDS VOTE REQUIRED

SECONDED;

YES-944; NO-27

CARRIED:

To end debate.

The chair then called for a vote on the motion to refer.

MOVED;

SECONDED;

YES-631; NO-314

CARRIED:

To refer this additional implementing resolution to the Church Council.

Presiding Bishop Hanson declared that the motion to refer had been adopted. He noted that there was one more amendment to an implementing resolution to consider.

Mr. Emery directed the assembly to the report of the Reference and Counsel Committee. He reported that the Rev. Paul E. Lutz [New Jersey Synod] had submitted a request for an amendment to paragraph 1 as follows:

1. To make support for the work of congregations one of the highest priorities of this church. To request congregations be invited to take up to two years to examine the changing religious environment of their communities in order that, in collaboration with synods to begin, develop, review or redefine their unique mission plans by the end of ~~2012~~ 2013, so that . . .

Mr. Emery reported that the committee received the amendment with thanks but recommended declining this proposed amendment.

Presiding Bishop Hanson explained to the voting members that when Reference and Counsel Committee offers a recommendation to decline to consider, there is nothing before the voting members.

Pr. Lutz moved the proposed amendment.

MOVED;

SECONDED:

To amend paragraph one of the implementing resolution by addition and deletion as follows:

1. To make support for the work of congregations one of the highest priorities of this church. To request congregations be invited to take up to two years to examine the changing religious environment of their communities in order that, in collaboration with synods to begin, develop, review or redefine their unique mission plans by the end of ~~2012~~ 2013, so that each congregation strengthens its capabilities and resources for witness and mission;

Pr. Lutz said he believed the amendment would allow for a congregation to have the same amount of time to develop a mission plan that the task force had for its work. He stated that, as presently worded, the implementing resolution did not allow enough time to create a mission

plan. He suggested that part of that additional time would be used to examine the changing environment of the communities in which congregations are located.

The Rev. Mark R. Summer [New Jersey Synod] spoke in favor of the amendment, saying the extended time would provide more opportunities for synods to direct this effort in the life of congregations. He argued that the work was too important to try and finish in one year.

The Rev. Roger D. Dennis [Central States Synod] spoke against the amendment, emphasizing that the implementing resolution speaks to beginning, not completing, a plan by 2012.

Ms. Julie Marie Seibert [New Jersey Synod] spoke in favor of the amendment. She expressed the view that congregations need as much time as possible and that 2013 was a more reasonable beginning date.

The Rev. Matthew L. Riegel [West Virginia-Western Maryland Synod] offered an amendment to the proposed amendment.

MOVED;

SECONDED:

To amend the proposed amendment by deletion as follows:

1. To make support for the work of congregations one of the highest priorities of this church. To request congregations be invited to take up to two years to examine the changing religious environment of their communities in order that, in collaboration with synods to begin, develop, review or redefine their unique mission plans by the end of ~~2012~~ 2013, so that each congregation strengthens its capabilities and resources for witness and mission;

Pr. Riegle stated that the overly specific language could be removed while at the same time keeping the original time frame.

An unidentified voting member spoke against the amendment offered by Pr. Riegel.

There being no further discussion, the presiding bishop called for the vote.

MOVED;

SECONDED

YES-594; NO-332

CARRIED:

To amend the proposed amendment by deletion as follows:

1. To make support for the work of congregations one of the highest priorities of this church. To request congregations be invited to take up to two years to examine the changing religious environment of their communities in order that, in collaboration with synods to begin, develop, review or redefine their unique mission plans by the end of ~~2012~~ 2013, so that each congregation strengthens its capabilities and resources for witness and mission;

Presiding Bishop Hanson declared the motion was adopted and informed the voting members that before them still was the amendment to the implementing resolution as amended.

Ms. Chenoweth clarified that the intent of the LIFT task force, with the emphasis on “begin,” recognized that ELCA congregations were at very different places in terms of having mission plans. The intent was that, by the end of 2012, congregations would either have begun or would continue moving on their mission plans.

Presiding Bishop Hanson reminded voting members that much remained on the agenda to be considered and the degree to which they continued debate would further alter the agenda concerning the other actions relative to LIFT.

The Rev. Sylvia A. Lee-Thompson [South-Central Synod of Wisconsin] spoke against the motion, asking that the deadline remain at the end of 2012.

Ms. Linda D. Bobbitt [Rocky Mountain Synod], a LIFT task force member, offered a point of information. She clarified that LIFT's intention was that congregations begin to consider mission planning by the end of 2012.

The Rev. Patrick L. Sipes [Upper Susquehanna Synod] offered an amendment to the motion by deletion.

MOVED;

SECONDED:

To amend the proposed amendment by deletion as follows:

1. To make support for the work of congregations one of the highest priorities of this church. To request congregations be invited to take up to two years, in collaboration with synods to begin, develop, review or redefine their unique mission plans by the end of ~~2012~~ 2013, so that each congregation strengthens its capabilities and resources for witness and mission;

Pr. Sipes stated that striking the words "be invited" would make this action mandatory, and congregations would be held accountable.

There being no further discussion, the presiding bishop called for the vote.

MOVED;

SECONDED;

YES-469; NO-464

CARRIED:

To amend the proposed amendment by deletion as follows:

1. **To make support for the work of congregations one of the highest priorities of this church. To request congregations be invited to take up to two years, in collaboration with synods to begin, develop, review or redefine their unique mission plans by the end of ~~2012~~ 2013, so that each congregation strengthens its capabilities and resources for witness and mission;**

Presiding Bishop Hanson declared that the motion was adopted.

Ms. Constance M. Kilmark [South-Central Synod of Wisconsin] spoke against the amendment, saying that all congregations ought to already have mission plans and there should be no need to extend the timeline.

The Rev. Mark W. Manning [Northwester Minnesota Synod] moved to end debate.

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

MOVED;

TWO-THIRDS VOTE REQUIRED

SECONDED;

YES-924; NO-39

CARRIED:

To end debate.

The chair then called for a vote on the amendment, as amended.

MOVED;

SECONDED;

YES-265; NO-698

DEFEATED:

To amend paragraph one of the implementing resolution by addition and deletion as follows:

1. To make support for the work of congregations one of the highest priorities of this church. To request congregations to take up to two years, in collaboration with synods to begin, develop, review, or redefine their unique mission plans by the end of ~~2012~~ **2013**, so that each congregation strengthens its capabilities and resources for witness and mission;

Presiding Bishop Hanson declared that the motion to amend had been defeated and announced that the main motion was now on the floor. He invited Ms. Rebecca Jo Brakke, Church Council member from Dallas, Texas, to lead the assembly in prayer. He then called for the vote on the main motion.

ASSEMBLY;

EN BLOC

ACTION;

YES-914; NO-57

CA11.03.07

To commend with joy and gratitude the report of the task force on Living Into the Future Together: Renewing the Ecology of the Evangelical Lutheran Church in America (LIFT) for study and action;

To thank the task force and all who contributed to its work for a vision of where God is leading this church;

To endorse the recommendations of the task force, as amended by the Church Council;

To express confidence that God is leading this church into God's future; and

To invite members, congregations, synods, regions, the churchwide organization, colleges and universities, institutions and agencies, networks, and global, ecumenical, and other partners into deep conversation, prayer, and discernment, as, together, this church commits itself to the following actions to implement the report and recommendations:

1. **To make support for the work of congregations one of the highest priorities of this church. To request congregations, in collaboration with synods, to begin, develop, review or redefine their unique mission plans by the end of 2012, so that each congregation strengthens its capabilities and resources for witness and mission;**
2. **To support and strengthen synods so that they become catalysts for mission planning;**
3. **To request the Conference of Bishops, in consultation with synod leaders and the churchwide organization, to prepare a report and recommendations for the November 2012 meeting**

of the Church Council for consideration by the 2013 Churchwide Assembly that:

- describes patterns of synodical life in the ELCA that effectively support vital congregations, mission growth and outreach;
 - proposes a pattern or a set of patterns that will allow synods to receive and distribute financial resources to support the whole ministry of this church;
 - builds on the Blue Ribbon Committee report of 2007 and includes recommendations for renewed, sustainable financial support for the mission and ministries of this church, including funding for theological education;
 - includes strategies for increased mission vitality that may include consideration of redrawing synod boundaries; and
 - recommends revision of the constitutional responsibilities of bishops and synods to emphasize synods as catalysts for mission in the changing context and culture.
4. To urge regions to expand their roles as centers for exploring the possibilities of cooperative mission and ministry;
 5. To affirm the role of the churchwide organization to:
 - accompany congregations and synods;
 - build the capacity of this church for evangelical witness and service;
 - continue to build and strengthen mutual and interdependent relationships;
 - model and promote the vision of a multicultural, multi-ethnic church;
 - coordinate this church's global mission and its international development and relief work;
 - lead its theological reflection and deliberations on identity and mission;
 - lead, in collaboration with the Conference of Bishops, synod leaders, and the Church Council, in exploring opportunities to grow current support, including direct appeals, planned giving, and endowment management.
 6. To encourage the development of leaders for this church through increased innovation and collaboration in leadership development, faith formation, and theological education;
 7. To build and strengthen relationships with this church's global companions and ecumenical partners, focusing on accompaniment, mutual growth, capacity-building, and sustainability of relationships;
 8. To support and utilize networking as an organizational principle and practice that embodies interdependence, values

the abundant human resources found in the congregations, synods, the churchwide expression, and institutions of this church, and enhances increased collaboration and connections for missional purposes across this church;

- 9. To nurture a culture of faithful discernment that contributes to mutual respect and healthy decision-making in all assemblies, councils, committees, small groups, and meetings in congregations, synods, the churchwide expression, institutions, and agencies;**
- 10. To endorse the proposed amendments to the *Constitutions, Bylaws, and Continuing Resolutions* concerning the Churchwide Assembly, Church Council, Conference of Bishops, program committees, and interrelationships and networks.**

[Note: With the removal of the original paragraph 10 for separate consideration, original paragraph 11 became paragraph 10.]

The presiding bishop declared that the motion had been adopted.

“Living Lutheran” Video Contest

Presiding Bishop Mark S. Hanson invited the assembly to view a submission to the ELCA video contest, “What does it mean to live Lutheran?” from Peace Lutheran Church, Joplin, Mo.

Consideration: Amendments to Constitution, Bylaws, and Continuing Resolutions Related to LIFT (continued)

Reference: 2011 Pre-Assembly Report, Section IV, pages 32–36.

Presiding Bishop Mark S. Hanson informed voting members that they would now consider the LIFT-related amendments to the ELCA *Constitution, Bylaws, and Continuing Resolutions* regarding the Churchwide Assembly that had been removed from *en bloc*.

Secretary David D. Swartling explained that LIFT recommendation A, which pertains to the Churchwide Assembly, was removed from *en bloc* consideration of constitutional amendments. Since no amendments to the recommendation were proposed, the recommendation will be considered separately. He made the following motion on behalf of the Church Council.

MOVED:

SECONDED:

To adopt *en bloc*, with the exception of such amendments as may be considered separately, the following amendments to the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*:

A. LIFT Recommendations: Churchwide Assembly

- 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.

12.31. **The assembly shall meet biennially in regular session through 2013, and triennially thereafter. 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.A11. *To implement the transition to a triennial cycle, the Church Council shall make recommendations to the 2013 Churchwide Assembly regarding elections to the Church Council, boards, and committees. This continuing resolution shall expire upon adjournment of the 2013 Churchwide Assembly.*

14.41.C0511. **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.*

19.21.B0511. *On behalf of the Nominating Committee, the secretary of the Evangelical Lutheran Church in America—in the **first half of the biennium year** preceding each regular meeting of the Churchwide Assembly—shall solicit from eligible synods on a rotating basis the names of two persons in specified categories, in keeping with the representation principles of this church, for possible election to the Church Council. Upon their selection by the assemblies of the respective synods, the names of the two persons shall*

be presented to the Nominating Committee for submission to the Churchwide Assembly. In the event that any nominee withdraws or is disqualified from possible service, the Nominating Committee shall submit a replacement name from the same synod as the original nominee. In the event that the vacancy occurs subsequent to the preparation of the report of the Nominating Committee to the Churchwide Assembly, a floor nomination shall be provided from the same synod as the original nominee. Except as provided herein, no floor nominations for positions on the Church Council shall be permitted at the Churchwide Assembly.

Presiding Bishop Hanson called on Mr. Mark S. Helmke, chair of the Church Council's Legal and Constitutional Review Committee, who explained that this series of proposed changes to the ELCA's governing documents would change the pattern for churchwide assemblies to meet every three years following the 2013 Churchwide Assembly.

Mr. Harrison R. Jones [Southeast Michigan Synod] rose to a point of information, asking how many youth and young adults were on the LIFT task force.

The Rev. Diane H. "Dee" Pederson, chair of LIFT task force, replied that the total number of members on the task force was 12 and the number of young adults was two.

The Rev. Wayne B. Peterson [Minneapolis Area Synod] rose to a point of information, asking what the ramifications would be for those who had been elected to terms that end in 2013.

Presiding Bishop Hanson replied that the change would not take effect until 2016, so any terms of office that ended in 2013 and before would not be affected.

Mr. Trenton R. Ferro [Northern Illinois Synod] rose to a point of information, asking how elections required each biennium would be impacted by moving to a triennial cycle for assemblies.

Secretary Swartling cited proposed continuing resolution 12.31.A11.:

To implement the transition to a triennial cycle, the Church Council shall make recommendations to the 2013 Churchwide Assembly regarding elections to the Church Council, boards, and committees. This continuing resolution shall expire upon adjournment of the 2013 Churchwide Assembly.

Presiding Bishop Hanson reminded voting members of the order of the day. He indicated that debate on this recommendation would continue in Plenary Session Five. He called on Secretary Swartling for announcements.

Announcements

Secretary David D. Swartling reported that the total offering collected from the August 16 worship service was \$23,913.93. He announced that 75 new leadership-circle pledges totaling \$68,195 were received for the ELCA Malaria Campaign. He provided information about the designation for the August 17 worship offering, the times for Bible Study, and lunches for synodical officers and bishop's assistants. He reminded voting members of the various deadlines for submitting the common ballot, motions, and proposed amendments.

Closing Prayer and Recess

Presiding Bishop Mark S. Hanson called on Mr. Mark S. Helmke, Church Council member from San Antonio, Texas, to lead the assembly in prayer.

Plenary Session Four of the twelfth Churchwide Assembly of the Evangelical Lutheran Church in America recessed at 10:48 A.M. EDT.

Plenary Session Five

Wednesday, August 17, 2011

2:15 P.M.—6:00 P.M.

Call to Order

The Rev. Mark S. Hanson, presiding bishop of the Evangelical Lutheran Church in America (ELCA), called Plenary Session Five of the twelfth Churchwide Assembly to order at 2:23 P.M. EDT in the Cypress Ballroom of the Orlando World Center Marriott in Orlando, Fla. The members of the assembly joined in singing the hymn “Will You Let Me Be Your Servant” in *Worship and Song: Plenary*.

Presiding Bishop Hanson thanked the voting members of the five synods participating in the “pilot paperless project:” Pacifica, Southeastern Minnesota, Texas-Louisiana Gulf Coast, Southeastern Iowa, and La Crosse Area Synods. The presiding bishop explained that the success of this project was very important so that the assembly staff can gain information and experience to make future assemblies as electronic and “paperless” as possible. He asked the voting members of the assembly, using the electronic voting machines, to indicate which tools of technology were being employed in the assembly hall: smartphones, tablets, eReaders, laptops, typewriters, pen or pencil, more than one of the above, or all of the above. Of the members, 53.8 percent showed that they were using more than one of the above.

Report of the Treasurer and Mission Investment Fund

Reference: 2011 Pre-Assembly Report, Section II, pages 25–68, and Section III, Part 2, pages 5–20.

Presiding Bishop Mark S. Hanson introduced Ms. Christina Jackson-Skelton to the assembly. He noted that Ms. Jackson-Skelton had served as ELCA treasurer since February 2002 and will begin in a new position as executive director for the Mission Advancement unit on September 1, 2011. The assembly greeted Treasurer Jackson-Skelton with applause.

Treasurer Jackson-Skelton reported to the assembly on the financial status of the churchwide organization, punctuating her account with video presentations of the ministries being funded. Although this church had gone through a difficult financial period since the previous Churchwide Assembly, the treasurer said the churchwide organization completed fiscal years 2009 and 2010 with revenue exceeding expenses in its current budgeted operations. She shared detailed financial statistics for the previous two years regarding revenue, operating expenses, budgeted amounts, mission support, missionary support, bequest and trust income, endowments, grants, investment income, Vision for Mission income, and other income. The treasurer also provided income and grant information for ELCA World Hunger and Disaster Response. While the overall financial results for the biennium were positive, she said the impact of the economic downturn, combined with membership losses and congregations leaving was clear. With responsiveness and careful contingency planning by the Office of the Presiding Bishop, the churchwide organization was able to avoid deficit spending despite an almost 20 percent decrease over the two-year period, she informed the assembly.

The treasurer provided an update on the current financial situation, including stabilization of declining income, a spending plan that correctly projected income, contributions of \$5.1 million to ELCA World Hunger for the first five months of 2011, and contributions of \$5.2 million to ELCA Disaster Response.

Treasurer Jackson-Skelton also reported on the Mission Investment Fund (MIF). She said MIF had grown in assets from nearly \$618 million at the end of 2008 to \$642 million at the end of 2010, in spite of the financial recession during that time. The net worth of the fund grew from \$163 million to \$172 million during the same period. She stated that the number of investments also grew during the two years. Loan amount totals, the number of loan applications, and the number of outstanding loans had decreased during 2009 and 2010. The treasurer remarked that MIF had worked with congregations and customers to modify their loans, keeping delinquencies below 2.5 percent without any recorded losses on loans. She stated that loan requests for the first six months of 2011 were up 30 percent over the same period in 2010, with a 45 percent increase in loan amount totals. She also spoke of several other MIF programs and achievements.

Treasurer Jackson-Skelton expressed her gratitude to those who assisted her during her service as ELCA treasurer and as MIF president and her appreciation for the honor of serving in these roles.

Servus Dei Award Presentation

Presiding Bishop Mark S. Hanson invited Treasurer Christina Jackson-Skelton and her husband, Tim, to join him for the presentation of the *Servus Dei* Medal. This medal honors officers of the Evangelical Lutheran Church in America at the completion of their terms and continues a tradition that was begun in the predecessor church bodies. The presiding bishop announced that at this assembly the *Servus Dei* Medal is being presented to Treasurer Jackson-Skelton in recognition of her leadership within this church and in thankfulness for her nine years of service as treasurer.

The *Servus Dei* Medal is pictured on the cover of the program distributed to the members of the assembly. The presiding bishop described the medallion. Presiding Bishop Hanson indicated that the Church Council approved the following citation when it voted to confer this medal upon Treasurer Jackson-Skelton. The presiding bishop invited Vice President Peña to come to the podium to read the citation:

To express deep gratitude to Christina Jackson-Skelton for the decade of exceptional service as treasurer of the Evangelical Lutheran Church in America and president of the Mission Investment Fund from February 2002 until August 31, 2011;

To recognize her unwavering commitment to and support of the mission and people of the Evangelical Lutheran Church in America;

To acknowledge her financial expertise, her application of that expertise to this church's life and mission, and her effective stewardship of the financial and physical resources of this church, including accounting, insurance, property management, investment, and money management;

To thank her for reports that provided clarity and transparency about the financial position of this church, but always within the context of being generous and faithful stewards of God's gifts;

To recall her sound judgments and collaborative work with colleagues and partners;

To call to mind the trust of leaders and members of this church that the church's financial resources were being handled with integrity and care;

To remember her commitment that this church work within the available financial and physical resources, always seeking to grow both in our giving and in our capacity to be in mission together;

To celebrate that under her leadership the investments of ELCA members in the Mission Investment Fund have generated growth in the Fund's assets from \$380 million to \$640 million in nine years;

To acknowledge with joy that she will continue to provide leadership within the Evangelical Lutheran Church in America as executive director of the Mission Advancement unit;

To give thanks to God for her "work of faith and labor of love and steadfastness of hope in our Lord Jesus Christ" (1 Thessalonians 1:3).

Vice President Peña concluded the presentation with these words: "Upon action of the Church Council of the Evangelical Lutheran Church in America, the *Servus Dei* Medal is conferred upon Treasurer Christina Jackson-Skelton, treasurer of the Evangelical Lutheran Church in America, 2002–2011." He then presented the medal to Treasurer Jackson-Skelton.

The assembly expressed its gratitude by rising to applaud Treasurer Jackson-Skelton. The treasurer expressed her personal appreciation for the privilege of serving as treasurer, and said that she is looking forward to her work with the Mission Advancement unit. She read to the assembly the description of the unit's mission.

Presiding Bishop Hanson invited the assembly to join in singing the hymn "Now Thank We All Our God" in *Worship and Song: Plenary*.

Report of the Vice President and Church Council

Reference: 2011 *Pre-Assembly Report*, Section IV, pages 1–92, and Section IX, pages 1–48.

Presiding Bishop Mark S. Hanson recognized Vice President Carlos E. Peña and expressed gratitude for his leadership. He asked Mr. Peña to deliver the report of the Vice President and the report of the Church Council.

Vice President Peña began by reciting in Spanish the assembly theme from Galatians 5: "Firmes en la libertad en que el Cristo nos iso." He recalled several events that had an impact on this church since the 2009 Churchwide Assembly. He noted the reports and recommendations in the *Pre-Assembly Report* as indications of the work that had been done in the biennium and in preparation for the 2011 Churchwide Assembly. Vice President Peña also reported on his involvement in Synod Assemblies and his visits with ELCA members across this church.

The assembly expressed its appreciation for this report with its applause.

The presiding bishop thanked the vice president for his leadership and his report.

Consideration: LIFT-related Constitution, Bylaws, and Continuing Resolutions Amendments

Reference: 2011 *Pre-Assembly Report*, Section IV, p.32–33.

Presiding Bishop Mark S. Hanson announced that the assembly would return to consideration of constitutional amendments related to the Churchwide Assembly recommended in the LIFT report. He instructed those who were at the microphones when the discussion was interrupted to return to their places. He reminded the assembly of the motion on the floor.

Ms. Judy A. Biffle [Texas-Louisiana Gulf Coast Synod] spoke in opposition to the proposal of a triennial assembly. She said that in her opinion having fewer assemblies meant having fewer members who will have the opportunity to participate in the work of the larger church and will require more decision-making by the Church Council, a fact that could be seen as a diminishment of the authority of the Churchwide Assembly.

Ms. Mary E. Anderson [Metropolitan Chicago Synod] spoke in favor of the triennial Churchwide Assembly for the particular reason that a cycle of triennial assemblies will be in line with the triennial assemblies of the Women of the ELCA and the national youth gatherings.

The Rev. Amy M. Fondroy Eich [Northwest Synod of Wisconsin] spoke against the motion because a triennial cycle will limit people's opportunity to ask questions. She pointed out that a three-year cycle will affect elections.

The Rev. Justin M. Johnson [Upstate New York Synod] made the following motion.

MOVED;

SECONDED: To postpone consideration of the constitutional amendments related to LIFT until the assembly has acted on the second set of LIFT implementing resolutions.

Following a brief discussion of parliamentary procedures, the presiding bishop called for the vote.

MOVED;

SECONDED;

YES-198, NO-749

DEFEATED:

To postpone consideration of the constitutional amendments related to LIFT until the assembly has acted on the second set of LIFT implementing resolutions.

Presiding Bishop Hanson declared that the motion had been defeated.

The Rev. Michael L. Burk, bishop of the Southeastern Iowa Synod, called the assembly's attention to the lengthy planning process for a Churchwide Assembly. He suggested that switching to a triennial gathering could mean that the ELCA must find more ways to bring people together for reasons other than planning and attending legislative gatherings. He said this church needs a rhythm for making and receiving decisions.

The Rev. Jeffrey N. Schlesinger [Northern Illinois Synod] spoke against changing the pattern of Churchwide Assemblies. His experience with less frequent family reunions led him to speculate that the ELCA will be adversely affected by holding assemblies less frequently.

Mr. James M. Hushagen [Southwestern Washington Synod] spoke in support of the motion. He recommended that the assembly recognize the ELCA as a great gift and called on it to be a good steward of that gift. He said that a Churchwide Assembly is critical, but what is not necessarily critical about it is exactly how often it meets. He pointed out that many of this church's ecumenical partners have successfully gone to a three-year cycle.

Ms. Emily K. Jones [Minneapolis Area Synod] spoke against the motion. She said that the Churchwide Assembly is both the highest legislative authority in the ELCA and the closest connection between the churchwide organization and congregations. In her opinion, moving additional power to the Church Council and the Conference of Bishops would serve to further isolate the churchwide organization from the members of this church.

The Rev. Wm. Chris Boerger, bishop of the Northwest Washington Synod, supported the motion. He stated that, even though the Churchwide Assembly was an outstanding opportunity for mission interpretation, an age of Facebook, Twitter, and other means of communication make it possible for the ELCA to connect ever more effectively with its members. He reminded the Churchwide Assembly that it was not this church and suggested that confusing this gathering with this church would not serve the ELCA well.

The Rev. Stephen R. Herr [Lower Susquehanna Synod] opposed the move to a triennial assembly. He said that a biennial Churchwide Assembly affords a more frequent opportunity for the broadest expression of the ELCA, fosters synodical and congregational collaboration, lays foundations for networks, responds to the ever-changing context of this church, allows opportunities for the ELCA to reaffirm its identity when things can seem disjointed, and permits more people an opportunity to be involved in deliberation.

The Rev. Richard H. Graham Jr., bishop of the Metropolitan Washington, D.C., Synod and a member of the LIFT task force, spoke in favor of the motion. He is not convinced that a legislative assembly is the best way for questions to be addressed and answered. He suggested that what is learned outside of the plenary sessions, in worship and discussion, is what the assembly members carry home.

Mr. Christopher J. Suehr [Southwestern Pennsylvania Synod] spoke against the motion. As a first-time voting member, he stated that he realizes that there is not enough time to discuss many important issues during the assembly. Moving to a triennial assembly will make the consideration of issues even more difficult.

Mr. Eric M. Peterson [South-Central Synod of Wisconsin] spoke in support of the motion. He reported that he has asked many young adults at this assembly what it had done that matters. They have responded that the only item that matters is approving the ELCA Malaria Campaign. He revealed that he loves the assemblies but thinks that this church has many other ways to go about the business of being the church without coming together every two years.

Mr. Artem A. Nikitin [Southeastern Pennsylvania Synod] stated his opposition to a triennial assembly, saying that networking is important. Moving to a triennial assembly will cut down on this church's ability to network. He suggested that the ELCA have an assembly in which legislative matters are discussed for three days and mission work is discussed for three or four days.

The Rev. Jonathan L. Vehar [South Dakota Synod] confessed to being an "assembly junkie." But when he studied *Robert's Rules of Order*, the first things he learned was not to make things more complicated than they need to be. In his opinion, the Churchwide Assembly is the most complicated place to talk about things that matter. He urged this church to move to a three-year assembly cycle to allow it to gather around tables and discuss what it means to live in the world as a Lutheran Christian.

Mr. C. Matthew Wertman [Virginia Synod] asked whether representatives of some of this church's ecumenical partners, whose deliberative bodies are on a three-year cycle, could speak about whether or not this has been effective.

No representatives of ecumenical partner churches were present, so the presiding bishop called on Mr. Richard L. Torgerson, a member of the LIFT task force.

Mr. Torgerson responded that representatives of two ecumenical partners had participated in the LIFT discussions. Both were in the process of moving to triennial assemblies. They encouraged the ELCA to do likewise.

Ms. Amy A. Catalino [South Carolina Synod] supported the motion. Having just returned from Mexico as a participant in the Young Adults in Global Mission program, she revealed that the cost of this assembly has caused culture shock for her. She hopes that the LIFT recommendation that supports the development of diverse, non-legislative forums and events will bring together leaders of this church in other ways to address missional issues.

The Rev. Dee E. Emmert [Northeastern Ohio Synod] called the question.

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

MOVED;
SECONDED;
CARRIED:

To end debate.

TWO-THIRDS VOTE REQUIRED
YES-908, NO-71

The chair declared that debate on the question was ended.

The Rev. Duane C. Pederson, bishop of the Northwest Synod of Wisconsin, led the assembly in prayer.

The chair then called for a vote on the main motion.

ASSEMBLY

TWO-THIRDS VOTE REQUIRED

ACTION:

YES-817; NO-169

CA11.03.08

To adopt *en bloc*, with the exception of such amendments as may be considered separately, the following amendments to the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*:

A. LIFT Recommendations: Churchwide Assembly

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.

12.31. The assembly shall meet **biennially in regular session through 2013, and triennially thereafter**. 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.A11. **To implement the transition to a triennial cycle, the Church Council shall make recommendations to the 2013 Churchwide Assembly regarding elections to the**

Church Council, boards, and committees. This continuing resolution shall expire upon adjournment of the 2013 Churchwide Assembly.

14.41.C0511. 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.*

19.21.B0511. *On behalf of the Nominating Committee, the secretary of the Evangelical Lutheran Church in America—in the **first half of the biennium year** preceding each regular meeting of the Churchwide Assembly—shall solicit from eligible synods on a rotating basis the names of two persons in specified categories, in keeping with the representation principles of this church, for possible election to the Church Council. Upon their selection by the assemblies of the respective synods, the names of the two persons shall be presented to the Nominating Committee for submission to the Churchwide Assembly. In the event that any nominee withdraws or is disqualified from possible service, the Nominating Committee shall submit a replacement name from the same synod as the original nominee. In the event that the vacancy occurs subsequent to the preparation of the report of the Nominating Committee to the Churchwide Assembly, a floor nomination shall be provided from the same synod as the original nominee. Except as provided herein, no floor nominations for positions on the Church*

Council shall be permitted at the Churchwide Assembly.

The presiding bishop declared that the motion was adopted. He suggested the assembly next consider the constitutional amendments regarding the Church Council and Conference of Bishops recommended in the LIFT report.

Secretary David S. Swartling made the following motion on behalf of the Church Council.

MOVED:

SECONDED:

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

- 14.31.** The voting members of the Church Council shall consist of the four churchwide officers, the chair of the Conference of Bishops, and at least 33 and not more than 45 other persons, elected by the Churchwide Assembly.
- 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.
- 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.A10.** The chairs of the program committees for the Congregational and Synodical Mission unit and the Global Mission 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 Publishing House of the ELCA and Women of the ELCA shall serve as advisory members of the Church Council with voice but not vote.

19.02. **The members of the Church Council shall be elected by the Churchwide Assembly. Each biennium In preparation for the Churchwide Assembly, the Church Council shall determine how this church's commitment to inclusive representation will affect the next election to the Church Council. For 33 of the council members, the The Nominating Committee shall invite each eligible synod to submit suggested nominees and shall then nominate persons who fulfill the categories assigned by the Church Council. With respect to the other nominees, the Church Council shall review its size and composition and take into consideration the experience and expertise of existing members and synodical nominees as well as the needs of the council in seeking to fulfill its duties and responsibilities. Based upon this analysis, the Church Council shall instruct the Nominating Committee to provide nominations in specific categories for the remaining positions.** Excluding the churchwide officers, there shall not be more than **one two** members 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.

The presiding bishop called upon Mr. Mark S. Helmke, a member of Church Council and chair of the council's Legal and Constitutional Review Committee.

Mr. Helmke detailed the changes that would occur with the adoption of these amendments. He called attention to the fact that the proposal allows the addition of up to twelve members to the Church Council, based on an analysis of the council's composition and the needs of this church. The Church Council will instruct the Nominating Committee on the criteria to be used in bringing forward nominations to fill those slots. These members of the Church Council will be elected by the Churchwide Assembly. Another change made in this series of amendments will make the chair of the Conference of Bishops a voting member of the Church Council.

Presiding Bishop Hanson invited to the podium Mr. John R. Emery, co-chair of the Reference and Counsel Committee, and then drew the assembly's attention to the report of the Reference and Counsel Committee dated August 17, 2011.

Mr. Emery addressed the amendments offered by Mr. Peter C. Aldrich [Minneapolis Area Synod], Ms. Dianha A. Ortega-Ehreth [Metropolitan Chicago Synod], and the Rev. Michael A. Dubsy [Delaware-Maryland Synod]:

A. Mr. Peter C. Aldrich [Minneapolis Area Synod]

WHEREAS, the centralization of decision-making powers necessitates a critical review of its make-up, and

WHEREAS, the proposed elimination of youth advisory and ethnic-specific members does not address a means of replacing these members, and

WHEREAS, in the report of Synod Assembly surveys by the LIFT Task Force, one of the top responses to the question, "What is God calling the ELCA to be and do over

the next 10 years?” was “Youth and families valued young adults (V:56A), therefore, be it

RESOLVED, that the Evangelical Lutheran Church in America meeting in assembly amend proposed constitutional amendment 14.31, as recommended by the LIFT Task Force, to read “The voting members of the Church Council shall consist of the four churchwide officers, the chair of the Conference of Bishops and at least 33 and not more than 45 other persons, of whom a minimum of 10% shall be under the age of 30 at time of election and of whom a minimum of 10% shall be persons of color, elected by the Churchwide Assembly.

B. Ms. Dianha A. Ortega-Ehreth [Metropolitan Chicago Synod]

WHEREAS, the assembly wishes to acknowledge and strengthen the work of the churchwide organization in including more youth and young adults in its decision-making, and

WHEREAS, ELCA Constitution 6.02.A09. (continuing resolution) calls for a goal of at least 10% of voting members to be youth and young adults, and

WHEREAS, the youth advisory members to Church Council are proposed for being eliminated and an intentional naming of youth and young adults is necessary to underscore the value they bring to the table, then be it

RESOLVED, that the Churchwide Assembly amend the proposed ELCA Constitution 19.02 amendment from the LIFT Task Force as follows:

“With respect to the other nominees, the Church Council shall review its size and composition and ~~take into consideration the demographics included age, ethnic background, and varying abilities,~~ experience and expertise ...”

C. The Rev. Michael A. Dubsy [Delaware-Maryland Synod]
14.31.02

The Nominating Committee shall establish processes that in addition to following the criteria established in 5.01.G shall provide for inclusion on the church council of at least 1 (one) youth member, 1 (one) young adult, 1 (one) member of African Descent, 1 (one) member of Arab and Middle Eastern Heritage, 1 (one) member of Asian and Pacific Islander heritage, 1 (one) member of Latino heritage, 1 (one) member of American Indian and Alaska Native Association and 1 (one) European-American member.

Mr. Emery reminded the assembly that the *Constitution, Bylaws, and Continuing Resolutions of the ELCA* provides significant direction regarding demographic representation for this church’s governing bodies. This church remains committed to these representational principles. He made the following motion on behalf of the Reference and Counsel Committee.

MOVED:

SECONDED: To refer these proposed amendments to the Church Council in consultation with the Office of the Presiding Bishop and the Office of the Secretary;

To request that the Church Council develop a process for honoring existing commitments for appropriate representation on the Church Council,

both in the transition years to the new size of the Church Council as well as into the future;

To invite synods to encourage nominations for Church Council (as well as assemblies, committees, boards, and other organizational units) that reflect current representational principles; and

To include a description of the specific steps and care given to representational principles for the composition of the Church Council in their November 2012 report.

Ms. Dianha A. Ortega-Ehreth [Metropolitan Chicago Synod] spoke in support of the committee's recommendation and called on the assembly and all ELCA members to stay in conversation with churchwide staff and the Church Council about how this church's core values of diversity and inclusion are made manifest.

Mr. Harrison R. Jones [Southeast Michigan Synod] opposed the motion to refer. He urged that the Church Council have a required component of 10 percent youth and young adults.

Ms. Jessica A. Epple [Southwestern Minnesota Synod] supported the motion to refer, stating that not only will it enhance the Church Council but it will also encourage congregations to have more youth and young adult involvement.

Mr. Peter C. Aldrich [Minneapolis Area Synod] supported the recommendation to refer. He said that he had offered his amendment in support of the actions of the 2009 Churchwide Assembly and the report of the LIFT task force with regard to youth and young adults. However, after consultation with the Reference and Counsel Committee, where he learned that final adoption would not be until 2016, he asked the assembly to approve the recommendation of the Reference and Counsel Committee. He also asked that Secretary Swartling include in his report to the 2013 Churchwide Assembly an update by the Church Council regarding this motion, if adopted.

Mr. Vance Blackfox [Metropolitan Chicago Synod] said that he has benefitted from ELCA leadership development programs. In his opinion there are not as many people involved in similar programs at this time, although many people at this assembly have been blessed by their participation in these programs. He said he supported referring this motion to the Church Council and prayed that this church will continue to value leadership development programs for youth and young adults.

The Rev. Lawrence J. Clark [Metropolitan Chicago Synod] asked whether there were young voting members on the current Church Council.

Secretary Swartling reported that there are currently youth advisory members and a young adult member. He pointed out that the LIFT proposals will eliminate such advisory members in the future. Instead, youth and young adults will be elected to serve as voting members of the Church Council.

Ms. Vicky Carron [North/West Lower Michigan Synod] called the previous question.

The chair called for the vote on ending debate.

MOVED;

SECONDED;

CARRIED:

To end debate.

TWO-THIRD VOTE REQUIRED

YES-866, NO-66

The chair called for the vote on the motion to refer.

MOVED;

SECONDED;

YES-810; NO-148

CARRIED:

To refer these proposed amendments to the Church Council in consultation with the Office of the Presiding Bishop and the Office of the Secretary;

To request that the Church Council develop a process for honoring existing commitments for appropriate representation on the Church Council, both in the transition years to the new size of the Church Council as well as into the future;

To invite synods to encourage nominations for Church Council (as well as assemblies, committees, boards, and other organizational units) that reflect current representational principles; and

To include a description of the specific steps and care given to representational principles for the composition of the Church Council in their November 2012 report.

The presiding bishop declared that the motion had been adopted.

Mr. Emery presented an amendment from the second part of the committee's report, in which the Rev. Michael A. Dubsy [Delaware-Maryland Synod] proposed that provision 14.31. be amended to read, "The voting members of the Church Council shall consist of the four churchwide officers, the chair of the Conference of Bishops, and 65 other persons, one from each synod, elected by the Churchwide Assembly."

Mr. Emery said the LIFT task force addressed this proposal in the background to its recommendation: "The work group on structure and governance and the LIFT task force planning team believe that the current size of the Church Council is in a reasonable range from a governance perspective. Given the current number of synods, it would not be desirable, either from a cost standpoint or a governance perspective, to increase the size of the Church Council to 69 members. Further, increasing the size to 69 by election of a voting member from each synod . . . necessarily would increase the role of the Executive Committee." In light of these considerations, the Reference and Counsel Committee recommended that the assembly decline this amendment.

Mr. Hans E. Becklin [South-Central Synod of Wisconsin] made Pr. Dubsy's motion.

MOVED;

SECONDED:

To amend provision 14.31. of the ELCA constitution as follows:

14.31. The voting members of the Church Council shall consist of the four churchwide officers, the chair of the Conference of Bishops, and sixty-five (65) and 33 other persons, one from each synod, elected by the Churchwide Assembly.

Mr. Becklin moved to amend the motion by striking "the Churchwide Assembly" and adding "their respective Synod Assemblies."

Presiding Bishop Hanson ruled that Mr. Becklin's amendment was out of order, because it was a substantive change to Pr. Dubsy's proposal and had missed the deadline for the submission of amendments. Presiding Bishop Hanson suggested that Mr. Becklin had two options in response to his ruling. He could move to suspend the rules of the assembly, or he could challenge the ruling of the chair.

Mr. Becklin challenged the chair's ruling.

The chair called for the vote.

MOVED;

SECONDED;

YES-783; NO-183

CARRIED:

To sustain the decision of the chair.

The chair declared that the ruling of the chair had been sustained.

Ms. Eva C. Garloff [Southeastern Iowa Synod] moved to close debate on Pr. Dubsky's amendment.

The chair called for the vote on ending debate.

MOVED;

SECONDED;

YES-864; NO-103

CARRIED:

To end debate.

The presiding bishop asked the secretary to inform the assembly of the implications of adopting Pr. Dubsky's amendment.

Secretary Swartling reported that the amendment would alter ELCA constitutional provision **14.31**. If carried, it would constitute the first reading of this constitutional amendment and would need ratification by the 2013 Churchwide Assembly to be adopted.

The chair called for the vote on the constitutional amendment.

MOVED;

TWO-THIRDS VOTE REQUIRED

SECONDED;

YES-199; NO-764

DEFEATED:

To amend provision 14.31. of the ELCA constitution as follows:

14.31. The voting members of the Church Council shall consist of the four churchwide officers, the chair of the Conference of Bishops, and sixty-five (65) and 33 other persons, one from each synod, elected by the Churchwide Assembly.

The chair declared the motion had been defeated, and he reminded the assembly of the motion on the floor.

Mr. Eric M. Peterson [South-Central Synod of Wisconsin] asked if bishops can be elected to Church Council under these amendments. He also asked whether there had been consideration of having a synodical vice president become a voting member of the Church Council, as lay-clergy parity for having the chair of the Conference of Bishops as a voting member of the Church Council.

Secretary David S. Swartling answered that a bishop could not be elected to the Church Council. There had been no discussion about having a synodical vice president serve *ex officio*. However, several synodical vice presidents have been elected in their own right to seats on Church Council.

The Rev. John L. Yost III [South Carolina Synod] asked whether there were currently any bishops on the Church Council who are voting members.

Secretary Swartling responded that there is a currently a constitutional provision against bishops serving on the Church Council, with the exception of the presiding bishop. Synodical bishops serve as liaison members.

The Rev. Walter C. Bouzard [Northeastern Iowa Synod] asked whether the Church Council will be authorized to increase its number by nearly 30 percent based on its own wisdom.

Secretary Swartling responded that the Church Council will be authorized to increase its number if this recommendation is adopted. After nominees are presented by synods for election by the next Churchwide Assembly, the members of Church Council will use an open process to assess what additional experience and expertise is needed on the council. The Church Council will instruct the Nominating Committee to obtain nominees for the slots required to meet the assessed needs. The Churchwide Assembly will then elect persons to fill those slots on the Church Council.

The Rev. Justin M. Johnson [Upstate New York Synod] spoke against the recommendation. In his opinion, the amendment seemed to reveal some mistrust that the Churchwide Assembly will pick the right people with the Holy Spirit’s guidance.

The Rev. Diane H. “Dee” Pederson, chair of the LIFT task force, called attention to background information presented with the recommended constitutional amendments and the rationale provided for adding the chair of the Conference of Bishops as a voting member of the Church Council—the strengthening of the relationship between the Conference of Bishops and the Church Council and an increase in the consultative role of the Conference of Bishops.

Secretary Swartling offered the information that, if the amendments are adopted, the Church Council will not become a self-perpetuating body. Instead it will identify needed positions, instructing the Nominating Committees to find nominees for these positions. Then the Churchwide Assembly will elect people to these positions.

The Rev. Lawrence J. Clark [Metropolitan Chicago Synod] said that he was opposed to these amendments, saying they would give the Church Council more work and more authority.

Mr. Harrison R. Jones [Southeast Michigan Synod] called the previous question.

The chair called for the vote on ending debate.

MOVED;

TWO-THIRDS VOTE REQUIRED

SECONDED;

YES-860; NO-107

CARRIED:

To end debate.

The chair called for the vote on the proposed governing-document amendments.

The Rev. Rachel L. Connelly, Church Council member from Wilmington, N.C., led the assembly in prayer.

The presiding bishop called for the vote.

ASSEMBLY

EN BLOC; TWO-THIRDS VOTE REQUIRED

ACTION:

YES-757; NO-223

CA11.03.09

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

- 14.31. The voting members of the Church Council shall consist of the four churchwide officers, the chair of the Conference of Bishops, and at least 33 and not more than 45 other persons, elected by the Churchwide Assembly.**

- 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.~~
- ~~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.A10. The chairs of the program committees for the Congregational and Synodical Mission unit and the Global Mission 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 Publishing House of the ELCA and Women of the ELCA shall serve as advisory members of the Church Council with voice but not vote.~~
- 19.02. The members of the Church Council shall be elected by the Churchwide Assembly. ~~Each biennium~~ In preparation for the Churchwide Assembly, the Church Council shall determine how this church's commitment to inclusive representation will affect the next election to the Church Council. For 33 of the council members, ~~the~~ The Nominating Committee shall invite each eligible synod to submit suggested nominees and shall then nominate persons who fulfill the categories assigned by the Church Council. With respect to the other nominees, the Church Council shall review its size and composition and take into

consideration the experience and expertise of existing members and synodical nominees as well as the needs of the council in seeking to fulfill its duties and responsibilities. Based upon this analysis, the Church Council shall instruct the Nominating Committee to provide nominations in specific categories for the remaining positions. Excluding the churchwide officers, there shall not be more than **one two** members 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.

The presiding bishop declared that the motion had been adopted. He invited the assembly to sing the hymn "Give to Our God Immortal Praise" in *Worship and Song: Plenary*.

Introduction of ELCA College and University Presidents

Presiding Bishop Mark S. Hanson introduced to the assembly fourteen of the presidents of the ELCA colleges and universities present at this assembly: Mr. David R. Anderson, St. Olaf College, Northfield, Minn.; Mr. Loren J. Anderson, Pacific Lutheran University, Tacoma, Wash.; Mr. Steven C. Bahls, Augustana College, Rock Island, Ill.; Mr. Denvy A. Bowman, Capital University, Columbus, Ohio; Mr. Darrell D. Colson, Wartburg College, Waverly, Iowa; Mr. William J. Craft, Concordia College, Moorhead, Minn.; Mr. Stuart Dorsey, Texas Lutheran University, Seguin, Texas; Mr. L. Jay Lemons, Susquehanna University, Selinsgrove, Pa.; Mr. Edward F. Leonard III, Bethany College, Lindsborg, Kan.; Mr. Michael C. Maxey, Roanoke College, Salem, Va.; Mr. Jack R. Ohle, Gustavus Adolphus College, St. Peter, Minn.; Mr. Wayne B. Powell, Lenoir-Rhyne University, Hickory, N.C.; Mr. Paul C. Pribbenow, Augsburg College, Minneapolis, Minn.; and Mr. Richard L. Torgerson, Luther College, Decorah, Iowa.

The assembly greeted the presidents with applause. The presiding bishop said that there were several new presidents of Lutheran colleges and universities since the last assembly: Mr. Craft, Mr. Dorsey, Mr. V. Scott Koerwer, Newberry College, Newberry, S.C., and Mr. Benjamin E. Sasse, Midland University, Fremont, Neb.

College Corporation Meetings

Reference: College Corporation Booklet.

Presiding Bishop Mark S. Hanson declared the Churchwide Assembly in recess at 4:45 P.M., 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, Neb.; Luther College, Decorah, Iowa; St. Olaf College,

Northfield, Minn.; and Wartburg College, Waverly, Iowa. The minutes of those proceedings are kept in the records of those institutions.

Presiding Bishop Hanson explained that this church's governing documents provide for a variety of relationship patterns between the ELCA and its colleges and universities. Four of this church's colleges and universities had chosen to relate to this church through the Churchwide Assembly. The Rev. Mark N. Wilhelm, associate executive director for educational partnerships, represented the Board of Regents of Dana College; Mr. Richard L. Torgerson represented Luther College; Mr. David R. Anderson represented St. Olaf College; and Mr. Darrel D. Colson represented Wartburg College.

At the conclusion of the college corporation meetings, Presiding Bishop Hanson declared Plenary Session Five of the 2011 Churchwide Assembly again to be in session at 4:53 P.M.

Greeting: Ministry Partners

Presiding Bishop Mark S. Hanson reported that for generations this church and its predecessor bodies have responded to human suffering in remarkably tangible and effective ways. He introduced a video from three valued ministry partners: Lutheran Immigration and Refugee Service (LIRS), Lutheran Services in America (LSA), and Lutheran World Relief (LWR). The assembly responded to this video with applause.

The presiding bishop asked Ms. Linda Hartke, president and chief executive officer of LIRS, and the Rev. John A. Nunes, president and chief executive officer of LWR, to stand and be recognized. The assembly welcomed them with applause.

Update: Lutheran Disaster Response

Reference: 2011 Pre-Assembly Report, Section III, pages ii-iii, and Part 1, pages 14-15.

Presiding Bishop Mark S. Hanson introduced a video describing the work of Lutheran Disaster Response. The assembly showed its appreciation for the video with its applause.

The presiding bishop reminded the assembly that it had been an extraordinarily active year for natural disasters. They have affected members of this church from Massachusetts to North Dakota, from the southeastern states to the Midwest. Drought threatens parts of the South. Several congregations have been destroyed, among them Christ Lutheran Church in Cullman, Ala., and Peace Lutheran Church in Joplin, Mo., both by tornadoes. Four North Dakota congregations were heavily damaged by flooding: Augustana, Christ, and First Lutheran Churches in Minot and Peace Lutheran Church in Burlington. Presiding Bishop Hanson presented communion sets and certificates for the congregations that were destroyed or damaged to the bishops of the synods in which those congregations are located. Those bishops are the Rev. H. Julian Gordy, Southeastern Synod, the Rev. Gerald L. Mansholt, Central States Synod, and the Rev. Mark E. Narum, Western North Dakota Synod. The assembly expressed with applause its support of these congregations and synods.

Presiding Bishop Hanson asked the assembly to rise and sing "Praise the One who Breaks the Darkness" in *Worship and Song: Plenary*.

The presiding bishop asked for the consent of the assembly to extend Plenary Session Five until 6:00 P.M. Hearing an objection voiced in the assembly, he called for a vote on his request to extend the session.

MOVED;

SECONDED;

CARRIED:

To extend Plenary Session Five until 6:00 P.M.

YES-763; NO-166

The chair declared that the motion to extend the session was adopted.

“Living Lutheran” Video Contest

Presiding Bishop Mark S. Hanson introduced a video from St. John Lutheran Church, Atlanta, Ga., and a video from Matt Plank, a member of Faith Lutheran Church, Oxford, Ohio. The videos were entries in the ELCA’s “Living Lutheran” video contest.

Consideration: LIFT-related Constitutions, Bylaws, and Continuing Resolutions Amendments

Reference: 2011 Pres-Assembly Report, Section IV, p.36.

Presiding Bishop Mark S. Hanson called on Secretary David S. Swartling, who made the following motion on behalf of the Church Council.

MOVED;

SECONDED:

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

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. Each synod may establish conferences, clusters, coalitions, area subdivisions, and networks as appropriate within its territory and in collaboration with other synods and partners as specified in the bylaws and continuing resolutions. The purpose of such groupings shall be to foster interdependent relationships for missional purposes among congregations, synods, the churchwide organization, and other partners.~~

†S12.01. This synod ~~shall may~~ establish conferences, clusters, coalitions, ~~or other~~ area subdivisions, and networks as appropriate within its territory and in collaboration with other synods and partners as specified in the bylaws and continuing resolutions. The purpose of such groupings shall be to foster interdependent relationships for missional purposes among congregations, synods, the churchwide organization, and other partners ~~institutions, and synodical and churchwide units for mission purposes.~~

Mr. Mark S. Helmke, a member of the Church Council and chair of the council’s Legal and Constitutional Review Committee, stated that LIFT proposals regarding structure and governance lift up the important principle of interrelationships and networks. The proposal was to amend parallel provisions of the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America* and the *Constitution for Synods*.

Ms. Louise A. Hemstead, co-chair of the Reference and Counsel Committee, called the assembly’s attention to two amendments presented in part two of the committee’s report dated August 17, 2011. The Rev. Serena S. Sellers [Southeastern Pennsylvania Synod] proposed that

these two provisions be amended by the addition of the word, “institutions” to the list of ministry partners. The Reference and Counsel Committee responded that the LIFT report included institutions and agencies in the list of ministry partners. In light of the fact that an amendment to a constitutional provision at this time bars final adoption for two years, and because the current provision is broader than the amendment, the committee recommends rejection of the amendments. The recommendation of the Reference and Counsel Committee was to decline action on these amendments.

The Rev. Serena S. Sellers [Southeastern Pennsylvania Synod] spoke against adoption of the amendments. She announced her intention to offer a similar motion to foster interdependent relationships.

The presiding bishop called for a vote on the motion before the house.

ASSEMBLY

TWO-THIRDS VOTE REQUIRED

ACTION:

YES-852; NO-81

CA11.03.10

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

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.~~

Each synod may establish conferences, clusters, coalitions, area subdivisions, and networks as appropriate within its territory and in collaboration with other synods and partners as specified in the bylaws and continuing resolutions. The purpose of such groupings shall be to foster interdependent relationships for missional purposes among congregations, synods, the churchwide organization, and other partners.

†S12.01. This synod ~~shall may~~ establish conferences, clusters, coalitions, ~~or other~~ area subdivisions, ~~and networks as appropriate~~ within its territory ~~and in collaboration with other synods and partners~~ as specified in the bylaws ~~and continuing resolutions~~. The purpose of such groupings shall be to foster interdependent relationships ~~for missional purposes~~ among congregations, ~~synods, the churchwide organization, and other partners~~ ~~institutions, and synodical and churchwide units for mission purposes.~~

The chair declared that the motion to amend the constitutions was adopted.

Report: Memorials Committee

Reference: 2011 Pre-Assembly Report, Section VI, pages 1–64.

Presiding Bishop Mark S. Hanson called on the Rev. Steven P. Loy, co-chair of the Memorials Committee, who introduced Memorial Category A2: Expanding Multicultural Ministry and made the following motion.

Category A2: Expanding Multicultural Ministry

1. North Carolina Synod (9B) [2011 Memorial]

WHEREAS, St. Paul wrote in his letter to the Galatians (3:28), “There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus;” and

WHEREAS, speaking in the book of Acts (10:34–36), St. Peter said, “I truly understand that God shows no partiality, but in every nation anyone who fears him and does what is right is acceptable to him. You know the message he sent to the people of Israel, preaching peace by Jesus Christ—he is Lord of all;” and

WHEREAS, our social and cultural history has not fostered a full multicultural participation in the life of our congregations; and

WHEREAS, we as members of the body of Christ are called to be inclusive of all the people who live in our communities; and

WHEREAS, some of our congregations have expressed an intention to become more inclusive in their multicultural outreach, most notably St. John Lutheran Church, Salisbury, by working with the North Carolina Synod African Descent Strategy Team as part of the North Carolina Multicultural Ministry Committee to develop a congregational strategy and develop resource materials; therefore, be it

RESOLVED, that all the congregations within the North Carolina Synod be encouraged to consider creating a multicultural committee utilizing resources such as the African Descent Strategy Team of the North Carolina Synod Multicultural Committee to assist each congregation to become more multicultural in their ministry; and be it further

RESOLVED, that the North Carolina Synod memorialize the Churchwide Assembly to prayerfully encourage all ELCA congregations to expand the multicultural emphasis of their ministries, becoming more reflective and inclusive of the cultures in their communities.

Background

The Evangelical Lutheran Church in America (ELCA), at its constituting convention in 1987, adopted the following goal: “It shall be a goal of this church that within 10 years of its establishment the membership shall include at least 10 percent people of color and/or primary language other than English” (ELCA 5.0 1.A87.).

As of December 2008, 22 years after the 10 percent goal was established, people of color made up three percent of the baptized members of the ELCA. In December 2009, when the ELCA began to count active participants, the percent of people of color in the ELCA increased to 4.84 percent.

The percentage and number of people of color in the ELCA have increased during the life of the ELCA. The percentage has increased from 1.98 percent in 1990 to 3.35 percent in 2008. The number of baptized members who are people of color has increased from 103,715 in 1990 to 155,141 in 2008. The largest increase is among Latinos and multiracial members.

ELCA congregations have become more diverse. Between 1990 and 2008, the number of congregations with 20 percent or more members of color has grown by 200, from 385 congregations in 1990 to 585 in 2008. The number of congregations with five percent or more people of color also has increased from 1,101 in 2000 to 1,515 in 2008.

Changes in the U.S. population reveal many opportunities for the ELCA to grow multiculturally. The U.S. Census Bureau shows the fastest growth for Latinos followed by Asian

Americans. Diversity is growing, particularly in Region 2, Region 4, and Region 9. These are areas where the ELCA has many opportunities for outreach and mission among a very diverse population. Region 2 includes 156 ZIP codes that are growing, have 20 percent or more people of color in the population but currently have no ELCA congregations currently in these ZIP codes. Similarly, Region 4 has 103 ZIP codes and Region 9 has 142 ZIP codes with the same situation.

Existing ELCA congregations also have opportunities for growing in diversity. There are 1,763 ELCA congregations located in ZIP codes where the population is 11 to 20 percent more diverse than their membership's diversity—an opportunity for evangelism and growth in diversity. There are 933 congregations with communities that are 21 to 30 percent more diverse than their membership. Overall, more than 4,000 ELCA congregations are located in communities with an opportunity for growth in diversity.

MOVED;

SECONDED:

To receive with gratitude the memorial of the North Carolina Synod encouraging increased multicultural ministry within the ELCA;

To acknowledge with hope the modest increases in the diversity of ELCA congregations and the percentages of ELCA members who are people of color, but to acknowledge with deep concern that the goal established by the ELCA in 1987 that “it shall be a goal of this church that within 10 years of its establishment the membership shall include at least 10 percent people of color and/or primary language other than English” has not yet been achieved; and

To encourage congregations and synods to incorporate ministry with and to diverse populations in the mission planning advocated by the Living Into the Future Together task force report.

Mr. Eric M. Peterson [South-Central Synod of Wisconsin] asked for the order of the memorials that the assembly will be asked to consider in this plenary session, and for the time frame in which they will be presented.

Pr. Loy provided the order: A2, A3, A1, A6, A7, A8, C1, B1.

The presiding bishop answered the second part of Mr. Peterson's question by saying, “That timing depends on how quickly the assembly acts on the memorials.”

There being no further discussion, the presiding bishop prepared the assembly to move to a vote on the recommended action. He called on the Rev. Philip R. Wold, Church Council member from Sheridan, Wyo., to lead the assembly in prayer.

The chair called for the vote.

ASSEMBLY

ACTION:

YES-917; NO-29

CA11.03.11

To receive with gratitude the memorial of the North Carolina Synod encouraging increased multicultural ministry within the ELCA;

To acknowledge with hope the modest increases in the diversity of ELCA congregations and the percentages of ELCA members who are people of color, but to acknowledge with deep concern that the goal established by the ELCA in 1987 that “it shall be a goal of this church that within 10 years of its

establishment the membership shall include at least 10 percent people of color and/or primary language other than English” has not yet been achieved; and

To encourage congregations and synods to incorporate ministry with and to diverse populations in the mission planning advocated by the Living Into the Future Together task force report.

The chair declared that the Memorials Committee recommendation was adopted.

Pr. Loy presented Category A3: International Year for People of African Descent and made the following motion.

Category A3: International Year for People of African Descent

1. Central/Southern Illinois Synod (5C) [2011 Memorial]

WHEREAS, the United Nations General Assembly adopted resolution A/RES/64/169, which proclaims 2011 the International Year for People of African Descent; and

WHEREAS, this global vision seeks to:

- Remember the profound effect of racism on people of African descent;
- Promote greater awareness of and respect for their diverse heritage and culture;
- Strengthen the political commitment to eradicating discrimination them; and
- Recognize the vast contributions to politics, economics, and culture made by them.

WHEREAS, we of the Evangelical Lutheran Church in America (ELCA) have recognized ourselves to be in mission and ministry in a multicultural society, and have committed ourselves to welcome cultural diversity (*Freed in Christ: Race, Ethnicity, and Culture*, ELCA social statement); and

WHEREAS, the ELCA, in its social statement *Freed in Christ: Race, Ethnicity, and Culture*, acknowledges racism as sin, a violation of God’s intention for humanity that fractures and fragments both church and society; and

WHEREAS, the commitment was made that, within the first 10 years of the ELCA’s existence, 10 percent of this church’s membership would be people of color and/or people whose primary language is other than English; therefore, be it

RESOLVED, that the Central/Southern Illinois Synod Assembly memorialize the 2011 Churchwide Assembly of the Evangelical Lutheran Church in America to:

1. Support 2011 as the United Nations “International Year of People of African Descent” by recognizing and celebrating the rich history, diverse cultures, vast contributions, and gifts for ministry of people of African descent within the ELCA and society.
2. Acknowledge this proclamation within every expression of the ELCA community and its affiliates by educating people about and participating in this international year through ministry, forums, and presentations as well as artistic, cultural, and worship expressions that lift up and affirm the gifts of people of African descent.
3. Call upon synods and congregations to consider ways to help raise awareness of the International Year such as through their newsletters, adult forums, meals that share the foods of the cultures of people of African descent, and panel discussions.
4. Continue efforts to eradicate racism by examining the factors inhibiting people of color from experiencing the fullness of leadership and inclusion in this church and society.
5. Pray for the rights and work of human rights defenders, who fight to end all forms of racism and discrimination both domestically and internationally, and call upon the United States and other national governments to take steps to protect these defenders and support their work.

6. Advocate for full social, economic, and cultural inclusion for ethnic-specific and multicultural ministries and pastors within congregations, synods, and churchwide organization.
7. Utilize the resources of this church to foster deeper cross-cultural relationships between European Americans and people of color as the ELCA lives into the future as a welcoming and multicultural church, including study and use of the ELCA social statement *Freed in Christ: Race, Ethnicity, and Culture* and the resource “Talking Together as Christians Cross-Culturally.”
8. Deepen the ELCA’s relationships with its companion churches in Africa and around the globe by seeking to better understand the cultural contexts of these churches, respecting and affirming cultural diversity and strengthening the companion synod and other relationships between the ELCA’s synods and congregations.

2. Northeastern Ohio Synod (6E) [2011 Memorial]

WHEREAS, the United Nations General Assembly adopted resolution A/RES/64/169, which proclaims 2011 the International Year for People of African Descent; and

WHEREAS, this global vision seeks to:

- Remember that people of African Descent are the most affected by racism;
- Promote greater awareness of and respect for the diverse heritage and culture of people of African Descent;
- Strengthen the political commitment to eradicating discrimination against people of African Descent;
- Recognize the vast contributions made by people of African Descent to the advancement of the political, economic, social, and cultural development of all societies;
- Encourage concerted efforts across the United Nations systems, and the international, national, regional, and local communities; and

WHEREAS, the Lutheran Office for World Community for the Evangelical Lutheran Church in America (ELCA) and the Lutheran World Federation seeks to serve “in response to God’s love to meet human needs” by “advocating dignity and justice for all people, working for peace and reconciliation among the nations” (ELCA 4.02.c.), and monitoring the work of the United Nations; and

WHEREAS, the ELCA, together with the whole Church, looks forward to the time when people will come from east and west, north and south to eat in the reign of God (Luke 13:29) (*Freed in Christ: Race, Ethnicity, and Culture*, ELCA social statement); and

WHEREAS, the Christ to whom the Church witnesses is the Christ who breaks down walls of cultural exclusivity (Mark 7:24-29; John 4); we of the Evangelical Lutheran Church in America have recognized ourselves to be in mission and ministry in a multicultural society, and have committed ourselves to welcome cultural diversity (*Freed in Christ: Race, Ethnicity, and Culture*, ELCA social statement); and

WHEREAS, in the social statement *Freed in Christ: Race, Ethnicity, and Culture*, this church acknowledges racism as sin, a violation of God’s intention for humanity that fractures and fragments both church and society; and

WHEREAS, the ELCA’s efforts on behalf of the local and the international community in opposition to racism recognize the multicultural nature of the world by promoting international respect for human rights and supporting the international movement to eliminate discrimination; and

WHEREAS, the commitment was made through these and other ways, including:

- the goal that, within the first ten years of the ELCA’s existence, ten percent of this church’s membership would be people of color and/or whose primary language is other than English;
- the adoption of an organizational principle providing for the representation of cultural diversity on churchwide staff and on boards and other decision-making bodies;
- the encouragement of ethnic-specific associations;
- efforts to start and to support ethnic-specific and multicultural ministries;
- the recognition and empowerment of pastoral leaders while honoring their cultures;
- the effort to provide resources in languages other than English;

- the public policy advocacy at state, federal, and international levels that seeks to eliminate racial or ethnic discrimination and the private sector advocacy that encourages corporate social responsibility for community development;
- the attention to inclusivity by seminaries, colleges, and social ministry organizations of the church;
- the respect for cultural diversity in the work of global mission; therefore, be it

RESOLVED, that the Northeastern Ohio Synod Assembly memorialize the 2011 Churchwide Assembly to:

1. Support 2011 as the United Nations “International Year for People of African Descent” by recognizing and celebrating the rich history, diverse cultures, vast contributions, and gifts for ministry of people of African Descent within the ELCA and society.
2. Acknowledge this proclamation within every expression of the ELCA community and its affiliates by educating people about and participating in this international year through ministry, forums, and presentations as well as artistic, cultural, and worship expressions that lift up and affirm the gifts of people of African Descent.
3. Continue efforts to eradicate racism by examining the factors inhibiting people of color from experiencing the fullness of leadership and inclusion in this church and society.
4. Safeguard and pray for the rights and work of human rights defenders, who fight to end all forms of racism and discrimination both domestically and internationally.
5. Advocate for full social, economic, and cultural inclusion for ethnic-specific and multicultural ministries and pastors within congregations, synods, and the churchwide organization.
6. Utilize the resources of this church to foster deeper cross-cultural relationships between European Americans and people of color as the ELCA lives into the future as a welcoming and multicultural church.
7. Deepen the ELCA’s call to serve its companion churches in Africa and around the globe by respecting and affirming cultural diversity.

3. Southeastern Pennsylvania Synod (7F) [2011 Memorial]

WHEREAS, the United Nations General Assembly adopted resolution A/RES/64/169, which proclaims 2011 the International Year for People of African Descent; and

WHEREAS, this global vision seeks to:

- Remember that people of African Descent are the most affected by racism;
- Promote greater awareness of and respect for the diverse heritage and culture of people of African Descent;
- Strengthen the political commitment to eradicating discrimination against people of African Descent;
- Recognize the vast contributions made by people of African Descent to the advancement of the political, economic, social, and cultural development of all societies;
- Encourage concerted efforts across the United Nations systems, and the international, national, regional, and local communities; and

WHEREAS, the Lutheran Office for World Community for the Evangelical Lutheran Church in America (ELCA) and the Lutheran World Federation seeks to serve “in response to God’s love to meet human needs” by “advocating dignity and justice for all people, working for peace and reconciliation among the nations” (ELCA 4.02.c), and monitoring the work of the United Nations; and

WHEREAS, the ELCA, together with the whole Church, looks forward to the time when people will come from east and west, north and south to eat in the reign of God (Luke 13:29) (*Freed in Christ: Race, Ethnicity, and Culture*, ELCA social statement); and

WHEREAS, the Christ to whom the Church witnesses is the Christ who breaks down walls of cultural exclusivity (Mark 7:24-29; John 4); we of the Evangelical Lutheran Church in America have recognized ourselves to be in mission and ministry in a multicultural society, and have committed ourselves to welcome cultural diversity (*Freed in Christ: Race, Ethnicity, and Culture*, ELCA social statement); and

WHEREAS, in the social statement *Freed in Christ: Race, Ethnicity, and Culture*, this church acknowledges racism as sin, a violation of God's intention for humanity that fractures and fragments both church and society; and

WHEREAS, the ELCA's efforts on behalf of the local and the international community in opposition to racism recognize the multicultural nature of the world by promoting international respect for human rights and supporting the international movement to eliminate discrimination; and

WHEREAS, the commitment was made through these and other ways, including:

- the goal that, within the first ten years of the ELCA's existence, ten percent of this church's membership would be people of color and/or whose primary language is other than English;
- the adoption of an organizational principle providing for the representation of cultural diversity on churchwide staff and on boards and other decision-making bodies;
- the encouragement of ethnic-specific associations;
- efforts to start and to support ethnic-specific and multicultural ministries;
- the recognition and empowerment of pastoral leaders while honoring their cultures;
- the effort to provide resources in languages other than English;
- the public policy advocacy at state, federal, and international levels that seeks to eliminate racial or ethnic discrimination and the private sector advocacy that encourages corporate social responsibility for community development;
- the attention to inclusivity by seminaries, colleges, and social ministry organizations of the church;
- the respect for cultural diversity in the work of global mission; therefore, be it

RESOLVED, that the Southeastern Pennsylvania Synod Assembly memorialize the 2011 Churchwide Assembly to:

1. Support 2011 as the United Nations "International Year of People of African Descent" by recognizing and celebrating the rich history, diverse cultures, vast contributions, and gifts for ministry of people of African Descent within the ELCA and society.
2. Acknowledge this proclamation within every expression of the ELCA community and its affiliates by educating people about and participating in this international year through ministry, forums, and presentations as well as artistic, cultural, and worship expressions that lift up and affirm the gifts of people of African Descent.
3. Continue efforts to eradicate racism by examining the factors inhibiting people of color from experiencing the fullness of leadership and inclusion in this church and society.
4. Safeguard and pray for the rights and work of human rights defenders, who fight to end all forms of racism and discrimination both domestically and internationally.
5. Advocate for full social, economic, and cultural inclusion for ethnic-specific and multicultural ministries and pastors within congregations, synods, and the churchwide organization.
6. Utilize the resources of this church to foster deeper cross-cultural relationships between European Americans and people of color as the ELCA lives into the future as a welcoming and multicultural church.
7. Deepen the ELCA's call to serve its companion churches in Africa and around the globe by respecting and affirming cultural diversity.

4. Virginia Synod (9A) [2011 Memorial]

WHEREAS, the United Nations General Assembly adopted resolution A/RES/64/169, which proclaims 2011 the International Year for People of African Descent; and

WHEREAS, this global vision seeks to:

- Remember that people of African descent are profoundly affected by racism;
- Promote greater awareness of and respect for the diverse heritage and culture of people of African descent;
- Strengthen the political commitment to eradicating discrimination against people of African descent;

- Recognize the vast contributions made by people of African descent to the advancement of the political, economic, social, and cultural development of all societies;
- Encourage concerted efforts across the United Nations systems, and the international, national, regional, and local communities; and

WHEREAS, the Church witnesses Christ, who breaks down walls of cultural exclusivity (Mark 7:24–29 and John 4); and

WHEREAS, we of the Evangelical Lutheran Church in America (ELCA) have recognized ourselves to be in mission and ministry in a multicultural society, and have committed ourselves to welcome cultural diversity (*Freed in Christ: Race, Ethnicity, and Culture*, ELCA social statement); and

WHEREAS, the ELCA, together with the whole Church, looks forward to the time when people will come from east and west, north and south to eat in the reign of God (Luke 13:29) (*Freed in Christ: Race, Ethnicity, and Culture*, ELCA social statement); and

WHEREAS, the ELCA, in its social statement *Freed in Christ: Race, Ethnicity, and Culture*, acknowledges racism as sin, a violation of God’s intention for humanity that fractures and fragments both church and society; and

WHEREAS, the Lutheran Office for World Community, for the ELCA and the Lutheran World Federation, seeks to serve “in response to God’s love to meet human needs” by “advocating dignity and justice for all people” and “working for peace and reconciliation among the nations…” by monitoring the work of the United Nations (ELCA Constitution 4.02.c.); and

WHEREAS, the ELCA’s efforts on behalf of the local and the international community in opposition to racism recognize the multicultural nature of the world by promoting international respect for human rights and supporting the international movement to eliminate discrimination; and

WHEREAS, the commitment was made through these and other ways, including:

- the goal that, within the first ten years of the ELCA’s existence, ten percent of this church’s membership would be people of color and people whose primary language is other than English;
- the adoption of an organizational principle providing for the representation of cultural diversity on churchwide staff and on boards and other decision-making bodies;
- the encouragement of ethnic-specific associations;
- efforts to start and to support ethnic-specific and multicultural ministries;
- the recognition and empowerment of pastoral leaders while honoring their cultures;
- the effort to provide resources in languages other than English;
- the public policy advocacy at state, federal, and international levels that seeks to eliminate racial or ethnic discrimination and the private sector advocacy that encourages corporate social responsibility for community development;
- the attention to inclusivity by seminaries, colleges, and social ministry organizations of the church;
- the respect for cultural diversity in the work of global mission; therefore, be it

RESOLVED, that the Virginia Synod Assembly memorialize the 2011 Churchwide Assembly of the Evangelical Lutheran Church in America to:

1. Support 2011 as the United Nations “International Year of People of African Descent” by recognizing and celebrating the rich history, diverse cultures, vast contributions, and gifts for ministry of people of African descent within the ELCA and society.
2. Acknowledge this proclamation within every expression of the ELCA community and its affiliates by educating people about and participating in this international year through ministry, forums, and presentations as well as artistic, cultural, and worship expressions that lift up and affirm the gifts of people of African descent.
3. Call upon synods and congregations to consider ways to help raise awareness of the International Year such as through their newsletters, adult forums, meals that share the foods of the cultures of people of African descent, and panel discussions.
4. Continue efforts to eradicate racism by examining the factors inhibiting people of color from experiencing the fullness of leadership and inclusion in this church and society.
5. Pray for the rights and work of human rights defenders, who fight to end all forms of racism and discrimination both domestically and internationally, and call upon the

United States and other national governments to take steps to protect these defenders and support their work.

6. Advocate for full social, economic, and cultural inclusion for ethnic-specific and multicultural ministries and pastors within congregations, synods, and the churchwide organization.
7. Utilize the resources of this church to foster deeper cross-cultural relationships between European Americans and people of color as the ELCA lives into the future as a welcoming and multicultural church, including study and use of the ELCA social statement *Freed in Christ: Race, Ethnicity, and Culture* and the resource “Talking Together as Christians Cross-Culturally.”
8. Deepen the ELCA’s relationships with its companion churches in Africa and around the globe by seeking to better understand the cultural contexts of these churches, respecting and affirming cultural diversity and strengthening the companion synod and other relationships among the ELCA’s synods and congregations and these churches.

Background

The United Nations General Assembly proclaimed 2011 as the International Year for People of African Descent (resolution 64/169). The Year aims at strengthening national actions and regional and international cooperation for the benefit of people of African Descent throughout the Diaspora in relation to their full enjoyment of economic, cultural, social, civil, and political rights, their participation and integration in all political, economic, social, and cultural aspects of society, and the promotion of a greater knowledge of and respect for their diverse heritage and culture.

The World Conference against Racism, Racial Discrimination, Xenophobia, and Related Intolerance, held in Durban in 2001, acknowledged people of African Descent as a specific victim group that continues to suffer racial discrimination as a direct result of the historic legacy of the trans-Atlantic slave trade. Around 200 million people who identify themselves as being of African Descent live in the Americas. Many millions more live outside of the African continent in other parts of the world. In proclaiming this International Year, the international community is recognizing that people of African Descent represent a distinct group whose human rights must be promoted and protected.

Among the most important challenges that people of African Descent face relate to their representation in and experience of the administration of justice and their access to quality education, employment, health services, and housing, often due to structural racism that is embedded within societies. The main objective of the Year is to raise awareness of the challenges facing people of African Descent. It is hoped that the Year will foster discussions that will generate proposals for solutions to tackle these challenges.

Not only did the trans-Atlantic slave trade rip enslaved Africans from their homelands, families, history, and culture, but it also deprived the African continent of its youth, human capital, and talent. The lasting effects of European colonialism and the exploitation of its people and natural resources are the root causes of Africa’s instability, poverty, and marginalization in the current global economy. Presently, Africa is the poorest and most underdeveloped continent in the world. Many nation states are burdened with economic debt and its people are ravaged by AIDS and other diseases, while genocide, ethnic conflict, and guerrilla warfare continue to plague the continent.

For more than 350 years, people of African Descent have been part of the history of the Lutheran church in North America. Today there are more than 100,000 Lutherans of African Descent in the United States and the Caribbean basin. The ELCA has 252 congregations with

at least 25 percent African Descent membership. At present, there are about 242 African Descent pastors and 83 African Descent leaders preparing themselves for the ministry.⁴

The ELCA accompanies companion churches in 20 countries across Africa through the allocation of grants and placement of personnel and collaborates with agencies like Lutheran World Relief, the Lutheran World Federation, and Church World Service.⁵ There are 52 ELCA companion synod relationships between ELCA synods and African companion churches and dioceses.⁶

As affirmed in the ELCA social statement, *Freed in Christ: Race, Ethnicity, and Culture*, this church acknowledges the sin of racism and its living consequences that keep God's children divided and communities broken. It has professed to be a church body committed to eradicating racism by examining the factors inhibiting people of color from experiencing the fullness of leadership and inclusion in this church and society.

Churchwide Assembly Action

Pr. Loy made the following motion on behalf of the Memorials Committee.

MOVED:

SECONDED:

To receive with gratitude the memorials of the Central/Southern Illinois, Northeastern Ohio, Southeastern Pennsylvania, and Virginia synods related to the International Year for People of African Descent;

To affirm these memorials and request that the presiding bishop of this church issue a statement acknowledging the International Year for People of African Descent and encouraging congregations to participate through prayer, ministry, forums, and presentations, as well as artistic, cultural, and worship expressions that affirm the gifts of people of African Descent;

To ask that the director for racial justice collaborate with the ELCA Church Council, congregations, synod anti-racism teams, strategy teams, ethnic associations, ELCA colleges and universities, and ELCA seminaries to deepen efforts to eradicate racism by examining the factors that inhibit people of color and/or whose primary language is other than English from experiencing the fullness of leadership and inclusion in this church;

To request the Global Mission and Congregational and Synodical Mission units to recognize this International Year in upcoming events; and

To anticipate that the director for racial justice and the staff of the Lutheran Office for World Community at the United Nations will monitor the events of the International Year for People of African Descent and provide current information for the ELCA website.

There being no discussion on this recommended action, the presiding bishop called on Ms. Yolanda A. Tanner, vice president of the Delaware-Maryland Synod, to lead the assembly in prayer.

The chair called for the vote.

⁴ www.elca.org/Growing-In-Faith/Ministry/Multicultural-Ministries/Ethnic-Ministries/African-Descent.aspx

⁵ www.elca.org/Who-We-Are/Our-Three-Expressions/Churchwide-Organization/Global-Mission/Where-We-Work/Africa.aspx

⁶ www.elca.org/Who-We-Are/Our-Three-Expressions/Churchwide-Organization/Global-Mission/Where-We-Work/Africa.aspx

ASSEMBLY

ACTION:

YES-899; NO-55

CA11.03.12

To receive with gratitude the memorials of the Central/Southern Illinois, Northeastern Ohio, Southeastern Pennsylvania, and Virginia synods related to the International Year for People of African Descent;

To affirm these memorials and request that the presiding bishop of this church issue a statement acknowledging the International Year for People of African Descent and encouraging congregations to participate through prayer, ministry, forums, and presentations, as well as artistic, cultural, and worship expressions that affirm the gifts of people of African Descent;

To ask that the director for racial justice collaborate with the ELCA Church Council, congregations, synod anti-racism teams, strategy teams, ethnic associations, ELCA colleges and universities, and ELCA seminaries to deepen efforts to eradicate racism by examining the factors that inhibit people of color and/or whose primary language is other than English from experiencing the fullness of leadership and inclusion in this church;

To request the Global Mission and Congregational and Synodical Mission units to recognize this International Year in upcoming events; and

To anticipate that the director for racial justice and the staff of the Lutheran Office for World Community at the United Nations will monitor the events of the International Year for People of African Descent and provide current information for the ELCA website.

The chair declared that the Memorials Committee recommendation was adopted.

The Rev. Heather S. Lubold, co-chair of the Memorials Committee, introduced Category A1: Bullying, Harassment, and Related Violence of the committee's report.

Category A1: Bullying, Harassment, and Related Violence

1. Alaska Synod (1A) [2011 Memorial]

WHEREAS, "If one member suffers, all suffer together with it; if one member is honored, all rejoice together with it" (1 Corinthians 12:26); and

WHEREAS, in the social statement *Our Calling in Education* (2007), this church declares, "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;" and

WHEREAS, research indicates children with disabilities or special needs are at a higher risk of being bullied than others (Rigby, K., 2002, *New Perspective on Bullying*. London. Jessica Kingsley Publications); and it has concluded, "Bullying around issues of sexual orientation, non-conforming gender behaviors, and

dress was the most common form of bullying, second only to issues of appearance (e.g., body size and disability)” (The National School Climate Survey, conducted in 2005); and

WHEREAS, in the social statement *Human Sexuality: Gift and Trust* (2009), this church declares, “Likewise, it [the ELCA] will attend to the particular needs of children and the families of those with actual or perceived differences in sexual orientation or gender identity because they are especially vulnerable to verbal, physical, emotional, spiritual, psychological, and sexual abuse;” and

WHEREAS, increased media attention has made us acutely aware of tragic consequences (including youth suicide) if steps are not taken to prevent bullying, harassment, and other related forms of violence; and

WHEREAS, Alaska has consistently had the highest suicide rates in the nation, with a three-year average suicide rate (2003–2005) of 20.86/100,000, an average which is significantly higher in rural Alaska (*Statewide Suicide Prevention Council 2007 Annual Report to the Legislature*, www.hss.state.ak.us/suicideprevention/pdfs_sspc/2007sspcannualreport.pdf).

WHEREAS, the voice of the church addressing the intersection of race, economic status, age, sexual orientation, gender identity, psychological, and physical ability is a powerful witness to the healing and life affirming Gospel promise; therefore be it

RESOLVED, that the Alaska Synod encourage new partnerships among our congregations, the synods, the churchwide organization, outdoor ministries, campus ministries, Lutheran School Associations, Lutherans Concerned/North America, Lutheran Social Services organizations, public schools, counseling centers, and other governmental organizations in order to support and offer preventative programs addressing bullying, harassment, and other related violence, especially with higher risk populations; and be it further

RESOLVED, that these partnerships be encouraged to create or join with existing preventative programs which:

- a. utilize positive, inclusive, empowering, and developmentally appropriate materials,
- b. raise participant’s awareness about the issue,
- c. focus on prevention,
- d. seek to change bystander behavior into ally behavior,
- e. create partnerships between youth and adults; and be it further

RESOLVED, that these partnerships seek funding for these efforts from a combination of existing funds and new funding sources not otherwise accessible individually such as foundation, synodical, and other Lutheran organizational (e.g., Thrivent Financial for Lutherans, Wheat Ridge Ministries, Women of the ELCA) grants, and private and governmental funding sources; and be it further

RESOLVED, that the Alaska Synod memorialize the 2011 Churchwide Assembly to encourage, support, and publicize new partnerships in ministry that emerge in this church addressing the prevention of bullying, harassment, and related forms of violence, especially with higher risk populations.

2. Eastern Washington-Idaho Synod (1D) [2011 Memorial]

WHEREAS, “If one member suffers, all suffer together with it; if one member is honored, all rejoice together with it” (1 Corinthians 12:26); and

WHEREAS, in the social statement *Our Calling in Education* (2007), this church declares, “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;” and

WHEREAS, research indicates children with disabilities or special needs are at a higher risk of being bullied than others (Rigby, K., 2002, *New Perspective on Bullying*. London. Jessica Kingsley Publications); and it has concluded, “Bullying around issues of sexual orientation, non-conforming gender behaviors, and

dress was the most common form of bullying, second only to issues of appearance (e.g., body size and disability)” (The National School Climate Survey, conducted in 2005); and

WHEREAS, in the social statement *Human Sexuality: Gift and Trust* (2009), this church declares, “Likewise, it [the ELCA] will attend to the particular needs of children and the families of those with actual or perceived differences in sexual orientation or gender identity because they are especially vulnerable to verbal, physical, emotional, spiritual, psychological, and sexual abuse;” and

WHEREAS, increased media attention has made us acutely aware of tragic consequences (including youth suicide) if steps are not taken to prevent bullying, harassment, and other related forms of violence; and

WHEREAS, the voice of the church addressing the intersection of race, economic status, age, sexual orientation, gender identity, psychological, and physical ability is a powerful witness to the healing and life-affirming Gospel promise; therefore, be it

RESOLVED, that the Eastern Washington-Idaho Synod encourage new partnerships among our congregations, the synods, the churchwide organization, outdoor ministries, campus ministries, Lutheran School Associations, Lutherans Concerned/North America, and Lutheran social service organizations, and encourages public schools, counseling centers, and other governmental organizations to support and offer preventative programs addressing bullying, harassment, and other related violence, especially with higher risk populations; and be it further

RESOLVED, that these partnerships be encouraged to create or join with existing preventative programs which: utilize positive, inclusive, empowering, and developmentally appropriate materials; raise participant’s awareness about the issue; focus on prevention; seek to change bystander behavior into ally behavior; and create partnerships between youth and adults; and be it further

RESOLVED, that these church partnerships seek funding for these efforts from a combination of existing funds and new funding sources not otherwise accessible individually such as foundation, synodical, and other Lutheran organizational grants (e.g., Thrivent Financial for Lutherans, Wheat Ridge Ministries, Women of the ELCA); and be it further

RESOLVED, that the Eastern Washington-Idaho Synod memorialize the 2011 Churchwide Assembly to encourage, support, and publicize new partnerships in ministry that emerge in this church addressing the prevention of bullying, harassment, and related forms of violence, especially with higher risk populations.

3. Oregon Synod (1E) [2011 Memorial]

WHEREAS, “If one member suffers, all suffer together with it; if one member is honored, all rejoice together with it” (1 Corinthians 12:26); and

WHEREAS, in the social statement *Our Calling in Education* (2007), this church declares, “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;” and

WHEREAS, research indicates children with disabilities or special needs are at a higher risk of being bullied than others (Rigby, K., 2002, *New Perspective on Bullying*. London. Jessica Kingsley Publications); and it has concluded, “Bullying around issues of sexual orientation, non-conforming gender behaviors, and dress was the most common form of bullying, second only to issues of appearance (e.g., body size and disability)” (The National School Climate Survey, conducted in 2005); and

WHEREAS, in the social statement *Human Sexuality: Gift and Trust* (2009), this church declares, “Likewise, it [the ELCA] will attend to the particular needs of children and the families of those with actual or perceived differences in sexual orientation or gender identity because they are especially vulnerable to verbal, physical, emotional, spiritual, psychological, and sexual abuse;” and

WHEREAS, increased media attention has made us acutely aware of tragic consequences (including youth suicide) if steps are not taken to prevent bullying, harassment, and other related forms of violence; and

WHEREAS, the voice of the church addressing the intersection of race, economic status, age, sexual orientation, gender identity, psychological, and physical ability is a powerful witness to the healing and life-affirming Gospel promise; therefore, be it

RESOLVED, that the Oregon Synod encourage new partnerships among our congregations, the synods, the churchwide organization, outdoor ministries, campus ministries, Lutheran School Associations, Lutherans Concerned/North America, Lutheran social service organizations, Lutheran Youth Organizations, and other youth ministries, public schools, counseling centers, and other governmental organizations in order to support and offer preventative programs addressing bullying, harassment, and other related violence, especially with higher risk populations; and be it further

RESOLVED, that these partnerships be encouraged to create or join with existing preventative programs which utilize positive, inclusive, empowering, and developmentally appropriate materials; raise participants' awareness about the issue; focus on prevention; seek to change bystander behavior into ally behavior; create partnerships between youth and adults; and be it further

RESOLVED, that these partnerships seek funding for these efforts from a combination of existing funds and new funding sources not otherwise accessible individually such as foundation, synodical, and other Lutheran organizational (e.g., Thrivent Financial for Lutherans, Wheat Ridge Ministries, Women of the ELCA) grants, and private and governmental funding sources; and be it further

RESOLVED, that the Oregon Synod memorialize the 2011 Churchwide Assembly to encourage, support, and publicize new partnerships in ministry that emerge in our church addressing the prevention of bullying, harassment, and related forms of violence, especially with higher risk populations.

4. Montana Synod (1F) [2011 Memorial]

WHEREAS, "If one member suffers, all suffer together with it; if one member is honored, all rejoice together with it" (1 Corinthians 12:26); and

WHEREAS, in the social statement *Our Calling in Education* (2007), this church declares, "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;" and

WHEREAS, research indicates children with disabilities or special needs are at a higher risk of being bullied than others (Rigby, K., 2002, *New Perspective on Bullying*. London. Jessica Kingsley Publications); and it has concluded, "Bullying around issues of sexual orientation, non-conforming gender behaviors, and dress was the most common form of bullying, second only to issues of appearance (e.g., body size and disability)" (The National School Climate Survey, conducted in 2005); and

WHEREAS, in the social statement *Human Sexuality: Gift and Trust* (2009), this church declares, "Likewise, it [the ELCA] will attend to the particular needs of children and the families of those with actual or perceived differences in sexual orientation or gender identity because they are especially vulnerable to verbal, physical, emotional, spiritual, psychological, and sexual abuse;" and

WHEREAS, increased media attention has made us acutely aware of tragic consequences (including youth suicide) if steps are not taken to prevent bullying, harassment, and other related forms of violence; and

WHEREAS, the voice of the church addressing the intersection of race, economic status, age, sexual orientation, gender identity, psychological, and physical ability is a powerful witness to the healing and life affirming Gospel promise; therefore, be it

RESOLVED, that the Montana Synod memorialize the 2011 Churchwide Assembly to encourage, support, and publicize new partnerships in ministry that emerge in our church addressing the prevention of bullying, harassment, and related forms of violence, especially with higher risk populations.

5. Grand Canyon Synod (2D) [2011 Memorial]

WHEREAS, “If one member suffers, all suffer together with it; if one member is honored, all rejoice together with it” (1 Corinthians 12:26); and

WHEREAS, in the social statement *Our Calling in Education* (2007), this church declares, “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;” and

WHEREAS, research indicates children with disabilities or special needs are at a higher risk of being bullied than others (Rigby, K., 2002, *New Perspective on Bullying*. London. Jessica Kingsley Publications); and it has concluded, “Bullying around issues of sexual orientation, non-conforming gender behaviors, and dress was the most common form of bullying, second only to issues of appearance (e.g., body size and disability)” (The National School Climate Survey, conducted in 2005); and

WHEREAS, in the social statement *Human Sexuality: Gift and Trust* (2009), this church declares, “Likewise, it [the ELCA] will attend to the particular needs of children and the families of those with actual or perceived differences in sexual orientation or gender identity because they are especially vulnerable to verbal, physical, emotional, spiritual, psychological, and sexual abuse;” and

WHEREAS, increased media attention has made us acutely aware of tragic consequences (including youth suicide) if steps are not taken to prevent bullying, harassment, and other related forms of violence; and

WHEREAS, the voice of the church addressing the intersection of race, economic status, age, sexual orientation, gender identity, psychological, and physical ability is a powerful witness to the healing and life-affirming Gospel promise; therefore, be it

RESOLVED, that the Grand Canyon Synod of the Evangelical Lutheran Church in America encourage new partnerships among our congregations, the synods, the churchwide organization, outdoor ministries, campus ministries, Lutheran School Associations, Lutherans Concerned/North America, Lutheran social ministry organizations, public schools, counseling centers, and other governmental organizations in order to support and offer preventative programs addressing bullying, harassment, and other related violence, especially with higher risk populations; and be it further

RESOLVED, that these partnerships be encouraged to create or join with existing preventative programs which:

- a. utilize positive, inclusive, empowering, and developmentally appropriate materials,
- b. raise participant’s awareness about the issue,
- c. focus on prevention,
- d. seek to change bystander behavior into ally behavior,
- e. create partnerships between youth and adults; and be it further

RESOLVED, that these partnerships seek funding for these efforts from a combination of existing funds and new funding sources not otherwise accessible individually such as foundation, synodical, and other Lutheran organizational (e.g., Thrivent Financial for Lutherans, Wheat Ridge Ministries, Women of the ELCA) grants, and private and governmental funding sources; and be it further

RESOLVED, that the Grand Canyon Synod of the Evangelical Lutheran Church in America memorialize the 2011 Churchwide Assembly to encourage, support, and publicize new

partnerships in ministry that emerge in this church addressing the prevention of bullying, harassment, and related forms of violence, especially with higher risk populations.

6. Rocky Mountain Synod (2E) [2011 Memorial]

WHEREAS, “If one member suffers, all suffer together with it; if one member is honored, all rejoice together with it” (1 Corinthians 12:26); and

WHEREAS, in the social statement *Our Calling in Education* (2007), this church declares, “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;” and

WHEREAS, research indicates children with disabilities or special needs are at a higher risk of being bullied than others (Rigby, K., 2002, *New Perspective on Bullying*. London. Jessica Kingsley Publications); and it has concluded, “Bullying around issues of sexual orientation, non-conforming gender behaviors, and dress was the most common form of bullying, second only to issues of appearance (e.g., body size and disability)” (The National School Climate Survey, conducted in 2005); and

WHEREAS, in the social statement *Human Sexuality: Gift and Trust* (2009), this church declares, “Likewise, it [the ELCA] will attend to the particular needs of children and the families of those with actual or perceived differences in sexual orientation or gender identity because they are especially vulnerable to verbal, physical, emotional, spiritual, psychological, and sexual abuse;” and

WHEREAS, increased media attention has made us acutely aware of tragic consequences (including youth suicide) if steps are not taken to prevent bullying, harassment, and other related forms of violence; and

WHEREAS, the voice of the church addressing the intersection of race, economic status, age, sexual orientation, gender identity, psychological, and physical ability is a powerful witness to the healing and life affirming Gospel promise; therefore, be it

RESOLVED, that the Rocky Mountain Synod memorialize the 2011 Churchwide Assembly to encourage, support, and publicize new partnerships in ministry that emerge in this church addressing the prevention of bullying, harassment, and related forms of violence, especially with higher risk populations.

7. Eastern North Dakota Synod (3B) [2011 Memorial]

WHEREAS, “If one member suffers, all suffer together with it; if one member is honored, all rejoice together with it” (1 Corinthians 12:26); and

WHEREAS, in the social statement *Our Calling in Education* (2007), this church declares, “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;” and

WHEREAS, research indicates children with disabilities or special needs are at a higher risk of being bullied than others (Rigby, K., 2002, *New Perspective on Bullying*. London. Jessica Kingsley Publications); and it has concluded, “Bullying around issues of sexual orientation, non-conforming gender behaviors, and dress was the most common form of bullying, second only to issues of appearance (e.g., body size and disability)” (The National School Climate Survey, conducted in 2005); and

WHEREAS, in the social statement *Human Sexuality: Gift and Trust* (2009), this church declares, “[The ELCA] will attend to the particular needs of children and the families of those with actual or perceived differences in sexual orientation or gender identity because they are especially vulnerable to verbal, physical, emotional, spiritual, psychological, and sexual abuse;” and

WHEREAS, increased media attention has made us acutely aware of tragic consequences (including youth suicide) if steps are not taken to prevent bullying, harassment, and other related forms of violence; and

WHEREAS, the voice of the church addressing the intersection of race, economic status, age, sexual orientation, gender identity, psychological, and physical ability is a powerful witness to the healing and life affirming Gospel promise; therefore, be it

RESOLVED, that the Eastern North Dakota Synod encourage new partnerships among our congregations, the synods, the churchwide organization, outdoor ministries, campus ministries, Lutheran School Associations, Lutherans Concerned/North America, Lutheran Social Services organizations, public schools, counseling centers, and other governmental organizations in order to support and offer preventative programs addressing bullying, harassment, and other related violence, especially with higher risk populations; and be it further

RESOLVED, that these partnerships be encouraged to create or join with existing preventative programs which:

- a) utilize positive, inclusive, empowering, and developmentally appropriate materials,
- b) raise participant's awareness about the issue,
- c) focus on prevention,
- d) seek to change bystander behavior into ally behavior,
- e) create partnerships between youth and adults; and be it further

RESOLVED, that these partnerships seek funding for these efforts from a combination of existing funds and new funding sources not otherwise accessible individually such as foundation, synodical, and other Lutheran organizational (e.g., Thrivent Financial for Lutherans, Wheat Ridge Ministries, Women of the ELCA) grants, and private and governmental funding sources; and be it further

RESOLVED, that the Eastern North Dakota Synod memorialize the 2011 Churchwide Assembly to encourage, support, and publicize new partnerships in ministry that emerge in this church addressing the prevention of bullying, harassment, and related forms of violence, especially with higher risk populations.

8. Northwestern Minnesota Synod (3D) [2011 Memorial]

RESOLVED, that the Northwestern Minnesota Synod of the ELCA memorialize the 2011 Churchwide Assembly to encourage, support, and publicize new partnerships in ministry that emerge in this church addressing the prevention of bullying, harassment, and related forms of violence, especially with higher risk populations.

9. Northeastern Minnesota Synod (3E) [2011 Memorial]

WHEREAS, "If one member suffers, all suffer together with it; if one member is honored, all rejoice together with it" (1 Corinthians 12:26); and

WHEREAS, in the social statement *Our Calling in Education* (2007), this church declares, "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;" and

WHEREAS, research indicates children with disabilities or special needs are at a higher risk of being bullied than others (Rigby, K., 2002, *New Perspective on Bullying*. London. Jessica Kingsley Publications); and it has concluded, "Bullying around issues of sexual orientation, non-conforming gender behaviors, and dress was the most common form of bullying, second only to issues of appearance (e.g., body size and disability)" (The National School Climate Survey, conducted in 2005); and

WHEREAS, in the social statement *Human Sexuality: Gift and Trust* (2009), this church declares, "Likewise, it [the ELCA] will attend to the particular needs of children and the families of those with actual or perceived differences in sexual orientation or gender identity because they are especially vulnerable to verbal, physical, emotional, spiritual, psychological, and sexual abuse;" and

WHEREAS, increased media attention has made us acutely aware of tragic consequences (including youth suicide) if steps are not taken to prevent bullying, harassment, and other related forms of violence; and

WHEREAS, the voice of the church addressing the intersection of race, economic status, age, sexual orientation, gender identity, psychological, and physical ability is a powerful witness to the healing and life affirming Gospel promise; therefore be it

RESOLVED, that the Northeastern Minnesota Synod encourage new partnerships among our congregations, all synods, the churchwide organization, outdoor ministries, campus ministries, Lutheran School Associations, Lutherans Concerned/North America, Lutheran Social Services organizations, public schools, counseling centers, and other governmental organizations in order to support and offer preventative programs addressing bullying, harassment, and other related violence, especially with higher risk populations; and be it further

RESOLVED, that these partnerships be encouraged to create or join with existing preventative programs which:

- a. utilize positive, inclusive, empowering, and developmentally appropriate materials,
- b. raise participant's awareness about the issue,
- c. focus on prevention,
- d. seek to change bystander behavior into ally behavior,
- e. create partnerships between youth and adults; and be it further

RESOLVED, that these partnerships seek funding for these efforts from a combination of existing funds and new funding sources not otherwise accessible individually such as foundation, synodical, and other Lutheran organizational (e.g., Thrivent Financial for Lutherans, Wheat Ridge Ministries, Women of the ELCA) grants, and private and governmental funding sources; and be it further

RESOLVED, that the Northeastern Minnesota Synod memorializes the 2011 Churchwide Assembly to encourage, support, and publicize new partnerships in ministry that emerge in our church addressing the prevention of bullying, harassment, and related forms of violence, especially with higher risk populations.

10. Southwestern Minnesota Synod (3F) [2011 Memorial]

WHEREAS, "If one member suffers, all suffer together with it; if one member is honored, all rejoice together with it" (1 Corinthians 12:26); and

WHEREAS, in the social statement *Our Calling in Education* (2007), this church declares, "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;" and

WHEREAS, research indicates children with disabilities or special needs are at a higher risk of being bullied than others (Rigby, K., 2002, *New Perspective on Bullying*. London. Jessica Kingsley Publications); and it has concluded, "Bullying around issues of sexual orientation, non-conforming gender behaviors, and dress was the most common form of bullying, second only to issues of appearance (e.g., body size and disability)" (The National School Climate Survey, conducted in 2005); and

WHEREAS, in the social statement *Human Sexuality: Gift and Trust* (2009), this church declares, "Likewise, it [the ELCA] will attend to the particular needs of children and the families of those with actual or perceived differences in sexual orientation or gender identity because they are especially vulnerable to verbal, physical, emotional, spiritual, psychological, and sexual abuse;" and

WHEREAS, increased media attention has made us acutely aware of tragic consequences (including youth suicide) if steps are not taken to prevent bullying, harassment, and other related forms of violence; and

WHEREAS, the voice of the church addressing the intersection of race, economic status, age, sexual orientation, gender identity, psychological, and physical ability is a powerful witness to the healing and life affirming Gospel promise; therefore, be it

RESOLVED, that the members of the Southwestern Minnesota Synod of the ELCA encourage new partnerships among our congregations, the synods, the churchwide organization, Lutheran Outdoor Ministries, Lutheran Campus Ministry, colleges and universities, Lutheran School Associations, Lutherans Concerned/North America, Lutheran Social Services, public schools, counseling centers and other governmental organizations in order to support and offer preventative programs addressing bullying, harassment, and other related violence, especially with higher risk populations; be it further

RESOLVED, that these partnerships be encouraged to create or join with existing preventative programs which:

- a. utilize positive, inclusive, empowering, and developmentally appropriate materials,
- b. raise participant's awareness about the issue,
- c. focus on prevention,
- d. seek to change bystander behavior into ally behavior,
- e. create partnerships between youth and adults; and be it further

RESOLVED, that the Southwestern Minnesota Synod memorialize the 2011 Churchwide Assembly to encourage, support, and publicize new partnerships in ministry that emerge in the ELCA, addressing the prevention of bullying, harassment, and related forms of violence, especially with higher risk populations.

11. Minneapolis Area Synod (3G) [2011 Memorial]

WHEREAS, "If one member suffers, all suffer together with it; if one member is honored, all rejoice together with it" (1 Corinthians 12:26); and

WHEREAS, in the social statement *Our Calling in Education* (2007), this church declares, "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;" and

WHEREAS, research indicates children with disabilities or special needs are at a higher risk of being bullied than others (Rigby, K., 2002, *New Perspective on Bullying*. London. Jessica Kingsley Publications); and it has concluded, "Bullying around issues of sexual orientation, non-conforming gender behaviors, and dress was the most common form of bullying, second only to issues of appearance (e.g., body size and disability)" (The National School Climate Survey, conducted in 2005); and

WHEREAS, in the social statement *Human Sexuality: Gift and Trust* (2009), this church declares, "Likewise, it [the ELCA] will attend to the particular needs of children and the families of those with actual or perceived differences in sexual orientation or gender identity because they are especially vulnerable to verbal, physical, emotional, spiritual, psychological, and sexual abuse;" and

WHEREAS, increased media attention has made us acutely aware of tragic consequences (including youth suicide) if steps are not taken to prevent bullying, harassment, and other related forms of violence; therefore be it

RESOLVED, that the Minneapolis Area Synod meeting in assembly memorialize the 2011 Churchwide Assembly to encourage, support, and publicize new partnerships in ministry that emerge in this church addressing the prevention of bullying, harassment, and related forms of violence, especially against higher risk populations.

12. Saint Paul Area Synod (3H) [2011 Memorial]

WHEREAS, "If one member suffers, all suffer together with it; if one member is honored, all rejoice together with it" (1 Corinthians 12:26); and

WHEREAS, in the social statement *Our Calling in Education* (2007), this church declares, “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;” and

WHEREAS, research indicates children with disabilities or special needs are at a higher risk of being bullied than others (Rigby, K., 2002, *New Perspective on Bullying*. London. Jessica Kingsley Publications); and it has concluded, “Bullying around issues of sexual orientation, non-conforming gender behaviors, and dress was the most common form of bullying, second only to issues of appearance (e.g., body size and disability)” (The National School Climate Survey, conducted in 2005); and

WHEREAS, in the social statement *Human Sexuality: Gift and Trust* (2009), this church declares, “Likewise, it [the ELCA] will attend to the particular needs of children and the families of those with actual or perceived differences in sexual orientation or gender identity because they are especially vulnerable to verbal, physical, emotional, spiritual, psychological, and sexual abuse;” and

WHEREAS, increased media attention has made us acutely aware of tragic consequences (including youth suicide) if steps are not taken to prevent bullying, harassment, and other related forms of violence; and

WHEREAS, the voice of the church addressing the intersection of race, economic status, age, sexual orientation, gender identity, and physical ability is a powerful witness to the healing and life affirming Gospel promise; therefore, be it

RESOLVED, that the Saint Paul Area Synod memorialize the 2011 Churchwide Assembly to encourage, support, and publicize new partnerships in ministry among this church’s congregations, the synods, the churchwide organization, outdoor ministries, campus ministries, Lutheran school associations, Lutherans Concerned/North America, Lutheran social services organizations, public schools, counseling centers, and other governmental organizations in order to support and offer preventative programs addressing bullying, harassment, and other related violence especially with higher risk populations; and be it further

RESOLVED, that these partnerships be encouraged to create or join with existing preventative programs which: utilize positive, inclusive, empowering, and developmentally appropriate materials; raise participant’s awareness about the issue; focus on prevention; seek to change bystander behavior into ally behavior; and create partnerships between youth and adults; and be it further

RESOLVED, that these partnerships seek funding for these efforts from a combination of existing funds and new funding sources not otherwise accessible individually such as foundation, synodical, and other Lutheran organizational (e.g., Thrivent Financial for Lutherans, Wheat Ridge Ministries, Women of the ELCA) grants, and private and governmental funding sources.

13. Southeastern Minnesota Synod (3I) [2011 Memorial]

WHEREAS, “If one member suffers, all suffer together with it; if one member is honored, all rejoice together with it” (1 Corinthians 12:26); and

WHEREAS, in the social statement *Our Calling in Education* (2007), this church declares, “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;” and

WHEREAS, research indicates children with disabilities or special needs are at a higher risk of being bullied than others (Rigby, K., 2002, *New Perspective on Bullying*. London. Jessica Kingsley Publications); and it has concluded, “Bullying around issues of sexual orientation, non-conforming gender behaviors, and dress was the most common form of bullying, second only to issues of appearance (e.g., body size and disability)” (The National School Climate Survey, conducted in 2005); and

WHEREAS, in the social statement *Human Sexuality: Gift and Trust* (2009), this church declares, “Likewise, it [the ELCA] will attend to the particular needs of children and the families of those with

actual or perceived differences in sexual orientation or gender identity because they are especially vulnerable to verbal, physical, emotional, spiritual, psychological, and sexual abuse;” and

WHEREAS, the Southeastern Minnesota Synod is aware of the tragic consequences of bullying, harassment, and other related forms of violence; and

WHEREAS, the voice of the church speaking to the issue of bullying is a powerful witness to the healing, life affirming Gospel; therefore, be it

RESOLVED, that the Southeastern Minnesota Synod in its assembly request that its council utilize its existing partnerships among congregational, synodical, and churchwide expressions of the ELCA, and related organizations such as outdoor ministries, Campus Ministry, Lutheran Social Services, Lutheran Services in America, and private and public organizations, and encourage the formation of new partnerships to prevent bullying, harassment, and related violence; and be it further

RESOLVED, that the Southeastern Minnesota Synod in assembly encourage these partnerships to seek funding for these efforts from a combination of existing funds and new funding sources; and be it further

RESOLVED, that the Southeastern Minnesota Synod in assembly memorialize the 2011 Churchwide Assembly to encourage the churchwide offices, churchwide units, and separately incorporated units to act to prevent bullying, harassment, and related violence.

14. Central States Synod (4B) [2011 Memorial]

WHEREAS, “If one member suffers, all suffer together with it; if one member is honored, all rejoice together with it” (1 Corinthians 12:26); and

WHEREAS, in the social statement *Our Calling in Education* (2007), this church declares, “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;” and

WHEREAS, research indicates children with disabilities or special needs are at a higher risk of being bullied than others (Rigby, K., 2002, *New Perspective on Bullying*. London. Jessica Kingsley Publications); and it has concluded, “Bullying around issues of sexual orientation, non-conforming gender behaviors, and dress was the most common form of bullying, second only to issues of appearance (e.g., body size and disability)” (The National School Climate Survey, conducted in 2005); and

WHEREAS, in the social statement *Human Sexuality: Gift and Trust* (2009), this church declares, “Likewise, it [the ELCA] will attend to the particular needs of children and the families of those with actual or perceived differences in sexual orientation or gender identity because they are especially vulnerable to verbal, physical, emotional, spiritual, psychological, and sexual abuse;” and

WHEREAS, in modern times, accessibility to social networking Web sites and text messaging allows for bullying to take place 24 hours a day; and

WHEREAS, increased media attention has made us acutely aware of tragic consequences (including youth suicide) if steps are not taken to prevent bullying, harassment, and other related forms of violence; and

WHEREAS, the voice of the church addressing the intersection of race, economic status, age, sexual orientation, gender identity, psychological, and physical ability is a powerful witness to the healing and life affirming Gospel promise; therefore, be it

RESOLVED, that the Central States Synod encourage new partnerships among our congregations, the synods, the churchwide organization, outdoor ministries, campus ministries, Lutheran School Associations, Lutherans Concerned/North America, Lutheran Social Services organizations, public schools, counseling centers, and other governmental organizations in order to support and offer preventative programs addressing bullying, harassment, and other related violence, especially with higher risk populations; and be it further

RESOLVED, that these partnerships be encouraged to create or join with existing preventative programs which:

- a. utilize positive, inclusive, empowering, and developmentally appropriate materials,
- b. raise participant's awareness about the issue,
- c. focus on prevention,
- d. seek to change bystander behavior into ally behavior,
- e. create partnerships between youth and adults; and be it further

RESOLVED, that these partnerships seek funding for these efforts from a combination of existing funds and new funding sources not otherwise accessible individually such as foundation, synodical, and other Lutheran organizational (e.g., Thrivent Financial for Lutherans, Wheat Ridge Ministries, Women of the ELCA) grants, and private and governmental funding sources; and be it further

RESOLVED, that the Central States Synod memorialize the 2011 Churchwide Assembly to encourage, support, and publicize new partnerships in ministry that emerge in this church addressing the prevention of bullying, harassment, and related forms of violence, especially with higher risk populations; and be it further

RESOLVED, that the Synod Council of the Central States Synod take action to ensure that information regarding partnership activities and partnership resources within this synod are shared through synodical publications and that the Synod Council present to the 2012 Synod Assembly a report summarizing known partnership activities in this synod.

15. Arkansas-Oklahoma Synod (4C) [2011 Memorial]

WHEREAS, "If one member suffers, all suffer together with it; if one member is honored, all rejoice together with it" (1 Corinthians 12:26); and

WHEREAS, in the social statement *Our Calling in Education* (2007), this church declared, "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;" and

WHEREAS, research indicates children with disabilities or special needs are at a higher risk of being bullied than others (Rigby, K., 2002, *New Perspective on Bullying*. London. Jessica Kingsley Publications); and it has concluded, "Bullying around issues of sexual orientation, non-conforming gender behaviors, and dress was the most common form of bullying, second only to issues of appearance (e.g., body size and disability)" (The National School Climate Survey, conducted in 2005); and

WHEREAS, in the social statement *Human Sexuality: Gift and Trust* (2009), this church declared, "Likewise, it will attend to the particular needs of children and the families of those with actual or perceived differences in sexual orientation or gender identity because they are especially vulnerable to verbal, physical, emotional, spiritual, psychological, and sexual abuse;" and

WHEREAS increased media attention has made us acutely aware of tragic consequences (including youth suicide) if steps are not taken to prevent bullying, harassment, and other related forms of violence; and

WHEREAS, the voice of this church addressing the intersection of race, economic status, age, sexual orientation, gender identity, and physical ability is a powerful witness to the healing and life affirming Gospel promise; therefore, be it

RESOLVED, that the Arkansas-Oklahoma Synod memorialize the 2011 ELCA Churchwide Assembly to encourage, support, and publicize new partnerships in ministry that emerge in this church addressing the prevention of bullying, harassment, and related forms of violence especially with higher risk populations.

16. Texas-Louisiana Gulf Coast Synod (4F) [2011 Memorial]

WHEREAS, “If one member suffers, all suffer together with it; if one member is honored, all rejoice together with it” (1 Corinthians 12:26); and

WHEREAS, in the social statement *Our Calling in Education* (2007), this church declares, “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;” and

WHEREAS, research indicates children with disabilities or special needs are at a higher risk of being bullied than others (Rigby, K., 2002, *New Perspective on Bullying*. London. Jessica Kingsley Publications); and it has concluded, “Bullying around issues of sexual orientation, non-conforming gender behaviors, and dress was the most common form of bullying, second only to issues of appearance (e.g., body size and disability)” (The National School Climate Survey, conducted in 2005); and

WHEREAS, in the social statement *Human Sexuality: Gift and Trust* (2009), this church declares, “Likewise, it [the ELCA] will attend to the particular needs of children and the families of those with actual or perceived differences in sexual orientation or gender identity because they are especially vulnerable to verbal, physical, emotional, spiritual, psychological, and sexual abuse;” and

WHEREAS, increased media attention has made us acutely aware of tragic consequences (including youth suicide) if steps are not taken to prevent bullying, harassment, and other related forms of violence; and

WHEREAS, the voice of the church addressing the intersection of race, economic status, age, sexual orientation, gender identity, psychological, and physical ability is a powerful witness to the healing and life-affirming Gospel promise; therefore, be it

RESOLVED, that the Texas-Louisiana Gulf Coast Synod memorialize the 2011 Churchwide Assembly to encourage, support, and publicize new partnerships in ministry that emerge in our church addressing the prevention of bullying, harassment, and related forms of violence, especially with higher risk populations.

17. Metropolitan Chicago Synod (5A) [2011 Memorial]

RESOLVED, that the Metropolitan Chicago Synod memorialize the 2011 Churchwide Assembly to develop and encourage, support, and publicize new partnerships in ministry that emerge in our church addressing the prevention of bullying, harassment, and related forms of violence.

18. Northern Illinois Synod (5B) [2011 Memorial]

WHEREAS, “If one member suffers, all suffer together with it; if one member is honored, all rejoice together with it” (1 Corinthians 12:26); and

WHEREAS, in the social statement *Our Calling in Education* (2007), this church declares, “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;” and

WHEREAS, research indicates children with disabilities or special needs are at a higher risk of being bullied than others (Rigby, K., 2002, *New Perspective on Bullying*. London. Jessica Kingsley Publications); and it has concluded, “Bullying around issues of sexual orientation, non-conforming gender behaviors, and dress was the most common form of bullying, second only to issues of appearance (e.g., body size and disability)” (The National School Climate Survey, conducted in 2005); and

WHEREAS, in the social statement *Human Sexuality: Gift and Trust* (2009), this church declares, “Likewise, it [the ELCA] will attend to the particular needs of children and the families of those with actual or perceived differences in sexual orientation or gender identity because they are especially vulnerable to verbal, physical, emotional, spiritual, psychological, and sexual abuse;” and

WHEREAS, increased media attention has made us acutely aware of tragic consequences (including youth suicide) if steps are not taken to prevent bullying, harassment, and other related forms of violence; and

WHEREAS, the voice of the church addressing the intersection of race, economic status, age, sexual orientation, gender identity, psychological, and physical ability is a powerful witness to the healing and life affirming Gospel promise; therefore, be it

RESOLVED, that the Northern Illinois Synod encourage new partnerships among our congregations, the synods, the churchwide organization, outdoor ministries, campus ministries, Lutheran School Associations, Lutherans Concerned/North America, Lutheran social service organizations, public schools, counseling centers, and other governmental organizations in order to support and offer preventative programs addressing bullying, harassment, and other related violence, especially with higher risk populations; and be it further

RESOLVED, that these partnerships be encouraged to create or join with existing preventative programs which:

- a. utilize positive, inclusive, empowering, and developmentally appropriate materials,
- b. raise participant's awareness about the issue,
- c. focus on prevention,
- d. seek to change bystander behavior into ally behavior,
- e. create partnerships between youth and adults; and be it further

RESOLVED, that these partnerships seek funding for these efforts from a combination of existing funds and new funding sources not otherwise accessible individually such as foundation, synodical, and other Lutheran organizational (e.g., Thrivent Financial for Lutherans, Wheat Ridge Ministries, Women of the ELCA) grants, and private and governmental funding sources; and be it further

RESOLVED, that the Northern Illinois Synod memorialize the 2011 Churchwide Assembly to encourage, support, and publicize new partnerships in ministry that emerge in this church addressing the prevention of bullying, harassment, and related forms of violence, especially with higher risk populations.

19. Central/Southern Illinois Synod (5C) [2011 Memorial]

WHEREAS, "If one member suffers, all suffer together with it; if one member is honored, all rejoice together with it" (1 Corinthians 12:26); and

WHEREAS, in the social statement *Our Calling in Education* (2007), this church declares, "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;" and

WHEREAS, increased media attention has made us acutely aware of tragic consequences (including youth suicide) if steps are not taken to prevent bullying, harassment, and other related forms of violence; and

WHEREAS, the voice of the church addressing the intersection of race, economic status, age, sexual orientation, gender identity, psychological, and physical ability is a powerful witness to the healing and life affirming Gospel promise; therefore, be it

RESOLVED, that the Central/Southern Illinois Synod Assembly memorialize the 2011 Churchwide Assembly to encourage, support, and publicize partnerships in ministry that emerge in our church addressing the prevention of bullying, harassment, and related forms of violence, especially with higher risk populations.

20. Southeastern Iowa Synod (5D) [2011 Memorial]

WHEREAS, “If one member suffers, all suffer together with it; if one member is honored, all rejoice together with it” (1 Corinthians 12:26); and

WHEREAS, in the social statement *Our Calling in Education* (2007), this church declares, “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;” and

WHEREAS, research indicates children with disabilities or special needs are at a higher risk of being bullied than others (Rigby, K., 2002, *New Perspective on Bullying*. London. Jessica Kingsley Publications); and it has concluded, “Bullying around issues of sexual orientation, non-conforming gender behaviors, and dress was the most common form of bullying, second only to issues of appearance (e.g., body size and disability)” (The National School Climate Survey, conducted in 2005); and

WHEREAS, in the social statement *Human Sexuality: Gift and Trust* (2009), this church declares, “Likewise, it [the ELCA] will attend to the particular needs of children and the families of those with actual or perceived differences in sexual orientation or gender identity because they are especially vulnerable to verbal, physical, emotional, spiritual, psychological, and sexual abuse;” and

WHEREAS, increased media attention has made us acutely aware of tragic consequences (including youth suicide) if steps are not taken to prevent bullying, harassment, and other related forms of violence; and

WHEREAS, the voice of the church addressing the intersection of race, economic status, age, sexual orientation, gender identity, psychological, and physical ability is a powerful witness to the healing and life affirming Gospel promise; therefore, be it

RESOLVED, that the Southeastern Iowa Synod encourage new partnerships among our congregations, the synods, the churchwide organization, outdoor ministries, campus ministries, Lutheran School Associations, Lutherans Concerned/North America, Lutheran Social Services organizations, public schools, counseling centers, and other governmental organizations in order to support and offer preventative programs addressing bullying, harassment, and other related violence, especially with higher risk populations; and be it further

RESOLVED, that these anti-bullying partnerships be encouraged to create or join with existing preventative programs which:

- a. utilize positive, inclusive, empowering, and developmentally appropriate materials,
- b. raise participant’s awareness about the issue,
- c. focus on prevention,
- d. seek to change bystander behavior into ally behavior,
- e. create partnerships between youth and adults; and be it further

RESOLVED, that these partnerships seek funding for these efforts from a combination of existing funds and new funding sources not otherwise accessible individually such as foundation, synodical, and other Lutheran organizational (e.g., Thrivent Financial for Lutherans, Wheat Ridge Ministries, Women of the ELCA) grants, and private and governmental funding sources; and be it further

RESOLVED, that the Southeastern Iowa Synod memorialize the 2011 Churchwide Assembly to encourage, support, and publicize new partnerships in ministry that emerge in this church addressing the prevention of bullying, harassment, and related forms of violence; and be it further

RESOLVED, that the Southeastern Iowa Synod Assembly direct the synod staff and synod council to provide for the making of an “It Gets Better” video.

21. Northeastern Iowa Synod (5F) [2011 Memorial]

WHEREAS, “If one member suffers, all suffer together with it; if one member is honored, all rejoice together with it” (1 Corinthians 12:26); and

WHEREAS, in the social statement *Our Calling in Education* (2007), this church declares, “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;” and

WHEREAS, research indicates children with disabilities or special needs are at a higher risk of being bullied than others (Rigby, K., 2002, *New Perspective on Bullying*. London. Jessica Kingsley Publications); and it has concluded, “Bullying around issues of sexual orientation, non-conforming gender behaviors, and dress was the most common form of bullying, second only to issues of appearance (e.g., body size and disability)” (The National School Climate Survey, conducted in 2005); and

WHEREAS, in the social statement *Human Sexuality: Gift and Trust* (2009), this church declares, “Likewise, it [the ELCA] will attend to the particular needs of children and the families of those with actual or perceived differences in sexual orientation or gender identity because they are especially vulnerable to verbal, physical, emotional, spiritual, psychological, and sexual abuse;” and

WHEREAS, increased media attention has made us acutely aware of tragic consequences (including youth suicide) if steps are not taken to prevent bullying, harassment, and other related forms of violence; and

WHEREAS, the voice of the church addressing the intersection of race, economic status, age, sexual orientation, gender identity, psychological, and physical ability is a powerful witness to the healing and life affirming Gospel promise; and

WHEREAS, the ELCA’s website informing us on bullying states, “The Gospel’s summons calls the church to take responsibility in reducing physical and emotional violence. For many, the thought of bullying prompts images of ‘playground scuffles.’ This limited and naive view overlooks the pervasive nature of bullying, which also occurs in the classroom, workplace, homes, assisted living situations and nursing homes, and in the congregation;” and

WHEREAS, in A Northeastern Iowa Synod Council Statement Regarding the Violence of Bullying (2011), the Northeastern Iowa Synod Council stated, “that the Northeastern Iowa Synod Council take actions to promote public condemnation of bullying and such harassment by all individual members, ministers, seminarians, congregations, youth workers and leaders, and other partners and agencies affiliated with the NEIA Synod . . . and provide a wide range of resources on our website which speak to youth, young adults, the elderly, and rostered leaders about both being at risk for being bullied and resources that will guide them and inform them where they may turn;” therefore, be it

RESOLVED, that the Northeastern Iowa Assembly memorialize the 2011 Churchwide Assembly to encourage, support, and publicize partnerships in ministry that emerge in our church addressing the prevention of bullying, harassment, and related forms of violence, especially with higher risk populations.

22. Northern Great Lakes Synod (5G) [2011 Memorial]

RESOLVED, that the Northern Great Lakes Synod memorialize the 2011 Churchwide Assembly to encourage, support, and publicize new partnerships in ministry that emerge in this church addressing the prevention of bullying, harassment, and related forms of violence, especially with higher risk populations.

23. Greater Milwaukee Synod (5J) [2011 Memorial]

WHEREAS, “If one member suffers, all suffer together with it; if one member is honored, all rejoice together with it” (1 Corinthians 12:26); and

WHEREAS, in the social statement *Our Calling in Education* (2007), this church declares, “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;” and

WHEREAS, research indicates children with disabilities or special needs are at a higher risk of being bullied than others (Rigby, K., 2002, *New Perspective on Bullying*. London. Jessica Kingsley Publications); and it has concluded, “Bullying around issues of sexual orientation, non-conforming gender behaviors, and dress was the most common form of bullying, second only to issues of appearance (e.g., body size and disability)” (The National School Climate Survey, conducted in 2005); and

WHEREAS, in the social statement *Human Sexuality: Gift and Trust* (2009), this church declares, “Likewise, it [the ELCA] will attend to the particular needs of children and the families of those with actual or perceived differences in sexual orientation or gender identity because they are especially vulnerable to verbal, physical, emotional, spiritual, psychological, and sexual abuse;” and

WHEREAS, increased media attention has made us acutely aware of tragic consequences (including youth suicide) if steps are not taken to prevent bullying, harassment, and other related forms of violence; and

WHEREAS, the voice of the church addressing the intersection of race, economic status, age, sexual orientation, gender identity, psychological, and physical ability is a powerful witness to the healing and life-affirming Gospel promise; therefore, be it

RESOLVED, that the Greater Milwaukee Synod encourage new partnerships among our congregations, the synods, the churchwide organization, outdoor ministries, campus ministries, Lutheran School Associations, Lutherans Concerned/North America, Lutheran social ministry organizations, public schools, counseling centers, and other governmental organizations in order to support and offer preventative programs addressing bullying, harassment, and other related violence, especially with higher risk populations; and be it further

RESOLVED, that these partnerships be encouraged to create or join with existing preventative programs which:

- a. utilize positive, inclusive, empowering, and developmentally appropriate materials,
- b. raise participant’s awareness about the issue,
- c. focus on prevention,
- d. seek to change bystander behavior into ally behavior,
- e. create partnerships between youth and adults; and be it further

RESOLVED, that these partnerships seek funding for these efforts from a combination of existing funds and new funding sources not otherwise accessible individually such as foundation, synodical, and other Lutheran organizational (e.g., Thrivent Financial for Lutherans, Wheat Ridge Ministries, Women of the ELCA) grants, and private and governmental funding sources; and be it further

RESOLVED, that the Greater Milwaukee Synod memorialize the 2011 Churchwide Assembly to encourage, support and publicize new partnerships in ministry that emerge in our church addressing the prevention of bullying, harassment, and related forms of violence, especially with higher risk populations.

24. South-Central Synod of Wisconsin (5K) [2011 Memorial]

WHEREAS, “If one member suffers, all suffer together with it; if one member is honored, all rejoice together with it” (1 Corinthians 12:26); and

WHEREAS, in the social statement *Our Calling in Education* (2007), this church declares, “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;” and

WHEREAS, research indicates children with disabilities or special needs are at a higher risk of being bullied than others (Rigby, K., 2002, *New Perspective on Bullying*. London. Jessica Kingsley Publications); and it has concluded, “Bullying around issues of sexual orientation, non-conforming gender behaviors, and dress was the most common form of bullying, second only to issues of appearance (e.g., body size and disability)” (The National School Climate Survey, conducted in 2005); and

WHEREAS, in the social statement *Human Sexuality: Gift and Trust* (2009), this church declares, “Likewise, it [the ELCA] will attend to the particular needs of children and the families of those with actual or perceived differences in sexual orientation or gender identity because they are especially vulnerable to verbal, physical, emotional, spiritual, psychological, and sexual abuse;” and

WHEREAS, increased media attention has made us acutely aware of tragic consequences (including youth suicide) if steps are not taken to prevent bullying, harassment, and other related forms of violence; and

WHEREAS, the voice of the church addressing the intersection of race, economic status, age, sexual orientation, gender identity, and physical ability is a powerful witness to the healing and life affirming Gospel promise; therefore, be it

RESOLVED, that the South-Central Synod of Wisconsin encourages new partnerships among our congregations, the synods, the churchwide organization, outdoor ministries, campus ministries, Lutheran School Associations, Lutherans Concerned/North America, Lutheran Social Services organizations, public schools, counseling centers, and other governmental organizations in order to support and offer preventative programs addressing bullying, harassment, and other related violence, especially with higher risk populations; and be it further

RESOLVED, that these partnerships be encouraged to create or join with existing preventative programs which:

utilize positive, inclusive, empowering, and developmentally appropriate materials, raise participant’s awareness about the issue, focus on prevention, seek to change bystander behavior into ally behavior, and create partnerships between youth and adults; and be it further

RESOLVED, that these partnerships seek funding for these efforts from a combination of existing funds and new funding sources not otherwise accessible individually such as foundation, synodical, and other Lutheran organizational (e.g., Thrivent Financial for Lutherans, Wheat Ridge Ministries, Women of the ELCA) grants, and private and governmental funding sources; and be it further

RESOLVED, that the South-Central Synod of Wisconsin memorialize the 2011 Churchwide Assembly to encourage, support, and publicize new partnerships in ministry that emerge in this church addressing the prevention of bullying, harassment, and related forms of violence.

25. Southern Ohio Synod (6F) [2011 Memorial]

WHEREAS, “If one member suffers, all suffer together with it; if one member is honored, all rejoice together with it” (1 Corinthians 12:26); and

WHEREAS, in the social statement *Our Calling in Education* (2007), this church declares, “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;” and

WHEREAS, the State of Ohio defines “bullying, harassment, and intimidation” as:

- (1) Any intentional written, verbal, or physical act that a student has exhibited toward another particular student more than once and the behavior both:
 - (a) Causes mental or physical harm to the other student and
 - (b) Is sufficiently severe, persistent, or pervasive that it creates an intimidating, threatening, or abusive educational environment for the other student, and
- (2) Violence within a dating relationship (Ohio Revised Code 3313.666); and

WHEREAS, research indicates children with disabilities or special needs are at a higher risk of being bullied than others (Rigby, K., 2002, *New Perspective on Bullying*. London. Jessica Kingsley Publications); and it has concluded, “Bullying around issues of sexual orientation, non-conforming gender behaviors, and dress was the most common form of bullying, second only to issues of appearance (e.g., body size and disability)” (The National School Climate Survey, conducted in 2005, Gay, Lesbian Straight Education Network); and

WHEREAS, in the social statement *Human Sexuality: Gift and Trust* (2009), this church declares, “Likewise, it [the ELCA] will attend to the particular needs of children and the families of those with actual or perceived differences in sexual orientation or gender identity because they are especially vulnerable to verbal, physical, emotional, spiritual, psychological, and sexual abuse;” and

WHEREAS, increased media attention has made us acutely aware of tragic consequences (including youth suicide) if steps are not taken to prevent bullying, harassment, and other related forms of violence; and

WHEREAS, the voice of the church addressing the intersection of race, economic status, age, sexual orientation, gender identity, psychological, and physical ability is a powerful witness to the healing and life affirming Gospel promise; therefore, be it

RESOLVED, that Southern Ohio Synod encourage new partnerships among our congregations, the synods, the churchwide organization, outdoor ministries, campus ministries, Lutheran School Associations, Lutherans Concerned/North America, Lutheran Social Services organizations, public schools, counseling centers, and other governmental organizations in order to support and offer preventative programs addressing bullying, harassment, and other related violence, especially with higher risk populations; and be it further

RESOLVED, that these partnerships under their own authority be encouraged to create or join with existing preventative programs which:

- utilize positive, inclusive, empowering, and developmentally appropriate materials,
- raise participant’s awareness about the issue,
- focus on prevention,
- seek to change bystander behavior into ally behavior,
- create partnerships between youth and adults; and be it further

RESOLVED, that these partnerships seek funding for these efforts from a combination of existing funds and new funding sources not otherwise accessible individually such as foundation, synodical, and other Lutheran organizational (e.g., Thrivent Financial for Lutherans, Wheat Ridge Ministries, Women of the ELCA) grants, and private and governmental funding sources; and be it further

RESOLVED, that the Southern Ohio Synod memorialize the 2011 Churchwide Assembly to encourage, support, and publicize new partnerships in ministry that emerge in this church addressing the prevention of bullying, harassment, and related forms of violence, especially with higher risk populations.

26. New Jersey Synod (7A) [2011 Memorial]

WHEREAS, “If one member suffers, all suffer together with it; if one member is honored, all rejoice together with it” (1 Corinthians 12:26); and

WHEREAS, in the social statement *Our Calling in Education* (2007), this church declares, “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;” and

WHEREAS, research indicates children with disabilities or special needs are at a higher risk of being bullied than others (Rigby, K., 2002, *New Perspective on Bullying*. London. Jessica Kingsley Publications); and it has concluded, “Bullying around issues of sexual orientation, non-conforming gender behaviors, and dress was the most common form of bullying, second only to issues of appearance (e.g., body size and disability)” (The National School Climate Survey, conducted in 2005); and

WHEREAS, in the social statement *Human Sexuality: Gift and Trust* (2009), this church declares, “Likewise, it [the ELCA] will attend to the particular needs of children and the families of those with actual or perceived differences in sexual orientation or gender identity because they are especially vulnerable to verbal, physical, emotional, spiritual, psychological, and sexual abuse;” and

WHEREAS, increased media attention has made us acutely aware of tragic consequences (including youth suicide) if steps are not taken to prevent bullying, harassment, and other related forms of violence; and

WHEREAS, New Jersey currently has the strongest anti-bullying law in the country, focusing on efforts to end bullying by encouraging responsible behavior in adults and youth; and

WHEREAS, the voice of the church addressing the intersection of race, economic status, age, sexual orientation, gender identity, psychological, and physical ability is a powerful witness to the healing and life-affirming Gospel promise; therefore, be it

RESOLVED, that the New Jersey Synod encourage new partnerships in this synod and across this church, among our congregations, the synods, the churchwide organization, outdoor ministries, campus ministries, Lutheran School Associations, Lutherans Concerned/North America, Lutheran social service organizations, public schools, counseling centers, and other governmental organizations in order to support and offer preventative programs addressing bullying, harassment, and other related violence, especially with higher risk populations; and be it further

RESOLVED, that these partnerships be encouraged to create or join with existing preventative programs which:

- a. utilize positive, inclusive, empowering, and developmentally appropriate materials,
- b. raise participant's awareness about the issue,
- c. focus on prevention,
- d. seek to change bystander behavior into ally behavior,
- e. create partnerships between youth and adults,
- f. provide a reporting process,
- g. advocating for those being bullied and provide the appropriate aids and services those bullying; and be it further

RESOLVED, that these partnerships seek funding from a combination of existing funds as well as new funding sources as needed; and be it further

RESOLVED, that the New Jersey Synod memorialize the 2011 Churchwide Assembly to encourage, support, and publicize new partnerships in ministry that emerge in this church addressing the prevention of bullying, harassment, and related forms of violence, especially with higher risk populations.

27. New England Synod (7B) [2011 Memorial]

WHEREAS, "If one member suffers, all suffer together with it; if one member is honored, all rejoice together with it" (1 Corinthians 12:26); and

WHEREAS, in the social statement *Our Calling in Education* (2007), this church declares, "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;" and

WHEREAS, research indicates children with disabilities or special needs are at a higher risk of being bullied than others (Rigby, K., 2002, *New Perspective on Bullying*. London. Jessica Kingsley Publications); and it has concluded, "Bullying around issues of sexual orientation, non-conforming gender behaviors, and dress was the most common form of bullying, second only to issues of appearance (e.g., body size and disability)" (The National School Climate Survey, conducted in 2005); and

WHEREAS, in the social statement *Human Sexuality: Gift and Trust* (2009), this church declares, "Likewise, it [the ELCA] will attend to the particular needs of children and the families of those with actual or perceived differences in sexual orientation or gender identity because they are especially vulnerable to verbal, physical, emotional, spiritual, psychological, and sexual abuse;" and

WHEREAS, increased media attention has made us acutely aware of tragic consequences (including youth suicide) if steps are not taken to prevent bullying, harassment, and other related forms of violence; and

WHEREAS, the voice of the church addressing the intersection of race, economic status, age, sexual orientation, gender identity, psychological, and physical ability is a powerful witness to the healing and life-affirming Gospel promise; therefore, be it

RESOLVED⁷, that the New England Synod memorialize the 2011 Churchwide Assembly to encourage, support, and publicize new partnerships in ministry that emerge in this church addressing the prevention of bullying, harassment, and related forms of violence, especially with higher risk populations.

28. Metropolitan New York Synod (7C) [2011 Memorial]

RESOLVED, that the Metropolitan New York Synod encourage new partnerships among our congregations, the synods, the churchwide organization, outdoor ministries, campus ministries, Lutheran School Associations, Lutherans Concerned/North America, Lutheran Social Services organizations, public schools, counseling centers, and other governmental organizations in order to support and offer preventative programs addressing bullying, harassment, and other related violence, especially with higher risk populations; and be it further

RESOLVED, that these partnerships be encouraged to create or join with existing preventative programs which:

- a. utilize positive, inclusive, empowering, and developmentally appropriate materials,
- b. raise participant's awareness about the issue,
- c. focus on prevention,
- d. seek to change bystander behavior into ally behavior, and
- e. create partnerships between youth and adults; and be it further

RESOLVED, that these partnerships seek funding for these efforts from a combination of existing funds and new funding sources not otherwise accessible individually such as foundation, synodical, and other Lutheran organizational (e.g., Thrivent Financial for Lutherans, Wheat Ridge Ministries, Women of the ELCA) grants, and private and governmental funding sources; and be it further

RESOLVED, that the Metropolitan New York Synod memorialize the 2011 Churchwide Assembly to encourage, support, and publicize new partnerships in ministry that emerge in this church addressing the prevention of bullying, harassment, and related forms of violence.

⁷ The following "resolved" clauses were part of a resolution from the New England Synod and are included here for response by the Memorials Committee. The "whereas" clauses in the memorial and resolution from the New England Synod were identical.

RESOLVED, that the New England Synod encourage new partnerships among our congregations, the synods, the churchwide organization, outdoor ministries, campus ministries, Lutheran School Associations, Lutherans Concerned/North America, Lutheran social service organizations, public schools, counseling centers, and other governmental organizations in order to support and offer preventative programs addressing bullying, harassment, and other related violence, especially with higher risk populations; and be it further

RESOLVED, that these partnerships be encouraged to create or join with existing preventative programs which:

- a. utilize positive, inclusive, empowering, and developmentally appropriate materials,
- b. raise participant's awareness about the issue,
- c. focus on prevention,
- d. seek to change bystander behavior into ally behavior, and
- e. create partnerships between youth and adults; and be it further

RESOLVED, that these partnerships seek funding for these efforts from a combination of existing funds and new funding sources not otherwise accessible individually such as foundation, synodical, and other Lutheran organizational (e.g., Thrivent Financial for Lutherans, Wheat Ridge Ministries, Women of the ELCA) grants, and private and governmental funding sources.

29. Upstate New York Synod (7D) [2011 Memorial]

WHEREAS, “If one member suffers, all suffer together with it; if one member is honored, all rejoice together with it” (1 Corinthians 12:26); and

WHEREAS, in the social statement *Our Calling in Education* (2007), this church declares, “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;” and

WHEREAS, research indicates children with disabilities or special needs are at a higher risk of being bullied than others (Rigby, K., 2002, *New Perspective on Bullying*. London. Jessica Kingsley Publications); and it has concluded, “Bullying around issues of sexual orientation, non-conforming gender behaviors, and dress was the most common form of bullying, second only to issues of appearance (e.g., body size and disability)” (The National School Climate Survey, conducted in 2005); and

WHEREAS, in the social statement *Human Sexuality: Gift and Trust* (2009), this church declares, “Likewise, it [the ELCA] will attend to the particular needs of children and the families of those with actual or perceived differences in sexual orientation or gender identity because they are especially vulnerable to verbal, physical, emotional, spiritual, psychological, and sexual abuse;” and

WHEREAS, increased media attention has made us acutely aware of tragic consequences (including youth suicide) if steps are not taken to prevent bullying, harassment, and other related forms of violence; and

WHEREAS, the voice of the church addressing the intersection of race, economic status, age, sexual orientation, gender identity, psychological, and physical ability is a powerful witness to the healing and life affirming Gospel promise; therefore, be it

RESOLVED, that the Upstate New York Synod encourage new partnerships among our congregations, the synods, the churchwide organization, outdoor ministries, campus ministries, Lutheran School Associations, Lutherans Concerned/North America, Lutheran Social Services organizations, public schools, counseling centers, and other governmental organizations in order to support and offer preventative programs addressing bullying, harassment, and other related violence, especially with higher risk populations; and be it further

RESOLVED, that these partnerships be encouraged to create or join with existing preventative programs which:

- a. utilize positive, inclusive, empowering, and developmentally appropriate materials,
- b. raise participant’s awareness about the issue,
- c. focus on prevention,
- d. seek to change bystander behavior into ally behavior,
- e. create partnerships between youth and adults; and be it further

RESOLVED, that these partnerships seek funding for these efforts from a combination of existing funds and new funding sources not otherwise accessible individually such as foundation, synodical, and other Lutheran organizational (e.g., Thrivent Financial for Lutherans, Wheat Ridge Ministries, Women of the ELCA) grants, and private and governmental funding sources; and be it further

RESOLVED, that the Upstate New York Synod memorialize the 2011 Churchwide Assembly to encourage, support, and publicize new partnerships in ministry that emerge in this church addressing the prevention of bullying, harassment, and related forms of violence.

30. Northeastern Pennsylvania Synod (7E) [2011 Memorial]

WHEREAS, “If one member suffers, all suffer together with it; if one member is honored, all rejoice together with it” (1 Corinthians 12:26); and

WHEREAS, in the social statement *Our Calling in Education* (2007), this church declares, “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;” and

WHEREAS, research indicates children with disabilities or special needs are at a higher risk of being bullied than others (Rigby, K., 2002, *New Perspective on Bullying*. London. Jessica Kingsley Publications); and it has concluded, “Bullying around issues of sexual orientation, non-conforming gender behaviors, and dress was the most common form of bullying, second only to issues of appearance (e.g., body size and disability)” (The National School Climate Survey, conducted in 2005); and

WHEREAS, in the social statement *Human Sexuality: Gift and Trust* (2009), this church declares, “Likewise, it [the ELCA] will attend to the particular needs of children and the families of those with actual or perceived differences in sexual orientation or gender identity because they are especially vulnerable to verbal, physical, emotional, spiritual, psychological, and sexual abuse;” and

WHEREAS, increased media attention has made us acutely aware of tragic consequences (including youth suicide) if steps are not taken to prevent bullying, harassment, and other related forms of violence; and

WHEREAS, the voice of the church addressing the intersection of race, economic status, age, sexual orientation, gender identity, psychological, and physical ability is a powerful witness to the healing and life-affirming Gospel promise; therefore, be it

RESOLVED, that the Northeastern Pennsylvania Synod memorialize the 2011 Churchwide Assembly to encourage, support, and publicize new partnerships in ministry that emerge in this church addressing the prevention of bullying, harassment, and related forms of violence, especially with higher risk populations.

31. Southeastern Pennsylvania Synod (7F) [2011 Memorial]

WHEREAS, “If one member suffers, all suffer together with it; if one member is honored, all rejoice together with it” (1 Corinthians 12:26); and

WHEREAS, in the social statement *Our Calling in Education* (2007), this church declares, “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;” and

WHEREAS, research indicates children with disabilities or special needs are at a higher risk of being bullied than others (Rigby, K., 2002, *New Perspective on Bullying*. London. Jessica Kingsley Publications); and it has concluded, “Bullying around issues of sexual orientation, non-conforming gender behaviors, and dress was the most common form of bullying, second only to issues of appearance (e.g., body size and disability);” and

WHEREAS, in the social statement *Human Sexuality: Gift and Trust* (2009), this church declares, “Likewise, it [the ELCA] will attend to the particular needs of children and the families of those with actual or perceived differences in sexual orientation or gender identity because they are especially vulnerable to verbal, physical, emotional, spiritual, psychological, and sexual abuse;” and

WHEREAS, increased media attention has made us acutely aware of tragic consequences (including youth suicide) if steps are not taken to prevent bullying, harassment, and other related forms of violence; and

WHEREAS, the voice of the church addressing the intersection of race, economic status, age, sexual orientation, gender identity, psychological, and physical ability is a powerful witness to the healing and life affirming Gospel promise; therefore, be it

RESOLVED, that the Southeastern Pennsylvania Synod memorialize the 2011 Churchwide Assembly to encourage new partnerships among this church’s congregations, synods, outdoor ministries, campus ministries, Lutheran School Associations, Lutherans Concerned/North America, Lutheran Social Services organizations, public schools, counseling centers, and other governmental organizations in order to support and offer preventative programs addressing bullying, harassment, and other related violence, especially with higher risk populations; and be it further

RESOLVED, that the Southeastern Pennsylvania Synod memorialize the 2011 Churchwide Assembly to encourage these partnerships to create or join with existing preventative programs which:

- a. utilize positive, inclusive, empowering, and developmentally appropriate materials,
- b. raise participants' awareness about the issue,
- c. focus on prevention,
- d. seek to change bystander behavior into ally behavior,
- e. create partnerships between youth and adults,
- f. address the use and abuse of social media and technology; and be it further

RESOLVED, that the Southeastern Pennsylvania Synod memorialize the 2011 Churchwide Assembly to encourage these partnerships to seek funding for these efforts from a combination of existing funds and new funding sources not otherwise accessible individually such as foundation grants, synod and other Lutheran organizational grants, and private and governmental funding sources; and be it further

RESOLVED, that the Southeastern Pennsylvania Synod memorialize the 2011 Churchwide Assembly to encourage, support, and publicize new partnerships in ministry that emerge in our church addressing the prevention of bullying, harassment, and related forms of violence, especially with higher risk populations.

32. Southwestern Pennsylvania Synod (8B) [2011 Memorial]

WHEREAS, "If one member suffers, all suffer together with it; if one member is honored, all rejoice together with it" (1 Corinthians 12:26); and

WHEREAS, in the social statement *Our Calling in Education* (2007), this church declares, "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;" and

WHEREAS, increased media attention has made us acutely aware of tragic consequences (including youth suicide) if steps are not taken to prevent bullying, harassment, and other related forms of violence; and

WHEREAS, the voice of the church addressing the intersection of race, economic status, age, sexual orientation, gender identity, psychological, and physical ability is a powerful witness to the healing and life-affirming Gospel promise; therefore, be it

RESOLVED, that the Southwestern Pennsylvania Synod encourage new partnerships among its congregations, the synods, the churchwide organization, outdoor ministries, campus ministries, Lutheran School Associations, Lutherans Concerned/North America, Lutheran social ministry organizations, public schools, counseling centers, and other governmental organizations in order to support and offer preventative programs addressing bullying, harassment, and other related violence; and be it further

RESOLVED, that the Southwestern Pennsylvania Synod memorialize the 2011 Churchwide Assembly to encourage, support, and publicize new partnerships in ministry that emerge in this church addressing the prevention of bullying, harassment, and related forms of violence; and be it further

RESOLVED, that these partnerships be encouraged to create or join with existing preventative programs which:

- a. utilize positive, inclusive, empowering, and developmentally appropriate materials,
- b. raise participant's awareness about the issue,
- c. focus on prevention,
- d. seek to change bystander behavior into ally behavior,
- e. create partnerships between youth and adults; and be it further

RESOLVED, that these partnerships seek funding for these efforts from a combination of existing funds and new funding sources not otherwise accessible individually such as foundation, synodical, and other Lutheran organizational (e.g., Thrivent Financial for Lutherans, Wheat Ridge Ministries, Women of the ELCA) grants, and private and governmental funding sources.

33. Allegheny Synod (8C) [2011 Memorial]

WHEREAS, “If one member suffers, all suffer together with it; if one member is honored, all rejoice together with it” (1 Corinthians 12:26); and

WHEREAS, in the social statement *Our Calling in Education* (2007), this church declares, “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;” and

WHEREAS, research indicates children with disabilities or special needs are at a higher risk of being bullied than others (Rigby, K., 2002, *New Perspective on Bullying*. London. Jessica Kingsley Publications); and it has concluded, “Bullying around issues of sexual orientation, non-conforming gender behaviors, and dress was the most common form of bullying, second only to issues of appearance (e.g., body size and disability)” (The National School Climate Survey, conducted in 2005); and

WHEREAS, in the social statement *Human Sexuality: Gift and Trust* (2009), this church declares, “Likewise, it [the ELCA] will attend to the particular needs of children and the families of those with actual or perceived differences in sexual orientation or gender identity because they are especially vulnerable to verbal, physical, emotional, spiritual, psychological, and sexual abuse;” and

WHEREAS, increased media attention has made us acutely aware of tragic consequences (including youth suicide) if steps are not taken to prevent bullying, harassment, and other related forms of violence; and

WHEREAS, the voice of the church addressing the intersection of race, economic status, age, sexual orientation, gender identity, psychological, and physical ability is a powerful witness to the healing and life-affirming Gospel promise; therefore, be it

RESOLVED, that the Allegheny Synod encourage new partnerships among our congregations, the synods, the churchwide organization, outdoor ministries, campus ministries, Lutheran School Associations, Lutherans Concerned/North America, Lutheran social service organizations, public schools, counseling centers, and other governmental organizations in order to support and offer preventative programs addressing bullying, harassment, and other related violence, especially with higher risk populations; and be it further

RESOLVED, that these partnerships be encouraged to create or join with existing preventative programs which:

- a. utilize positive, inclusive, empowering, and developmentally appropriate materials,
- b. raise participant’s awareness about the issue,
- c. focus on prevention,
- d. seek to change bystander behavior into ally behavior,
- e. create partnerships between youth and adults; and be it further

RESOLVED, that these partnerships seek funding for these efforts from a combination of existing funds and new funding sources not otherwise accessible individually such as foundation, synodical, and other Lutheran organizational (e.g., Thrivent Financial for Lutherans, Wheat Ridge Ministries, Women of the ELCA) grants, and private and governmental funding sources; and be it further

RESOLVED, that the Allegheny Synod memorialize the 2011 Churchwide Assembly to encourage, support, and publicize new partnerships in ministry that emerge in this church addressing the prevention of bullying, harassment, and related forms of violence.

34. Metropolitan Washington, D.C., Synod (8G) [2011 Memorial]

WHEREAS, “If one member suffers, all suffer together with it; if one member is honored, all rejoice together with it” (1 Corinthians 12:26); and

WHEREAS, in the social statement *Our Calling in Education* (2007), this church declares, “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;” and

WHEREAS, media attention has made us acutely aware of tragic consequences (including youth suicide) if steps are not taken to prevent bullying, harassment, and other related forms of violence; and

WHEREAS, according to the U.S. Health Resources and Services Administration (www.stopbullying.gov), people who have been bullied have a higher risk of depression, increased thoughts of suicide, decreased academic achievement, skip or drop out of school, and are more likely to retaliate using extreme violence. People who bully others have higher risk of abusing drugs and alcohol, are more likely to have criminal records, and are more abusive to romantic partners and children; and

WHEREAS, our Lord Jesus Christ commanded us to love our neighbor as ourselves and even to include our enemies in such love (Luke 10: 25–37); and

WHEREAS, the voice of the church addressing the intersection of race, economic status, age, sexual orientation, gender identity, and physical ability is a powerful witness to the healing and life-affirming Gospel promise; therefore, be it

RESOLVED, that the Metropolitan Washington, D.C., Synod Assembly encourage congregations and pastors to speak against bullying and related forms of violence in preaching, teaching, and in other appropriate forums in the life of the congregation; and be it further

RESOLVED, that the Metropolitan Washington, D.C., Synod Assembly encourage new partnerships among congregations, synod offices and units, affiliated Lutheran ministries, and public organizations to support programs addressing bullying, harassment, and other related violence; and be it further

RESOLVED, that the Metropolitan Washington, D.C., Synod Assembly memorialize the 2011 Churchwide Assembly meeting in Orlando, Florida, to encourage, support, and publicize new partnerships in ministry that emerge in this church addressing the prevention of bullying, harassment, and related forms of violence.

35. North Carolina Synod (9B) [2011 Memorial]

WHEREAS, “If one member suffers, all suffer together with it; if one member is honored, all rejoice together with it” (1 Corinthians 12:26); and

WHEREAS, in the social statement *Our Calling in Education* (2007), this church declares, “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;” and

WHEREAS, research indicates children with disabilities or special needs are at a higher risk of being bullied than others (Rigby, K., 2002, *New Perspective on Bullying*. London. Jessica Kingsley Publications); and it has concluded, “Bullying around issues of sexual orientation, non-conforming gender behaviors, and dress was the most common form of bullying, second only to issues of appearance (e.g., body size and disability)” (The National School Climate Survey, conducted in 2005); and

WHEREAS, in the social statement *Human Sexuality: Gift and Trust* (2009), this church declares, “Likewise, it [the ELCA] will attend to the particular needs of children and the families of those with actual or perceived differences in sexual orientation or gender identity because they are especially vulnerable to verbal, physical, emotional, spiritual, psychological, and sexual abuse;” and

WHEREAS, increased media attention has made us acutely aware of tragic consequences (including youth suicide) if steps are not taken to prevent bullying, harassment, and other related forms of violence; and

WHEREAS, the voice of the church addressing the intersection of race, economic status, age, sexual orientation, gender identity, psychological, and physical ability is a powerful witness to the healing and life affirming Gospel promise; therefore, be it

RESOLVED, that the North Carolina Synod memorialize the 2011 Churchwide Assembly to encourage, support, and publicize new partnerships in ministry that emerge in this church addressing the prevention of bullying, harassment, and related forms of violence, especially with higher risk populations.

36. South Carolina Synod (9C) [2011 Memorial]

WHEREAS, “If one member suffers, all suffer together with it; if one member is honored, all rejoice together with it” (1 Corinthians 12:26); and

WHEREAS, bullying, harassment, and violence have taken root in our society in the workplace, school, home, church, and anywhere people gather; and

WHEREAS, according to a U.S. Department of Justice report, bullying, harassment, and violence have increased significantly since 1999 and peaks during the middle school years; and

WHEREAS, in the social statement *Our Calling in Education* (2007), this church declares, “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;” and

WHEREAS, any perceived difference such as race, economic status, age, nationality, ethnicity, physical ability, mental ability, sexual orientation, gender identity, or physical appearance makes people uniquely vulnerable to bullying, harassment, and violence. Research conducted in schools across the United States indicated that bullying has become more common. “A study of 6,500 students in fourth to sixth grades in the rural South indicated that 1 in 4 students had been bullied with some regularity within the past 3 months and that 1 in 10 had been bullied at least once a week” (S.P. Limber, P. Cunningham, V. Florx, J. Ivey, M. Nation, S. Chai, and G. Melton, “Bullying Among School Children: Preliminary Findings from a School-based Intervention Program”); and

WHEREAS, increased media attention has made us acutely aware of tragic consequences (including suicide) if steps are not taken to prevent bullying, cyber bullying, harassment, and other related forms of violence; and

WHEREAS, the voice of the church addressing the intersection of race, economic status, age, nationality, ethnicity, physical ability, mental ability, sexual orientation, gender identity, or physical appearance is a powerful witness to the healing and life affirming Gospel promise; and

WHEREAS, the South Carolina Synod has adopted as one of its Missional Priorities to “Engage congregations and the synod in addressing issues of public education in their communities”; therefore, be it

RESOLVED, that both the South Carolina Synod’s Mission Direction Team focusing on public education and the South Carolina Synod Commission on Inclusiveness 1) make education about the impact and prevention of bullying a priority, and 2) create a means by which people can share helpful resources; and be it further

RESOLVED, that congregations and institutions of the South Carolina Synod 1) review their child and youth protection policy and covenant agreements and include appropriate policies to guide the congregation members in the prevention of bullying and 2) be strongly encouraged to offer educational opportunities about the impact and prevention of bullying; and be it further

RESOLVED, that members of the congregations of the South Carolina Synod be asked to actively advocate with their representatives in the South Carolina House and Senate in support of state legislation that protects all persons from bullying; and be it further

RESOLVED, that the South Carolina Synod memorialize the 2011 Churchwide Assembly to encourage, support, and publicize new partnerships that address the prevention of bullying, harassment, and related forms of violence.

37. Florida-Bahamas Synod (9E) [2011 Memorial]

WHEREAS, “If one member suffers, all suffer together with it; if one member is honored, all rejoice together with it” (1 Corinthians 12:26); and

WHEREAS, in the social statement *Our Calling in Education* (2007), this church declares, “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;” and

WHEREAS, research indicates children with disabilities or special needs are at a higher risk of being bullied than others (Rigby, K., 2002, *New Perspective on Bullying*. London. Jessica Kingsley Publications); and it has concluded, “Bullying around issues of sexual orientation, non-conforming gender behaviors, and dress was the most common form of bullying, second only to issues of appearance (e.g., body size and disability)” (The National School Climate Survey, conducted in 2005); and

WHEREAS, in the social statement *Human Sexuality: Gift and Trust* (2009), this church declares, “Likewise, it [the ELCA] will attend to the particular needs of children and the families of those with actual or perceived differences in sexual orientation or gender identity because they are especially vulnerable to verbal, physical, emotional, spiritual, psychological, and sexual abuse;” and

WHEREAS, increased media attention has made us acutely aware of tragic consequences (including youth suicide) if steps are not taken to prevent bullying, harassment, and other related forms of violence; and

WHEREAS, the voice of the church addressing the intersection of race, economic status, age, sexual orientation, gender identity, psychological, and physical ability is a powerful witness to the healing and life affirming Gospel promise; therefore, be it

RESOLVED, that this synod in assembly encourage new partnerships among congregations, synods, the churchwide organization, and all other private and public ministry and advocacy partners in order to support and offer preventative programs addressing bullying, harassment, and other related violence, especially with higher risk populations; and be it further

RESOLVED, that these partnerships be encouraged to create or join with existing preventative programs that: utilize positive, inclusive, empowering, and developmentally appropriate materials; raise participant’s awareness about this issue; seek to change bystander behavior into ally behavior; and create partnerships between youth and adults; and be it further

RESOLVED, that these partnerships seek funding for these efforts from a combination of existing funds and new funding sources not otherwise accessible individually such as foundation, synodical, and other Lutheran organizational (e.g., Thrivent Financial for Lutherans, Wheat Ridge Ministries, Women of the ELCA) grants, and private or governmental funding sources; and be it further

RESOLVED, that this synod in assembly memorialize the 2011 Churchwide Assembly to encourage, support, and publicize partnerships in ministry that emerge in this church addressing the prevention of bullying, harassment, and related forms of violence.

Background and response from the Congregational and Synodical Mission unit

This church is called to bear witness to God’s good works. The reality of good works is thus given with the assuredness that God—the God of creation, reconciliation, justice, and salvation—is with those who turn toward the neighbor.⁸ The neighbor is bullied when he or she is repeatedly dehumanized, hurt, threatened or subjected to violence. Harassment, bullying or violence is the intentional use of power against another person or group that can result in harm to physical, mental, spiritual, moral or social development.⁹

⁸ The Public Witness of Good Works: Lutheran Impulses for Political Ethics: Part II

⁹ World Health Organization definition

Negative attitudes toward gays, lesbians, bisexuals, and transgender (LGBT) people put LGBT youth at increased risk for verbal or physical harassment at school when compared to other students. The stresses experienced by LGBT youth and those who are questioning their sexual orientation (LGBTQ) also puts them at greater risk for mental health problems, substance use, suicide, and other health problems.¹⁰ Of particular concern is the increased risk for suicide. A nationally representative study of adolescents in grades 7 through 12 found that lesbian, gay, and bisexual youth were more than twice as likely to have attempted suicide as their heterosexual peers.¹¹

Schools that have clear policies, procedures, and activities designed to prevent bullying and have supportive staff and student organizations can be effective in reducing verbal and physical harassment. These kinds of positive school climates are associated with reduced suicide risk and better mental health among LGBT students. For all youth to thrive in their schools and communities, they need to feel socially, emotionally, and physically safe. Schools, communities, parents, and youth have a role to play in building positive, supportive, and healthy environments for youth. Such environments promote acceptance and respect and help youth feel valued.¹²

Thirty-seven synods have presented similar memorials on the topic of “preventing bullying, harassment, and related violence.” These memorials ask the Churchwide Assembly to take action to expand the ministries of this church that address the problems of bullying, harassment, and related violence.

The majority of the memorials cite two social statements in support of this request: *Our Calling in Education* (2007), which affirms that opposition to bullying and other forms of harassment is a component of truly safe schools, conducive to effective teaching and learning; and *Human Sexuality: Gift and Trust* (2009), which notes that children with actual or perceived sexual orientation or gender identity differences and their families are frequent targets of abusive behavior.

The citations from the two social statements of this church rightly identify concerns within these statements that this church should aggressively address bullying and related forms of abuse. Although the citation from *Our Calling in Education* is drawn from a section on public education, the reference describes a quality that the statement assumes is present in church-sponsored education as well. In addition, the implementing resolutions of *Human Sexuality: Gift and Trust* 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 all churchwide units to carry out the substance and spirit of this statement” and call upon “appropriate churchwide units to oversee a process of implementation and accountability for this social statement and to report on implementation to the Church Council in early 2012.”

To move toward implementation of the concern for bullying and related abusive behaviors expressed by the two social statements, the memorials presented here generally recommend that the 2011 Churchwide Assembly “encourage, support, and publicize” new partnerships among the synods, congregations, institutions, and agencies of this church to expand ministries that seek to prevent bullying, harassment, and other violence, “especially with higher risk populations.”

Leaders in the ELCA networks of educational, social service, and youth and young adult ministries already participate regularly in conferences to learn from each other and to identify new partnerships and other collaborative efforts to improve and expand ministries. The

¹⁰ Coker TR, Austin SB, Schuster MA. The health and health care of lesbian, gay, and bisexual adolescents. *Annual Review of Public Health*. 2010; 31:457–477.

¹¹ Russell ST, Joyner K. “Adolescent sexual orientation and suicide risk: Evidence from a national study.” *American Journal of Public Health*. 2001;91:1276–1281.

¹² Centers for Disease Control and Prevention, “Lesbian, Gay, Bisexual, Transgender-Youth” 1/27/2011

churchwide organization plays a key role in convening or supporting many of these gatherings, and the issue of bullying and related abusive behaviors has been addressed by ELCA ministry networks and their partnership conferences. The churchwide organization will continue to welcome ever deeper engagement on bullying and other abusive behaviors by the expressions of this church through the ongoing work with the leaders of ELCA educational, social service, youth ministry, and young adult networks.

Churchwide Assembly Action

Pr. Lubold made the following motion on behalf of the Memorials Committee.

MOVED;

SECONDED:

To receive with gratitude the memorials of the Alaska, Eastern Washington-Idaho, Oregon, Montana, Grand Canyon, Rocky Mountain, Eastern North Dakota, Northwestern Minnesota, Northeastern Minnesota, Southwestern Minnesota, Minneapolis Area, Saint Paul Area, Southeastern Minnesota, Central States, Arkansas-Oklahoma, Texas-Louisiana Gulf Coast, Metropolitan Chicago, Northern Illinois, Central/Southern Illinois, Southeastern Iowa, Northeastern Iowa, Northern Great Lakes, Greater Milwaukee Area, South-Central Synod of Wisconsin, Southern Ohio, New Jersey, New England, Metropolitan New York, Upstate New York, Northeastern Pennsylvania, Southeastern Pennsylvania, Southwestern Pennsylvania, Allegheny, Metropolitan Washington, D.C., North Carolina, South Carolina, and Florida-Bahamas synods related to bullying, harassment, and related violence;

To encourage new partnerships among the churchwide organization, synods, congregations, campus and outdoor ministries, Lutheran School Associations, Lutherans Concerned/North America, Lutheran Social Services organizations, public schools, counseling centers, and other governmental organizations in order to support the prevention of bullying, harassment, and other related violence;

To encourage these partnerships to create or join with existing preventative programs that:

- a. utilize positive, inclusive, empowering, and developmentally appropriate materials;
- b. raise participants' awareness about the issue;
- c. focus on prevention;
- d. seek to change bystander behavior into ally behavior;
- e. create partnerships between youth and adults; and
- f. address the use and abuse of social media and technology as they are used to bully and harass others;

To encourage these partnerships to seek funding for these efforts from existing and/or new funding sources not otherwise accessible individually, such as foundation grants, synod and other Lutheran organizational grants, and private and governmental funding sources;

To refer these memorials to the Congregational and Synodical Mission unit in order to facilitate and communicate these efforts in collaboration with the Office of the Presiding Bishop, Women of the ELCA, Lutheran Men in Mission, and Lutheran Services in America, with the request that

ELCA-related educational, social service, and youth and young adult networks continue to expand their ministries in support of new partnerships to prevent bullying, harassment, and related forms of violence and to support and publicize such efforts throughout this church as financial and staff resources permit; and

To request that the Congregational and Synodical Mission unit report to the Church Council at its November 2012 meeting.

Mr. David M. Bukowy [New England Synod] shared with the assembly his experiences of being bullied, called names, and hit by a snowball that broke his jaw. He asserted that it is crucial that this church take a stand against bullying, so that this church might make it clear that people are not only welcome but safe.

Mr. Travis D. VanHorn [Oregon Synod] supported this recommended action. He realized when he was young that he was different from everyone else and “came out” when he was 16. Because he was shunned by some people and called names by others, he became depressed and even suicidal. He remembered feeling there was nowhere to turn. He did not want other youth to feel that way because of their sexuality, ethnic background, gender identity, disabilities, social class, or any other distinguishing attributes. He said that youth and people of all ages need to know that their church will work to end bullying, harassment, and related violence whenever and wherever it occurs.

Ms. Amy A. Catalino [South Carolina Synod] supported the recommended action. She cited the line that reads, “seek to change bystander behavior into ally behavior.” She purported that just as bullying can be a result of ignorance and fear, not standing up to bullying also can be a result of ignorance and fear. By fostering programs to prevent bullying, this church is equipping young people to understand that bullying is wrong and that they are called to support those who are victims of bullying.

Ms. Erica A. Staab [Southeastern Minnesota Synod] supported the recommended action. She revealed that she was an ally of many people who have been victims of violence and who have lost their voices, including her friend whose voice was lost because she was a victim of domestic violence. She said that she has been committed to being an advocate of ending violence in any form.

Ms. Eva C. Garloff [Southeastern Iowa Synod] moved the previous question.

The chair called for the vote on ending debate.

MOVED;

SECONDED;

CARRIED:

To end debate.

TWO-THIRDS VOTE REQUIRED

YES-870; NO-85

The chair called for the vote on the recommended action.

ASSEMBLY

ACTION:

YES-923; NO-23

CA11.03.13

To receive with gratitude the memorials of the Alaska, Eastern Washington-Idaho, Oregon, Montana, Grand Canyon, Rocky Mountain, Eastern North Dakota, Northwestern Minnesota, Northeastern Minnesota, Southwestern Minnesota, Minneapolis Area, Saint Paul Area, Southeastern Minnesota, Central States,

Arkansas-Oklahoma, Texas-Louisiana Gulf Coast, Metropolitan Chicago, Northern Illinois, Central/Southern Illinois, Southeastern Iowa, Northeastern Iowa, Northern Great Lakes, Greater Milwaukee Area, South-Central Synod of Wisconsin, Southern Ohio, New Jersey, New England, Metropolitan New York, Upstate New York, Northeastern Pennsylvania, Southeastern Pennsylvania, Southwestern Pennsylvania, Allegheny, Metropolitan Washington, D.C., North Carolina, South Carolina, and Florida-Bahamas synods related to bullying, harassment, and related violence;

To encourage new partnerships among the churchwide organization, synods, congregations, campus and outdoor ministries, Lutheran School Associations, Lutherans Concerned/North America, Lutheran Social Services organizations, public schools, counseling centers, and other governmental organizations in order to support the prevention of bullying, harassment, and other related violence;

To encourage these partnerships to create or join with existing preventative programs that:

- a. utilize positive, inclusive, empowering, and developmentally appropriate materials;**
- b. raise participants' awareness about the issue;**
- c. focus on prevention;**
- d. seek to change bystander behavior into ally behavior;**
- e. create partnerships between youth and adults; and**
- f. address the use and abuse of social media and technology as they are used to bully and harass others;**

To encourage these partnerships to seek funding for these efforts from existing and/or new funding sources not otherwise accessible individually, such as foundation grants, synod and other Lutheran organizational grants, and private and governmental funding sources;

To refer these memorials to the Congregational and Synodical Mission unit in order to facilitate and communicate these efforts in collaboration with the Office of the Presiding Bishop, Women of the ELCA, Lutheran Men in Mission, and Lutheran Services in America, with the request that ELCA-related educational, social service, and youth and young adult networks continue to expand their ministries in support of new partnerships to prevent bullying, harassment, and related forms of violence and to support and publicize such efforts throughout this church as financial and staff resources permit; and

To request that the Congregational and Synodical Mission unit report to the Church Council at its November 2012 meeting.

The chair declared that the Memorial Committee recommendation had been adopted.
Mr. John Linden Olson Jr. [Southwestern Minnesota Synod] made the following motion.

MOVED;

SECONDED: To place Memorials Committee recommendations on the floor without reading the text, just citing the page number.

There being no discussion, the presiding bishop called for the vote.

MOVED;

SECONDED;

YES-654; NO-292

CARRIED: To place Memorials Committee recommendations on the floor without reading the text, just citing the page number.

The chair declared that the motion had been adopted.

Announcements

Presiding Bishop Mark S. Hanson asked Secretary David D. Swartling for any announcements.

Secretary Swartling reported that the offering from the morning's worship service totaled \$9,896.93. He announced that there are now 111 people who have joined the ELCA Malaria Campaign's Leadership Circle and have pledged \$106,785. The secretary provided information on meals and receptions. He announced that the Reference and Counsel Committee would meet at 6:15 P.M. in the San Francisco Room. He reminded the assembly that Plenary Session Six would begin at 8:00 A.M. on Thursday. He made various announcements regarding schedule adjustments.

Hymn and Prayer

Presiding Bishop Mark S. Hanson called on the Rev. Steven P. Loy, Church Council member from Las Cruces, N.M., to lead the assembly in a hymn and prayer. The assembly joined in singing the hymn "How Firm a Foundation" in *Worship and Song: Plenary*.

Recess

Plenary Session Five of the twelfth Churchwide Assembly of the Evangelical Lutheran Church in America recessed at 6:02 P.M. EDT.

Plenary Session Six

Thursday, August 18, 2011

8:00 A.M.–10:45 A.M.

Call to Order

Following the singing of the hymn “Jesu, Jesu,” the Rev. Mark S. Hanson, presiding bishop of the Evangelical Lutheran Church in America (ELCA), lit a candle and called Plenary Session Six of the twelfth Churchwide Assembly to order on Thursday, August 18, 2011, at 8:03 A.M. EDT in the Cypress Ballroom of the Orlando World Center Marriott in Orlando, Fla. He called on Mr. David Truland, Church Council member from Troy, N.Y., who announced the hymn “Awake, My Soul, and with the Sun.” Mr. Truland read John 21:15–19 and then offered a prayer.

Presiding Bishop Hanson thanked the assembly for its patience, persistence, and focus during these days as the members navigated a complex and sometimes challenging agenda. The day’s agenda was full, so he requested and received from the assembly consent to extend the plenary session to 10:45 A.M. and shorten the midday Bible study to 45 minutes. He further suggested that the presiding bishop’s question-and-answer session, which had been scheduled for the afternoon, be postponed until the next day’s plenary session.

“Living Lutheran” Video Contest

The assembly viewed a “Living Lutheran” video submitted by Holy Trinity Lutheran Church in Elgin, Ill.

Consideration: LIFT Recommendation on Social Statements

Reference: 2011 Pre-Assembly Report, Section IV, pages 1–2.

Presiding Bishop Mark S. Hanson explained that social statements begin with the authorization of a Churchwide Assembly and are completed when approved by a two-thirds vote of a Churchwide Assembly. They are prepared according to the document “Policies and Procedures of the ELCA for Addressing Social Concerns,” which was printed in Section V of the 2011 Pre-Assembly Report. Social statements form the basis for both this church’s public policy and public speech and are used widely in a variety of contexts throughout this church, he noted. In addition to the social statement on genetics considered at this assembly, preparation of social statements on two additional topics previously have been authorized: criminal justice (2013) and justice for women (2015).

Secretary David D. Swartling made the following motion on behalf of the Church Council.

MOVED:

SECONDED:

To authorize the Church Council, in consultation with the Conference of Bishops and Communal Discernment Task Force, to establish a review process of current procedures for the development and adoption of social statements, following the consideration of the genetics social statement, *Genetics, Faith and Responsibility*, at the 2011 Churchwide Assembly.

Presiding Bishop Hanson called on Mr. John R. Emery, co-chair of the Reference and Counsel Committee, who addressed original paragraph 10 of the first set of LIFT implementing resolutions, action on which had been postponed on Tuesday, August 16, 2011:

10. To bring, with the exception of the social statement *Genetics, Faith and Responsibility*, no social statements to Churchwide Assemblies until a review of the process for addressing social concerns based on a spirit of communal discernment is completed.

Mr. Emery told the assembly there were nine actions proposed by members of this assembly to address this paragraph. He said there were three motions for separate consideration, two motions proposing deletion, and four motions proposing amendments to the LIFT implementing resolutions:

Motions for Separate Consideration

- A. The Rev. Wm. Chris Boerger, bishop of the Northwestern Washington Synod
Separate consideration of paragraph ten of the implementing resolutions regarding LIFT.
Move to postpone until Thursday when the social statement on genetics is considered.
- B. Mr. Douglas Daetz [Sierra Pacific Synod]
I move that item 10 of the LIFT Recommendation for Assembly Action be considered separately.
- C. The Rev. Jeffrey N. Schlesinger [Northern Illinois Synod]
To remove for separate consideration of paragraph #10 from the document Recommendations: Living Into the Future Together (LIFT).

Motions Proposing Deletion

- D. The Rev. Stephanie B. Jaeger [Southwest California Synod]
I move to amend the recommendations of the task force on Living Into the Future Together by striking recommendation ten in its entirety and renumbering recommendation eleven as ten.
- E. The Rev. Michael A. Kroona [Western Iowa Synod]
Resolved, that item 10 of the LIFT Recommendations be deleted.

Motions Proposing Amendment

- F. Mr. Robert Roger Lebel [Upstate New York Synod]
The complete review of ELCA procedures presumably will include the process by which social statements are generated.
This review will not prejudice or delay the existing process that is under way for a social statement on criminal justice.
- G. Mr. Robert Roger Lebel [Upstate New York Synod]
The complete review of ELCA procedures presumably will include the process by which social statements are generated.
This review will not prejudice or delay the existing process that is under way for a social statement on justice for women.
- H. Mr. Michael W. Young [Montana Synod]
To insert the phrase, “and the social statement on Criminal Justice” immediately following “Genetics, Faith and Responsibility” in Recommendation 10 to LIFT.
- I. The Rev. Sue E. Allen [Metropolitan Chicago Synod]
Move to amend Section IV p. 30 #10 by inserting after the word “completed” “this review to be completed and brought to the Churchwide Assembly in 2013.”

Ms. Louise A. Hemstead, co-chair of the Reference and Counsel Committee, on behalf of the committee, moved a substitute motion and explained the rationale for the committee's recommendation.

MOVED;

SECONDED:

To substitute the following action for that recommended by the Church Council:

To authorize the Church Council, in consultation with the Conference of Bishops and Communal Discernment Task Force, to establish a review process of current procedures for the development and adoption of social statements, following consideration of the genetics social statement, *Genetics, Faith and Responsibility*, at the 2011 Churchwide Assembly; and

To bring no social statements other than *Genetics, Faith and Responsibility* to any Churchwide Assembly until completion of a review of the process for addressing social concerns based on a spirit of communal discernment. This review shall be completed and brought to the fall 2012 Church Council meeting, with a report to the 2013 Churchwide Assembly. During this review, the process for developing the criminal justice social statement and the justice for women social statement may continue.

Presiding Bishop Hanson reminded the assembly that Secretary Swartling had read the original main motion; the Reference and Counsel Committee had offered a substitute motion; and under the rules the assembly could now discuss both motions.

The Rev. Paul B. Milholland [Metropolitan New York Synod] supported the Reference and Counsel Committee's substitution. He recalled hearing a young adult voting member saying that society needs the church to speak to the world on social issues.

The Rev. Lawrence J. Clark [Metropolitan Chicago Synod] asked what effects the vote would have on the preparation of social statements.

Presiding Bishop Hanson referred the question to Ms. Hemstead, who said it was the intention of the Reference and Counsel Committee to keep the two social statements that are in process on track.

Pr. Clark expressed his preference that the Churchwide Assembly make decisions instead of passing them to the Church Council, which serves as the interim legislative body between assemblies.

Mr. Jeffrey F. Morris [Delaware-Maryland Synod] stated his support of the recommendation of the Reference and Counsel Committee, noting that it would adapt better than the main motion to the move to triennial assemblies.

Mr. Hans E. Becklin [South-Central Synod of Wisconsin] asked whether the two social statements that currently were in process would be "left adrift" by adoption of the recommendation.

Ms. Hemstead replied that it was the committee's intention that work on the two social statements continue.

Mr. Becklin asked whether the Reference and Counsel Committee believed that its recommendation was a substantive change from the LIFT task force recommendations.

The Rev. Diane "Dee" H. Pederson, chair of the LIFT task force, said the Reference and Counsel recommendation was consistent with the LIFT recommendations.

Mr. Robert Roger Lebel [Upstate New York Synod] spoke in favor of the Reference and Counsel recommendation, but made the following motion to amend it.

MOVED;

SECONDED:

To amend the second paragraph of the Reference and Counsel Committee's substitute motion by addition:

To bring no social statements other than *Genetics, Faith and Responsibility* to any Churchwide Assembly until completion of a review of the process for addressing social concerns based on a spirit of communal discernment. This review shall be completed and brought to the fall 2012 Church Council meeting, with a report to the 2013 Churchwide Assembly. During this review, the process for developing the criminal justice social statement and the justice for women social statement may continue, without alteration of the process already under way for the statement on criminal justice, which is to be completed and reported to the 2013 Churchwide Assembly.

Speaking to his amendment, Mr. Lebel said he wanted to avoid disruption of the preparation process for the social statements.

Mr. Eric M. Peterson [South-Central Synod of Wisconsin] noted that the amendment would guarantee that the 2013 Churchwide Assembly would receive the criminal justice social statement.

Secretary Swartling clarified the distinction between receiving a report about the progress of the social statement and receiving the social statement itself for action.

The Rev. Stephanie B. Jaeger [Southwest California Synod] supported the amendment, saying that the Churchwide Assembly should act on the social statement without delay.

Mr. James M. Hushagen [Southwestern Washington Synod] told the assembly that he did not object to the amendment, but that it was unnecessary because the wording of the recommendation assured that the process would continue.

Speaking in favor of the amendment, the Rev. Michael K. Girlinghouse, bishop of the Arkansas-Oklahoma Synod, related his conversation with a person who was excited about the social statement on criminal justice and asked that this church not delay the use of this "important tool."

The Rev. Serena S. Sellers [Southeastern Pennsylvania Synod] asked for the LIFT task force rationale in making its recommendations and for the cost of developing a social statement.

Presiding Bishop Hanson referred the first question to Pr. Pederson, who replied that the task force wanted the delay to give time for review of how ELCA members talk together about social issues. She said the focus of the task force was not on the issues, but on the process.

The Rev. M. Wyvetta Bullock, executive for administration, informed the assembly that social statements receive approximately \$50,000 in the annual operating budget, and the social statement on genetics had cost approximately \$150,000 as of the end of June 2011.

The Rev. Gary M. Wollersheim, bishop of the Northern Illinois Synod, moved to end debate.

The chair called for the vote on ending debate.

MOVED;

SECONDED;

CARRIED:

To end debate.

TWO-THIRDS VOTE REQUIRED

YES-840; NO-102

The chair called for the vote on the amendment.

MOVED;

SECONDED;

YES-680; NO-265

CARRIED:

To amend the second paragraph of the Reference and Counsel Committee's substitute motion by addition:

To bring no social statements other than *Genetics, Faith and Responsibility* to any Churchwide Assembly until completion of a review of the process for addressing social concerns based on a spirit of communal discernment. This review shall be completed and brought to the fall 2012 Church Council meeting, with a report to the 2013 Churchwide Assembly. During this review, the process for developing the criminal justice social statement and the justice for women social statement may continue, without alteration of the process already under way for the statement on criminal justice, which is to be completed and reported to the 2013 Churchwide Assembly.

Mr. Stanley D. Harpstead [Saint Paul Area Synod] moved to amend the Reference and Counsel recommendation.

MOVED;

SECONDED:

To amend the Reference and Counsel Committee's substitute motion by deletion:

To authorize the Church Council, in consultation with the Conference of Bishops and Communal Discernment Task Force, to establish a review process of current procedures for the development and adoption of social statements, following consideration of the genetics social statement, *Genetics, Faith and Responsibility*, at the 2011 Churchwide Assembly, and

To bring no social statements other than *Genetics, Faith and Responsibility* to any Churchwide Assembly until completion of a review of the process for addressing social concerns based on a spirit of communal discernment. This review shall be completed and brought to the fall 2012 Church Council meeting, with a report to the 2013 Churchwide Assembly. During this review, the process for developing the criminal justice social statement and the justice for women social statement may continue, without alteration of the process already under way for the statement on criminal justice, which is to be completed and reported to the 2013 Churchwide Assembly.

Speaking to his amendment, Mr. Harpstead said the LIFT recommendations on communal discernment had been adopted, and he urged the voting members not to bind future assemblies from discussing any issues they deem appropriate.

Mr. Douglas Daetz [Sierra Pacific Synod] asked that discussion include the need for a review process.

Speaking against the amendment, the Rev. Karna M. Hagen [Southeastern Minnesota Synod] expressed her concern that this church maintain a spirit of discernment. She said the ELCA must afford time for community reflection.

Ms. Constance M. Kilmark [South-Central Synod of Wisconsin] noted her pride in the ELCA's ability to speak publicly about such matters as "the scandal of our prison system."

Ms. Deborah L. Chenoweth, Church Council member from Hood River, Ore., and LIFT task force member, explained that the council is looking at the process of making social statements. She said the recommendations are an attempt to make the process less messy and divisive.

The Rev. Jon V. Anderson, bishop of the Southwestern Minnesota Synod, spoke against the amendment, saying this “relatively shallow conversation” is not adequate to address the important topics of social statements. He asked if the current process is as good as it can be. He expressed his hope that this church could promote reception for its statements, and he expressed his doubt that a Churchwide Assembly can effectively edit them.

The Rev. Mark A.G. Huffman [Delaware-Maryland Synod] asked how the amendment coordinates with the Church Council recommendation.

Mr. Emery, co-chair of the Reference and Counsel Committee and Church Council member from Fond du Lac, Wis., explained that the Church Council recommendation did not address social statements in process other than the social statement on genetics. The amendment would continue work on the two social statements in process.

Pr. Huffman expressed his support for the amendment, the proposed review, and continuing to develop social statements.

Mr. Peter C. Aldrich [Minneapolis Area Synod] noted that the language of the amendment would only apply to assemblies between now and 2013. He suggested the amendment was redundant because of the time line in which the statements will be considered.

The Rev. Erik C. Christensen [Metropolitan Chicago Synod] expressed his concern that the proposal will have a chilling effect on conversation in this church. He said the ELCA must find new ways to address social concerns, but in the meantime it should continue to speak.

Mr. Nicholas D. Schoob [Greater Milwaukee Synod] spoke against the motion, commenting that the current rules allowed this church to move forward but the amendment was pointless.

Speaking for the amendment, Mr. Jonathan K. Osorio [Pacifica Synod] said he hoped the ELCA would keep the “old, messy process.” He said this church’s statements must be made and that the unamended recommendation would stop the work of the church.

The Rev. Keith W. Larson [Southeastern Iowa Synod] moved to end debate.

The chair called for the vote on ending debate.

MOVED;
SECONDED;
CARRIED:

To end debate.

TWO-THIRDS VOTE REQUIRED
YES-888; NO-52

The chair called for the vote on the amendment.

MOVED;
SECONDED;
DEFEATED:

To amend the Reference and Counsel Committee’s substitute motion by deletion:

To authorize the Church Council, in consultation with the Conference of Bishops and Communal Discernment Task Force, to establish a review process of current procedures for the development and adoption of social statements, following consideration of the genetics social statement, *Genetics, Faith and Responsibility*, at the 2011 Churchwide Assembly, ~~and~~

~~To bring no social statements other than Genetics, Faith and Responsibility to any Churchwide Assembly until completion of a review of the process for addressing social concerns based on a spirit of communal~~

discernment. This review shall be completed and brought to the fall 2012 Church Council meeting, with a report to the 2013 Churchwide Assembly. During this review, the process for developing the criminal justice social statement and the justice for women social statement may continue, without alteration of the process already under way for the statement on criminal justice, which is to be completed and reported to the 2013 Churchwide Assembly.

The chair declared that the motion to amend the substitute motion by deletion had been defeated.

Ms. Pamela J. Dannenberg [Sierra Pacific Synod] offered to amend the Reference and Counsel Committee substitute motion by substituting the word “shall” for the word “may” in referring to the work on the social statement on justice for women.

Secretary Swartling explained that the social statement on justice for women has been authorized, but no steps have been taken to prepare it; the existing language covers any contingency.

Ms. Dannenberg withdrew her amendment.

Mr. Michael W. Young [Montana Synod] made the following motion.

MOVED;

SECONDED: *To amend the Reference and Counsel Committee’s substitute motion by deletion and addition:*

... During this review, the process for developing the criminal justice social statement and the justice for women social statement ~~may~~will continue according to the printed schedule, without alteration of the process already under way for the statement on criminal justice, which is to be completed and reported to the 2013 Churchwide Assembly.

Mr. Young said he did not want to put addressing these two critical issues on hold.

Secretary Swartling explained that additional language is unnecessary because it continues a process that has not yet begun.

Presiding Bishop Hanson clarified that Mr. Young wanted to ensure that the social statement will move forward.

Mr. Paul J. McCarthy [Rocky Mountain Synod] moved to end debate.

The chair called for the vote on ending debate.

MOVED;

SECONDED;

CARRIED:

To end debate.

TWO-THIRDS VOTE REQUIRED

YES-816; NO-85

The chair called for the vote on the amendment.

MOVED;

SECONDED;

DEFEATED:

To amend the Reference and Counsel Committee’s substitute motion by deletion and addition:

... During this review, the process for developing the criminal justice social statement and the justice for women social statement ~~may~~will continue

according to the printed schedule, without alteration of the process already under way for the statement on criminal justice, which is to be completed and reported to the 2013 Churchwide Assembly.

The chair declared that the motion to amend the substitute motion was defeated.
Mr. Harrison R. Jones [Southeast Michigan Synod] moved to close debate.
The chair called for the vote on ending debate.

MOVED;
SECONDED;
CARRIED:

To end debate.

TWO-THIRDS VOTE REQUIRED
YES-864; NO-88

The chair called for the vote on substituting the Reference and Counsel Committee's substitute motion, as amended, for the Church Council's recommendation.

MOVED;
SECONDED;
CARRIED:

To substitute the following action for that recommended by the Church Council:

YES-824; NO-124

To authorize the Church Council, in consultation with the Conference of Bishops and Communal Discernment Task Force, to establish a review process of current procedures for the development and adoption of social statements, following consideration of the genetics social statement, *Genetics, Faith and Responsibility*, at the 2011 Churchwide Assembly; and

To bring no social statements other than *Genetics, Faith and Responsibility* to any Churchwide Assembly until completion of a review of the process for addressing social concerns based on a spirit of communal discernment. This review shall be completed and brought to the fall 2012 Church Council meeting, with a report to the 2013 Churchwide Assembly. During this review, the process for developing the criminal justice social statement and the justice for women social statement may continue, without alteration of the process already under way for the statement on criminal justice, which is to be completed and reported to the 2013 Churchwide Assembly.

Presiding Bishop Hanson declared that the motion to substitute was adopted and that the substitute motion was now the main motion.

The Rev. Milton D. Johnson [Northeastern Iowa Synod] moved to end debate.
The chair called for the vote on ending debate.

MOVED;
SECONDED;
CARRIED:

To end debate.

TWO-THIRDS VOTE REQUIRED
YES-864; NO-89

The chair called for the vote on the substitute motion, as amended.

ASSEMBLY

ACTION:

YES-880; NO-58

CA11.04.14

To authorize the Church Council, in consultation with the Conference of Bishops and Communal Discernment Task Force, to establish a review process of current procedures for the development and adoption of social statements, following consideration of the genetics social statement, *Genetics, Faith and Responsibility*, at the 2011 Churchwide Assembly; and

To bring no social statements other than *Genetics, Faith and Responsibility* to any Churchwide Assembly until completion of a review of the process for addressing social concerns based on a spirit of communal discernment. This review shall be completed and brought to the fall 2012 Church Council meeting, with a report to the 2013 Churchwide Assembly. During this review, the process for developing the criminal justice social statement and the justice for women social statement may continue, without alteration of the process already under way for the statement on criminal justice, which is to be completed and reported to the 2013 Churchwide Assembly.

The chair declared that the motion had been adopted, and he invited the assembly to sing the hymn “God, Who Stretched the Spangled Heavens.”

Consideration: Social Statement on Genetics

Reference: 2011 Pre-Assembly Report, Section IV, pages 3–25.

Presiding Bishop Mark S. Hanson introduced the consideration of the proposed social statement *Genetics, Faith and Responsibility*. He explained the process, noting that amendments would be considered first, as presented in the report of the *Ad Hoc* Committee. These amendments were in two categories: to the social statement itself and to the implementing resolutions. The implementing resolutions and any amendments will only be considered if the social statement were adopted by the required two-thirds vote. The co-chairs of the ELCA Task Force on Genetics, Mr. Per Anderson and Ms. Janet L. Williams, and also the Rev. Roger A. Willer, director for studies, Office of the Presiding Bishop, and Ms. Sandra Schlesinger, chair of the *Ad Hoc* Committee on amendments served as resources for the discussion.

The Rev. Duane C. Pederson, bishop of the Northwest Synod of Wisconsin, was asked by Presiding Bishop Hanson to lead the assembly in prayer as it began consideration of the social statement.

Secretary David D. Swartling made the following motion on behalf of the Church Council.

MOVED:

SECONDED:

To adopt *Genetics, Faith and Responsibility* 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” (2011).

Report of the Ad Hoc Committee on Amendments to the Social Statement

Reference: 2011 Pre-Assembly Report, Section IV, pages 3-25.

Ms. Sandra Schlesinger, chair of the *Ad Hoc* Committee on amendments and the Church Council member on the ELCA Task Force on Genetics, gave the report of the *Ad Hoc* Committee. She reported that the committee received four proposed amendments and expressed gratitude to all who had participated on behalf of this church through this process to respond to the text of both the proposed social statement and the proposed implementing resolution. She directed the members to the first proposed amendment, submitted by Mr. Stephen M. Krefting [Sierra Pacific Synod], to replace the word “unduly” with the word “unjustifiably” in line 1198 of the proposed statement. Ms. Schlesinger moved the committee’s recommendation that the assembly accept the amendment with the rationale that “unduly” was an ambiguous term, while “unjustifiably” clarified and strengthened the intent of the conviction.

MOVED;

SECONDED: *To amend line 1198 of the proposed social statement by deletion and addition:*

... and **unduly unjustifiably** endangering plant and animal species . . .

Mr. Krefting spoke to the amendment. He praised the statement and said that he was proud of his church for undertaking such a document. But because of several possible interpretations he said that “unjustifiably” would be “a clearer choice and better defined the point of discernment in such a judgment.”

Mr. Jonathan M. Heimer [Southeastern Minnesota Synod] asked the chair about the process for discussion and debate. He was concerned that persons who have questions for clarification may be cut off.

Presiding Bishop Hanson explained that a motion to close debate meant ending all discussion concerning it, and the decision to close debate was made by the assembly.

Mr. Kenneth E. Olson [Metropolitan Chicago Synod] identified himself as a geneticist. He stated that he supported the social statement but not the amendment being proposed. He cautioned that both words contain ambiguities but that “unjustifiably” may be more inflammatory.

The Rev. Carol A. Yager [North Carolina Synod] told the assembly that she had looked up both words in the dictionary. She reported that “unjustifiably” was defined as not right or reasonable; “unduly” was given as unwarranted or inappropriate because it is excessive or disproportionate. She commented, “I think that those two definitions are very distinct, depending on your perspective.”

There being no further discussion, Presiding Bishop Hanson asked the members to vote on the proposed amendment.

MOVED;

SECONDED;

YES-431; NO-497

DEFEATED:

To amend line 1198 of the proposed social statement by deletion and addition:

... and **unduly unjustifiably** endangering plant and animal species . . .

The chair declared that the motion to amend was defeated.

On behalf of the *Ad Hoc* Committee, Ms. Schlesinger moved a second amendment submitted by Mr. Krefting, and she gave the committee’s rationale.

MOVED;

SECONDED:

To amend the proposed social statement by moving lines 1197–1199 to follow line 1194:

Likewise, this church *rejects beliefs, goals and policies that:*

- rely upon or encourage fatalism and genetic determinism;
- use genetic knowledge or technology to create unsustainable practices or supposed states of perfection;
- use genetic information for discrimination in employment, health care or insurance coverage;
- use personal genetic information without consent;
- expand genetic research or technology that endangers human bodies for the sake of economic gain or social power, which is a particular danger for marginalized racial and ethnic communities; ~~and~~
- practice institutional or ideological human eugenic programs; and
- expand genetic research or technology while knowingly and unduly endangering plant and animal species, microflora or fauna, or the existence of biodiversity.

Likewise, the ELCA *will raise searching questions about goals and policies that:*

- ~~expand genetic research or technology while knowingly and unduly endangering plant and animal species, microflora or fauna, or the existence of biodiversity;~~
- impact negatively on individual and community livelihoods and that impede or harm cooperation and respect among affected people and communities; and
- direct genetic knowledge and technology in ways that further inequalities or benefit the interests of the few at the expense of the many.

Mr. Krefling stated that placing this statement under the category “raise searching questions” was inadequate. He continued, “If we are to properly assess research technology [that] knowingly and unduly endangers plant and animal species, microflora or fauna, or the existence of biodiversity, questions just won’t do.”

Mr. Kenneth E. Olson [Metropolitan Chicago Synod] said he believed the original placement was correct and that the task force was headed in the right direction.

Mr. Michael S. Schrey [Upper Susquehanna Synod] opposed the amendment, which included what “this church rejects.” He said, “I believe that the church needs to raise questions about this issue.”

Mr. Gary A. Pederson [Southeastern Synod] also opposed changing of the location of the text, saying the proposed location was too restrictive.

The Rev. Ann M. Tiemeyer [Metropolitan New York Synod] urged adopting the amendment as it “supports our past work in conversation about care of creation in our social statement.”

Mr. Niles E. Eastman [Metropolitan Chicago Synod] favored moving the text. “The way the statement is structured, it sounds like we are saying that while it is never okay to endanger humans, sometimes it is okay to endanger plants and animals, and I feel like moving would send a clear message that ‘no, it is not.’”

Mr. Douglas Daetz [Sierra Pacific Synod] spoke in favor of the amendment. He cautioned that the proposed statement may put science and technology ahead of theology and faith.

The Rev. Joel D. Sauerwein [Western North Dakota Synod] objected to moving the text. He held that information on genetics was changing rapidly and this church had to trust scientists to raise searching questions.

Mr. Elliott M. Drake [North/West Lower Michigan Synod] was in favor of the amendment. He said he felt it would give this church further ability to raise searching questions about the goals and policies of its stance on genetics and allow it to have more effect.

Mr. Hans E. Becklin [South-Central Synod of Wisconsin] opposed the amendment and reflected on questions asked in a philosophy class about the moral boundary of considering plants and other life forms in the same regard as animals and humans.

Mr. Jameson D. Moriarty [Oregon Synod] asked whether a member of the genetics task force could speak to the rationale for putting this language where it is in the document.

Mr. Per Anderson, co-chair of the task force, responded that the assembly was involved in a conversation similar to one the task force had on this issue, and the task force placed this subject under the proposed category because it did not reach consensus.

Mr. Donald L. Palmquist [Northeastern Ohio Synod] opposed the amendment, saying improving food production is important scientific work that should not be hampered.

Mr. Anthony J. Rogers [Northeastern Pennsylvania Synod] moved to close debate.

The chair called for the vote on ending debate.

MOVED;

TWO-THIRDS VOTE REQUIRED

SECONDED;

YES-881; NO-61

CARRIED:

To end debate.

The chair called for the vote on the proposed amendment.

MOVED;

YES-206; NO-761

SECONDED;

DEFEATED:

To amend the proposed social statement by moving lines 1197–1199 to follow line 1194:

Likewise, this church *rejects beliefs, goals and policies that:*

- rely upon or encourage fatalism and genetic determinism;
- use genetic knowledge or technology to create unsustainable practices or supposed states of perfection;
- use genetic information for discrimination in employment, health care or insurance coverage;
- use personal genetic information without consent;

- expand genetic research or technology that endangers human bodies for the sake of economic gain or social power, which is a particular danger for marginalized racial and ethnic communities; ~~and~~
- practice institutional or ideological human eugenic programs; and
- expand genetic research or technology while knowingly and unduly endangering plant and animal species, microflora or fauna, or the existence of biodiversity.

Likewise, the ELCA *will raise searching questions about goals and policies that:*

- ~~expand genetic research or technology while knowingly and unduly endangering plant and animal species, microflora or fauna, or the existence of biodiversity;~~
- impact negatively on individual and community livelihoods and that impede or harm cooperation and respect among affected people and communities; and
- direct genetic knowledge and technology in ways that further inequalities or benefit the interests of the few at the expense of the many.

The chair declared that the motion to amend had been defeated.

Ms. Schlesinger presented an amendment offered by the Rev. Bradley A. Gee [Southeast Michigan Synod]:

To amend lines 117–119 of the proposed social statement:

This church recognizes and embraces evolution as the scientifically valid framework on which the study ~~the theoretical frameworks on which the science~~ of genetics rests—a frameworks informed by paleontology, biochemistry, molecular biology, embryology, physiology, anatomy and related fields of scientific endeavor.

Ms. Schlesinger reported the rationale for the recommendation against the adoption of this amendment.

Pr. Gee moved the amendment.

MOVED:

SECONDED:

To amend lines 117–119 of the proposed social statement:

This church recognizes and embraces evolution as the scientifically valid framework on which the study ~~the theoretical frameworks on which the science~~ of genetics rests—a frameworks informed by paleontology, biochemistry, molecular biology, embryology, physiology, anatomy and related fields of scientific endeavor.

Pr. Gee noted a significant number of people do not accept evolution. He asserted that it is important to create contexts in which evolution can be taught.

Ms. Sara A. Pahl-Ramirez [Nebraska Synod] spoke against the amendment, saying the word “evolution” was divisive and would invite a negative reaction.

Mr. John Linden Olson Jr. [Southwestern Minnesota Synod] said the proposed social statement was on the topic of genetics and not evolution. He said the amendment would lead the statement into disruptive topics.

Mr. Robert Roger Lebel [Upstate New York Synod] identified himself as a scientist and geneticist. He said the proposed social statement was affirming and uplifting. He stated that paradigms in science evolve, and the word “evolution” was inflammatory; and this church should not endorse scientific paradigms because they are always changing.

Mr. Jameson D. Moriarty [Oregon Synod] opposed the amendment, saying that, if evolution were to be addressed, it deserved a social statement of its own; the current proposed statement was better off without it.

Ms. Faith A. Ashton [North Carolina Synod] moved to end debate.

The chair called for the vote on ending debate.

MOVED;

TWO-THIRDS VOTE REQUIRED

SECONDED;

YES-934; NO-37

CARRIED:

To end debate.

The chair called for the vote on the proposed amendment.

MOVED;

SECONDED;

YES-51; NO-934

DEFEATED:

To amend lines 117–119 of the proposed social statement:

This church recognizes and embraces evolution as the scientifically valid framework on which the study of genetics rests—a framework informed by paleontology, biochemistry, molecular biology, embryology, physiology, anatomy and related fields of scientific endeavor. ~~the theoretical frameworks on which the science of genetics rests—a framework~~

The chair declared that the motion to amend had been defeated.

Ms. Schlesinger announced the conclusion of the report of the *Ad Hoc* Committee.

Presiding Bishop Hanson directed the assembly to the motion on adoption of the social statement as presented.

Ms. Katharine E. Yeago [South Carolina Synod] opposed the social statement, asserting that the text was inconsistent regarding life. She said there were several expressions of disrespect for life.

The Rev. Leah C. McDowell [Southeastern Minnesota Synod] identified herself as a cancer patient who has benefitted from genetic research. She said she was filled with hope because of science and asked the assembly to take a stand and affirm the work of this church.

Presiding Bishop Hanson noted the need to move the orders of the day and interrupted the discussion. He led the assembly in prayer and invited the assembly to sing the hymn “There is a Balm in Gilead.”

Elections Report: First Common Ballot

Reference: 2011 Pre-Assembly Report, Section VII, pages 1–96.

Mr. Phillip H. Harris, chair of the Elections Committee, delivered the results of the First Common Ballot. Copies of the results had been distributed. He reported that as there were no ties, the elections were completed, and there would be no need for a second ballot. He asked the chair to declare elected those indicated on the written report of the ballot.

Presiding Bishop Mark S. Hanson declared elected all those reported elected in the report of the first ballot.

ASSEMBLY

ACTION:

CA11.04.15 To declare elected all those who received a majority of votes cast on the first ballot.

Church Council

- Pr. Elizabeth E. Ekdale, San Francisco, Calif. (2A)
- Pr. Laurie F. Skow-Anderson, Pelican Rapids, Minn. (3D)
- Pr. Robert G. Moore, Houston, Texas (4F)
- Pr. Vicki T. Garber, Lakeside Park, Ky. (6C)
- Pr. Stephen R. Herr, Gettysburg, Pa. (8D)
- Ms. Marjorie B. Ellis, Worthington, Ohio (6F)
- Ms. Christine P. Connell, Staten Island, N.Y. (7C)
- Ms. Pamela E. Pritt, Minnehaha Springs, W.Va. (8H)
- Mr. Gary D. Gabrielson, Colorado Springs, Colo. (2E)
- Mr. John M. Pederson, Mayville, N.D. (3B)
- Mr. Paul G. Archer, Dearborn, Mich. (6A)

ELCA Board of Pensions

- Pr. Marty E. Stevens, Gettysburg, Pa. (8D)
- Ms. Pamela F. Olson, Arlington, Va. (8G)
- Ms. Dianne Witte, New Haven, Conn. (7B)
- Mr. William J. Falk, Arlington Heights, Ill. (5A)
- Mr. Gregory W. Heidrich, Glen Ellyn, Ill. (5A)

Mission Investment Fund

- Pr. Viviane E. Thomas-Breitfeld, Brookfield, Wis. (5J)
- Ms. Miji Bell, Durham, N.C. (9B)
- Mr. Roger E. Southward, Columbus, Ohio (6F)
- Mr. Mark S. Helmke, San Antonio, Texas (4E)

Publishing House of the ELCA

- Pr. Anne Edison-Albright, Stevens Point, Wis. (5I)
- Pr. José R. Valenzuela, Phoenix, Ariz. (2D)
- Ms. Julie M. Stecker, Baltimore, Md. (8F)
- Ms. Susan G. Worst, Cambridge, Mass. (7B)
- Mr. Randall S. Foster, Carson, Calif. (2B)

Committee on Appeals

- Pr. Kimberly A. Vaughn, Canton, Ohio (6E)
- Pr. Paul R. Swanson, Oregon City, Ore. (1E)

Ms. Ivonne Moreno-Velazquez, San Juan, Puerto Rico (9F)
Mr. Robert W. Tuttle, Washington, D.C. (8G)

Nominating Committee

Pr. Cherlyne V. Beck, Detroit, Mich. (6A)
Pr. Jonathan W. Linman, New York, N.Y. (7C)
Ms. Susan M. Berg, Bothell, Wash. (1B)
Ms. Vernetta I. Wilson, Tulsa, Okla. (4C)
Ms. Linda M. Chinnia, Baltimore, Md. (8F)
Mr. Baron Blanchard, Bismarck, N.D. (3A)
Ms. Emily Isensee, Vancouver, Wash. (1C)

Committee on Discipline

Pr. Robert R. Henderson, Chagrin Falls, Ohio (6E)
Pr. David J. Klawiter, Owatonna, Minn. (3I)
Pr. JoAnn A. Post, Manchester, Conn. (7B)
Pr. Megan L. Torgerson, West St. Paul, Minn. (3H)
Pr. Jay E. Denne, Sioux City, Iowa (5E)
Pr. Vicki A. Taylor, Deer River, Minn. (3E)
Pr. Deanna M. Wildermuth, Mercer Island, Wash. (1B)
Pr. Laurie A. Natwick, Moorhead, Minn. (3D)
Pr. Rita G. Tweed, Palm Harbor, Fla. (9E)
Ms. Kathy Patrick, Bellaire, Texas (4F)
Ms. Anna K. Helgen, White Bear Lake, Minn. (3H)
Ms. Cheryl G. Stuart, Tallahassee, Fla. (9E)
Mr. Kevin K. Fitzgerald, Pasadena, Calif. (2B)
Mr. Josh S. Tatum, Indianapolis, Ind. (6C)
Mr. William R. Lloyd Jr., Somerset, Pa. (8C)
Mr. Henry Harms, Springfield, Ill. (5C)

Greeting: Full Communion Partners

Presiding Bishop Mark S. Hanson observed that, since 1997, this church has established full-communication relationships with six church bodies. He said, “Where we once knew only the names of church bodies, we now know the names of people. Where once congregations were separated by denominational barriers, they now share worship, mission, and sometimes clergy.”

The presiding bishop noted the full-communication agreements with the Moravian Church, the Presbyterian Church (U.S.A.), the Reformed Church in America, the United Church of Christ, The Episcopal Church, and The United Methodist Church; conciliar relationships expressed through the World Council of Churches, National Council of Churches in Christ in the U.S.A., Christian Churches Together, and Churches Uniting in Christ; and bilateral dialogues with the Roman Catholic, Orthodox, African Methodist Episcopal Zion, Mennonite, and Disciples of Christ churches.

Presiding Bishop Hanson introduced the Rev. Gradye Parsons, the stated clerk of the Presbyterian Church (U.S.A.), and invited him to bring a greeting on behalf of the full-communion partners.

Pr. Parsons spoke of the 155 people killed and 7,000 homes destroyed May 23 by a tornado in Joplin, Mo. The building of Peace Lutheran Church, the only ELCA congregation in Joplin, was destroyed. The congregation accepted an offer from Bethany Presbyterian Church to worship in its building. The two congregations already had a history of doing ministry together, Pr. Parsons said. He described the relationships that had been built amid the destruction. He challenged Presiding Bishop Hanson to come with him on his next visit to Joplin and experience with him “what it means to be in full communion.”

Presiding Bishop Hanson accepted the invitation. He mentioned a three-day retreat held every December, at which the church leaders hold each other accountable for their prayer life by dedicating 24 hours of that retreat to silent prayer. He said that is a deeply important part of their year. Presiding Bishop Hanson then invited all the ecumenical guests present for the assembly to come on stage to be acknowledged. He introduced each one in turn:

- Ms. Clair J. Chapman, deputy general secretary and general counsel, National Council of Churches of Christ in the U.S.A.
- The Rev. Dr. Harold M. Delhagen, executive of the Synod of Albany (N.Y.), Reformed Church in America
- Dr. Richard L. Hamm, executive director of Christian Churches Together in the U.S.A.
- The Rev. Susan C. Johnson, the national bishop of the Evangelical Lutheran Church in Canada
- The Rev. Natasha Klukach, program executive for church and ecumenical relations, North America, World Council of Churches
- The Rt. Rev. J. Scott Mayer, bishop of The Episcopal Diocese of Northwest Texas
- The Rev. Dr. Elizabeth D. Miller, president of the Northern Province of the Moravian Church in America
- The Rev. Dr. Hubert Mueller, first vice president of The Lutheran Church–Missouri Synod
- The Rev. Gradye Parsons, stated clerk of the Presbyterian Church (U.S.A.)
- The Rev. Oliver Schuegraf, Oberkirchenrat, executive for ecumenism, United Evangelical Lutheran Church in Germany
- Dr. Sayyid M. Syeed, national director of the Office for Interfaith and Community Alliances, Islamic Society of North America
- The Rev. Karen Georgia Thompson, minister for ecumenical and interfaith relations, United Church of Christ
- Bishop George W.C. Walker Sr., senior bishop of the African Methodist Episcopal Zion Church
- The Rev. Robert K. Welch, Christian Church (Disciples of Christ), president of the Council on Christian Unity
- Bishop Timothy W. Whitaker of the Florida Annual Conference, The United Methodist Church
- Bishop John F. White, ecumenical and urban affairs officer for the African Methodist Episcopal Church

Presiding Bishop Hanson acknowledged the Rev. Donald J. McCoid, ELCA executive for ecumenical and inter-religious relations. He also named those ecumenical guests who were not present at that time:

- The Rev. Scott Circe, director of ecumenism and interfaith relations, Roman Catholic Diocese of Orlando

- The Rev. André Gingrich Stoner, director of interchurch relations, Mennonite Church U.S.A.

Greeting: Interfaith Partner

Presiding Bishop Mark S. Hanson said he was pleased to welcome for the first time an interfaith partner from the Islamic faith community to address an ELCA Churchwide Assembly.

Mr. Sayyid M. Sayeed, the national director for the Office for Interfaith and Community Alliances of the Islamic Society of North America, addressed the assembly: “In the name of God, most merciful, most kind, I bring you the greetings from the Islamic Society of North America, the oldest and the largest Islamic organization in America. I bring you the greetings in the words of Jesus Christ, as documented for us in the New Testament, Jesus said to his followers, he said, ‘Salam ‘alaikum’ Peace be with you.”

Mr. Sayeed noted the work of the ELCA’s committee on Lutheran-Muslim relations and the efforts of this church to consult with Muslims on public policy issues and to stand with the Muslim community in the face of anti-Muslim bigotry. He spoke of the Lutheran tradition’s endeavors to diffuse tensions in the Middle East. He praised the ELCA for its leadership and urged its continued involvement internationally and domestically.

Presiding Bishop Hanson thanked Mr. Sayeed for visiting the assembly during Ramadan.

Announcements

Secretary David D. Swartling made announcements about the afternoon schedule, including a reminder to the members that the offering from midday worship would be dedicated to the Fund for Leaders in Mission. Secretary Swartling also mentioned that the small box at the assembly members’ places contained a flash drive, courtesy of Women of the Evangelical Lutheran Church in America.

Presiding Bishop Mark S. Hanson emphasized the ministry of the Fund for Leaders in Mission. He called on Ms. Sandra Schlesinger, a member of the Church Council from Midland, Mich., to lead the closing prayer.

Recess

Plenary Session Six of the twelfth Churchwide Assembly of the Evangelical Lutheran Church in America recessed at 10:45 A.M. EDT.

The Rev. Susan C. Johnson, national bishop, Evangelical Lutheran Church in Canada, presided during the 11:00 A.M. service of Holy Communion. The Rev. Sung Y. (Kevin) Cho, Prince of Peace Lutheran Church, Denver, Colo., was the preacher; Mr. Jesus Escamilla, Alvarado, Texas, was the assisting minister; and Mr. Emery Rollis, Orlando, Fla., served as lector.

Plenary Session Seven

Thursday, August 18, 2011

2:15 P.M.—6:00 P.M.

Call to Order

The Rev. Mark S. Hanson, presiding bishop of the Evangelical Lutheran Church in America (ELCA), called Plenary Session Seven of the twelfth Churchwide Assembly to order at 2:20 P.M. EDT in the Cypress Ballroom of the Orlando World Center Marriott in Orlando, Fla.

Hymn

Presiding Bishop Mark S. Hanson invited the assembly to sing the hymn “We Praise You, O God” from *Worship and Song: Plenary*.

Recognition of Service: Mr. John G. Kapanke

Presiding Bishop Mark S. Hanson welcomed Mr. John G. Kapanke, president of the ELCA Board of Pensions, and thanked him for his strong leadership, noting that he has served as the only president of the ELCA Board of Pensions since the beginning of this church. Presiding Bishop Hanson invited Vice President Carlos E. Peña to present a citation to Mr. Kapanke as prepared by the Church Council.

Vice President Peña read the citation:

To express abundant and abiding gratitude to Mr. John G. Kapanke for his 24 years of service as the first president of the Board of Pensions of the Evangelical Lutheran Church in America;

To recall that he was elected as president of the ELCA’s Board of Pensions on June 30, 1987, during the days of the formation of this church, and that he subsequently was re-elected five times with his final term as president concluding on September 30, 2011;

To declare gratitude for Mr. Kapanke’s commitment to ensuring that the Board of Pensions has operated consistently throughout the years as one of the units within the churchwide ministries of the Evangelical Lutheran Church in America;

To remember Mr. Kapanke’s leadership in guiding the application of the mission, vision, and values of this church and its Board of Pensions to the daily operations of the board in seeking to be faithful to the well-being of members;

To be mindful of Mr. Kapanke’s service in working to control the costs within the health plan of this church for the benefit of members, congregations, synods, churchwide ministries, and other sponsoring entities, while also maintaining the quality of such coverage for all members and encouraging steps toward healthier patterns of living to enhance the general well-being of members;

To acknowledge with thanks the ways in which Mr. Kapanke worked to build and maintain relationships with bishops and staff members of synods with clear communication for fostering mutual understanding of needs and concerns;

To be mindful of the steps that Mr. Kapanke initiated through ongoing strategic planning to develop and maintain broadly accessible and efficient service for members and congregations as well as other sponsoring entities;

To underscore the importance of Mr. Kapanke's leadership as president for many years of the Church Alliance in working ecumenically with the leaders of the pension and benefits plans of other churches, including monitoring the impact of federal legislation on such plans; and

To express the hope that Mr. Kapanke will step into a new stage in his life with grand memories of his years of service as president of the Board of Pensions and deep awareness of the gratitude of this church for his leadership.

Presiding Bishop Hanson presented Mr. Kapanke with a Savior of the World cross and invited Mr. Kapanke to address the assembly.

Mr. Kapanke expressed gratitude for the opportunity to serve as the president of the ELCA Board of Pensions. He observed that his service began with the former Lutheran Church in America's Board of Pensions. He noted that he had personally witnessed how the ELCA Board of Pensions worked to enhance the lives of those leaders it serves. He said that what set the ELCA Board Pensions apart from similar benefits organizations was the personal relationships it had with members—which could not be replicated—and that all the ELCA Board of Pensions does is in support of its members' ministries and vocations. He concluded by thanking this church and saying he hoped that God would continue to bless this church in its ministry in the future.

Lutheran Church of Haiti Gift Presentation

Presiding Bishop Mark S. Hanson informed the assembly that the Rev. Joseph Livenson Lauvanus, president of the Lutheran Church of Haiti, wished to present members of the ELCA with a gift of appreciation on behalf of the people of the Lutheran Church in Haiti. Presiding Bishop Hanson invited Pr. Lauvanus to the stage.

Pr. Lauvanus shared with the assembly that, when the earthquake struck in 2010, he believed that Haiti was a small, poor country standing all alone. But he realized the entire Lutheran Church was standing beside it. He understood this when he began receiving calls from pastors in the Florida-Bahamas Synod asking what he needed and how they could be of assistance. To show the appreciation of the people of the Lutheran Church of Haiti to the people of the ELCA for all they had done to help Haiti in the midst of a disaster, Pr. Lauvanus presented Presiding Bishop Hanson with an original piece of artwork that showed that, despite differences, the love of Christ had made their two churches one. He thanked ELCA members for their generous gifts, donations, prayers, and talents for rebuilding Haiti. His gift was received with gratitude from Presiding Bishop Hanson on behalf of the members of the ELCA.

Recognitions

Presiding Bishop Mark S. Hanson invited the assembly to acknowledge two former officers of this church. He welcomed the Rev. Herbert W. Chilstrom, first presiding bishop (1987–1995), and the Rev. Lowell G. Almen, first secretary (1987–2007), to the stage for affirmation of their leadership. The assembly greeted them warmly.

Presiding Bishop Hanson then invited the assembly to welcome the presidents of the eight seminaries of this church, who were gathered at the front of the stage. He introduced the Rev. Philip D.W. Krey, Lutheran Theological Seminary at Philadelphia, Pa.; the Rev. Marcus J. Miller, Lutheran Theological Southern Seminary, Columbia, S.C.; the Rev. Stanley N. Olson, Wartburg Seminary, Dubuque, Iowa; the Rev. Mark R. Ramseth, Trinity Lutheran Seminary,

Columbus, Ohio; the Rev. Philip L. Hougen, acting president, Lutheran School of Theology at Chicago, Ill.; the Rev. Phyllis B. Anderson, Pacific Lutheran Theological Seminary, Berkeley, Calif.; the Rev. Richard H. Bliese, Luther Seminary, St. Paul, Minn.; and the Rev. Michael L. Cooper-White, Lutheran Theological Seminary at Gettysburg, Pa. The assembly greeted the seminary presidents with applause.

Parliamentary Matters

In reference to the session's agenda, Presiding Bishop Hanson expressed concern that there remained much legislative work to complete. He requested permission to extend the session until 6:00 P.M.; begin Plenary Session Eight at 8:00 A.M. on Friday, August 19, 2011; and to have no question-and-answer period in Plenary Session Eight if there was unfinished business on the agenda. He reported that a Thursday evening plenary session would take place only if voting members deemed it necessary. Hearing no objection, Presiding Bishop Hanson proceeded with the revised agenda.

Consideration: Social Statement on Genetics (continued)

Reference: 2011 Pre-Assembly Report; Section VI; page 3–21.

Presiding Bishop Mark S. Hanson invited voting members to resume consideration of the proposed social statement *Genetics, Faith and Responsibility*, which had begun the previous plenary session.

The Rev. Naomi Sease Carriker [Lower Susquehanna Synod] spoke in support of the proposed statement, saying she believed it found a balance between science and theology. She shared that she found great hope and joy in the way this church is actively seeking to understand the diverse range of issues found in the science of genetics while approaching these issues from a theological perspective.

The Rev. Vicki L. Sauter [Northern Illinois Synod] rose in support of the proposed social statement, noting that it was a teaching document that served as a starting point for conversation, a guide for discernment, and a good way to learn about this church's Lutheran identity.

Mr. Michael A. Cummings [Southwestern Minnesota Synod] spoke against the proposed social statement and observed that, in his opinion, science was evolving rapidly and, while he believed the document was current in terms of context and scientific research, he wondered whether it would still be so 10 years in the future.

The Rev. Joel D. Sauerwein [Western North Dakota Synod] spoke in support of approving the proposed social statement, noting that he lived in a world where genetics would affect all people in all aspects of their lives. He said he believed that the document was not meant to be an official report on genetics, but something around which this church could continue to have conversation and a place from which to move forward.

The Rev. Adrienne G. Heskin [Grand Canyon Synod] spoke in support of passage, noting that the proposed social statement was not only a teaching resource but also a pastoral resource.

Mr. Jameson D. Moriarty [Oregon Synod] rose in support of the proposed social statement, saying he believed that its point was to uphold the value of human life.

Presiding Bishop Hanson interrupted debate to clarify that those in favor continued to speak because no one was in the queue to specifically speak against adoption of the proposed social statement.

Mr. Jonathan K. Osorio [Pacifica Synod] spoke in support of adoption of the proposed social statement, observing that, while in his opinion it was imperfect, he appreciated the sensitivity of the task force to the sensibilities and beliefs of those who held the story of Genesis as a historical and explanatory text and not only a mythology. He noted that the social statement

spoke differently to native people who still held certain plants, animals, and places as family ancestors. He congratulated the ELCA Task Force on Genetics for bringing the work of genetic research to ethical scrutiny.

Mr. Kenneth E. Olson [Metropolitan Chicago Synod] supported adoption of the proposed social statement, noting that it was a teaching document. He appreciated this church's becoming a more visible partner at the table, approaching genetic research and application in a responsible and ethical manner.

Mr. Hans E. Becklin [South-Central Synod of Wisconsin] rose to call the question. The chair called for the vote on ending debate.

MOVED;
SECONDED;
CARRIED:

TWO-THIRDS VOTE REQUIRED
YES-827; NO-71

To end debate.

The chair called for the vote on the motion to adopt the social statement. In response to an inquiry, Presiding Bishop Hanson reminded voting members that sidebars were not a part of the social statement; they are only illustrative and not part of the text.

The Rev. Keith A. Hunsinger, ELCA Church Council, led the assembly in prayer.

Presiding Bishop Hanson called for the vote on consideration of the social statement.

ASSEMBLY
ACTION:
CA11.04.16

TWO-THIRDS VOTE REQUIRED
YES-942; NO-34

To adopt *Genetics, Faith and Responsibility* 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" (2011).

Genetics, Faith and Responsibility

I. Prologue

Genetic science includes a range of disciplines that deal with biologically based characteristics and their inheritance. The developments stemming from genetic science and its applications illustrate the abundant gifts of God's creation. Breakthrough discoveries and cutting-edge technologies evoke a sense of awe and provide insights into the human place within the web of creation. They unlock unprecedented power to diagnose and cure diseases and to address agricultural and environmental problems.

These developments also exemplify how contemporary human knowledge and technology are creating a different relationship between human power and life on this planet. Genetic science extends human powers over the fundamental processes of life in unprecedented and qualitatively different ways. It enables human beings to shape directly and rapidly the characteristics of living beings, including human beings.

The collective effects of these new powers mean human beings increasingly bear the moral burden for the shape of nature and the very existence of future generations. The cumulative force of such unparalleled power and choice promise great benefit but also present qualitatively new levels of danger and ambiguity.

The Evangelical Lutheran Church in America (ELCA) believes in one God, who created in the beginning, who creates now, and in whom all things, visible and invisible, hold together (Colossians 1:3–20). We confess that the Father, Son and Holy Spirit will redeem all that has been, is and will be—including human choices involving genetic knowledge and its application.

The ELCA believes that this gracious God also endows human beings with insight and reasoning, and calls human beings to help order and shape, nurture and promote the creation so that it may continue to flourish. This church recognizes that contemporary power, such as that arising from genetic science, presents human beings with choices and responsibilities for which human beings are accountable to God. This power obligates us to a greater level of accountability, one that will be measured best by whether and how the whole creation continues to flourish.

In its continued effort to discern God’s will under the guidance of the Holy Spirit and in the light of the Holy Scriptures, the ELCA articulates basic convictions that should frame and guide thinking and action with respect to developments in genetics:

- Genetic science, its meaning and its applications, represent gifts intended by God to contribute to the human vocation to order and shape, nurture and invent.
 - History demonstrates that human activity sometimes has been good for the health of creation while at other times it has damaged it.
 - Genetic knowledge and its applications are not morally neutral. They require diligent and sustained attention in order both to direct their potential good and to limit potential harm.
 - Individual and collective decisions must take into account the long-term impact of genetic science and technology as well as the character of the world today as a global village.
- The vocation of the human race includes God’s call:
 - to recognize and accept our distinctive power and freedom; and
 - to take responsibility as innovative stewards who live out this gift and duty through various callings in daily life.
- The age-old human reality of sin, manifested as excessive pride and negligence or complacency, corrupts individual and social efforts.
- Contemporary power obligates human beings individually and collectively to assume a greater level of accountability for the future of society and the natural world.
 - The moral imperative commensurate with contemporary human power is to respect and promote the community of life through the exercise of justice and wisdom.
 - The sphere of moral consideration must encompass all of nature, not simply the immediate circle of human beings.
- Within these new complexities, God calls the church to renew the virtues and practices of *koinonia* (coy-no-knee-ah) or Christian community that emphasize spirited fellowship and unity in diversity.
 - Renewed emphasis on such faithful practices will strengthen the church as a place of compassion and care, constructive deliberation and dialogue.
 - New attention to Christian mutuality will support members in their various callings in daily life and in common efforts to take public action. It also will strengthen the church’s witness to the need for respect, civility and dialogue in the civic realm.
- Earthly life is morally and spiritually ambiguous. Good and bad, right and wrong, sin and redemption are always mixed together.
 - As redeemed and yet sinful people in Christ, we must speak and act boldly and yet in humility.

- o Christian confidence to do so lies in the certainty of God’s promise to be present and ultimately to bring fulfillment to this good creation.

The ELCA contends that morally responsible discernment about these matters requires knowledge and insights from both religious and secular sources. This statement draws on both to provide a framework for theological reflection, public moral deliberation, congregational life, pastoral practice and mission-oriented action. It focuses attention on analysis, values, and convictions and not on specific issues. Such specific issues require detailed attention and may change quickly as genetic science and its applications open new frontiers and pose new questions.

II. Scientific and Social Contexts

2.1 Genetic science and technology

The ELCA values genetic science as an expression of the human responsibility to learn and predict, imagine and invent for the sake of stewarding creation. The discovery of the DNA double helix, the understanding of base pairs and codons, the capacity for recombinant DNA and the results of the Human Genome Project illustrate wondrous advances to celebrate.

This church recognizes and embraces the theoretical frameworks on which the science of genetics rests—frameworks informed by paleontology, biochemistry, molecular biology, embryology, physiology, anatomy and related fields of scientific endeavor. These frameworks enrich our appreciation of the human place in nature and the relationship of the human species to other parts of creation. They enable human beings to find new ways to promote the community of life.

The sciences, by definition, do not constitute understandings (or imply judgments) about God. There is no inherent conflict between scientific findings and the understanding of God as creator, redeemer and sanctifier. Christians should celebrate the best of theoretical and practical genetic science that explores genetic structure, function and change.

Technology, in its most fundamental sense, is “the use of knowledge through the mechanical arts and applied sciences to fulfill the human desire and disposition rationally to understand, order, predict, and (ultimately) control the events and workings of nature....” While overlaps between the following categories exist, broadly speaking it is possible to distinguish six areas for the application (and consequences) of genetic knowledge at this time:

- *Molecular medicine*, including practices involving stem cell research and genetic therapy for humans and animals, personal genomics and the mapping of single nucleotide polymorphisms, and efforts to extend the longevity of human life to as much as three times today’s average.
- *Procreative activities*, including prenatal testing and screening, assisted reproductive technologies, preimplantation genetic diagnoses, and the artificial creation of new life forms (synthetic biology).
- *Genetic engineering in agriculture*, including practices such as genetically engineering seeds, cloning plants and animals, and “pharming.”
- *General commercial and legal applications*, including DNA testing for employment, health insurance, identification of victims after disasters or during criminal investigations, as well as matters of trade policies, and the patenting of genetic material and research processes.
- *Military use*, including biological weaponry and the DNA identification of battlefield casualties.
- *Social impact*, including discrimination based on genetic profiling, the practice of eugenics, and beliefs in genetic determinism.

Such a list illustrates why human beliefs and practices related to genetic knowledge bear both promise and peril. Genetic knowledge can create whole new industries that respond to the ailments and misfortunes of life. Yet, it also carries the potential for personal and social evil, such as discrimination or the dramatic alteration of species. It can aid agriculture, yet it also creates the potential for unforeseen consequences that cannot be easily reversed or minimized.

Genetic knowledge and technology pose new complexities and ambiguities. The benefits in the short term for one group or region may be harmful over the long term for a much larger group or area. The comforting information it provides for one individual may raise great fears for another. The use of genetic knowledge will reshape the future of the delicate web of life, while increasingly blurring the line between what is natural and what is artificial.

2.2 The global context

Scientific and technological developments, such as contemporary forms of communication, have created a global context that is relatively new in human history and vitally significant to any discussion of genetic knowledge and its application. Today's complex sets of natural, intellectual, economic and social dynamics are often depicted by the analogy of a "global village." This analogy suggests four realities:

a) The first is perhaps most commonly recognized: all societies on earth are ever more closely being interconnected. The availability of genetically modified products, for instance, affects not only what Americans eat, but also impacts the kind of seeds and farming practices available for African farmers. There are virtually no isolated choices or activities that affect only one area of the global village any longer. Political, economic, and social decisions today, as well as decisions about scientific research priorities and the application of scientific knowledge, move like ripples spreading across a small pond—their effects become visible everywhere.

b) Closely linked, the second aspect of the global village is the scope and speed at which changes are introduced. Even a hundred years ago, the results of decisions about agriculture and medicine, for instance, were confined to local regions and their effects spread gradually. The speed of developments today, however, is key to the change in the relationship between human power and the rest of nature. The scope and speed of change create legitimate concerns about the impact of those developments on human cultures and natural environments.

c) Knowledge and technology have never developed in a social vacuum, and genetic research and technology and their delivery are not socially neutral. Socio-economic factors influence what research is funded, how the results will be distributed and, in turn, who will benefit most. This means that the search for genetic knowledge itself, the decisions about what applications will be pursued and even social beliefs about their meaning must be considered in light of contemporary social factors.

The analogy of the "global village" points to the predicament of widespread inequalities across socio-economic level, country and region. Global and domestic inequalities serve to limit who is included in discussions and evaluations of genetic science and technology. These inequalities mean that all may not benefit equally or as rapidly (or at all) from genetic research and technology.

Many financially poor countries have immediate critical needs that do not require high technology solutions—needs such as infrastructure, effective food distribution, clean water, adequate housing and basic health care. Voices from within the Lutheran communion, as well as from foreign leaders and development experts, challenge Christians to advocate for investments that appropriately address these elemental needs. While there are no simple remedies in the global village to the problems of inequality and financially poor regions, these

realities must be factored into contemporary dialogues about the just and wise use of genetic knowledge and its applications.

d) The final reality of the “global village” concerns the institutional power that shapes key decisions about what are socially beneficial areas of study, where to expend financial and human resources, and where to direct the attention of genetic science research and development. The interactions of many actors and forces influence the development of genetic science and its applications. Many key decisions, however, are formulated by a relatively small number of scientists, executives, managers and administrators in governments, industries and universities.

Public dialogue and moral deliberation on questions of genetic research and its applications would be greatly enhanced if more people were included and empowered to participate. Broader public involvement is appropriate, especially because many genetic applications, like other technologies, have long-term social, economic and political ramifications.

Reasonable people may disagree about what levels of risk are appropriate and whether an outcome is beneficial. Institutional review boards, peer review panels, and other mechanisms of scientific oversight have been established to protect the rights of individuals and to enhance the common good.

The presence of these institutions, however, does not necessarily eliminate all instances of bias and fraud. They do not guarantee the fair distribution of risks and benefits. Publications in prominent scientific and medical journals indicate that financial and other factors can lead some scientists and key decision-makers to lean toward specific interest groups or toward more narrow concerns than the common good.

These four factors within the global village of human society shape the context in which individual and social responsibilities play out. It is a significant problem that such factors are frequently ignored in public policy discussions or are absent from assessments of genetic developments. The ELCA believes, in contrast, that these factors must be included in public dialogue weighing the benefits and challenges of the use of genetic knowledge and its applications.

2.3 The challenge

With many others, the ELCA understands that genetics can contribute to creative and beneficial care for the community of life. With others, we also are concerned about the potential harm. This harm may be the result of unintended consequences but it could be especially acute given the power of genetic science to alter existing life in direct, rapid and perhaps irreversible ways.

The ELCA’s concern for benefit or harm, however, is not focused per se on any particular scientific or technological development. The concern, rather, focuses on the just and wise use of genetic knowledge and technology. For instance, the ELCA does not reject the use of genetic technology such as genetically modified organisms, prenatal diagnosis, or pharmacogenetics. Like other gifts of technology, there are reasons for both encouraging their use and for cautioning against certain means of applying them. This church believes the use of any technology should be subject to moral assessment.

The ELCA, through its members in their everyday lives and through its congregations, synods, churchwide expression, social ministry organizations and related institutions, is accountable for how it appraises and contributes to genetic science and its applications in this society. Toward that end, we turn to the resources of faith in order to discern insights and convictions that will guide this church’s participation in society and its assessment of and engagement with changing circumstances and dilemmas.

III. Affirmations of Faith

3.1 Scripture and contemporary knowledge

Holy Scriptures are the authoritative source and norm of faith and practice for faithfully living out our relationship to God, to each other and to the rest of creation. Although the books of the Bible were written long before developments in modern science and technology put awesome powers in human hands, Scripture, as the guide for Christian discernment, illuminates contemporary challenges and issues.

Lutherans hold that God’s word in Scripture acts upon human beings as law and gospel. The law presents insights for ordering a just society and it convicts of sin. It also points us to God’s intentions and promises as a sure guide by which to orient and conduct our lives.

The gospel proclaims the wondrous grace of God embodied in Jesus Christ to redeem and set us free to love God and to serve neighbors in love and justice (Luke 10:25–28). The insights and values, patterns and convictions of law and gospel play different roles in illuminating the context, issues and challenges posed by genetic knowledge and its applications.

The ELCA also believes that contemporary knowledge and insights can help Scripture speak in new and needed ways in today’s context. They can help Christians interpret the Bible faithfully for both individual and corporate understanding.

The ELCA holds that Christian discernment and participation in public discussions concerning genetic knowledge and its potential benefits and harms will be inaccurate if we do not learn from the research of educational institutions and scientific enterprise or from the practice of medicine. It will be incomplete if we do not engage business and commerce, as well as social activists and those who care for the earth. On the other hand, the meaning of genetic knowledge and the debates about its use will be inadequately explored and morally dangerous without attention to the wisdom of faith traditions.

To dialogues regarding genetic knowledge and its applications, this church brings the witness of Scripture, the knowledge of its members in their secular or “everyday” callings and Christian thought about the character of life and the good of society.

3.2 God: Creator of the community of life

Scripture and the Lutheran Confessions profess God the Creator who originates, preserves and will bring to completion the whole creation. Luther’s Small Catechism teaches about the ultimate dependence of the universe upon God’s creative activity in a simple yet profound way: “I believe that God has created me together with all that exists. God has given me and still preserves my body and soul.... And all this is done out of pure, fatherly, and divine goodness and mercy....”

This divine parental-like action is not confined to a series of events in the past. God creates continually, orchestrating an interplay between the laws of nature and contingent events to create and sustain all that exists. Christians profess the Spirit of God, who moved over the waters at Creation (Genesis 1:2), as the creative wellspring of all life (Psalm 104:1–35). They understand the Word as the ordering principle of all that was, is and will be (John 1:1–18).

God’s creative action brings forth a dynamic, varied, evolving, interdependent community of abundance and life. In this creation, each participant has a relationship to God and has a God-given integrity and value.

Genesis 1:1–3:24 illuminates these insights. God transforms the barren emptiness of the void into an environment of abundance that can sustain an elaborate, complex web of life. In so doing, God establishes a divine relationship of trusting community that constitutes a

God-given goodness and dignity for the whole creation. Shaped by the gifts that God gives, there is both delight in and a task for each aspect of the creation.

Genesis portrays God creating the sun and moon with the task to rule (regulate and order) day and night. As with the seas, God commands the earth to bring forth and sustain living beings—wild and domestic animals, reptiles and other creatures that creep (Genesis 1:24–25). Each species of bird, mammal, reptile and insect has its own fertility and kind, ever dependent upon the land. All members of the community of life have the task to be fruitful, to multiply and to fill the earth. Because each participant of creation depends ultimately upon God and is tasked by God, they are not simply resources for human well-being or parts of a greater good; they are good in themselves.

As God transforms the earth from barrenness toward abundance, God chooses to make human creatures. These human creatures share some tasks of the sun and the moon (to regulate and order the earth) and some tasks of the earth and its creatures (to be fruitful, multiply and fill the earth).

God creates human beings as interdependent with the whole creation and as responsible to provide oversight as stewards who care for that creation. It is a vocation, a calling to continue what God is already doing for the earth—a calling to respect and promote the creation's flourishing. In this sense, Genesis understands the human species as being created "in the image of God" (Genesis 1:26–28).

In Genesis 2:18–20, God brings every living creature to *ADAM* and watches to see what they are named. The text illustrates that human beings should be innovative and inventive as they help order, tend and shape nature so that barrenness might abate and abundance reign. Human beings are to be innovative stewards of creation.

This vocation within God's creation means humans should not claim for themselves authority to make decisions based solely on human interests. They should consider both the integrity of the other participants in the community of life and their tasks before God. The human vocation as innovative stewards must be guided by the goal to respect and promote the earth's abundance for the sake of the community of life.

As one expression of human stewardship, this church affirms science and technology as appropriate means to order and imagine, nurture and invent. In this sense the ELCA rejoices in genetic knowledge and its application as an intellectual and social good.

3.3 Sin: pride and complacency

Genesis 1 narrates God's acts of creation from the perspective of God's powerful relation to all nature. The second narrative of origins (Genesis 2:4b–25) portrays the creation story primarily from the perspective of God's relation to human beings, where the alienation of sin soon enters the picture. It portrays the failure of human beings to live out their human vocation under God; it presents sin as disobedience rooted in lack of trust and faith in God.

Genesis 3:1ff. depicts human beings as attempting to usurp the place of God. The human creatures, against the Creator's directive and without seeking God's consent, eat the fruit of the tree of the knowledge of good and evil. Sin manifests here as excessive pride or self-assertion arising from misplaced trust in human knowledge, will and ability. This pride leads to the misuse of human power.

The multiple consequences of human disobedience are cataclysmic. Rather than receiving divine knowledge of good and evil, human beings practice dishonesty in self-deception and self-justification.

The cataclysm negatively affects the earth's thriving. The earth is depicted as having difficulty bringing forth plants, fruits and grain. Suffering, sweat and sorrow become part of the creation's broken situation. All creatures, including human ones, will return to dust (3:19).

The subsequent narratives in the book of Genesis depict this ongoing cataclysm as a pattern of broken relationships with God, within and between individuals, and in social organizations and structural arrangements. They demonstrate that sin's impact—serious enough on the level of the individual—can be magnified in collective beliefs systems, structures and institutions.

Genetic science and the delivery of its technology necessarily have a collective character. Like some other forms of technology, they require huge, continuous investments of human and financial resources. The potential for misuse of power has always been present in regard to any human technology. When human beings, however, gain significant power over the genome in global contexts, misuse carries qualitatively new dangers. Excessive pride can be especially tempting because genetic knowledge allows humans to push against previous constraints into ethically uncharted areas.

Along with sin as excessive pride, Scripture also teaches that sin can be manifested as negligence or complacency, a lack of trust in God that despairs in human failures and limitations and neglects responsibility for love and action (Matthew 25:14–30). This manifestation of sin can translate into resignation and fatalism.

Resignation can occur because genetic science, technology and commerce seem overwhelmingly complex and forbidding. It can follow and feed upon discouragement when individuals and systems are focused on self-interest and where commitment to care of the earth is tepid. Far too many become complacent or neglect their responsibility for the positive and constructive use of human powers. Far too many assume the role of a powerless bystander who believes little or nothing can be done to change the course of events.

This church recognizes that both manifestations of sin—excessive pride and complacency or negligence—can appear as humans seek genetic knowledge and use its potential. It believes both manifestations must be confronted.

The ELCA also raises a warning against genetic determinism and the association of the genetic code with original sin. Genetic determinism can appear in everyday beliefs or in various kinds of scientific research. Genetic determinists may claim that gene expression is the explanation for original sin or the source of an inborn propensity to do evil.

Scientific disciplines contribute to human knowledge about the sources and dynamics of human behavior, but their investigations cannot exhaustively explain the Christian understanding of original sin as alienation from God. Regardless of the level of genetic influence on human behavior, the human race remains morally responsible and all people stand in need of God's grace for redemption.

3.4 Redemption, hope and responsibility

Christians find redemption in God's self-revelation in Jesus Christ, crucified and raised from the dead (1 Corinthians 15:1–24). This revelation also orients Christian engagement with genetic knowledge and its application.

The Word became flesh, took on a human genome, and lived among the abundance and sorrow of the earth and human culture, as evident in Jesus' ministry of proclamation, healing and teaching. On the cross, God shows complete solidarity with creation, encompassing even its suffering and death, failures and sin (Psalm 22:1, Psalm 130:1). God turns the groans of creation (Romans 8:18–25) into a prayer out of the depths, taking human sorrow and sin into the divine life.

The horror of the Son of God hanging on a cross discloses the terrible consequences of sin that pervert even good intentions and structures. The cross stands in judgment of all human endeavors, intentions, social structures and technologies.

But sin and death do not prevail. The resurrection of Christ manifested God's power to create something out of nothing—to create life anew out of the negation of abandonment and death. In raising Jesus from the dead, God promises a future of restoration and abundance for the whole creation (Isaiah 25:6–9; 65:17; 66:22; Revelation 21:1–4). In this promised future, everything will be brought to judgment and redemption, including genetic knowledge and what humans make of it.

In baptism, Christians die to their sinful condition and take on the identity of Christ (Romans 5:12–21; 1 Corinthians 15:49; Colossians 1:15–16). They are baptized into Jesus' death and resurrection. Through the gift of faith, they receive God's power to live Jesus' way of service and care for others.

In the pattern of Christ, Christians receive a baptismal vocation to participate in God's ongoing work of sustaining and promoting life. They live this vocation out in everyday callings, such as those of citizens, parents or caregivers and in daily work such as that of scientists, medical providers or farmers. They find their overarching orientation in the vision and values of God's promised future for all creation. Their faith becomes ever active in love of others seeking justice.

The gift of faith does not end the reality of sin or overcome human finitude. The spiritual and moral ambiguity of life, even Christian life, requires commitment to critical engagement as one element of the vigilant rejection of their sinful condition. Present realities require difficult and complex decisions, often with uncertain and morally dissatisfying outcomes.

Living in hope of God's promised fulfillment and yet accountable for present actions, Christians are called to discern how God's gifts of genetic knowledge and technology may be wisely evaluated and responsibly used to serve the good of all. As a community of moral deliberation, this church is called to discern an ethical framework to engender moral formation, responsible deliberation and action in response to the challenges of unprecedented power.

Sharing a framework does not mean Christians will or must always agree about God's will. Moral consensus and certainty in daily life often elude the faithful. As members of the body of Christ, however, we struggle together to “discern what is the will of God—what is good and acceptable and perfect” (Romans 12:2). We are enjoined to abide in community and in dialogue.

IV. Respect and Promote the Community of Life with Justice and Wisdom

4.1 The imperative

Love of God and others is the guiding norm and imperative of Christian life. Following Martin Luther, the ELCA looks to Jesus' instruction about love in the Sermon on the Mount: “In everything do to others as you would have them do to you; for this is the law and the prophets” (Matthew 7:12; Luke 6:31). This biblical imperative demands moral reciprocity and mutuality, which people across the world have sensed and observed as a universal golden rule.

In the Lutheran tradition, Christians are freed in their baptismal vocation to follow this imperative through service to the neighbor and through building up of the common good. They are freed to reason with all people of good will and to seek shared moral understanding.

Following Luther and the Lutheran tradition, this church affirms that the meaning and scope of the golden rule are not static. The nature of reciprocity must be constantly reexamined in the light of lived circumstances. Contemporary knowledge and power call for the extension of the moral sphere beyond the human good. Moral standing does not belong to humans alone.

As reciprocity between humans does not always mean strict mutuality or equal treatment, so, too, reciprocity between humans and the community of life requires careful discrimination and judgment. Reciprocity must always mean that the community of life, its members and individuals, has moral standing that needs to be taken into account in discernment and deliberation for action.

Accordingly, responsible people are called to practice the imperative of love for all that God has made that today can be stated as: *Respect and promote the community of life with justice and wisdom.*

This ethical imperative provides a central value, basic directives and supporting principles as the means to evaluate policy and action. With this imperative, the ELCA articulates an ethic of universal human obligation to serve the flourishing of the created order.

4.2 Seek the good of the community of life

God's love, expressed in creation, redemption and promised fulfillment, nurtures and tends the community of life (Isaiah 43:16–21; 2 Corinthians 5:11–21). As God loves the world, so also humans should love the world. In imitation of God's love, the good of the community of life is the highest value, which human decisions, actions and relations should seek to respect and promote. For Lutheran Christians, seeking this good in all actions related to genetic science can be understood as an expression of our baptismal vocation to participate in God's ongoing work.

Western political thought has long centered on the common good of human society as the primary value for government and citizen action. Christian thought has shared this commitment, a commitment implied in the commands to love and do justice (Amos 5:24; Galatians 6:9–10).

Today, the meaning of "common good" or "good of all" must include the community of all living creatures. The meaning also should extend beyond the present to include consideration for the future of the web of life. The sphere of moral consideration is no longer limited to human beings alone.

The genetic sciences, as they investigate the structure and function of genes and chromosomes, teach anew about the integrity and interconnectedness of all life. All living beings exist because of common biological structures and processes, and all share fundamental dependencies and interdependencies. All life forms are related one to another.

New and growing knowledge about the fundamental genetic interconnectedness and basis of life reaffirms the insights of Genesis about the continuity of the human species with the rest of God's creation. Scripture and science bid all people of good will to consider and positively respond to the moral implications of human participation in the intricate web of life.

This participation and interconnectedness reveal that living beings and their future generations have a stake in human choices because their prospects, in some measure, will depend directly upon human actions taken today. In turn, the goods of human life (physical, psychological, reflective, social and spiritual) rest in significant measure upon the health of the ecosystem. The flourishing of our grandchildren's grandchildren depends on the health of this web of life, as well.

The good of the community of life should now serve as the overarching value to guide moral reflection and action. This church maintains that genetic knowledge and its possible application will most often be, and must always seek to be, of benefit to the community of life. It contends this value should rule against the use of genetic science that significantly injures the health of the community of life.

The pursuit of genetic knowledge and its applications will rightfully give priority to serving the needs of existing individuals and the human community, with particular attention to the needs of the most vulnerable. These efforts, however, must not compromise the integrity of

future human generations and should consider the integrity of the rest of the biosphere—animals, plants, soils and the ecosystem as a whole, including the water and air on which it depends.

The goal and scope of the common good today includes the health of the community of life, today and tomorrow. To value properly this community, Christians and people of good will are called to take up dual roles. As members of the community of life, we must cultivate and act out of respect for the rest of the community. Aware of our connection to other living creatures, we also must assume new responsibilities for creatively intervening as stewards of the good creation.

4.3 Respect

Respect is a directive grounded in the dignity and integrity of created life (Exodus 20:11–17). For Lutheran Christians, respect follows from God’s regard for all life as precious, from the amoeba to the person. Human beings cannot love as God loves, but the minimal response of innovative stewards to other members of the community of life is to recognize their givenness and to perceive their inherent or intrinsic value.

The fact that creatures across the multitude of forms exhibit both purposiveness and interdependence establishes the grounds for respect. The community of life is sustained by individual activity and mutual interdependence as all creatures function together within a complex whole.

Respect constitutes a moral baseline that places limits on all relationships, decisions and actions. The placement of the directive to respect before the directive to promote indicates a priority for claims of integrity and dignity for members of the web of life.

This priority is consistent with the Lutheran understanding of the use of the law to protect from harm and restrain evil. It expresses the biblical recognition of the power of sin and self-deception evident even in the desire to seek the good (Romans 7:14–23).

While respect means Christians should practice regard for others in all their relations and actions, it does not mean that the interests of life forms do not conflict. Everywhere on earth, life feeds on life. It does not mean Christians can or must show equal regard for the amoeba and the person. When the interests of life forms conflict, Christians must discern morally relevant differences and seek to resolve these dilemmas in ways that respect all.

Christian faith views all life as precious and given, such that respect and gratitude must govern even the sacrifice of life in which humans are inevitably involved, such as eating or aspects of scientific research. The fecundity of the web of life calls forth awe and wonder as well as loss and mourning. Respect for life engenders both responses.

Respect requires significant constraints upon human action toward other human beings, even for the sake of helping or benefiting them. For example, in the context of medical care, people are entitled, as an expression of their dignity, to informed consent that limits or constrains what medical staff properly can do.

In the domains of genetic research and application, whether upon plants, animals or humans, respect must continually guide and sometimes control human action. This is true even with actions that seek to enhance or improve the community of life. Given the complexity of the community, with the interwoven and sometimes conflicting interests of its members, discerning what it means to respect life can be difficult.

Conflicting interests cannot always be reconciled. The dignity of all life, however, calls for discernment of appropriate expressions of regard for others, which will vary across forms of life. For example, genetic research on competent human subjects should never be undertaken without informed consent. For non-competent human subjects, respect requires more than surrogate

informed consent and it may allow research only under conditions that limit risk and maximize benefit.

Genetic research on animals, such as mice, may require the death of individual experimental subjects. The directive of respect, however, rules out frivolous or abusive treatment.

Genetic research on plants and animals should consider also what it means to respect a species in relation to the health and integrity of the biotic community. Species come into existence, change continually, and sometimes go extinct due to natural and human causes. The flourishing of life, however, depends upon complex capacities to deal with stress, to reproduce, and to maintain optimum operations such as biodiversity. When genetic science and technology intervene into the integrity of a plant or animal species, the wider web of life must be respected and regarded as morally relevant.

Members of this church will not always agree about what it means to respect an individual life form, a species or the biotic community. An ethic of responsibility requires this church to be in dialogue about how the directive of respect governs the many different domains of genetic science and its applications.

While the discernment of respectful action can sometimes be difficult and elusive, respect plays a vital protective role. This role is critical in social contexts marked by an aggressive resistance to human suffering and death. It is critical in a century of burgeoning powers where the integrity of life can be compromised by the desire to make the world a better place. Respect challenges the temptation to achieve all the perceived “good” possible regardless of means.

This church believes all technologies deserve moral scrutiny because they bear on individual and corporate practices and the matter of respect for others. It rejects ideological positions that portray scientific breakthroughs and new technologies as inherently valuable, progressive, inevitable and irreversible.

This church also rejects the tendency to cede moral deliberation to those whose primary interest is determining what kinds and levels of technology economic markets will bear. Self-interested pursuits in an economic marketplace cannot serve as a substitute for direct and explicit respect for the needs of participants in the community of life.

As respect governs human relationships within the community of life today, it must also guide actions toward future members. For example, human reproductive cloning might be possible given the development of mammalian cloning (1996). As a matter of respect, however, the ELCA affirms the widely held rejection of research into human reproductive cloning because of the unacceptable risk of harm to experimental subjects.

This church will continue to reject human reproductive cloning as a matter of respect even if it becomes safe and economically feasible. A person should not be treated as a means to another person’s end. Cloning for the sake of repeating another individual’s genotype violates this standard. Aims other than the replication of identity may be possible, but they are not compelling today.

If individuals are cloned despite societal and ELCA rejection, this church will respect their God-given dignity and will welcome them to the baptismal font, like any other child of God.

4.4 Promote

Promote is the other essential directive of the human vocation to be innovative stewards. This directive is grounded in the character of God’s creative action, expressed in both the dynamic character of nature and the multiple gifts bestowed upon the human species. Human beings cannot create as God does, but they are to be imaginative, inventive and responsible caretakers (Psalm 115:16).

The minimal response to being a human part of the web of life is to: (1) use our capacities for imagination and innovation to promote the well-being of the community, and (2) to resist the temptations to negligence or complacency. Christians find their motivation to benefit others in Jesus' example. In him God's love confronted the ailments and misfortunes of other people in ways that lessened or cured them (Luke 10: 26-37).

Within the limits of respect, the golden rule today bids humans to promote the benefit and betterment of the community of life through creative intervention into its givenness. Genetic knowledge and technology offer stunning means to advance such efforts. The directive to promote the community of life today can include the enhancement of life processes and traits that are passed to future generations, such as developing domestic seeds or animals with improved nutritional qualities.

God's intention for the fulfillment of creation will not be realized by human efforts to intervene in its processes, and God's redemption will not come through genetics. Human efforts to promote the flourishing of the community of life through genetic innovation, however, can contribute to the good of the whole community. Such efforts also can be reminders, albeit fragmentary ones, of creativity and goodness that witness in history to the ultimate victory of God that is to come.

The priority of respect over that of promotion means that not every possible enhancement or innovation should be pursued. Promotion must not violate the fundamental directive of respect. Efforts toward enhancement or innovation must be evaluated also through the norms of justice and wisdom. This church rejects striving after some imagined perfection or idealized state of human life.

Qualified by these limits, the ELCA encourages human imagination and innovation in the use of genetic knowledge to address physical and mental conditions, relieve human suffering and improve the human situation. It supports efforts to benefit general well-being within the rest of nature and the use of creative means to restore the environment that humans have destroyed or damaged. It supports investment in such goals.

4.5 Justice

Christians join with others who serve the call to "let justice roll down like waters, and righteousness like an everflowing stream" (Amos 5:24). It is clear that justice is God's intention for all relationships and that it means "honoring the integrity of creation, and striving for fairness within the human family."

Urged on by that vision, this church teaches that God holds governments accountable to ensure justice. It also holds that every organization, business, profession and citizen has the common responsibility to pursue just arrangements in the exercise of social power and the making of economic decisions.

The uses of genetic knowledge occur within a network of relationships. Such uses depend upon social and natural resources, and rightfully are subject to concerns about a just society and care of the earth.

Previous ELCA social statements have identified four guiding principles that spell out the meaning of justice relevant to the study of genetics and its use: sufficiency, sustainability, solidarity and participation. These principles articulate essential criteria for discernment and deliberation in the quest to use genetic knowledge for good while avoiding harm.

These principles, taken together, attend to the temporality and interdependence of the community of life and are critically necessary to guide moral decision-making in this century. The principle of sufficiency guides decisions in the present while sustainability protects the future. Together they express moral concern for consequences across time.

The principle of solidarity entails compassion and accountability for the interdependence of life. The principle of participation insists all living things be considered in calculations about the good of the community of life.

Sufficiency

The principle of sufficiency obligates human beings to care for the basic needs of others and all other life forms. It is grounded in the belief that God provides abundance that is sufficient for all. The ELCA has taken the position that economic activities must be evaluated in terms of how they “enable people to meet their basic needs, including nutrition...health care, personal development, and participation in community with dignity.”

Genetic science and technology require an immense investment of human and economic resources. Accordingly, economic activity resulting from genetic knowledge and application should explicitly align with serving the basic needs of human beings and the natural environment.

Since agricultural biotechnology and many aspects of medical genetics directly concern the basic needs of human life, sufficiency reinforces the ELCA’s position that decisions about these goods cannot simply be left to the mechanisms of the market. This church defines the public good in terms of sufficiency and contends that genetic research, medicine, commerce and biotechnology should advance the common good rather than the economic gain of some.

The ELCA has called for scrutiny concerning “how specific policies and practices affect people and nations that are the poorest.” Such scrutiny involves, for instance, assessing whether corporate ownership of seed patents increases the availability and equitable distribution of food for people who are hungry in the short-term while increasing the ability of people to feed themselves in the long-term. This church encourages governments, universities, nongovernmental organizations, and private companies to seek ways to contribute to meeting basic needs and to broaden access for all who might benefit from genetic applications.

Sustainability

ELCA statements have described the principle of sustainability as “providing an acceptable quality of life for present generations without compromising that of future generations.” In the past, Christians have supported this principle by appeal to the sabbath and jubilee laws (Leviticus 25:1ff.). Today, responsible people must embrace a larger scope of accountability to future generations because of increases in both human power and population.

The ELCA has affirmed research and application that protects and promotes the capacity of natural and social systems to survive and thrive together over the long-term. It also has encouraged respect for reasonable environmental limits.

This church has long supported judicious government regulation to protect the needs and rights of individuals and communities and to promote the common good. It has considered social, economic and environmental impacts to be legitimate criteria for consideration when developing national regulatory and product approval processes. It affirms the work of regulatory science, risk assessment and risk management, and impact assessment. Such work should be aimed at fostering policies and practices consistent with long-term sustainability.

This church, however, believes overly restrictive regulation must not be a default response to novel genetic technology. Regulation must be justified by specified concerns for the potential harm of a genetic application and its delivery or by the necessity to regulate toward equal access and use.

In regulating new products and processes, government regulators and policy makers have historically relied on three standard criteria: (1) human risk and safety, (2) immediate animal

and environmental risk and safety, and (3) technological efficacy. The ELCA affirms these criteria and urges their continued, consistent and reasonable application.

In the assessment of genetic processes and products, however, the ELCA calls for the implementation of an additional criterion: *long-term, ecological, social and economic impact*. The implementation of this criterion would introduce novel features into the current regulatory process and could slow development. Its inclusion in models of risk assessment and regulation, therefore, must be judicious. Its inclusion, though, is vital because the application of genetic knowledge may have extraordinary impact on the biosphere and future generations. Its inclusion can help guard against extraordinary unanticipated and unintended consequences on species (including on the human species).

This church recognizes that development of protocols for assessing long-term, ecological, social and economic impact requires creating new and effective models to implement such assessment. It will be a notable challenge to develop these models in the face of conflicting interests. The ELCA calls upon its laity with appropriate expertise to be involved in such efforts as a part of their callings.

Solidarity

Solidarity recognizes a kinship within all of nature that issues from God's creative activity (Psalms 104 and 148). It recognizes the fundamental human continuity and interdependence with all living things and natural resources on the earth. It expresses the contention that the interests of the entire community of life should be legitimate concerns when decisions are made and actions evaluated.

The principle of solidarity grounds the moral duty of human beings to stand together in interdependence to act locally and globally on behalf of individuals and cultures. It provides a check on the tendency of human endeavor to benefit primarily those who hold power or privilege at the expense of those who have little or no power.

This principle raises the question of benefit. It asks how research priorities are decided and registers concern about where time, dollars and expertise are invested. It calls for weighing the needs and desires of relatively affluent populations over against the most pressing needs in resource-poor nations. It affirms a commitment to taking into account the needs of those who are marginalized by socio-economic class, limited political power, race, gender, sexual orientation and various disabilities.

Solidarity encourages the search for ways to direct genetic research with an eye toward whether or not the procedures and technologies will become widely available. Solidarity stresses that those who set research priorities should keep these concerns in view, especially when research focuses on diseases or situations that affect relatively few numbers of people or when they address problems found especially among the more affluent.

This principle also bears on the way research is done. For instance, public and private sector research organizations have different institutional incentives and produce different types of knowledge and technology. Historically speaking:

- universities conduct research directed at the creation of public goods;
- industry conducts research directed at the creation of proprietary goods; and
- government provides funding for research and regulation for fair competition and public safety.

This arrangement has delivered products enhancing social welfare. Short-term gain or greed and bias, however, can cloud long-term vision. This problem can be especially acute when profitability is the determining factor. Scientists in a private research organization may have different motivations and goals from those in public research organizations. These differences

can be especially significant with regard to what illnesses are researched, therapies developed, seeds marketed and the kinds of animals cloned.

A balance of proprietary and public goods is necessary to enhance social welfare. It is important, then, that the society of the United States maintain robust public funding for genetic research and development. From the vantage point of solidarity, it is a worrisome trend when universities limit or withhold public access to their work for proprietary reasons such as patent rights and increased revenue streams.

The ELCA encourages the establishment of policies ensuring that intellectual property protections do not limit research or the development of new discoveries that might contribute to the social welfare. In its advocacy work, this church must raise questions about whether for-profit genetic science and technology serve the common good and whether states and nations allocate sufficient public funding to meet the obligations of justice.

The ELCA calls upon those in government and commerce to give emphasis to seeking the means to direct equitably the benefits of genetic knowledge and application. It urges attention to achieving access for all members of the human family regardless of which segments of society a person can be identified with.

Participation

The principle of participation recognizes that God’s creative activity invites the involvement of all creatures in the continuation and flourishing of the community of life. It calls for human action to do the same. This principle grounds the idea that human beings “are to participate actively in decisions that impact [their] lives.” This church maintains that marginalized voices must be given particular opportunities for participation.

Participation guides the ELCA insofar as it seeks to be a community of moral deliberation. It also authorizes this church’s advocacy—speaking alongside and for those who are marginalized. Advocacy occurs as members speak out individually or as part of activist groups. It also includes the public witness coordinated by the advocacy offices of the ELCA or of Lutheran partner nongovernmental organizations.

As a principle of justice in the contemporary context, participation requires that all living things be respected as “entitled to be heard and to have their interests considered when decisions are made” or when actions or policies are evaluated. Human deliberation should “hear” the needs of all living things—present and future—with special regard given to the voices of those who work closest to the land and with living creatures.

The principle of participation supports this church’s conviction that genetic research and its application require public accountability. Such accountability is especially relevant when novel products and procedures are being developed.

In those cases, the ELCA encourages that requisite time be taken for research, education and monitoring that allow large portions of the public to understand the issues and their ramifications. If the interests of marginalized people are at stake, it is necessary that means be found to offer these individuals and groups the practical means to register their concerns.

This church encourages its members and all people of good will to be aware of, seek sound knowledge of, and actively participate in, debates concerning public policies related to the application of genetic knowledge. It calls upon government and businesses to ensure that procedures and sufficient time provide the means for broad participation.

4.6 Wisdom

In a century of growing genetic knowledge and practical power, the golden rule demands wise use of that knowledge and power. Wise use requires expert knowledge as well as humility and caution in the face of conflicting demands and uncertainty.

Knowledge of experts

The ELCA believes all people must seek and use the best knowledge available in making decisions and developing practices or protocols. New scientific discoveries and technologies often raise moral questions that cannot be addressed without complex knowledge. In these situations, good character and “common sense” alone may not provide sufficient information or insight to determine the most adequate course. This requires seeking out the knowledge and insight of specialists and experts. It also requires learning how to critically assess and employ their input.

Knowledge matters to moral insight. Those who possess special or expert knowledge relevant to decision-making have a moral duty to share what they know with those engaged in the process of moral discernment and policy adoption.

At the same time the specialist has a responsibility to exercise humility about the range and durability of what specialists believe they know. Their responsibility also includes enabling the participation of others in the process of moral discernment and policy adoption.

Humility

Martin Luther and the Lutheran tradition have encouraged the cultivation of humility to restrain sinful thought and action. The moral ambiguity of modern science and technology points to the continuing importance of this virtue. The unknowns, the conflicts and other challenges of moral discernment about genetics, even with the benefit of the best knowledge and sound principles, warrant the continued cultivation of personal and communal humility.

In the case of genetic research and application, well-intentioned people can disagree over matters of knowledge and how to respond to the state of knowledge. Discernment may be further complicated by the question of what criteria should be given priority when evaluating promise or harm. In some cases, the principles of sufficiency, sustainability, solidarity and participation will be in conflict.

Reasonable people, for instance, may observe that an existing technology with known risks will adequately solve a problem in question and that a genetic technology is not necessary. Others may claim that present technology is insufficient to solve the problems or will create unacceptable consequences in the long run. Such differences in judgment may stem from questions of knowledge, and parties to these disagreements will bring different forms of knowledge, each of which may be needed for adequate deliberation.

In the face of differing analysis, conflicting principles and contrasting knowledge claims, wise moral reasoning invokes the virtue of humility. It practices this virtue in listening to others with good will and in remaining open as others express their positions and interests.

Precautionary principle

The importance of humility in the face of uncertain knowledge leads to a principle of wisdom: the precautionary principle. The ELCA understands this principle to mean “When human activities may lead to morally unacceptable harm that is scientifically plausible but uncertain, action shall be taken to avoid or diminish that harm.”

This principle covers only a limited class of risk-taking actions—but an exceedingly important one. In response to certain conditions, this principle embodies caution grounded in

respect for the community of life. It does not apply where standard risk-benefit analysis can be used and present or future outcomes can be predicted and evaluated reliably.

Precaution comes into play when existing tools for risk assessment are overwhelmed by a high level of uncertainty and proposed actions may dramatically affect the integrity and limits of the earth or the existence of future generations. In such cases, the burden to demonstrate safety rests upon those who promote the novel action.

Given the directive to promote the community of life, precaution does not intend to stifle exploration, innovation or new technology. This church encourages these, but calls for wise care and restraint in response to extraordinary uncertainty, speed and potential harm due to technological innovation. As common human wisdom maintains, responsible people should, above all, do no harm in seeking to benefit others.

4.7 General convictions

The imperative to respect and promote the community of life with justice and wisdom provides a general orientation for the human vocation today. As a framework for faith active in love of others, it provides for respectful deliberation, creative choices, sound advocacy, wise practices and life-giving decisions over the long haul. This framework leads this church to state some general convictions that can guide particular judgments about the use of genetic technology and contribute to the common good of all.

The ELCA calls upon individuals, agencies, organizations, corporations and governments *to pursue goals and set policies or establish practices that:*

- advocate for genetic research and discovery that advance the good of the present generation and those to come;
- affirm the good of genetic technologies and economic enterprises that enable the community of life to flourish;
- encourage varieties of research aimed at improving human health and well-being;
- give priority to global health issues and needs, particularly those which may benefit by genetic research even when the economic return is small;
- maximize the use of medical genetic information to improve care without succumbing to discrimination or the abuse of privacy;
- affirm quality of human life improvement with reasonable life extension without expecting or seeking perfection, insofar as such research does not lead to unjust and disproportionately biased use of limited human and financial resources;
- encourage the development of genetic means to aid reversal of past human abuse of the environment without harming the future;
- promote greater dialogue, understanding and cooperation among organic and conventional farmers to solve production issues and lessen tensions;
- implement long-term, ecological, social and economic impact assessment in regulatory protocols around genetic research; and
- encourage the development of means to enable marginalized voices to be heard in public policy debates.

Likewise, this church *rejects beliefs, goals and policies that:*

- rely upon or encourage fatalism and genetic determinism;
- use genetic knowledge or technology to create unsustainable practices or supposed states of perfection;
- use genetic information for discrimination in employment, health care or insurance coverage;
- use personal genetic information without consent;

- expand genetic research or technology that endangers human bodies for the sake of economic gain or social power, which is a particular danger for marginalized racial and ethnic communities; and
- practice institutional or ideological human eugenic programs.

Likewise, the ELCA *will raise searching questions about goals and policies that:*

- expand genetic research or technology while knowingly and unduly endangering plant and animal species, microflora or fauna, or the existence of biodiversity;
- impact negatively on individual and community livelihoods and that impede or harm cooperation and respect among affected people and communities; and
- direct genetic knowledge and technology in ways that further inequalities or benefit the interests of the few at the expense of the many.

As a community in Christ engaged in moral discernment regarding issues of research priorities and the just delivery of the products of research, and as a participant in public dialogue regarding genetic knowledge and its uses, this church will consistently articulate, argue for and apply such convictions as expressions of an ethics of reciprocity and responsibility.

V. Challenges and Commitments for Christian Community

5.1 Changing contexts

In much wisdom is both vexation and satisfaction, and those who increase knowledge increase both sorrow and possibility (Ecclesiastes 1:12–18). The ELCA recognizes that the 21st century seems certain to bring a tremendous increase in what rightly may be called ambiguous promise.

Opportunities afforded by the advance of genetics have brought or hold promise for new and exciting solutions to old problems. They also will bring greater complexity and ambiguity into the decisions that have to be made in the pastor’s study, doctor’s offices, boardrooms and public policy debates. Sometimes the answers will seem straightforward to some while not to others, and sometimes the personal decisions that must be made will be heart wrenching. The cumulative effect will introduce greater diversity into congregational life.

In the midst of ambiguous promise and greater diversity, the ELCA, thankfully, can call upon resources of the Christian faith with renewed emphasis and can take up long-standing responsibilities shaped in new ways.

5.2 *Koinonia*

The New Testament Greek word *koinonia* (coy-no-knee-ah) carries multiple and layered meanings evoking “community,” “mutuality,” “fellowship,” “reciprocity,” “holding in common,” and “union.” The term embraces all of these meanings to suggest a spirited commitment to bearing one another’s burdens and being one in Christ. The renewal of *koinonia* is vital for Christian identity today.

Koinonia has its origin in the life of the Triune God; it refers to the relationship of love and mutuality between the Father, Son and Holy Spirit. God’s love is the basis, model, source and motivation for Christians dwelling together in this way (John 13:31–35). As a vital dimension of Christian identity, it is a gift of the Holy Spirit. It is also a calling to cultivate Christian virtues and practices.

The increasing complexity and diversity of options, decisions and points of view represent a key challenge to Christian community in this age of genetic knowledge. Christian community is an identity to be lived into, one that offers the basis for listening, speaking and being together

as Christians. It is one that embraces the difficulties and joys as well as the ambiguities brought about in a time of immense new powers.

As places of *koinonia*, congregations and other ministry sites today are called to live into an identity in which all suffer in common when one suffers and all rejoice when one rejoices (1 Corinthians 12:1–26; Romans 12:15; Philippians 2:1–4). For instance, the knowledge that there is a genetic source for an ailment or a new genetic intervention for a given diagnosis will bring relief and joy for some people. For others this knowledge or a failed human intervention may well bring greater anguish and a sense of futility. Some individuals will be able to take advantage of genetic advances and others will not. Some will choose not to do so. In each case, as communities of Christ, congregations are called to be places of compassion.

Genetic factors play a significant role in chronic physical conditions, mental illnesses and cognitive limitations. Certain genetic mutations contribute positively to healing or aging while others are associated with disabilities, chronic medical problems and shortened life spans.

As places of *koinonia*, this church urges its congregations, campus ministries and other ministry sites to welcome all. This welcome includes seeking ways to enable all people both to participate in their ministry and mission and to receive competent and caring pastoral care appropriate to their situation. This commitment to welcome, to participation and to appropriate pastoral care will be important especially if genetic interventions were possible but decisions were made to forego them.

Congregations and other ministry sites also are called to practice *koinonia* in encouraging respect between brothers or sisters in Christ who disagree sharply (Romans 12:9–21). It must be recognized that the choices of Christian people regarding genetic applications sometimes will disrupt the assumption of shared viewpoints and common values within congregations and places of ministry. Respect for others when there are sharp differences can be especially challenging.

Christian community today does not mean benign tolerance. It invites common discernment in respectful wrestling with and, sometimes, constructive challenge of each other's beliefs and viewpoints. In increasingly complicated and complex situations, congregations and ministry sites today will recognize that the will of God may not be absolutely clear, even while it is absolutely clear that the will of God must be sought (Romans 12:1–2).

In these times, congregations and other sites of ministry will need to give renewed attention to becoming lively places of common reflection, deliberation and discernment. Given the highly polarized character of contemporary society, they must be, above all, places of constructive and civil dialogue. Christian life together will mean careful discernment about when challenge or action is needed and when acceptance or accompaniment is called for.

Koinonia is an ancient dimension of life in Christ that has new implications today. It calls forth shared practices and discernment, even if conclusions are not always shared. It nurtures members both in sharing joys and in coping with suffering and sorrow. It evokes re-imagining the future together when sorrows and anxiety cannot be removed. It forms lives for service and responsible choices in times of amazing possibilities.

5.3 Leadership

The Lutheran tradition has a long history of preparing leaders who are learned in the general education of sciences and the humanities. Leadership in a time when genetic developments promise immense changes and challenges makes this education ever more crucial. In addition to immersion in the humanities, the ELCA urges its leaders and encourages its members to seek a working knowledge of the natural world through the physical sciences and to seek knowledge of the forces that shape society through the social sciences.

In particular, this church urges present and, especially, future rostered leaders to gain a basic knowledge of genetics. In this way, ELCA leadership will be better able to aid individuals struggling to make a faithful response to the challenges presented by genetic knowledge. Likewise, they must be prepared to bring the wisdom of our faith tradition to those seeking to determine just and wise ways of using genetic applications, from debates in hospital ethics committees to questions of public policy.

This church encourages teaching theologians, bishops, pastors, chaplains and others to reflect anew biblically and theologically about the meaning of *koinonia* and the virtues and practices needed to live into that aspect of Christian identity. We affirm theological attention to other themes and practices that have been and increasingly will be crucial for preaching, teaching and practical ministry, such as baptismal vocation, moral formation and community deliberation. In addition, we encourage attention within seminary curriculums to pastoral care issues stemming from advances in genetic sciences.

The ELCA encourages all rostered leaders to prepare reflectively to guide individuals through multiple misunderstandings about the meaning of genetic knowledge. There will be those who mistakenly believe that genes alone determine the destiny of humanity and the world, and who, accordingly, approach life with a kind of fatalism. There will be those for whom genetic knowledge leads them to believe that with genetic technologies all things are possible. There also will be those, on the other hand, who mistakenly believe that all new technologies are to be feared or avoided.

The ELCA calls upon its pastors and other rostered leaders to minister wisely with individuals who are grappling with genetic information that increases uncertainties and probabilities in their lives. It urges pastors and other rostered leaders to prepare to deal sensitively with those who experience the soul-searching anguish that results from genetically related conditions or human interventions that fail. As brothers and sisters in Christ, we also wish to find appropriate ways to rejoice with those for whom knowledge of genetic causes or human intervention bring joy or benefit.

This church urges pastors, parish nurses and other caregivers to seek out professionals, such as medical geneticists and genetic counselors, with whom they can work in care teams. Leaders in conferences, synods or other appropriate bodies are encouraged to compile lists of resources for their jurisdictions to which pastors and care givers can turn for help.

5.4 Church in society

The ELCA acts in the public sectors of society through its members, congregations, synods, social ministry organizations, related institutions and its churchwide expression. It commits itself to serve as a church that seeks to respect and promote the community of life by advocating for the just and wise application of genetic knowledge. This commitment will be lived out in many ways.

The ELCA seeks to contribute its best insights regarding the character of life in Christ and the good of society. It affirms that its members' baptismal vocation includes a strong communal dimension. It calls upon members and especially those who serve in social ministry organizations or advocacy to join together with all people of good will to support just and wise laws and policies that will guide the advance of genetic knowledge and its application.

The ELCA encourages its church-related schools, colleges and universities to prepare students in the sciences, applied sciences, humanities and business in such a way that they develop both expert knowledge and a service-oriented commitment to share what they know for the sake of others. It encourages these institutions to help students explore the connections between these arenas and faith. It calls upon its youth to consider how they might contribute to

society's good by taking up such daily callings as medicine, research, commerce, agriculture, advocacy, political leadership, ethical reflection and rostered ministry.

The ELCA's social ministry organizations and agencies are places of compassion and service that can practice just and wise use of medical and commercial applications. This church encourages them to strengthen their role of sharing their informed perspectives in public debates regarding how genetic research and technology may be made available equitably and with appropriate access for those in need.

As a church in society, the ELCA recognizes that business decisions and public policy issues must be evaluated by key criteria informed by sound public reasoning available to all people. The ELCA proposes for public consideration the ethic to respect and promote the community of life with justice and wisdom in the pursuit of genetic knowledge and its use. The ELCA contends that this ethic is essential for the web of life on earth to flourish.

In particular this church hopes that this framework will be a starting point for conversation about genetics and its use with Lutheran brothers and sisters and ecumenical partners around the globe. It commits itself to joining with all others of good will in being directed by this imperative so that human beings can maximize the potential good and minimize the dangers of genetic technology for the sake of the blessed creation.

VI. Confidence

Genetic knowledge and its application introduce into the community of life a potentially mixed blessing. The power now available through genetic science and its various commercial and cultural uses requires diligent and sustained attention in order to direct its potential good and to limit its potential harm.

This church believes God, who is the beginning and the end of all, calls human beings to seek the good of the community of life of which it is a part. Human beings, as innovative stewards, have a distinctive freedom and power that are to be used for the sake of that community, but these powers are not unlimited, and we are accountable for their use.

Human beings must use these gifts without knowing all possible contingencies or being able to guarantee outcomes. This church recognizes that good and sin, possibility and finitude, hope and anguish, are always mixed together in earthly life. Lutheran Christians, nevertheless, claim with confidence that we are redeemed decision-makers who have been freed to discern and take actions using genetic knowledge in ways that strive to respect and promote the flourishing of the web of life.

The ELCA embraces the call to live into *koinonia*, leadership and public involvement in a time of ambiguity, possibility and challenge. It recognizes its role as a public church and prays for God's guidance even while acknowledging that our best efforts sometimes will be creative and successful and sometimes confused or misdirected.

This church will proceed with due caution to encourage the advance of genetic knowledge and technology, advocating for its just and wise use. It calls upon all members of the human community—especially those who exercise social and economic power—to recognize the weighty choices facing the human race with its unprecedented power in this 21st century. It calls for a sober analysis of how power is used in its social context. It calls upon all to recognize the wisdom of emphasizing long-term ecological, social and economic needs and giving priority to the common good.

It must be remembered that not all possibilities are equally acceptable and that choosing wisely now is crucial for the integrity of the community of life of which human beings are a part, upon which we depend, and for which we are accountable. The nature of responsibility in this

age of unparalleled human power calls for wisdom, humility and courage in deliberation, decision-making and action.

In this 21st century, the church's trust exists not in human achievements, but in the Triune God who creates, redeems and will finish making all things new. This One is the source of Christian confidence to live boldly in these times; it is a confidence that runs from the beginning to the end of faith and responsibility in any age.

+ + +

Presiding Bishop Hanson declared that the social statement had been adopted, and he expressed gratitude to voting members for their work. He directed them to the next order of business, which was consideration of the implementing resolutions for *Genetics, Faith and Responsibility*.

Consideration: Social Statement Implementing Resolutions

Reference: 2011 Pre-Assembly Report, Section IV, p. 22.

At the invitation of the chair, Secretary David D. Swartling made the following motion on behalf of the Church Council.

MOVED;

SECONDED:

1. To call upon members of this church to pray, work, advocate, and apply genetic knowledge and technology in ways that respect and promote the community of life justly and wisely;
2. To call upon congregations and other sites of ministry to give renewed attention to becoming places of *koinonia* in Christ that foster a deepened understanding of and commitment to baptismal vocation, everyday callings, and moral formation and discernment;
3. To encourage leaders in conferences, synods, or other appropriate bodies to compile lists of resources for their jurisdictions to which pastors, counselors, and individuals can turn for help when seeking information or guidance in dealing with genetic issues;
4. To call upon this church's advocacy ministries to support and advocate for measures consistent with this social statement;
5. To affirm the study document "Genetics and Faith: Power, Choice, and Responsibility" as a resource for ongoing deliberation and discernment, and to direct the Theological Discernment team of the Office of the Presiding Bishop to maintain its availability as long as demand continues;
6. To affirm the 2004 ELCA Social Policy Resolution, "Genetically Modified Organisms in the Food Supply" and its continuing value for the mission and ministry of the ELCA;
7. To encourage the churchwide organization to maintain a database of ELCA members with expertise related to genetic science and technology that can serve as a primary resource for consultation;
8. To direct the Theological Discernment team of the Office of the Presiding Bishop to assess the feasibility of developing a social message on regenerative medicine, including but not limited to, a range of stem cell technologies; and to bring to the ELCA Church Council in November 2013 a report and possible recommendations, in accordance with

“Policies and Procedures of the Evangelical Lutheran Church in America for Addressing Social Concerns” (Chicago: ELCA, 1997, revised 2011); and

9. To call upon the Office of the Presiding Bishop to establish and oversee a process of implementation and accountability for *Genetics, Faith and Responsibility* and to report on implementation to the ELCA Church Council in November 2015.

Presiding Bishop Mark S. Hanson introduced Ms. Sandra Schlesinger, Church Council member and chair of the *Ad Hoc* Committee.

Ms. Schlesinger presented an amendment Mr. Kenneth E. Olson [Metropolitan Chicago Synod] had proposed for the ninth implementing resolution. She made the following motion on behalf of the *Ad Hoc* Committee.

MOVED;

SECONDED:

To amend the ninth implementing resolution by addition and deletion:

9. To call upon the Office of the Presiding Bishop to establish and oversee a process of implementation and accountability for *Genetics, Faith and Responsibility* and to report annually on implementation to the ELCA Church Council ~~in~~ through November 2015, with progress reports made available through www.elca.org.

Mr. Eric M. Peterson [South-Central Synod of Wisconsin] made the following motion to vote on the proposed amendment and on the nine implementing resolutions *en bloc*.

MOVED;

TWO-THIRDS VOTE REQUIRED

SECONDED:

To suspend the rules for the purpose of adopting the recommendation of the *Ad Hoc* Committee and voting on the implementing resolutions *en bloc*.

Presiding Bishop Hanson directed voting members to vote on the motion to suspend the rules.

MOVED;

TWO-THIRDS VOTE REQUIRED

SECONDED:

YES-841; NO-115

CARRIED:

To suspend the rules for the purpose of adopting the recommendation of the *Ad Hoc* Committee and voting on the implementing resolutions *en bloc*.

The chair declared that the rules had been suspended. Presiding Bishop Hanson informed the voting members they would now vote on the implementing resolutions as amended.

The Rev. Victor L. St. George [Northwest Synod of Wisconsin] called for a point of clarification, asking whether the suspension of rules meant they could no longer discuss the amendment.

Presiding Bishop Hanson replied that the amendment was folded into the *en bloc* motion. The assembly had voted to close debate so the amendment could no longer be discussed.

ASSEMBLY

ACTION:

YES-929; NO-40

CA11.04.17

1. To call upon members of this church to pray, work, advocate and apply genetic knowledge and technology in ways that respect and promote the community of life justly and wisely;
2. To call upon congregations and other sites of ministry to give renewed attention to becoming places of *koinonia* in Christ that foster a deepened understanding of and commitment to baptismal vocation, everyday callings and moral formation and discernment;
3. To encourage leaders in conferences, synods or other appropriate bodies to compile lists of resources for their jurisdictions to which pastors, counselors and individuals can turn for help when seeking information or guidance in dealing with genetic issues;
4. To call upon this church's advocacy ministries to support and advocate for measures consistent with this social statement;
5. To affirm the study document "Genetics and Faith: Power, Choice and Responsibility" as a resource for ongoing deliberation and discernment, and to direct the Theological Discernment team of the Office of the Presiding Bishop to maintain its availability as long as demand continues;
6. To affirm the 2004 ELCA Social Policy Resolution; "Genetically Modified Organisms in the Food Supply" and its continuing value for the mission and ministry of the ELCA;
7. To encourage the churchwide organization to maintain a database of ELCA members with expertise related to genetic science and technology that can serve as a primary resource for consultation;
8. To direct the Theological Discernment team of the Office of the Presiding Bishop to assess the feasibility of developing a social message on regenerative medicine, including, but not limited to, a range of stem cell technologies; and to bring to the ELCA Church Council in November 2013 a report and possible recommendations, in accordance with *Policies and Procedures of the Evangelical Lutheran Church in America for Addressing Social Concerns* (Chicago: ELCA, 1997, revised 2011); and
9. To call upon the Office of the Presiding Bishop to establish and oversee a process of implementation and accountability for *Genetics, Faith and Responsibility* and to report annually on implementation to the ELCA Church Council through November 2015, with progress reports made available through www.elca.org.

Presiding Bishop Hanson declared the motion had been adopted as amended, and he invited the assembly to express its gratitude to the ELCA Task Force on Genetics and to churchwide staff who had worked with the task force.

“Living Lutheran” Video Contest

Presiding Bishop Mark S. Hanson invited the assembly to view another entry in the ELCA’s video contest “What does it mean to live Lutheran?” submitted by the Welcome Ministry of St. Paulus Lutheran Church, San Francisco, Calif.

Consideration: 2012–2013 Budget Proposal

Reference: 2011 Pre-Assembly Report, Section IV, pages 67–92.

Presiding Bishop Mark S. Hanson called on Secretary David D. Swartling, who made the following motion on behalf of the Church Council.

MOVED:

SECONDED:

- To approve a 2012 current fund spending authorization of \$61,792,900;
- To approve a 2012 ELCA World Hunger income proposal of \$18,500,000;
- To approve a 2013 current fund income proposal of \$61,939,400;
- To approve a 2013 ELCA World Hunger income proposal of \$18,500,000; and
- To authorize the Church Council to establish a spending authorization after periodic review of revised income estimates.

Presiding Bishop Hanson invited Ms. Louise A. Hemstead, co-chair of the Reference and Counsel Committee, to bring the committee’s report pertaining to proposed amendments to the 2012–2013 budget proposals.

Ms. Hemstead directed the assembly to the report of the Reference and Counsel Committee dated August 17, 2011. She presented the proposed amendment of the Rev. Mark R. Olson [Northeastern Minnesota Synod]:

To adjust the 2012 proposed budget by redirecting \$400,000 of the \$3,500,240 allocated to the eight ELCA seminaries. The \$400,000 would support and enhance the work of seminaries to “bring forth leaders in the church” by restoring funding to:

Lutheran Campus Ministry:	\$300,000
Horizon Internships:	\$50,000
Lutheran Outdoor Ministry:	\$50,000*

*The \$50,000 would be directed to Lutheran Outdoor Ministry, a separately incorporated partner agency of the ELCA. Lutheran Outdoor Ministry was created in anticipation of losing the churchwide structure that formerly supported Lutheran Outdoor Ministry.

She also put forward the proposed amendment of the Rev. Justin A. Grimm [North/West Lower Michigan Synod]:

To adjust the 2012 grants to the Congregational and Synodical Mission unit budget to reflect anticipated income by applying an 11.11 percent

reduction to all nine ministry programs: College and Universities, Lutheran Services in America, Lutheran Immigration and Refugee Service, Campus Ministries, New Starts/Redevelopment, Ethnic Poverty, Directors for Evangelical Mission, Synod Support, Seminaries, and Lutheran Outdoor Ministries.

Mr. John R. Emery, co-chair of the Reference and Counsel Committee, explained the committee's rationale for recommending that the Churchwide Assembly decline to act on the motions to amend.

Pr. Olson raised a point of information, inquiring as to when the Reference and Counsel Committee discussed this recommendation as a committee.

Mr. Emery responded that the committee met during that day's lunch hour with representatives from the Office of the Treasurer and representatives of the Budget and Finance Committee of the Church Council and the recommendations came out of that meeting.

Pr. Olson asked whether the meeting held during the lunch hour was a public meeting and had been announced.

Mr. Emery responded that he was not aware of any public announcement of that meeting.

Pr. Olson informed the assembly that he had inquired of a member of the committee as to whether or not there would be a meeting, and he said he was told they did not plan to have a meeting.

Pr. Grimm moved his proposed amendment.

MOVED;

SECONDED:

To adjust the 2012 grants to the Congregational and Synodical Mission unit budget to reflect anticipated income by applying an 11.11 percent reduction to all nine ministry programs: College and Universities, Lutheran Services in America, Lutheran Immigration and Refugee Service, Campus Ministries, New Starts/Redevelopment, Ethnic Poverty, Directors for Evangelical Mission, Synod Support, Seminaries, and Lutheran Outdoor Ministries.

Pr. Grimm noted that with his proposal all of the ministries of the Congregational and Synodical Mission unit would share in the burden of a financial reduction and not just those that impact youth and young adults.

Mr. Andrew W. Stevens [Saint Paul Area Synod] spoke in favor of the proposed amendment, saying that the funding received from the synods and the churchwide organization for the Lutheran campus ministry associated with the University of Chicago, which he attended, paid for the salary of its part-time campus minister. He observed that the reduced funding from the churchwide organization would impact the central component of the Lutheran campus ministry for students there. He encouraged voting members to think about the impact of the previous two years on campus ministry and the steps they could take to protect what he saw as an essential, vital, and unique expression of this church's mission.

The Rev. Matthew L. Riegel [Western Virginia-Western Maryland Synod] asked whether the expense portion of the budget proposal being considered was that which was found in the *2011 Pre-Assembly Report*, Section IV, page 72.

The Rev. M. Wyvetta Bullock, executive for administration, replied that what was before the voting members for adoption was found in Section IV, page 67, in the right-hand column.

Pr. Riegel spoke against adoption of the proposed amendment. He reasoned that across-the-board reductions in spending were fundamentally unwise, because they did not account for the differences of priorities in ministries, nor for the possibility that some ministries may be able to absorb the cuts while others may not.

Pr. Olson spoke in favor of the proposed amendment. He used the analogy of families resorting to eating their seed corn during the Great Depression. He noted how proud he was of this church's campus ministry and how it shaped its future leaders, and he affirmed the need to protect this vital ministry's "seed corn."

Mr. Hans E. Becklin [South-Central Synod of Wisconsin] spoke against the proposed amendment, asserting that he trusted that the leaders of this church had spoken to each and every person in a leadership capacity who would be affected by this decision. He said he believed that voting members should trust that the people who run and lead campus ministries in ELCA colleges and seminaries, and in other colleges and universities throughout the country know what they need.

Mr. Jason A.L. Nicholson [Pacifica Synod] spoke in favor of the proposed amendment, saying he was highly concerned with the message the budget proposal's spending reductions sent to the future leaders of this church. He urged voting members to support the amendment and in so doing send the right message to the youth of this church.

Ms. Sarah R. Leonard [Southeast Michigan Synod] spoke against the proposed amendment and expressed concern about how it would affect the funding of ELCA seminaries. She urged voting members not to take an action that would negatively affect the funding of seminaries' faculty, staff, and programs.

Mr. Harrison R. Jones [Southeast Michigan Synod] spoke in favor of the proposed amendment. He said he feared that without the church's campus ministry services, students at colleges and universities would no longer maintain a connection to the ELCA.

Mr. Anthony T. Rhodes [Northwest Washington Synod] spoke against the proposed amendment, believing that he could not justify funding campus ministry while taking away funding from other ministries when he did not know how those other ministries worked or have knowledge of those ministries' needs.

Ms. Janet M. Anderson [Nebraska Synod] spoke in favor of the proposed amendment and the importance of campus ministry in helping young people build a relationship with Christ.

The Rev. Ralph E. Jones, bishop of the Northwestern Pennsylvania Synod, gave perspective to what an across-the-board cut to ministries would entail, noting that it would not be a straight across-the-board cut for everyone. He reported that, in the Northwestern Pennsylvania Synod, it would mean a cut of less than 2 percent to the campus ministry budget. He also issued a challenge to synods to each increase their mission support to 10 percent of their congregational income, which would provide additional income to be proportionally shared between the synod and the churchwide organization.

The Rev. Nelson W. Gaetz [Upstate New York Synod] inquired how the proposed amendment would affect funding for the Horizon Internship Program.

Pr. Bullock asked that the Rev. Stephen P. Bouman, executive director of the Congregational and Synodical Mission unit, respond.

Pr. Bouman replied that the proposed amendment would cut 11.11 percent from the proposed Horizon Internship Program budget, which had been declining in recent years. Since it was a smaller budget than others, he reasoned, an 11.11 percent cut would have a larger impact.

Presiding Bishop Hanson observed that the Horizon Internship Program was not listed in the proposed amendment to receive an 11.11 percent cut. He recognized the Rev. Gregory J.

Villalón, associate executive director for ministry leadership, for information regarding the program.

Pr. Villalón answered that at the present time, there would be no impact. Monies for the program were coming out of Fund One and out of a restricted endowment.

The Rev. Margaret G. Payne, bishop of the New England Synod, spoke in opposition to the amendment. She noted that the New England Synod had many campus ministries of which to be proud. But she understood the reality of the struggle that there was not enough mission support to support everything. She said she believed the churchwide organization should support campus ministry, but it needed to do so in partnership with synods so as to make campus ministry a reality in all parts of this church.

The Rev. Matthew K. Griggs [Southeastern Minnesota Synod] spoke in support of the proposed amendment, saying that it was vital for campus ministries to be funded, and he said he believed they were at the cutting edge of this church's ministry to the public.

Mr. Carter B. Hill [Western North Dakota Synod] spoke against the proposed amendment, urging the assembly to respect the decisions of the leaders of this church. He acknowledged the cuts that had taken place in the previous year, and he said he believed that, with any budget cuts, this church had always kept the importance of its youth and young adults in consideration.

Mr. Micah U. Leslie [Northeastern Minnesota Synod] spoke in favor of the proposed amendment and offered his opinion that youth ministry was the most important ministry of the ELCA.

Mr. Timothy E. Ainsley [Lower Susquehanna Synod] moved to end debate.

Presiding Bishop Hanson reminded voting members that according to the Rules of Organization and Procedure that, if the report of the Reference and Counsel Committee was negative on a motion of the assembly regarding appropriations, a two-thirds vote of the voting members present and voting shall be required for adoption. The chair called for the vote on ending debate.

MOVED;

TWO-THIRDS VOTE REQUIRED

SECONDED;

YES-843; NO-87

CARRIED:

To end debate.

The chair called for the vote on the amendment.

The Rev. Mark A. Bauer [Northwestern Ohio Synod] rose to a point of clarification, asking whether or not the 11.11 percent reduction was not an additional reduction but was to apply equally across all nine categories.

Pr. Bullock replied that after conferring with the author of the motion, it was a request to distribute the \$1.9 million reduction across the board and not to take an additional 11.11 percent.

The chair called for the vote on the amendment.

MOVED;

TWO-THIRDS VOTE REQUIRED

SECONDED;

YES-259; NO-683

DEFEATED:

To adjust the 2012 grants to the Congregational and Synodical Mission unit budget to reflect anticipated income by applying an 11.11 percent reduction to all nine ministry programs: College and Universities, Lutheran Services in America, Lutheran Immigration and Refugee Service, Campus Ministries, New Starts/Redevelopment, Ethnic Poverty, Directors for Evangelical Mission, Synod Support, Seminaries, and Lutheran Outdoor Ministries.

Presiding Bishop Hanson declared that the motion to amend had been defeated.
Pr. Olson made the following motion.

MOVED;

SECONDED:

To adjust the 2012 proposed budget by redirecting \$400,000 of the \$3,500,240 allocated to the eight ELCA seminaries. The \$400,000 would support and enhance the work of seminaries to “bring forth leaders in the church” by restoring funding to:

Lutheran Campus Ministry: \$300,000

Horizon Internships: \$50,000

Lutheran Outdoor Ministry: \$50,000*

*The \$50,000 would be directed to Lutheran Outdoor Ministry, a separately incorporated partner agency of the ELCA. Lutheran Outdoor Ministry was created in anticipation of losing the churchwide structure that formerly supported Lutheran Outdoor Ministry.

Pr. Olson appealed to the sense of planting seed corn. He observed that well-funded campus ministry raised up good leaders. As to the Horizon Internship Program, he said he believed it would provide cross-cultural leadership. Lutheran Outdoor Ministry pertained to this proposed amendment in that, based on interviews conducted with future leaders of this church, the number one reason given for future rostered leaders to be called into the service of this church is a Lutheran outdoor ministry experience or Bible camp.

The Rev. Stephen P. Brackett [Northeastern Iowa Synod] moved to suspend the rules and limit debate to one minute per speaker on amendments but not main motions.

Presiding Bishop Hanson called for the vote on amending the rules.

MOVED;

TWO-THIRDS VOTE REQUIRED

SECONDED;

YES-679; NO-224

CARRIED:

To amend the Rules of Organization and Procedure and limit speeches on amendments to one minute.

The chair declared the rule had been amended.

Mr. Michael S. Schrey [Upper Susquehanna Synod] moved to end debate.

The chair called for the vote on ending debate.

MOVED;

TWO-THIRDS VOTE REQUIRED

SECONDED;

YES-757; NO-180

CARRIED:

To end debate.

The chair called for the vote on the amendment.

MOVED;

TWO-THIRDS VOTE REQUIRED

SECONDED;

YES-361; NO-581

DEFEATED:

To adjust the 2012 proposed budget by redirecting \$400,000 of the \$3,500,240 allocated to the eight ELCA seminaries. The \$400,000 would support and enhance the work of seminaries to “bring forth leaders in the church” by restoring funding to:

Lutheran Campus Ministry:	\$300,000
Horizon Internships:	\$50,000
Lutheran Outdoor Ministry:	\$50,000*

*The \$50,000 would be directed to Lutheran Outdoor Ministry, a separately incorporated partner agency of the ELCA. Lutheran Outdoor Ministry was created in anticipation of losing the churchwide structure that formerly supported Lutheran Outdoor Ministry.

The chair declared that the motion to amend had been defeated.

Ms. Hemstead presented Motion J, indicating that the resolution had budgetary implications.

MOTION J: NATIVE AMERICAN AND ALASKA NATIVES

Submitted by Mr. Vance Blackfox, Metropolitan Chicago Synod (5A)

WHEREAS, the historic relationship between predecessor/partner Lutheran church bodies and American Indian and Alaska Natives peoples was so significant during the struggle for American Indian and Alaska Native civil rights, known as the American Indian Movement; and

WHEREAS, support of American Indian and Alaska Native peoples has declined significantly since the constituting of the ELCA in 1988; and

WHEREAS, all ELCA churchwide organization's events and participants are hosted in and participants enter into various sovereign American Indian and Alaska Native nations, geographically, and/or historic tribal lands that have systematically been taken from American Indian and Alaska Native peoples by extinction/termination or by the removal of the original tribal inhabitants; and

WHEREAS, the general population of the United States and the general membership of the ELCA is largely uneducated about American Indian and Alaska Native cultures and histories, as well as uninformed about American Indian and Alaska Native sovereignty, their nations, and present challenges; and

WHEREAS, American Indian and Alaska Native people are under-represented in our church usually under-represented at churchwide and synodical events; and

WHEREAS, this church's purpose, in part, is to "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 need;" [ELCA Constitution 4.02.C] and

WHEREAS, contrary to popular belief, American Indian and Alaska Native people continue to statistically be the poorest populations in the countries in the "western hemisphere" with, reportedly, the greatest needs related to poverty, e.g. disease, lacking clean water, addiction, length of life expectancy, education, unemployment, and access to nutrient rich foods; and

WHEREAS, organizations that are working to make a difference and honoring the lands and original people of the "western hemisphere," such as the International Olympic Committee when they partnered with and honored as dignitaries the leaders of the First nations peoples in and around the region near Vancouver, British Columbia, during the 2010 Winter Olympics; therefore, be it

RESOLVED, that the ELCA churchwide organization be committed to inviting the tribal leader or a representative of the sovereign tribal or region wherein any and at ever ELCA churchwide organization-sponsored event held—e.g. Churchwide Assemblies, Global Mission Events, ELCA Youth Gatherings, smaller or regional events, etc.—with costs incurred to be supported by each event's budget, to bring a word of welcome/greetings from their nations or peoples; and that consultation with the ELCA director for American Indian and Alaska Native Ministries be done so as to ensure the invitation is extended appropriately; and be it further

RESOLVED, that the ELCA Churchwide Organization be committed to ensuring at least one educational component is developed and offered to participants at every Church Organization sponsored event—e.g. Churchwide Assemblies, Global Mission Events, ELCA Youth Gatherings, smaller or regional events, etc.—regarding American Indian and Alaska Native tribal peoples of the nation or region where in the Churchwide Organization sponsored events is being

held, with costs incurred to be supported by each event's budget; and that consultation with the ELCA's director for American Indian and Alaska Native Ministries be done so as to ensure such and educational experience is developed and presented appropriately.

Ms. Hempstead moved the following recommendation of the Reference and Counsel Committee.

MOVED:

SECONDED: To refer Motion J to the Congregational and Synodical Mission unit for consultation with the American Indian and Alaska Native Ministries to identify ways to address the intent of the motion.

Pr. Olson asked whether this revised recommendation was brought up at a public meeting of the Reference and Counsel Committee.

Ms. Hemstead responded that the committee did not have a public meeting at which a decision was reached on this revised recommendation.

Mr. Vance Blackfox [Metropolitan Chicago Synod] spoke in support of the recommendation of the committee to refer the motion to the Congregational and Synodical Mission unit and encouraged this church to build its relationships with native peoples.

The Rev. Erik C. Christensen [Metropolitan Chicago Synod] spoke in favor of the recommendation to refer, saying it was important to understand the plight of Native Americans.

Ms. Shannon L. Savage-Howie [Southwest California Synod] spoke in favor of the recommendation to refer, noting that it was very important that the voices of the American Indian and Alaska Native people be heard and that this church pay attention to this issue.

The Rev. Victor L. St. George [Northwest Synod of Wisconsin] rose to a point of personal privilege, inviting assembly members to visit a pow-wow of the Fond du Lac Tribe of the Anishinaabe (Chippewa) Nation.

Ms. Prairie Rose Seminole [Eastern North Dakota Synod] spoke in support of the revised recommendation to refer and asked that members of this church think of ways they can reach out to and be more inclusive of Native American persons.

The Rev. Kathryn J. Lightfoot [Saint Paul Area Synod] voiced support for the revised recommendation to refer the motion to the Congregational and Synodical Mission unit.

Ms. Katherine N. Knoerzer [Indiana-Kentucky Synod] spoke in favor of the recommendation to refer and expressed gratefulness for a creative solution to keep the intent of the motion at the forefront.

The Rev. Jeffrey N. Schlesinger [Northern Illinois Synod] moved to end debate.

The chair called for the vote on ending debate.

MOVED:

TWO-THIRDS VOTE REQUIRED

SECONDED:

YES-907; NO-25

CARRIED: To end debate.

The chair called for the vote on the recommendation of the Reference and Counsel Committee to refer.

ASSEMBLY

ACTION:

YES-899; NO-46

CA11.04.18

To refer Motion J to the Congregational and Synodical Mission unit for consultation with the American Indian and Alaska Native Ministries to identify ways to address the intent of the motion.

Presiding Bishop Hanson declared that the motion had been adopted and noted there was one other recommendation pertaining to the budget proposals to be brought forward by the Reference and Counsel Committee.

Mr. Emery turned the assembly's attention to Motion K, reading its resolved portion.

MOTION K: TREE FOR LUTHERGARTEN

Submitted by the Rev. Kevin L. Bates, Northwest Washington Synod (1B)

WHEREAS, the 500th Anniversary of the Protestant Reformation will happen in 2017,

WHEREAS, Lutheran World Federation in Wittenberg/Lutherstadt, under the work of the Rev. Hans Kasch, is recognizing this Quincentennial anniversary by creating a park with 500 native fruit and deciduous trees,

WHEREAS, the Evangelical Lutheran Church in America is a partner with the Lutheran World Federation,

WHEREAS, the cost for a mature tree in the Luthergarten is 500 Euros (approx. \$740)

WHEREAS, the Luthergarten project encourages benefactors to plant a "sister" tree in their location with an accompanying plaque stating its significance,

WHEREAS, the total cost of the project is no more than \$1000,

WHEREAS, we encourage Presiding Bishop Hanson, or a person of his choosing to be present in Wittenbert/Lutherstadt on the day of the tree planning,

RESOLVED, that the twelfth Churchwide Assembly of the ELCA direct the ELCA Church Council to purchase a tree in the Luthergarten and determine a location, and oversee the planting of its sister tree and adjacent plaque.

Mr. Emery informed the voting members that the resolution had been referred to the Church Council's Budget and Finance Committee, which reported back to the Reference and Counsel Committee. The Reference and Counsel Committee thanked the maker of the resolution for his thought and care of this matter. However, according to the rules of procedure for increasing a current program proposal, the motion was out of order as a budget amendment. Mr. Emery moved the recommendation of the Reference and Counsel Committee.

MOVED;

SECONDED: To refer Motion K to the Office of the Presiding Bishop for consideration.

The Rev. Serena S. Sellers [Southeastern Pennsylvania Synod] made the following motion.

MOVED;

SECONDED: To amend the rules and close debate after hearing four speakers in a row speaking for a motion or four speakers in a row speaking against a motion.

The chair called for a vote on the motion to suspend the rules.

MOVED;

TWO-THIRDS VOTE REQUIRED

SECONDED;

YES-682; NO-236

CARRIED:

To amend the rules and close debate after hearing four speakers in a row speaking for a motion or four speakers in a row speaking against a motion.

Presiding Bishop Hanson declared that the motion to amend the rules had been adopted, and he reminded voting members that the motion before them was to refer Motion K, Tree for Luthergarten, to the Office of the Presiding Bishop.

The Rev. Elizabeth A. Eaton, bishop of the Northeastern Ohio Synod, offered on behalf of her synod to purchase the tree.

ASSEMBLY

ACTION:

YES-855; NO-73

CA11.04.19

To refer Motion K to the Office of the Presiding Bishop for consideration.

Presiding Bishop Hanson declared that the motion to refer had been adopted. He stated that the matter now before the assembly was the recommendation for assembly action on the 2012 and 2013 budget proposals, which had not been amended.

The Rev. Jill J. Henning [Southeastern Synod] noted the work being done by members of the ELCA as it pertained to feeding the hungry, housing the homeless, bringing relief to victims of disasters, and pastoral care and worship to persons serving in the armed forces. She also noted that this church was doing these works with nearly half the funds it had at its founding in 1988. She said she believed the reason for this church's members not giving more of their income for mission support was not rooted solely in dissatisfaction with past Churchwide Assembly decisions or the challenging economy, but because members did not give God what God asked of them.

The Rev. William C. Nelsen [Southwestern Minnesota Synod] voiced support for the recommended action to approve the budget proposals. He thanked those who worked on the budget issues. Regarding bequests, trusts, and endowments, he asked whether the churchwide organization had been able to budget using the interest from the endowment or had to incorporate any funds from the corpus of the endowment.

Presiding Bishop Hanson called on Treasurer Christina Jackson-Skelton to respond.

Treasurer Jackson-Skelton replied distribution from the endowment was set at 4.25 percent, based on a five-year rolling average of the market value, so the corpus of the endowment was left intact.

Pr. Riegel rose in support of the budget as presented, noting that in the future certain ministries may not be financed through mission support dollars but through other, more direct avenues. He said he believed it may be necessary to compensate for the decline in mission support by directly funding ministries cared about by ELCA members. He opined that the budget proposals under consideration did what was necessary to maintain basic support.

There being no further discussion, Presiding Bishop Hanson called on the Rev. Jeffrey "Jeff" B. Sorenson, Church Council member from Garretson, S.D., to lead the assembly in prayer.

Presiding Bishop Hanson reminded voting members that before them was the recommended action on the 2012 and 2013 budget proposals. He called for the vote.

ASSEMBLY

ACTION:

- CA11.04.20** **To approve a 2012 current fund spending authorization of \$61,792,900;**
 To approve a 2012 ELCA World Hunger income proposal of \$18,500,000;
 To approve a 2013 current fund income proposal of \$61,939,400;
 To approve a 2013 ELCA World Hunger income proposal of \$18,500,000; and
 To authorize the Church Council to establish a spending authorization after periodic review of revised income estimates.

The chair declared that the 2012–2013 budgets had been adopted, and he invited the assembly to sing the hymn “We Are Baptized in Christ Jesus” from *Worship and Song: Plenary*.

Presiding Bishop Hanson briefly addressed the matter of keeping the business of the assembly and the work of committees as transparent as possible. He noted that since there was no rule pertaining to the notification of upcoming meetings, it would be unfair to allege that efforts were made by committees to circumvent any processes. He thanked the members of the Reference and Counsel Committee for their work and efforts to make the process transparent.

Greeting: African Methodist Episcopal Zion Church

Presiding Bishop Mark S. Hanson invited Bishop George W.C. Walker Sr., senior bishop of the African Methodist Episcopal Zion Church, to bring a greeting. Bp. Walker was greeted with applause from the assembly.

Bp. Walker thanked the assembly for its warm welcome and its invitation to bring a greeting. He characterized a lunch table conversation with a group of Churchwide Assembly members as epitomizing the relationship the AME Zion Church had found with the ELCA through the North Carolina Synod and its bishop, the Rev. Leonard H. Bolick. He added that their relationship had been further strengthened through several meetings they shared at the ELCA’s Lutheran Center in Chicago, the Lutheran Theological Southern Seminary in Columbia, S.C., and the AME Zion Church’s Hood Theological Seminary in Salisbury, N.C. He noted that the AME Zion Church looked forward to the upcoming AME Zion Church–ELCA Summit, to be held in Salisbury, N.C., September 16–17, 2011.

Bp. Walker cited the AME Zion Church-ELCA Statement of Mission as approved by the AME Zion Church and affirmed by the ELCA Church Council and Conference of Bishops.

He closed his remarks by congratulating voting members for their passion and tenacious stand as they grappled with many of the major issues of the global society. He thanked them and wished them and their witness God’s blessings—not only at the Churchwide Assembly but in the world.

Bp. Walker’s remarks were received by the assembly with applause.

Presiding Bishop Hanson invited the assembly to join in singing the hymn “In Christ There is No East or West” in *Worship and Song: Plenary*.

Consideration: LIFT Implementing Resolutions II

Reference: 2011 Pre-Assembly Report, Section IV, page 30.

Presiding Bishop Mark S. Hanson turned the assembly's attention to consideration of the second set of Living Into the Future Together: Renewing the Ecology of the ELCA (LIFT) implementing resolutions. He called on Secretary David D. Swartling, who made the following motion on behalf of the Church Council.

MOVED;

SECONDED:

To provide a means to continue the work assigned to the task force on Living Into the Future Together: Renewing the Ecology of the Evangelical Lutheran Church in America (LIFT), the 2011 Churchwide Assembly directs the Office of the Presiding Bishop, in collaboration with the Church Council and the Conference of Bishops, do the following:

1. To facilitate review of the constitutional responsibilities of synods in order that synods continue and increase their roles as catalysts for missional planning;
2. To facilitate a broad-based process addressing legislative decision-making in this church;
3. To initiate a process to expand the consultative roles of the Conference of Bishops that allows the Church Council to refer issues to it and the Conference of Bishops to make recommendations to the Church Council;
4. To explore the use of social media and technology in order to allow greater participation of ELCA members in meetings of the Church Council and the Churchwide Assembly;
5. To initiate collaborative work by congregations, synods, the churchwide organization, and others to create and support diverse non-legislative forums and events that bring together leaders of this church to address missional issues, participate in theological study and reflection, foster leadership development, and enhance the interdependence of this church;
6. To request units of the churchwide organization to propose to the Church Council ways of receiving grassroots input on and disseminating information about their work through the use of emerging forms of communication, taking care to include those engaged in multicultural, ethnic-specific, justice for women, and various ministry partners; and
7. To request that annual reports related to this work be presented to the Church Council through 2013.

Presiding Bishop Hanson invited Mr. John R. Emery, member of the Church Council and co-chair of the Reference and Counsel Committee, to report on the committee's consideration of two proposed amendments to the second set of LIFT implementing resolutions. Mr. Emery presented the first proposed amendment, submitted by Mr. James L. Pence [Southwestern Washington Synod], which would insert a new implementing resolution 2:

2. To initiate a process to expand support for the work of pastors that encourages congregations and synod to invest in ongoing professional development for and regular formative feedback of rostered clergy serving in ELCA congregations.

The insertion would renumber the remaining implementing resolutions in the second set as 3–8. Mr. Emery explained the rationale for the Reference and Counsel Committee’s recommendation and made the following motion on the committee’s behalf.

MOVED;

SECONDED: To refer the resolution on expansion of support for pastors to the Congregational and Synodical Mission unit of the churchwide organization.

Mr. Pence spoke against the recommendation to refer, stating that ongoing professional development needed to be explicitly identified at some point. He said he believed that fostering leadership development did not address the changes in rostered clergy that will be happening in this church.

There being no further speaking to the motion, Presiding Bishop Hanson called for the vote.

MOVED;

SECONDED;

YES-761; NO-112

CARRIED: To refer the resolution on expansion of support for pastors to the Congregational and Synodical Mission unit of the churchwide organization.

The chair declared that the motion to refer had been adopted.

Ms. Louise A. Hemstead, a member of the Church Council and co-chair of the Reference and Counsel Committee, introduced the second proposed amendment to the second set of LIFT implementing resolutions. It was submitted by the Rev. Serena S. Sellers [Southeastern Pennsylvania Synod] and would amend by addition to the fifth implementing resolution. Ms. Hemstead noted that the proposed amendment was consistent with actions the assembly had taken earlier. On behalf of the committee, she moved its recommendation.

MOVED;

SECONDED:

To approve this amendment to the implementing resolution by addition:

5. To initiate collaborative work by congregations, synods, the churchwide organization, institutions of this church, and others to create and support diverse non-legislative forums and events that bring together leaders of this church to address missional issues, participate in theological study and reflection, foster leadership development, and enhance the interdependence of this church;

There being no discussion, Presiding Bishop Hanson called for the vote.

MOVED;

SECONDED;

YES-763; NO-92

CARRIED:

To approve this amendment to the implementing resolution by addition:

5. To initiate collaborative work by congregations, synods, the churchwide organization, institutions of this church, and others to create and support diverse non-legislative forums and events that bring together leaders of this church to address missional issues, participate in theological study and reflection, foster leadership development, and enhance the interdependence of this church;

The chair declared that the amendment had been adopted and reminded the voting members that they had before them consideration of the second set of LIFT implementing resolutions as amended.

Ms. Linda D. Bobbit [Rocky Mountain Synod] spoke in favor of approving the implementing resolutions, calling particular attention to the fifth implementing resolution and that the point of LIFT was renewal and real, measurable, and tangible change.

The Rev. Justin M. Johnson [Upstate New York Synod] spoke in favor of approving the implementing resolutions, especially the fourth and sixth implementing resolutions.

There being no further discussion, Presiding Bishop Hanson called for the vote on the motion as amended.

ASSEMBLY

ACTION:

YES-894; NO-22

CA11.04.21

To provide a means to continue the work assigned to the task force on Living Into the Future Together: Renewing the Ecology of the Evangelical Lutheran Church in America (LIFT), the 2011 Churchwide Assembly directs the Office of the Presiding Bishop, in collaboration with the Church Council and the Conference of Bishops, do the following:

- 1. To facilitate review of the constitutional responsibilities of synod in order that synods continue and increase their roles as catalysts for missional planning;**
- 2. To facilitate a broad-based process addressing legislative decision-making in this church;**
- 3. To initiate a process to expand the consultative roles of the Conference of Bishops that allows the Church Council to refer issues to it and the Conference of Bishops to make recommendations to the Church Council;**
- 4. To explore the use of social media and technology in order to allow greater participation of ELCA members in meetings of the Church Council and the Churchwide Assembly;**
- 5. To initiate collaborative work by congregations, synods, the churchwide organization, institutions of this church, and others to create and support diverse non-legislative forums and events that bring together leaders of this church to address missional issues, participate in theological study and reflection, foster leadership development, and enhance the interdependence of this church;**
- 6. To request units of the churchwide organization to propose to the Church Council ways of receiving grassroots input on and disseminating information about their work through the use of emerging forms of communication, taking care to include those engaged in multicultural, ethnic-specific, justice for women, and various ministry partners; and**

7. To request that annual reports related to this work be presented to the Church Council through 2013.

The chair declared that the motion as amended had been adopted. Presiding Bishop Hanson invited members of the LIFT task force and churchwide staff who had assisted the task force in their work to stand and receive the gratitude of the assembly.

Consideration: Constitutional Amendments Related to the Redesign of the Churchwide Organization

Reference: 2011 Pre-Assembly Report, Section IV, pages 37–48.

Presiding Bishop Mark S. Hanson called on Secretary David D. Swartling to present the proposed amendments to the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America* that pertained to the redesign of the churchwide organization and to note those amendments voting members had requested be removed from the *en bloc* resolution.

Secretary Swartling announced that consideration of the amendment to continuing resolution 17.30.A11. had been removed from *en bloc* for separate consideration, and he made the following motion on behalf of the Church Council.

MOVED;

EN BLOC; TWO-THIRDS VOTE REQUIRED

SECONDED:

To adopt *en bloc*, with the exception of such amendments as may be considered separately, the following amendments to the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America* related to the redesign of the churchwide 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 ministry~~, as well as the churchwide organization itself, is a separate legal entity and is responsible for exercising its powers and authorities.

11.35. Each separately incorporated ~~unit ministry~~ shall be governed by a board.

12.41.31. Members of the Church Council, unless otherwise elected as voting members, shall serve as advisory members of the Churchwide Assembly. In addition, executive directors of units of the churchwide organization, the executive for administration, and other persons from the churchwide organization designated by the presiding bishop shall serve as advisory members of the Churchwide Assembly. The Church Council also may designate other persons as advisory members of the churchwide organization.

13.21. ~~This church shall have a presiding bishop. The presiding bishop shall be an ordained minister of this church~~ who, as its pastor, shall be a teacher of the faith of this church and shall provide leadership for the life and witness of this church. ~~The presiding bishop shall 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:

...

c. Provide for the preparation of the agenda for the Churchwide Assembly, Church Council, Executive Committee, ~~and~~ Conference of Bishops, ~~and Cabinet of Executives~~, and preside at the Churchwide Assembly.

...

13.41.02. The secretary shall:

a. Be responsible for the minutes and records of the Churchwide Assembly, Church Council, Executive Committee, ~~and~~ Conference of Bishops, ~~and 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 churchwide meetings, including of the Churchwide Assembly, and Church Council, Conference of Bishops, and others.
- i. Have custody of the seal, maintain a necrology, and attest documents.
- ~~j. Provide library and reference services for the churchwide office.~~

14.21.14. The Church Council, acting through the designated churchwide unit, shall have ~~may direct the churchwide organization to exercise responsibility~~ for the corporate social responsibility of this church and shall have the authority to file by filing shareholder resolutions, and cast casting proxy ballots, and taking other actions as it deems appropriate, 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.

14.21.21. Unless otherwise specified in ~~this the~~ constitution, and bylaws, and continuing resolutions, 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 personnel policies of the churchwide organization for an annual review of each executive director. A unit executive director shall be eligible for re-election. The employment of the executive director may be terminated jointly by the presiding bishop 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.

15.11. An office is a unit of the churchwide organization is directly related to and under the authority of a full-time officer of this church. Each office is related to the Church Council through the officer, who reports to the Church Council in the interim between regular meetings of the Churchwide

Assembly. Each office may have executive assistants to undergird the officer in the performance of specified functions that are the responsibility of that officer.

15.11.02. *Administrative Team.* The presiding bishop, secretary, treasurer, and executive for administration, along with the executive directors of the churchwide units, shall function as an administrative team, directed by the presiding bishop. This administrative team shall assist the presiding bishop in the fulfillment of the presiding bishop's responsibilities for providing leadership, planning, oversight, management, supervision, and coordination in the operation of the churchwide organization.

15.12. **OFFICE OF THE PRESIDING BISHOP**

15.12.01. Responsibilities of the Office of the Presiding Bishop, in addition to those specified in the bylaws, shall be set forth in continuing resolutions.

15.13. **OFFICE OF THE SECRETARY**

15.13.01. The responsibilities of the Office of the Secretary, in addition to those specified in the bylaws, shall be set forth in continuing resolutions.

15.14. **OFFICE OF THE TREASURER**

15.14.01. The responsibilities of the Office of the Treasurer, in addition to those specified in the bylaws, shall be set forth in continuing resolutions.

15.15. This church shall have a separately incorporated ministry, known as the Endowment Fund of the Evangelical Lutheran Church in America, which shall hold and manage endowment assets and offer pooled investment services for endowment funds of this church and its related congregations, synods, agencies, and institutions.

15.15.01. The Endowment Fund shall have a board of trustees that shall be composed of at least nine but not more than 12 persons elected to six-year terms by the Church Council of the Evangelical Lutheran Church in America, with no consecutive re-election and with approximately one-third of the members elected each biennium. The board of trustees shall have advisory members as specified in the bylaws of the Endowment Fund.

15.15.02. The president of the Endowment Fund shall be elected by the board of trustees to a four-year term in consultation with and with the approval of the presiding bishop of the Evangelical Lutheran Church in America. The president shall be eligible for re-election. The employment of the president may be terminated jointly by the board of trustees and the presiding bishop of the Evangelical Lutheran Church in America.

15.15.03. Constitutional provision 16.12. and bylaws 14.21.02., 14.21.03., 14.21.07., and 16.12.14. shall apply to the operation of the

Endowment Fund of the Evangelical Lutheran Church in America.

15.15.04. In addition to management of endowment assets and pooled investments, specific responsibilities of the Endowment Fund of the Evangelical Lutheran Church in America may be enumerated in a continuing resolution.

15.21. The churchwide ~~units~~ organization shall employ staff according to churchwide ~~policy~~ policies.

15.21.02. In consultation with the executive for administration, approval by the presiding bishop, upon recommendation of the executive for administration, shall be required to authorize all staff positions in the churchwide ~~units~~ organization.

Chapter 16.

PROGRAM UNITS OF THE CHURCHWIDE ORGANIZATION

16.10. **PROGRAM-CHURCHWIDE UNITS**

16.11. A program unit is a unit of the churchwide organization to which is assigned leadership responsibility for a major, identified portions of the program mission and ministry of this church.

16.11.A10.11. *Program-Identity of Units*

Program-units-Units of the churchwide organization, which shall function through cooperation, coordination, and collaboration, are the following:

- a. Congregational and Synodical Mission unit;
- b. Global Mission unit;
- c. Mission Advancement unit.

16.12.16.01. The responsibilities of the program units shall be enumerated described in continuing resolutions.

17.H.A10.16.12.C11. *Mission Advancement Unit*

The service unit of the churchwide organization is the Mission Advancement unit, which shall be responsible for coordinating this church's communication, marketing, public relations, mission funding, major gifts, planned gifts, and constituent data management. It also shall oversee the work of the following:

- a. The Lutheran magazine
- b. The ELCA Foundation.

16.12.D11. *The church periodical, The Lutheran, shall be published by the churchwide organization. The following shall apply to the church periodical:*

- a. *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 re-election. 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.*

- b. 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 content.
- c. Official notices of this church shall be published in the periodical.
- d. 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. The advisory committee of the church periodical shall be composed of nine members elected by the Church Council.
 - 1) 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.
 - 2) Each member of the advisory committee for The Lutheran shall be elected for one six-year term, with no consecutive re-election and with one-third of the members elected every two years.
 - 3) 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 Church Council.
 - 4) The Church Council shall appoint one voting member of the council to serve as an advisory member of this committee.
 - 5) The Conference of Bishops shall elect one bishop to serve as an advisory member of this committee.
 - 6) 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.

16.12.E11. The ELCA Foundation shall provide major gift and deferred giving programs, including educational and support services, for individual donors, congregations, synods, agencies, and related institutions, and shall promote pooled investment services for endowment funds of this church, its congregations, synods, agencies, and affiliated institutions. The ELCA Foundation shall also:

- a. conduct—on behalf of this church, its congregations, synods, churchwide units, and related institutions—a program of major gifts and deferred giving.

- b. *provide educational materials and resources in the area of deferred giving.*
- c. *provide advice to 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.*
- d. *engage—in cooperation with congregations, synods, 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 its programs and ministries with the objectives and programs of other stewardship and financial-resource development activities of this church.*

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.~~

Chapter 17.

**SERVICE UNITS OF THE CHURCHWIDE ORGANIZATION
SEPARATELY INCORPORATED MINISTRIES**

17.10. SERVICE UNITS SEPARATELY INCORPORATED MINISTRIES

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. This church may fulfill some of its purposes, as described in Chapter 4, through separately incorporated ministries.~~

17.11.A10. Mission Advancement Unit

The service unit of the churchwide organization is the Mission Advancement unit, which shall be responsible for coordinating this church's communication, marketing, public relations, mission funding, major gifts, planned gifts, and constituent data management. It also shall oversee the work of the following:

- a. ~~The Lutheran magazine~~
- b. ~~The ELCA Foundation.~~
- 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.~~
- 17.30.** ~~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 re-election. 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 re-election 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 at least nine but not more than 12 persons elected to six-year terms by the Church Council of the Evangelical Lutheran Church in America, with no consecutive re-election and with approximately one-third of the members elected each biennium. 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 re-election. 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.~~

~~17.60.~~ **BOARD OF PENSIONS**

~~17.61.17.20.~~ **This church shall have a separately incorporated ministry, known as the Board of Pensions of the Evangelical Lutheran Church in America, to provide a church pension retirement and other benefits plan. ~~omit.~~ This Board of Pensions shall be incorporated.** The president of the corporation shall serve as its chief executive officer.

~~17.61.01.17.20.01.~~ The Churchwide Assembly shall:

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

~~17.61.02.17.20.02.~~ The Church Council shall:

- a. review policy established by the board and take action on any policy that would change significantly the documents establishing and governing the ELCA Pension and Other Benefits Program.
- b. approve any changes in the ELCA Pension and Other Benefits Program when there is to be:
 - 1) a significant increase in cost to the employers or members; or
 - 2) a significant increase or decrease in benefits to the members.
- c. refer any amendments to the ELCA Pension and Other Benefits Program initiated by the Church Council to the board for recommendation before final action by the

Church Council, assuring that no amendment shall abridge the rights of members with respect to their **pension retirement** accumulations.

- d. refer, as it deems appropriate, proposed amendments to the ELCA Pension and Other Benefits Program to the Churchwide Assembly for final action.

17.61.03.17.20.03. The Board of Pensions shall have a board of trustees composed of **1514-18** persons elected for one six-year term with no consecutive re-election and with **approximately** 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-retirement plans**, and two to five persons who are members of the plan, at least one of whom shall be a lay plan member or lay recipient of plan benefits and at least one of whom shall be 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.

17.61.04.17.20.04. The board shall organize itself as it deems necessary.
17.61.05.17.20.05. Constitutional provision 16.12. and bylaws 14.21.02., 14.21.07., **16.12.11.** and 16.12.14. shall apply to this board.

17.61.06.17.20.06. The president shall be elected by the board of trustees of the Board of Pensions to a four-year term in consultation with and with the approval of the presiding bishop of this church. Nomination of a candidate for president shall be made jointly by the presiding bishop and the search committee of the board. The board, together with the presiding bishop, shall arrange for an annual review of the president. The president shall be eligible for re-election. The board shall establish the 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.

17.61.07.17.20.07. The specific responsibilities of the Board of Pensions shall be enumerated in continuing resolutions. Such

continuing resolutions may be amended by a majority vote of the Churchwide Assembly or by a two-thirds vote of the Church Council. Should the board disagree with the action of the Church Council, it may appeal the decision to the Churchwide Assembly.

17.61.A05.17.20.A11. 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 retirement~~, health, and other benefits exclusively for the benefit of eligible members working within the structure of this church and other organizations operated exclusively for religious purposes.*
- c. *provide summary plan descriptions outlining all benefits to be provided as a part of the ELCA Pension and Other Benefits Program.*
- d. *report to the appropriate committee of the Church Council on the financial effect of changes to the ELCA Pension and Other Benefits Program.*
- e. *report to the Churchwide Assembly through the Church Council, with the Church Council making comments on all board actions needing approval of the Churchwide Assembly.*
- f. *maintain appropriate communication with other units of this church.*
- g. *be self-supporting, except for certain ELCA minimum pensions and post-retirement health benefits of certain ELCA retirees, with all costs being paid from the administrative and management charges to the employers and members utilizing the plans and from investment income.*
- h. *manage its finances in a manner that assures an efficient and effective administration of the plans for ~~pension retirement~~ and other benefits. The board shall maintain its own accounting, data processing, personnel, and other administrative functions essential to the ongoing work of this organization.*
- i. *not be responsible, nor assume any liability for, health-insurance programs provided by colleges and universities of this church through voluntary*

employees' beneficiary associations or similar arrangements.

- j. manage and operate those portions of The American Lutheran Church and Lutheran Church in America plans requiring continuation in this church.*
- k. provide an appeal process with the Board of Pensions to enable members in the plans to appeal decisions.*
- l. make editorial and administrative changes and routine modifications to the ELCA Pension and Other Benefits Program, as well as changes required to comply with federal and state law.*
- m. set contribution rates for the ELCA Survivor Benefits Plan, the ELCA Disability Benefits Plan, and the ELCA Medical and Dental Benefits Plan, and establish interest crediting rates for the ELCA Retirement Plans.*
- n. manage assets, as requested, for the ELCA and other organizations operated exclusively for religious purposes.*

17.61.B05:17.20.B11. *The Corporate Social Responsibility Committee of the Board of Pensions shall receive advice and counsel from the churchwide organization, ~~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.*

17.61.C09:17.20.C11. *To implement staggered terms for plan members and plan recipients on the board of trustees of the Board of Pensions and to move to a board consisting of at least four plan members, at least one of whom is a lay plan member or lay recipient of plan benefits, at least two people, one ordained minister who is a plan member and one lay plan member or lay recipient of plan benefits, shall be elected by the 2009 Churchwide Assembly. Thereafter, at least one plan member shall be elected as a trustee by the 2011 Churchwide Assembly, and one additional plan member shall be elected by the 2013 Churchwide Assembly. An amendment to 17.61.03.a. shall be proposed to the 2013 Churchwide Assembly to provide that the board shall include at least 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.*

17.50. MISSION INVESTMENT FUND OF THE EVANGELICAL LUTHERAN CHURCH IN AMERICA

17.51.17.30. This church shall have a ~~fund~~ separately incorporated ministry, known as the Mission Investment Fund of the Evangelical Lutheran Church in America, to provide investment opportunities to individuals, congregations, synods, institutions, agencies, and organizations, and administer loans to congregations, synods, the churchwide organization, and other organizations and institutions that are related to this church. The Mission Investment Fund of the Evangelical Lutheran Church in America shall be incorporated.

17.51.01.17.30.01. The Mission Investment Fund of the Evangelical Lutheran Church in America shall have a board of trustees of at least nine but not more than 12 members, who shall be elected by the Churchwide Assembly for six-year terms with no consecutive re-election and with approximately one-third elected each biennium as provided in Chapter 19.

17.51.02.17.30.02. Unless the Church Council determines that the treasurer of this church shall be the president of the Mission Investment Fund corporation, the president shall be elected by the board of trustees of the Mission Investment Fund of the Evangelical Lutheran Church in America to a four-year term in consultation with and with the approval of the presiding bishop of this church. Nomination of a candidate for president of the Mission Investment Fund shall be made jointly by the presiding bishop and the search committee of the board. The board, together with the presiding bishop, shall arrange for an annual review of the president. The president shall be eligible for re-election. The employment of the president may be terminated jointly by the board of trustees of the Mission Investment Fund of the Evangelical Lutheran Church in America and the presiding bishop of this church, following recommendation by the executive committee of the board of trustees.

17.51.03.17.30.03. 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.

17.51.04.17.30.04. The specific responsibilities of the Mission Investment Fund of the Evangelical Lutheran Church in America shall be enumerated in a continuing resolution.

16.30. PUBLISHING HOUSE OF THE ELCA

16.31:17.40. This church shall have a publishing house separately incorporated ministry, the Publishing House of the Evangelical Lutheran Church in America, to carry out the publishing ministry of the Evangelical Lutheran Church in America. ~~The 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.~~

16.31.01:17.40.01. This publishing house shall have a board of trustees of ~~11~~ 15 members, elected for one six-year term with no consecutive re-election and with approximately 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 investment, 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.

16.31.02:17.40.02. 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.

16.31.03:17.40.03. The president shall be elected by the board of trustees of the Publishing House of the ELCA to a four-year term in consultation with and with the approval of the presiding bishop of this church. Nomination of a candidate for president shall be made jointly by the presiding bishop and the search committee of the board. The board, together with the presiding bishop, shall arrange for an annual review of the president. The president shall be eligible for re-election. The

board shall establish the 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.

16.31.04.17.40.04.

The specific responsibilities of this publishing house shall be enumerated in a continuing resolution. The continuing resolution may be amended by a majority vote of the Churchwide Assembly or a two-thirds vote of the Church Council. Should the board disagree with the action of the Church Council, it may appeal the decision to the Churchwide Assembly.

16.31.A05.17.40.A11.

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

16.41.17.50. This church shall have a women's organization separately incorporated ministry, known as Women of the Evangelical Lutheran Church in America, to assist its women to commit themselves to full discipleship, affirm their gifts, and support each other in their particular callings.

16.41.01.17.50.01. Membership of this organization shall be women of this church who wish to participate through local and other groupings that affirm the purposes of this organization. This organization shall function in local, synodical, and churchwide settings.

16.41.02.17.50.02. This organization shall be incorporated, self-supporting financially, and shall manage its own assets within the policies of this church. The personnel policies and salary structures of the churchwide organization shall be followed.

16.41.03.17.50.03. 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.

16.41.04.17.50.04. This organization shall have a board of 21 members elected by the assembly of this organization for one three-year term with eligibility for one consecutive re-election. At least 10 percent of the members of this board shall be persons of color or primary language other than English. No more than one elected board

member shall be from any one synod. Board members are to serve with the perspective of the interdependence of all units of this church. In the event of a vacancy, the board shall elect a member to serve the balance of the term. The Conference of Bishops shall select one bishop to serve as an advisory member of the board of this organization with voice but not vote.

16.41.05.17.50.05.

The board of this organization shall meet at least two times per year and shall be responsible to the assembly that elected it. The assembly of this organization shall be representative of local and other groupings of women who are members of the women's organization. Upon two successive absences that have not been excused by the board, a board member's position shall be declared vacant and the board shall arrange for election to fill the vacancy under Article I, Section 4, Item 9, of the constitution and bylaws of the women's organization.

16.41.06.17.50.06.

This organization's board shall elect its executive director to a four-year term in consultation with and with the approval of the presiding bishop of this church. This board, together with the presiding bishop, shall arrange for an annual review of the executive director. The executive director shall be eligible for re-election. Consistent with applicable personnel policies, the board shall establish the salary of the executive director with the concurrence of the presiding bishop. The board may terminate the employment of the executive director in consultation with and with the approval of the presiding bishop of this church.

16.41.07.17.50.07.

The specific responsibilities of the women's organization shall be enumerated in a continuing resolution. The continuing resolution may be amended by a majority of the Churchwide Assembly or two-thirds of the Church Council. Should the board disagree with the action of the Church Council, it may appeal the decision to the Churchwide Assembly.

16.41.A05.17.50.A11.

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.*

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.~~

17.70. **This church may fulfill some of its purposes, as described in Chapter 4, through other separately incorporated ministries, which shall be described in continuing resolutions.**

19.05.03. A board of directors or trustees of a separately incorporated churchwide unit ministry of the Evangelical Lutheran Church in America may remove a director or trustee from the board, if done in accordance with the governing documents of such corporation after at least thirty (30) days' prior notice to the secretary of this church, 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 to remove a director or trustee shall be reported to of the Church Council by the secretary is final.

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.

The Rev. Robert A. Rimbo, bishop of the Metropolitan New York Synod, spoke in favor of adoption and commented on the status of *The Lutheran* magazine. He concurred with the changes to Chapter 16, and he commended the fact that the document maintained editorial freedom for *The Lutheran* magazine. He said he hoped that this church would guard against that freedom's being taken away.

There being no further discussion, Presiding Bishop Hanson called for a vote on the motion.

ASSEMBLY

EN BLOC; TWO-THIRDS VOTE REQUIRED

ACTION:

YES-890; NO-25

CA11.04.22

To adopt *en bloc*, with the exception of such amendments as may be considered separately, the following amendments to the Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America related to the redesign of the churchwide 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 ministry**, as well as the churchwide organization itself, is a separate legal entity and is responsible for exercising its powers and authorities.

11.35. Each separately incorporated **unit ministry** shall be governed by a board.

12.41.31. Members of the Church Council, unless otherwise elected as voting members, shall serve as advisory members of the Churchwide Assembly. In addition, executive directors of units of the churchwide organization, the executive for administration, and other persons from the churchwide organization designated by the presiding bishop shall serve as advisory members of the Churchwide Assembly. The Church Council also may designate other persons as advisory members of the churchwide organization.

13.21. ~~This church shall have a presiding bishop. The presiding bishop shall be an ordained minister of this church~~ who, as its pastor, shall be a teacher of the faith of this church and shall provide leadership for the life and witness of this church. ~~The presiding bishop shall 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:

...

- c. Provide for the preparation of the agenda for the Churchwide Assembly, Church Council, Executive Committee, and Conference of Bishops, and Cabinet of Executives, and preside at the Churchwide Assembly.

...

13.41.02. The secretary shall:

- a. Be responsible for the minutes and records of the Churchwide Assembly, Church Council, Executive Committee, and Conference of Bishops, and 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 churchwide meetings, including of the Churchwide Assembly, and Church Council, Conference of Bishops, and others.
- i. Have custody of the seal, maintain a necrology, and attest documents.
- j. Provide library and reference services for the churchwide office.

14.21.14. The Church Council, acting through the designated churchwide unit, shall have may direct the churchwide organization to exercise responsibility for the corporate social responsibility of this church and shall have the

~~authority to file by filing~~ shareholder resolutions, ~~and cast casting~~ proxy ballots, ~~and taking other actions as it deems appropriate.~~ ~~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 ~~east~~ing of ballots on stocks held by those units.

14.21.21. Unless otherwise specified in ~~this the~~ constitution, ~~and~~ bylaws, ~~and continuing resolutions,~~ 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~~ personnel policies of the churchwide organization for an annual review of each executive director. A unit executive director shall be eligible for re-election. The employment of the executive director may be terminated jointly by the presiding bishop ~~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.~~

15.11. An office ~~is a unit~~ of the churchwide organization ~~is~~ directly related to and under the authority of a full-time officer of this church. Each office is related to the Church Council through the officer, who reports to the Church Council in the interim between regular meetings of the Churchwide Assembly. Each office may have executive assistants to undergird the officer in the performance of specified functions that are the responsibility of that officer.

15.11.02. *Administrative Team.* The presiding bishop, secretary, treasurer, and executive for administration, ~~along with the executive directors of the churchwide units,~~ shall function as an administrative team, directed by the presiding

bishop. This administrative team shall assist the presiding bishop in ~~the fulfillment of the presiding bishop's responsibilities for providing leadership, planning, oversight, management, supervision, and coordination in the operation of the churchwide organization.~~

15.12. OFFICE OF THE PRESIDING BISHOP

15.12.01. Responsibilities of the Office of the Presiding Bishop, in addition to those specified in the bylaws, shall be set forth in continuing resolutions.

15.13. OFFICE OF THE SECRETARY

15.13.01. The responsibilities of the Office of the Secretary, in addition to those specified in the bylaws, shall be set forth in continuing resolutions.

15.14. OFFICE OF THE TREASURER

15.14.01. The responsibilities of the Office of the Treasurer, in addition to those specified in the bylaws, shall be set forth in continuing resolutions.

15.15. This church shall have a separately incorporated ministry, known as the Endowment Fund of the Evangelical Lutheran Church in America, which shall hold and manage endowment assets and offer pooled investment services for endowment funds of this church and its related congregations, synods, agencies, and institutions.

15.15.01. The Endowment Fund shall have a board of trustees that shall be composed of at least nine but not more than 12 persons elected to six-year terms by the Church Council of the Evangelical Lutheran Church in America, with no consecutive re-election and with approximately one-third of the members elected each biennium. The board of trustees shall have advisory members as specified in the bylaws of the Endowment Fund.

15.15.02. The president of the Endowment Fund shall be elected by the board of trustees to a four-year term in consultation with and with the approval of the presiding bishop of the Evangelical Lutheran Church in America. The president shall be eligible for re-election. The employment of the president may be terminated jointly by the board of trustees and the presiding bishop of the Evangelical Lutheran Church in America.

- 15.15.03.** Constitutional provision 16.12. and bylaws 14.21.02., 14.21.03., 14.21.07., and 16.12.14. shall apply to the operation of the Endowment Fund of the Evangelical Lutheran Church in America.
- 15.15.04.** In addition to management of endowment assets and pooled investments, specific responsibilities of the Endowment Fund of the Evangelical Lutheran Church in America may be enumerated in a continuing resolution.
- 15.21.** The churchwide ~~units-organization~~ shall employ staff according to churchwide ~~policy policies~~.
- 15.21.02.** In consultation with the executive for administration, Approval by the presiding bishop, upon recommendation of the executive for administration, shall be required to authorize all staff positions in the churchwide ~~units organization~~.

Chapter 16.

~~PROGRAM~~ UNITS OF THE CHURCHWIDE ORGANIZATION

- 16.10.** ~~PROGRAM-CHURCHWIDE~~ UNITS
- 16.11.** A program unit is a unit of the churchwide organization to which is assigned leadership responsibility for a major, identified portions of the program mission and ministry of this church.
- 16.11.A10.11.** *Program Identity of Units*
Program units-Units of the churchwide organization, which shall function through cooperation, coordination, and collaboration, are the following:
- a. *Congregational and Synodical Mission unit;*
 - b. *Global Mission unit;*
 - c. *Mission Advancement unit.*
- 16.12.16.01.** The responsibilities of the program units shall be enumerated-described in continuing resolutions.
- 17.11.A10.16.12.C11.** *Mission Advancement Unit*
The service unit of the churchwide organization is the Mission Advancement unit, which shall be responsible for coordinating this church's communication, marketing, public relations, mission funding, major gifts, planned gifts, and constituent data management. It also shall oversee the work of the following:

- a. *The Lutheran magazine*
- b. *The ELCA Foundation.*

16.12.D11. *The church periodical, The Lutheran, shall be published by the churchwide organization. The following shall apply to the church periodical:*

- a. *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 re-election. 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.*
- b. *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 content.*
- c. *Official notices of this church shall be published in the periodical.*
- d. *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. The advisory committee of the church periodical shall be composed of nine members elected by the Church Council.*
 - 1) *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.*
 - 2) *Each member of the advisory committee for The Lutheran shall be elected for one six-year term, with no consecutive re-election and with one-third of the members elected every two years.*
 - 3) *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 Church Council.*

- 4) The Church Council shall appoint one voting member of the council to serve as an advisory member of this committee.
- 5) The Conference of Bishops shall elect one bishop to serve as an advisory member of this committee.
- 6) 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.

- 16.12.E11.** The ELCA Foundation shall provide major gift and deferred giving programs, including educational and support services, for individual donors, congregations, synods, agencies, and related institutions, and shall promote pooled investment services for endowment funds of this church, its congregations, synods, agencies, and affiliated institutions. The ELCA Foundation shall also:
- a. conduct—on behalf of this church, its congregations, synods, churchwide units, and related institutions—a program of major gifts and deferred giving.
 - b. provide educational materials and resources in the area of deferred giving.
 - c. provide advice to 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.
 - d. engage—in cooperation with congregations, synods, 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 its programs and ministries with the objectives and programs of other stewardship and financial-resource development activities of this church.

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.

Chapter 17.

SERVICE UNITS OF THE CHURCHWIDE ORGANIZATION SEPARATELY INCORPORATED MINISTRIES

17.10. SERVICE UNITS SEPARATELY INCORPORATED MINISTRIES

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. This church may fulfill some of its purposes, as described in Chapter 4, through separately incorporated ministries.

17.11.A10. Mission Advancement Unit

The service unit of the churchwide organization is the Mission Advancement unit, which shall be responsible for coordinating this church's communication, marketing, public relations, mission funding, major gifts, planned gifts, and constituent data management. It also shall oversee the work of the following:

- a. *The Lutheran magazine*
- b. *The ELCA Foundation.*

- 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.~~
- 17.30.** ~~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 re-election. 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 re-election 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 at least nine but not more than 12 persons elected to six-year terms by the Church Council of the Evangelical Lutheran Church in America, with no consecutive re-election and with approximately one-third of the members elected each biennium. 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 re-election. 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.~~

17.60. BOARD OF PENSIONS

~~17.61.17.20.~~ This church shall have a separately incorporated ministry, known as the Board of Pensions of the Evangelical Lutheran Church in America, to provide a church pension retirement and other benefits plan, unit. ~~This Board of Pensions shall be incorporated.~~ The president of the corporation shall serve as its chief executive officer.

~~17.61.01.17.20.01.~~ The Churchwide Assembly shall:

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

~~17.61.02.17.20.02.~~ The Church Council shall:

- a. review policy established by the board and take action on any policy that would change significantly the

documents establishing and governing the ELCA Pension and Other Benefits Program.

- b. approve any changes in the ELCA Pension and Other Benefits Program when there is to be:
 - 1) a significant increase in cost to the employers or members; or
 - 2) a significant increase or decrease in benefits to the members.
- c. refer any amendments to the ELCA Pension and Other Benefits Program initiated by the Church Council to the board for recommendation before final action by the Church Council, assuring that no amendment shall abridge the rights of members with respect to their ~~pension-retirement~~ accumulations.
- d. refer, as it deems appropriate, proposed amendments to the ELCA Pension and Other Benefits Program to the Churchwide Assembly for final action.

~~17.61.03;17.20.03.~~ The Board of Pensions shall have a board of trustees composed of ~~1514-18~~ persons elected for one six-year term with no consecutive re-election and with ~~approximately~~ 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-retirement plans~~, and two to five persons who are members of the plan, at least one of whom shall be a lay plan member or lay recipient of plan benefits and at least one of whom shall be 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.

~~17.61.04.17.20.04.~~ The board shall organize itself as it deems necessary.

~~17.61.05.17.20.05.~~ Constitutional provision 16.12. and bylaws 14.21.02., 14.21.07., ~~16.12.11.~~, and 16.12.14. shall apply to this board.

~~17.61.06.17.20.06.~~ The president shall be elected by the board of trustees of the Board of Pensions to a four-year term in consultation with and with the approval of the presiding bishop of this church. Nomination of a candidate for president shall be made jointly by the presiding bishop and the search committee of the board. The board, together with the presiding bishop, shall arrange for an annual review of the president. The president shall be eligible for re-election. The board shall establish the 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.

~~17.61.07.17.20.07.~~ The specific responsibilities of the Board of Pensions shall be enumerated in continuing resolutions. Such continuing resolutions may be amended by a majority vote of the Churchwide Assembly or by a two-thirds vote of the Church Council. Should the board disagree with the action of the Church Council, it may appeal the decision to the Churchwide Assembly.

~~17.61.A05.17.20.A11.~~ ***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-retirement, health, and other benefits exclusively for the benefit of eligible members working within the structure of this church and other organizations operated exclusively for religious purposes.
- c. provide summary plan descriptions outlining all benefits to be provided as a part of the ELCA Pension and Other Benefits Program.
- d. report to the appropriate committee of the Church Council on the financial effect of changes to the ELCA Pension and Other Benefits Program.
- e. report to the Churchwide Assembly through the Church Council, with the Church Council making comments on all board actions needing approval of the Churchwide Assembly.
- f. maintain appropriate communication with other units of this church.
- g. be self-supporting, except for certain ELCA minimum pensions and post-retirement health benefits of certain ELCA retirees, with all costs being paid from the administrative and management charges to the employers and members utilizing the plans and from investment income.
- h. manage its finances in a manner that assures an efficient and effective administration of the plans for pension-retirement and other benefits. The board shall maintain its own accounting, data processing, personnel, and other administrative functions essential to the ongoing work of this organization.
- i. not be responsible, nor assume any liability for, health-insurance programs provided by colleges and universities of this church through voluntary employees' beneficiary associations or similar arrangements.
- j. manage and operate those portions of The American Lutheran Church and Lutheran

Church in America plans requiring continuation in this church.

- k. provide an appeal process with the Board of Pensions to enable members in the plans to appeal decisions.*
- l. make editorial and administrative changes and routine modifications to the ELCA Pension and Other Benefits Program, as well as changes required to comply with federal and state law.*
- m. set contribution rates for the ELCA Survivor Benefits Plan, the ELCA Disability Benefits Plan, and the ELCA Medical and Dental Benefits Plan, and establish interest crediting rates for the ELCA Retirement Plans.*
- n. manage assets, as requested, for the ELCA and other organizations operated exclusively for religious purposes.*

17.61.B05:17.20.B11.

The Corporate Social Responsibility Committee of the Board of Pensions shall receive advice and counsel from the churchwide organization, ~~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.

17.61.C09:17.20.C11.

To implement staggered terms for plan members and plan recipients on the board of trustees of the Board of Pensions and to move to a board consisting of at least four plan members, at least one of whom is a lay plan member or lay recipient of plan benefits, at least two people, one ordained minister who is a plan member and one lay plan member or lay recipient of plan benefits, shall be elected by the 2009 Churchwide Assembly. Thereafter, at least one plan member shall be elected as a trustee by the

2011 Churchwide Assembly, and one additional plan member shall be elected by the 2013 Churchwide Assembly. An amendment to 17.61.03.a. shall be proposed to the 2013 Churchwide Assembly to provide that the board shall include at least 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.

**~~17.50.~~ MISSION INVESTMENT FUND OF THE
EVANGELICAL LUTHERAN CHURCH IN AMERICA**

~~17.51.17.30.~~ This church shall have a ~~fund~~ **separately incorporated ministry, known as the Mission Investment Fund of the Evangelical Lutheran Church in America, to provide investment opportunities to individuals, congregations, synods, institutions, agencies, and organizations, and administer loans to congregations, synods, the churchwide organization, and other organizations and institutions that are related to this church. The Mission Investment Fund of the Evangelical Lutheran Church in America shall be incorporated.**

~~17.51.01.17.30.01.~~ The Mission Investment Fund of the Evangelical Lutheran Church in America shall have a board of trustees of at least nine but not more than 12 members, who shall be elected by the Churchwide Assembly for six-year terms with no consecutive re-election and with approximately one-third elected each biennium as provided in Chapter 19.

~~17.51.02.17.30.02.~~ Unless the Church Council determines that the treasurer of this church shall be the president of the Mission Investment Fund corporation, the president shall be elected by the board of trustees of the Mission Investment Fund of the Evangelical Lutheran Church in America to a four-year term in consultation with and with the

approval of the presiding bishop of this church. Nomination of a candidate for president of the Mission Investment Fund shall be made jointly by the presiding bishop and the search committee of the board. The board, together with the presiding bishop, shall arrange for an annual review of the president. The president shall be eligible for re-election. The employment of the president may be terminated jointly by the board of trustees of the Mission Investment Fund of the Evangelical Lutheran Church in America and the presiding bishop of this church, following recommendation by the executive committee of the board of trustees.

17.51.03.17.30.03. 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.

17.51.04.17.30.04. The specific responsibilities of the Mission Investment Fund of the Evangelical Lutheran Church in America shall be enumerated in a continuing resolution.

16.30.

PUBLISHING HOUSE OF THE ELCA

16.31.17.40.

This church shall have a publishing house separately incorporated ministry, the Publishing House of the Evangelical Lutheran Church in America, to carry out the publishing ministry of the Evangelical Lutheran Church in America. The 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.

16.31.01.17.40.01.

This publishing house shall have a board of trustees of **11-15** members, elected for one

six-year term with no consecutive re-election and with **approximately** 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 investment, 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.

16.31.02.17.40.02. 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.

16.31.03.17.40.03. The president shall be elected by the board of trustees of the Publishing House of the ELCA to a four-year term in consultation with and with the approval of the presiding bishop of this church. Nomination of a candidate for president shall be made jointly by the presiding bishop and the search committee of the board. The board, together with the presiding bishop, shall arrange for an annual review of the president. The president shall be eligible for re-election. The board shall establish the 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.

16.31.04.17.40.04. The specific responsibilities of this publishing house shall be enumerated in a continuing resolution. The continuing resolution may be amended by a majority vote of the Churchwide Assembly or a two-thirds vote of the Church Council. Should the board disagree with the action of the Church Council, it may appeal the decision to the Churchwide Assembly.

16.31.A05.17.40.A11. *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

16.41-17.50. This church shall have a women's organization separately incorporated ministry, known as Women of the Evangelical Lutheran Church in America, to assist its women to commit themselves to full discipleship, affirm their gifts, and support each other in their particular callings.

16.41.01.17.50.01. Membership of this organization shall be women of this church who wish to participate through local and other groupings that affirm the purposes of this organization. This organization shall function in local, synodical, and churchwide settings.

16.41.02.17.50.02. This organization shall be incorporated, self-supporting financially, and shall manage its own assets within the policies of this church. The personnel policies and salary structures of the churchwide organization shall be followed.

16.41.03.17.50.03. 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.

16.41.04.17.50.04. This organization shall have a board of 21 members elected by the assembly of this organization for one three-year term with eligibility for one consecutive re-election. At least 10 percent of the members of this board shall be persons of color or primary language other than English. No more than one elected board member shall be from any one synod. Board members are to serve with the perspective of the interdependence of all units of this church. In the event of a vacancy, the board shall elect a member to serve the balance of the term. The Conference of Bishops shall select one bishop to serve as an advisory member of the board of this organization with voice but not vote.

16.41.05.17.50.05. The board of this organization shall meet at least two times per year and shall be responsible to the assembly that elected it. The assembly of this organization shall be representative of local and other groupings of women who are members of the women's organization. Upon two successive

absences that have not been excused by the board, a board member's position shall be declared vacant and the board shall arrange for election to fill the vacancy under Article I, Section 4, Item 9, of the constitution and bylaws of the women's organization.

16.41.06.17.50.06. This organization's board shall elect its executive director to a four-year term in consultation with and with the approval of the presiding bishop of this church. This board, together with the presiding bishop, shall arrange for an annual review of the executive director. The executive director shall be eligible for re-election. Consistent with applicable personnel policies, the board shall establish the salary of the executive director with the concurrence of the presiding bishop. The board may terminate the employment of the executive director in consultation with and with the approval of the presiding bishop of this church.

16.41.07.17.50.07. The specific responsibilities of the women's organization shall be enumerated in a continuing resolution. The continuing resolution may be amended by a majority of the Churchwide Assembly or two-thirds of the Church Council. Should the board disagree with the action of the Church Council, it may appeal the decision to the Churchwide Assembly.

16.41.A05.17.50.A11. *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.*

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.*~~

17.70. **This church may fulfill some of its purposes, as described in Chapter 4, through other separately incorporated ministries, which shall be described in continuing resolutions.**

19.05.03. A board of directors or trustees of a separately incorporated churchwide unit ministry of the Evangelical Lutheran Church in America may remove a director or trustee from the board, if done in accordance with the

governing documents of such corporation after at least thirty (30) days' prior notice to the secretary of this church, 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 to remove a director or trustee shall be reported to of the Church Council by the secretary is final.

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.

The chair declared that the motion had been adopted and drew the assembly's attention to the amendment that had been removed from the *en bloc* resolution.

Secretary Swartling presented a proposal by Mr. Bruce E. Seagrist [Lower Susquehanna Synod] to amend continuing resolution 17.30.A11, by adding "which shall include loans for full-time students attending ELCA seminaries" after "a loan program" in subsection b.

Presiding Bishop Hanson stated that the amendment was out of order, and he asked Secretary Swartling to explain why it was out of order.

Secretary Swartling explained that the constitutional provision that governed continuing resolution 17.30.A11 did not allow for loans to individuals.

Mr. Seagrist spoke honored the ruling.

The secretary made the following motion on behalf of the Church Council.

MOVED;

SECONDED:

To adopt the following amendment related to the redesign of the churchwide organization:

17.51.A10:17.30.A11. *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. *develop and administer a loan program, including management responsibilities for the underwriting, legal, accounting, reporting, servicing, marketing, and other related functions;*
- c. *provide expertise for management of real property and execute all necessary documents for the acquisition and disposition of such property;*
- d. *relate to the Congregational and Synodical 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; establish, in consultation with the Congregational and Synodical 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 Congregational and Synodical 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.*

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

ASSEMBLY

ACTION:

YES-902;NO-24

CA11.04.23

To adopt the following amendment related to the redesign of the churchwide organization:

17.51.A10;17.30.A11. *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. develop and administer a loan program, including management responsibilities for the underwriting, legal, accounting, reporting, servicing, marketing, and other related functions;
- c. provide expertise for management of real property and execute all necessary documents for the acquisition and disposition of such property;
- d. relate to the Congregational and Synodical 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; establish, in consultation with the Congregational and Synodical 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 Congregational and Synodical 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.~~

The chair declared that the motion had been adopted.

“Living Lutheran” Video Contest

Presiding Bishop Mark S. Hanson invited the assembly to view two video submissions to the ELCA’s video contest “What does it mean to live Lutheran?” After the viewing, he announced that they were the contest winners. The first place winner in the individual category was Ms. Katie Osweiler, Lutheran Church of the Redeemer, Woburn, Mass. She received a cash prize of \$1,500. The winner in the congregation category was House of Rock, a ministry of Lutheran Church of the Redeemer, Atlanta, Ga. It received a ministry grant of \$3,000. The presiding bishop thanked the Odyssey Networks for providing the prizes.

Greeting: Women of the ELCA

Presiding Bishop Mark S. Hanson invited Ms. Jennifer Michael, newly-elected president of Women of the Evangelical Lutheran Church in America, to bring a greeting to the assembly.

Ms. Michael brought a greeting from Women of the ELCA’s executive board, churchwide staff, and executive director, Ms. Linda Post Bushkofsky. She noted that in 2012 Women of the ELCA would celebrate 25 years of interconnectedness. She observed that just as the role of women had changed in the life of this church, so had the role, composition, and work of Women of the ELCA. Ms. Michael highlighted several of the ways Women of the ELCA was adapting to cultural changes and shifting trends, including the change in the name of Women of the ELCA’s magazine from *Lutheran Woman Today* to *Gather* to appeal more to its ecumenical sisters. She mentioned that Women of the ELCA created the ELCA’s first iPhone application, “Daily Grace,” and an application for Droid smartphones was being developed. She noted that as an organization, Women of the ELCA was still involved in quilting, in mission projects, and in Bible study, just like its predecessor organizations, but it was also interested in making a tangible difference in the life of this church. She observed that throughout the past 25 years, women had been partners and leaders with this church and its mission. She thanked the assembly for its support of Women of the ELCA.

Consideration: General Constitutional Amendments

Reference: 2011 Pre-Assembly Report, Section IV, pages 48-64.

Presiding Bishop Mark S. Hanson turned the assembly’s attention to consideration of the proposed amendments to the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America* recommended by the Church Council. He invited Secretary David D. Swartling to present the amendments and to note which amendments voting members had requested be removed from the *en bloc* resolution.

Secretary Swartling announced that the Rev. Matthew L. Riegel [West Virginia-Western Maryland Synod] had removed paragraph j. of provision 9.62. and a parallel paragraph j. in *C6.05. of the *Model Constitution for Congregations* for separate consideration. He moved the *en bloc* resolution on behalf of the Church Council.

MOVED;

EN BLOC; TWO-THIRDS VOTE REQUIRED

SECONDED:

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

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.

- 1.11.** ~~The This church churchwide organization~~ shall be incorporated.
- 1.21.01.** The seal of ~~the this church churchwide organization~~ is a cross with three united flames emanating from the base of the cross and three entwined circles beside the cross. The year of the constituting convention of this church is included at the base of the cross. The name of this church forms the circular outer edge of the seal.
- 1.31.01.** The principal office of ~~the this church churchwide organization~~ shall be located in Chicago, Illinois.
- 1.31.02.** ~~The This church churchwide organization~~ may maintain offices in such other locations as the Churchwide Assembly or the Church Council shall determine.
- 6.02.** The voting members of ~~the this church churchwide organization~~ shall be those persons elected to serve as members of the Churchwide Assembly. Membership in a congregation does not, in itself, confer voting rights in this corporation.
- 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's constitutions, bylaws, and continuing resolutions.~~
- 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's constitutions, bylaws, and continuing resolutions 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:
- ...
- 7.31.13. Preparation and Approval.** Except as provided below, a candidate for ordination as a pastor shall have:
- membership in a congregation of this church and registration, by its pastor and council, of the candidate with the candidacy committee;
 - been ~~endorsed~~ ~~granted entrance to candidacy~~ by and under the guidance and supervision of the appropriate committee for at least a year before being approved for ~~ordination call~~;
 - 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 recommended by the appropriate churchwide unit after consultation with the Conference of Bishops and adoption by the Church Council;

...

7.52.11. Associates in ministry, deaconesses, and diaconal ministers shall be governed by the following standards, policies, and procedures:

- 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, 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.
- 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 granted entrance to candidacy by and under the guidance and supervision of the appropriate synodical candidacy committee for at least a year before being approved for call 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 criteria, policies, and procedures established recommended 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—Conference of Bishops and adoption by the Church Council;
 - 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 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 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 criteria, policies, and procedures ~~established~~ recommended 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 Conference of Bishops and adoption by the Church Council;
- 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 call;
- 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-recommended by the appropriate churchwide unit for such candidacy after consultation with the Conference of Bishops and adoption by the Church Council;
- 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.~~

7.52.23. . . .

~~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.~~

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.

8.30. 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 separately incorporated, and or, if unincorporated, shall be a school, department or unit of a college or university of this church. Whether separately incorporated or not, seminaries of this church shall be governed by its board of directors consistent with policies established by the Church Council upon recommendation of the appropriate unit of the churchwide organization. Seminaries may be organized into groupings, known as clusters, for the purposes of cooperation, interaction and support.

8.31.02. Amendments to the governing documents of each separately incorporated seminary and each seminary cluster shall be submitted, upon recommendation of the appropriate unit of the churchwide organization, to the Church Council for approval. Amendments to the governing documents of a college or university of this church that affect the authority or integrity of an unincorporated seminary of this church associated with that college or university shall be submitted, upon recommendation of the appropriate unit of the churchwide organization, to the Church Council for approval.

8.31.0203. The board of directors of each separately incorporated seminary shall be nominated and elected to terms as specified in the governing documents of the respective seminaries, and shall consist of 2012 to 30 members, as follows:

- a. At least one-fifth nominated, in consultation with the seminaries, by the appropriate churchwide unit and elected by the Church Council;
- b. Two members elected by the bishops of the supporting synods from among their number; and
- c. The remaining members elected by the supporting synods, in consultation with the seminaries, with the number to be elected by each synod set forth in the governing documents of the seminary.

Elections shall be so arranged that the terms of all directors of any given seminary elected in any year shall commence simultaneously.

8.31.0304. Each unincorporated seminary shall have an advisory council or governing board distinct from the board of directors of the college or university of which the seminary is a school, department or unit. The seminary advisory council or governing board shall relate to the Church Council through the appropriate churchwide unit. The members of the unincorporated seminary's advisory council or governing board shall be elected

as specified in the governing documents of the related college or university, and shall consist of 12 to 30 members, as follows:

- a. At least one-fifth nominated by the Church Council upon recommendation of the appropriate churchwide unit after consultation with the seminary's advisory council or governing board;
- b. Two members nominated by the bishops of the supporting synods from among their number;
- c. One member, who shall serve as chair of the advisory council or governing board and as a voting member of the board of directors of the college or university, nominated by the Church Council, upon recommendation of the appropriate churchwide unit after consultation with the seminary's advisory council or governing board; and
- d. The remaining members to be from the supporting synods, nominated by the seminary's advisory council or governing board in consultation with the supporting synods.

8.31.05. In accordance with the governing documents of each separately incorporated seminary, the board of directors shall elect the president of the seminary in consultation with the presiding bishop of this church and the appropriate churchwide unit 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, appointment of tenured faculty, and shall have authority to recruit students throughout this church.

8.31.0406. Each unincorporated seminary shall have a chief administrative officer, such as an academic dean, seminary provost, or vice president, who is on the roster of ordained ministers of this church. In the appointment or election of the chief administrative officer of the seminary, the college or university shall consult with the seminary advisory council or governing board, the presiding bishop of this church, and the appropriate churchwide unit. The college or university board shall exercise all other normal governance functions, including the appointment of tenured faculty, in consultation with the seminary's advisory council or governing board, and shall have authority to recruit students throughout this church.

8.31.07. The seminaries shall receive churchwide and synodical financial support. The amount of such support shall be determined through a

consultation process involving seminaries, synods, and the appropriate churchwide unit 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.

8.31.0708. 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.

8.32.06. In addition to and consistent with the above provision 8.32. and bylaws 8.32.01. through 8.32.05., colleges and universities of this church where a school, department or unit of that institution is a seminary of this church must comply with all requirements, policies, procedures and standards specified in provision 8.31. and bylaws 8.31.01. through 8.31.08.

8.72.10. Ecumenical Availability of Ordained Ministers and Rostered Laypersons

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 policies developed at the direction of the presiding bishop and secretary, reviewed by the Conference of Bishops, and adopted by the Church Council. An associate in ministry, deaconess, or diaconal 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 appropriate roster—upon endorsement by the synodical bishops and by action of the Synod Council in the synod in which the associate in ministry, deaconess, or diaconal minister is listed on the roster—under policies developed at the direction of the presiding bishop and secretary, reviewed by the Conference of Bishops, and adopted by the Church Council.

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.

e. A first call may not be served in a congregation or other entity of a full-communion partner church.

8.72.13. Whenever an ordained minister, associate in ministry, deaconess, or diaconal 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 rostered leader's ordained minister's experience and fitness for ministry is expected between the synodical bishop (or other appropriate office or entity) of this church and the appropriate person, office, or entity in the other church. Relevant information related to fitness for ministry shall include, but is not limited to, any information concerning disciplinary proceedings or allegations that could result, or could have resulted, in disciplinary proceedings.

8.72.16. An ordained minister, associate in ministry, deaconess, or diaconal 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.

- 8.74. 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.
- 8.74.01.** The approval is granted initially for one year only and must be reviewed and approved annually by the Synod Council. Any time that the local practice of altar and pulpit fellowship no longer serves the mission and ministry needs of this church, the synodical bishop may withdraw endorsement and the Synod Council may withdraw the approval.
- 8.74.02.** An ordained minister of a church body with which the ELCA is not in full communion who is serving in a ministry involving the local practice of altar and pulpit fellowship with an ELCA congregation is understood to be subject to the standards, policies, and discipline of the church body in which the ordained minister is rostered or holds ministerial membership. Such an ordained minister, while serving an ELCA congregation or other ministry, is expected to abide by the standards and policies of this church related to ordained ministers. An ordained minister of this church, while serving in a ministry involving the local practice of altar and pulpit fellowship with a non-ELCA congregation, remains subject to the standards, policies, and discipline of the Evangelical Lutheran Church in America.
- 9.21. This church shall recognize, receive, and maintain on the roster those congregations which by their practice as well as their governing documents:
- ...
- d. agree to call pastoral leadership from the clergy roster of this church in accordance with the call procedures of this church, **except in special circumstances as defined in the bylaws accompanying this provision**, and with the approval of the synodical bishop;
- ...
- 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.

A congregation may terminate its relationship with this church by the following procedure:

- a. A resolution indicating the intent to terminate its relationship must be adopted at a legally called and conducted special meeting of the congregation by a two-thirds vote of the voting members present. Such meeting may be held no sooner than 30 days after written notice of the meeting is received by the bishop of the synod, during which time the congregation shall consult with the bishop and the bishop's designees, if any. The times and manner of the consultation shall be determined by the bishop in consultation with the congregation council. Unless he or she is a voting member of the congregation, the bishop, and the bishop's designees, if any, shall have voice but not vote at the meeting.
- b. The secretary of the congregation shall submit a copy of the resolution to the bishop, attesting that the special meeting was legally called and conducted and certifying the outcome of the vote, and shall mail a copy of the resolution to voting

members of the congregation. This notice shall be submitted within 10 days after the resolution has been adopted.

- c. The bishop of the synod and the congregation shall continue in consultation, as specified in paragraph a. above, during a period of at least 90 days after receipt by the synod of the notice as specified in paragraph b. above.
- d. If the congregation, after such consultation, still seeks to terminate its relationship, such action may be taken at a legally called and conducted special meeting by a two-thirds vote of the voting members present. Notice of the meeting shall be mailed to all voting members and to the bishop at least 10 days in advance of the meeting. Unless he or she is voting member of the congregation, the bishop, and the bishop's designees, if any, shall have voice but not vote at the meeting.
- e. A copy of the resolution, attesting that the special meeting was legally called and conducted and certifying the outcome of the vote, shall be sent to the bishop within 10 days after the resolution has been adopted, at which time the relationship between the congregation and this church shall be terminated subject to paragraphs g., h., and i. below. Unless this notification to the bishop also certifies that the congregation has voted by a two-thirds vote to affiliate with another Lutheran denomination, the congregation will be conclusively presumed to be an independent or non-Lutheran church.
- f. Notice of termination shall be forwarded by the bishop to the secretary of this church, who shall report the termination to the Churchwide Assembly.
- g. Congregations seeking to terminate their relationship with this church which fail or refuse to comply with each of the foregoing provisions in 9.62., shall be required to receive Synod Council approval before terminating their membership in this church.
- h. Congregations which had been members of the Lutheran Church in America shall be required, in addition to complying with the foregoing provisions in 9.62., to receive synodical approval before terminating their membership in this church.
- i. Congregations established by the Evangelical Lutheran Church in America shall be required, in addition to complying with the foregoing provisions in 9.62., to satisfy all financial obligations to this church and receive Synod Council approval before terminating their membership in this church.

9.71. Subject to the provisions of 9.52., the following shall govern the ownership of property by congregations of this church:

...

- d. Title to the property of a congregation that has acted to terminate its relationship with this church by the provisions of 9.62. **and has acted by a two-thirds vote** to relate to another Lutheran church body shall continue to reside in the congregation.
- e. Title to the property of a congregation that has acted to terminate its relationship with this church by the provisions of 9.62. **and has acted by a two-thirds vote** to become independent or to relate to a non-Lutheran church body shall continue to reside in the congregation only with the consent of the Synod Council. The Synod Council, after consultation with the congregation by an established synodical process, may give approval to the request to become independent or to relate to a non-Lutheran church body, in which case title shall remain with the majority of the congregation. If the Synod Council fails to give such approval, title shall remain with those members who desire to continue as a congregation of this church.

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 constitutions, **and** bylaws, **and continuing resolutions** 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.

10.21. 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:

...

- 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~~ **this the ELCA constitution and bylaws.**

10.31. ...

- b. The vice president shall chair the Synod Council. In the event of the death, resignation, or disability of the bishop, the vice president, **after consultation with the presiding bishop of the Evangelical Lutheran Church in America,** shall convene the Synod Council to arrange for the conduct of the duties of the bishop until a new bishop shall be elected, or, in the case of temporary

disability, until the bishop resumes full performance of the duties of the office.

- 10.31.04. The treasurer ~~may shall~~ be elected by the Synod Assembly ~~or may be appointed by the Synod Council~~. The treasurer may be either a layperson or an ordained minister.
- 10.41.04. Synods may establish processes that permit representatives of ~~congregations under development mission settings formed with the intent of becoming chartered congregations and synodically~~ authorized worshipping communities of the synod, under bylaw 10.02.03., to serve as voting members of the Synod Assembly, consistent with bylaw 10.41.01.
- 10.52. **The Synod Council shall consist of the four officers of the synod, 10 to 24 other members, at least one young adult and at least one youth, all elected by the Synod Assembly. Each person elected to the Synod Council shall be a voting member of a congregation of the synod, with the exception of 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.**
- 10.63. Each synod shall have an Executive Committee, a Consultation Committee, **an Audit Committee**, and a Committee on Discipline. Each synod also shall establish a Mutual Ministry Committee to provide support and counsel to the bishop.
- 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~~.
- 11.33. Leadership of this church shall be vested in the ~~churchwide~~ officers, the Churchwide Assembly, the Church Council, ~~the Conference of Bishops 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.
- 11.41. Within the limits established by the Churchwide Assembly in the constitution, ~~and~~ bylaws, ~~and continuing resolutions~~, the Church Council, as the board of directors ~~of the churchwide organization~~, shall establish the fiscal policies of ~~this church the churchwide organization~~.
- 11.41.06. No churchwide appeal to congregations or individuals of this church for the raising of funds shall be conducted by ~~the this~~

church churchwide organization 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 the churchwide organization 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.

11.41.07. This church shall not, in any manner, be responsible for the debts or liabilities of other Lutheran organizations, institutions, or agencies, whether independent of or affiliated with this church.

12.41. **The voting members of the Churchwide Assembly shall be the voting members of this corporation church. The requirements for voting members of the assembly and other members shall be specified in the bylaws.**

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 Church Council may allocate up to ten additional voting members among synods in order to further the principles of organization, commitment to inclusiveness, and interdependence as specified in Chapter 5 of this constitution, but no single synod may be allocated more than two additional voting members. The secretary shall notify each synod of the number of assembly members it is to elect.

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

12.51.31. A Nominating Committee, elected by the Churchwide Assembly, shall nominate at least one 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, and continuing resolutions of this church.

Chapter 13. **OFFICERS OF THIS CHURCH**

13.10. **OFFICERS**

13.11. This church shall have as its **The** officers shall be the presiding bishop, vice president, secretary, and treasurer.

- 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.~~
- 13.41. 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.
- 13.51. 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.
- 14.11. ~~This church shall have a~~ **The** 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.
- 14.12.01.** ~~The Church Council and its committees may hold meetings by remote communication, including electronically and by telephone conference, and, to the extent permitted by state law, notice of all meetings may be provided electronically.~~
- 14.14. 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.
- 14.21.06. The Church Council shall adopt personnel policies for ~~the churchwide organization this church.~~ Salary structures of churchwide units shall be within the personnel policies of ~~the churchwide organization this church,~~ unless exceptions are granted by the Church Council.
- 14.21.15. The Church Council shall determine, unless otherwise specified in ~~this church's~~ ~~the~~ constitution, bylaws, and continuing resolutions, the appropriate churchwide unit for the fulfillment of particular program or policy responsibilities identified in the bylaws.
- 14.21.16. The Church Council shall establish the criteria and policies for the relationship between ~~the churchwide organization 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.

- 14.32.01.** The Church Council shall have as liaison members nine synodical bishops, each elected by the Conference of Bishops to one four-year term. One bishop shall be elected from each region.
- 14.32.05.** Advisory **and liaison** members of the Church Council shall have voice but not vote.
- 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:
- ...
- g.** **when necessary, serve as members of the U.S.A. National Committee of the Lutheran World Federation.**
- 15.21.01.** The presiding bishop shall recommend to the Church Council the personnel policies of **the churchwide organization 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, **and continuing resolutions of this church.**
- 16.12.** **Each unit shall be responsible report to the Churchwide Assembly and will report to the Church Council in the interim. The policies, procedures, and operation of each unit shall be reviewed by the Church Council in order to assure conformity with the constitution, bylaws, and continuing resolutions governing documents of this church and with Churchwide Assembly actions.**
- 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, **and continuing resolutions of this church.**
- 19.03.** In the event an interim vacancy on a board, committee, or **the Church** Council is declared by the secretary **of this church**, the Church Council shall elect a member to serve the balance of the term.
- 19.05.** Each nominee for an elected **or appointed position in this church the churchwide organization** shall be a voting member of a congregation of this church. **Each nominee for an appointed position in the churchwide organization should be a voting member of a congregation of this church.**
- 19.05.01.** Each voting member of the Church Council, board, or advisory committee of **the churchwide organization this church** shall cease to be a member of the Church Council, board, or advisory

committee if no longer a voting member of a congregation of this church. Upon two successive absences that have not been excused by the Church Council, board, or advisory committee, a member's position shall be declared vacant by the secretary of this church, who shall arrange for election by the Church Council to fill the unexpired term.

19.11.01. In the nomination and election process the following general considerations shall be observed:

...

- c. Members of the ~~boards or~~ committees of churchwide units, other than those in restricted categories, 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.
- f. ~~The Conference of Bishops shall select one bishop from each region to serve a four-year term as a liaison member of the Church Council.~~ Each biennium the Conference of Bishops shall select a bishop to serve as an advisory member of each board and advisory committee of the churchwide organization. No synodical bishop, with the exception of the chair of the Conference of Bishops, shall serve as a voting member of the Church Council.
- g. The youth organization of this church shall elect for terms of ~~three~~ two years two persons to serve as advisory members of the Church Council.

19.21.04. ~~It shall be the responsibility of the~~ The Church Council ~~to make certain shall endeavor to ensure~~ that every synod has at least one person serving on the Church Council or churchwide boards, ~~or~~ committees, task forces, or other groups. Among those persons elected by the assembly, no more than two persons from any one synod shall serve on the Church Council or any one board, or committee, task force, or other group.

19.61.02. No member of the Church Council, a committee of the Church Council, a board, 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 the churchwide organization this church would have been required to indemnify such person against the liability under provisions of law or otherwise.

19.61.B9811. Nominations Desk and Nominations Form

...

d. For purposes of nomination procedures, “synodical membership” means:

- 1) In the case of a layperson **who is not on the official rosters of this church**, the synod that includes the congregation in which such person holds membership; and
- 2) In the case of an ordained minister, the synod on whose roster such ordained minister’s name is maintained.
- 3) **In the case of an associate in ministry, a deaconess, or a diaconal minister, the synod on whose roster such person’s name is maintained.**

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.**

20.15. The procedures for consultation and discipline set forth in the bylaws shall be the exclusive means of resolving all matters pertaining to the discipline of congregations of this church. Neither **the churchwide organization 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 **the churchwide organization 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.**

20.21.01. 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 **constitutions, or bylaws, and continuing resolutions of this church;** or

- e. willfully failing to comply with the requirements ordered by a discipline hearing committee under 20.23.08.
- 20.22.01.** 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 **constitutions, or bylaws, and continuing resolutions of this church**; or
 - e. willfully failing to comply with the requirements ordered by a discipline hearing committee under 20.23.08.
- 20.31.01.** Congregations shall be subject to discipline for:
- a. departing from the faith confessed by this church;
 - b. willfully disregarding or violating the criteria for recognition as congregations of this church; or
 - c. willfully disregarding or violating the provisions of the **constitutions, or bylaws, and continuing resolutions of this church**.
- 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 **constitutions, and bylaws, and continuing resolutions 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.A0511.** *Recall or Dismissal of a Churchwide Officer*
- ...
- d. *In the case of alleged willful disregard or violation of the **constitutions, and bylaws, and continuing resolutions of this church** or of alleged conduct as would subject the officer to disciplinary action, the following procedures shall apply:*
- ...
- 20.53.A9211.** *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 **constitutions, and bylaws, and continuing resolutions 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.*

...

g. *If the case of alleged willful disregard or violation of the constitutions, and bylaws, and continuing resolutions 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:*

...

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 churchwide 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. Subject to the limitations and duties imposed by law, each person who is or was made or threatened to be made a party to any proceeding by reason of the present or former capacity of that person as a Church Council member, officer, employee, or committee member of the churchwide organization, or member of the Conference of Bishops, shall be indemnified against all costs and expenses incurred by that person in connection with the proceeding. Indemnification by the churchwide organization of any person by reason of that person's capacity as a director, officer, employee, or committee member of a separately incorporated churchwide unit or of any other organization is subject to the provisions of section 21.02.

a. The term "proceeding" means a threatened, pending, or completed lawsuit, whether civil or criminal, an administrative or investigative matter, arbitration, mediation, alternative dispute resolution, or any other similar legal or governmental action. Except as otherwise required by law, the term "proceeding" does not include (a) any action by the churchwide organization or any unit thereof against the individual seeking indemnification, or (b) a disciplinary hearing or related process described in Chapter 20 of this constitution.

b. The term "indemnification" includes reimbursement and advances of costs and expenses for judgments,

penalties, fines, settlements, excise taxes, reasonable attorneys' fees, disbursements, and similar required expenditures.

21.02. ~~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.~~

21.03.02. Where a person who, while a member of the Church Council, officer, employee, or committee member of the churchwide organization, or member of the Conference of Bishops, or committee member of this church, is or was serving at the request of ~~this church~~ the churchwide organization as (or whose duties in that position involve or involved service in the capacity of) a director, officer, partner, trustee, employee, or agent of another organization, is or was made or threatened to be made a party to a proceeding by reason of such capacity, then such person shall ~~not~~ be entitled to indemnification ~~unless~~ only if (a) the Church Council has established a process for determining whether a person serving in the capacity described in this section shall be entitled to indemnification in any specific case, and (b) that process has been applied in making a specific determination that such person is entitled to indemnification.

21.04.03. ~~This church~~ The churchwide organization may purchase and maintain insurance on behalf of itself or any person entitled to indemnification pursuant to this chapter against any liability asserted against and incurred by this church or by such other person in or arising from a capacity described in section 21.02.01, or section 21.03.02.

22.11. ~~The~~ This constitution ~~of this church~~ may be amended only through either of the following procedures:

...

22.31. Continuing resolutions not in conflict with the constitution or bylaws of the Evangelical Lutheran Church in America

may be adopted or amended by a majority vote of the Churchwide Assembly or by a two-thirds vote of the Church Council. Such continuing resolutions become effective immediately upon adoption. Matters related to the administrative functions of **the churchwide organization this church** shall be set forth in the continuing resolutions.

Constitution for Synods

†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. The name Evangelical Lutheran Church in America (ELCA or “this church”) as used herein refers in general references to this whole church, including its three expressions—congregations, synods, and the churchwide organization. The name Evangelical Lutheran Church in America is also the name of the corporation of the churchwide organization to which specific references may be made herein.

†S2.02.03. No provision of this constitution shall be inconsistent with the constitution and bylaws of this church.

†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:

- ...
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 of the churchwide organization.

†S6.06. References herein to the nature of the relationship between the three expressions of this church—congregations, synods, and the churchwide organization—as being interdependent or as being in a partnership relationship describe the mutual responsibility of these expressions in God’s mission and the fulfillment of the purposes of this church as described in this chapter, and do not imply or describe the creation of partnerships, co-ventures, agencies, or other legal relationships recognized in civil law.

S7.12. Special meetings of the Synod Assembly may be called by the bishop with the consent of the Synod Council, and shall be called by the bishop at the request of one-fifth of the voting members of the Synod Assembly.

- a. The notice of each special meeting shall define the purpose for which it is to be held. The scope of actions to be taken at such a special meeting shall be limited to the subject matter(s) described in the notice.
- b. If the special meeting of the Synod Assembly is required for the purpose of electing a successor bishop because of death, resignation, or inability to serve, the special meeting shall be called by **the Synod Council after consultation with the presiding bishop of the Evangelical Lutheran Church in America in cooperation with the Synod Council.**

†S8.12. As this synod's pastor, the bishop shall be an ordained minister of Word and Sacrament who shall:

...

- 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 synod**; and
 - 3) persons serving in the other rostered ministries within this synod.

...

- i. Oversee and administer the work of this synod and in so doing:

...

- 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, and continuing resolutions** of this church and pursuant to prior action of this synod through the Synod Council;

...

S8.23. In the event of the death, resignation, or disability of the bishop, the vice president, **after consultation with the presiding bishop of the Evangelical Lutheran Church in America,** shall convene the Synod Council to arrange for the conduct of the duties of the bishop until a new bishop shall be elected or, in the case of temporary disability, until the bishop resumes full performance of the duties of the office.

†S8.41. The treasurer **may shall** be elected by the Synod Assembly **or may be appointed by the Synod Council.** The treasurer shall be a voting member of a congregation of this synod. The treasurer may be either a layperson or an ordained minister.

†S8.51. The terms of office of the officers of this synod shall be:

- a. The bishop of this synod shall be elected to a term of six years and may be re-elected.
- b. The vice president; **and** secretary; **and treasurer** of this synod shall be elected to a term of _____ years and may be re-elected.

- c. The treasurer of this synod shall be [elected] [appointed] to a _____-year term and may be re-elected or reappointed.
- S8.52. The terms of the officers shall begin on the first day of the _____ month following election or, in special circumstances, at a time designated by the Synod Council.
- †S8.54. Should the bishop die, resign, or be unable to serve, the vice president, after consultation with the presiding bishop of the Evangelical Lutheran Church in America, shall convene the Synod Council to arrange for the appropriate care of the responsibilities of the bishop until an election of a new bishop can be held or, in the case of temporary disability, until the bishop is able to serve again. Such arrangements may include the appointment by the Synod Council of an interim bishop, who during the vacancy or period of disability shall possess all of the powers and authority of a regularly elected bishop. The term of the successor bishop, elected by the next Synod Assembly or a special meeting of the Synod Assembly called for the purpose of election, shall be six years with the subsequent election to take place at the Synod Assembly closest to the expiration of such a term and with the starting date of a successor term to be governed by constitutional provision S8.52.
- S9.05. The Nominating Committee shall nominate at least one two persons for vice president; additional nominations may be made from the floor.
- S9.06. The Synod Council shall nominate at least one two persons for secretary; additional nominations may be made from the floor.
- S9.07. If the treasurer is elected, the The Synod Council shall nominate at least one two persons for treasurer; additional nominations may be made from the floor.
- S10.06. If a member of the Synod Council ceases to meet the requirements of the position to which she or he was elected 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.
- S10.07.01.** To the extent permitted by state law, meetings of the Synod Council and its committees may be held electronically or by telephone conference, and notice of all meetings may be provided electronically.
- †S13.01. Each congregation, except those certified as congregations of the Evangelical Lutheran Church in America by the uniting churches, prior to being listed in the register of congregations of this synod, shall adopt the *Model Constitution for Congregations* or one

acceptable to this synod that is not in contradiction to the constitution and bylaws of the Evangelical Lutheran Church in America.

- a. **New congregations.** A congregation newly formed by this church and any congregation seeking recognition and reception by this church shall:

...

- 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, the constitutions, bylaws, and continuing resolutions of this church. Bylaws and continuing resolutions, appropriate for inclusion in these chapters and not in conflict with these required provisions in the *Model Constitution for Congregations*, the constitution of this synod, or the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*, may be adopted as described in Chapters 16 and 18 of the *Model Constitution for Congregations*.

...

†S14.15. The parochial records of all baptisms, confirmations, marriages, burials, communicants, members received, members transferred or dismissed, members who have become inactive, or members excluded from the congregation shall be kept accurately and permanently. They shall remain the property of each congregation. At the time of the closure of a congregation, such records shall be sent to the regional archives 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.

†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;

†S16.02.01. To the full extent permitted from time to time—Subject to the limitations and duties imposed by law, each person who is or was made or threatened to be made a party to any proceeding by reason of the present or former capacity of that person as a Synod Council member, officer, employee, or committee member of this synod shall be indemnified against judgments, penalties, fines, settlements, excise taxes, and reasonable attorney’s fees and disbursements—all costs and expenses incurred by that person in connection with the proceeding. Indemnification of any person by reason of that person’s capacity as a director, officer, employee, or committee member of any other organization, regardless of its form or relationship to this synod, is subject to the provisions of section †S16.03-02.

a. The term “proceeding” means a threatened, pending, or completed lawsuit, whether civil or criminal, an administrative or investigative matter, arbitration, mediation, alternative dispute resolution, or any other similar legal or governmental action. Except as otherwise required by law, the term “proceeding” does not include (a) any action by this synod against the individual seeking indemnification, or (b) subject to †16.04., a disciplinary hearing or related process described in Chapter 20 of this constitution.

b. The term “indemnification” includes reimbursement and advances of costs and expenses for judgments, penalties, fines, settlements, excise taxes, reasonable attorneys’ fees, disbursements, and similar required expenditures.

†S16.03.02. Whenever a person who, while a Synod Council member, officer, committee member, or employee of this synod, is or was serving at the request of this synod as (or whose duties in that position involve or involved service in the capacity of) a director, officer, partner, trustee, employee, or agent of another organization, is or was made or threatened to be made a party to a proceeding by reason of such capacity, then such person shall not be entitled to indemnification unless only if (a) the Synod Council has established a process for determining whether a person serving in the capacity described in this section shall be entitled to indemnification in any specific case, and (b) that process has been applied in making a specific determination that such person is entitled to indemnification.

†S16.04.03. This synod may purchase and maintain insurance on behalf of itself or any person entitled to indemnification pursuant to this chapter against any liability asserted against and incurred by this synod or by such other person in or arising from a capacity described in section †S16.02-01, or section †S16.03-02.

†S16.05.04. 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 in disciplinary proceedings under Chapter 20 of the Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America by the synodical bishop or when written charges against a congregation are made in disciplinary proceedings by the Synod Council or the synodical bishop, and the discipline hearing committee determines that no discipline shall be imposed, and then if such determination is not reversed or set aside if an on 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.

†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~~ the Churchwide Assembly, corresponding amendments shall be introduced at once into this constitution by the secretary of this synod upon receipt of formal certification thereof from the secretary of the Evangelical Lutheran Church in America.

†S18.21. This synod may adopt bylaws not in conflict with this constitution nor with the constitution and bylaws of ~~this church~~ the churchwide organization. This synod may amend its bylaws at any meeting of the Synod Assembly by a two-thirds vote of voting members of the assembly present and voting. Newly adopted bylaws and amendments to existing bylaws shall be reported to the secretary of this church.

†S18.31. This synod may adopt continuing resolutions not in conflict with this constitution or its bylaws or the constitution, ~~and bylaws, and continuing resolutions~~ of this church ~~the churchwide organization~~. Such continuing resolutions may be adopted or amended by a majority vote of the Synod Assembly or by a two-thirds vote of Synod Council. Newly adopted continuing resolutions and amendments to existing continuing resolutions shall be reported to the secretary of this church.

Model Constitution for Congregations

*C3.03. The name Evangelical Lutheran Church in America (ELCA or “this church”) as used herein refers in general references to this whole church, including its three expressions—congregations, synods, and the churchwide organization. The name Evangelical Lutheran Church in America is also the name of the corporation of the churchwide organization to which specific references may be made herein.

- *C4.06.** References herein to the nature of the relationship between the three expressions of this church—congregations, synods, and the churchwide organization—as being interdependent or as being in a partnership relationship describe the mutual responsibility of these expressions in God’s mission and the fulfillment of the purposes of this church as described in this chapter, and do not imply or describe the creation of partnerships, co-ventures, agencies, or other legal relationships recognized in civil law.
- *C5.03.** Only such authority as is delegated to the Congregation Council or other organizational units in this congregation’s governing documents is recognized. All remaining authority is retained by the congregation. The congregation is authorized to:
- ...
- d. adopt amendments to the constitution, as provided in Chapter 17, and amendments to the bylaws, as specified in Chapter 16, and continuing resolutions, as provided in Chapter 18.
- *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. These special circumstances are limited either to calling a candidate approved for the roster of ordained ministers of the Evangelical Lutheran Church in America or to contracting for pastoral services with an ordained minister of a church body with which the Evangelical Lutheran Church in America officially has established a relationship of full communion.
- *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.

- e. 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.¹³ Since this congregation was a member of the 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.
- h.¹⁴ 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.

A congregation may terminate its relationship with this church by the following procedure:

- a. A resolution indicating the intent to terminate its relationship must be adopted at a legally called and conducted special meeting of the congregation by a two-thirds vote of the voting members present. Such meeting may be held no sooner than 30 days after written notice of the meeting is received by the bishop of the synod, during which time the congregation shall consult with the bishop and the bishop's designees, if any. The times and manner of the consultation shall be determined by the bishop in consultation with the congregation council. Unless he or she is a voting member of the congregation, the bishop, and

¹³ 1 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.

¹⁴ 2 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.

the bishop's designees, if any, shall have voice but not vote at the meeting.

- b. The secretary of the congregation shall submit a copy of the resolution to the bishop, attesting that the special meeting was legally called and conducted and certifying the outcome of the vote, and shall mail a copy of the resolution to voting members of the congregation. This notice shall be submitted within 10 days after the resolution has been adopted.
- c. The bishop of the synod and the congregation shall continue in consultation, as specified in paragraph a. above, during a period of at least 90 days after receipt by the synod of the notice as specified in paragraph b. above.
- d. If the congregation, after such consultation, still seeks to terminate its relationship, such action may be taken at a legally called and conducted special meeting by a two-thirds vote of the voting members present. Notice of the meeting shall be mailed to all voting members and to the bishop at least 10 days in advance of the meeting. Unless he or she is voting member of the congregation, the bishop, and the bishop's designees, if any, shall have voice but not vote at the meeting.
- e. A copy of the resolution, attesting that the special meeting was legally called and conducted and certifying the outcome of the vote, shall be sent to the bishop within 10 days after the resolution has been adopted, at which time the relationship between the congregation and this church shall be terminated subject to paragraphs g., h., and i. below. Unless this notification to the bishop also certifies that the congregation has voted by a two-thirds vote to affiliate with another Lutheran denomination, the congregation will be conclusively presumed to be an independent or non-Lutheran church.
- f. Notice of termination shall be forwarded by the bishop to the secretary of this church, who shall report the termination to the churchwide assembly.
- g. Congregations seeking to terminate their relationship with this church which fail or refuse to comply with each of the foregoing provisions in *C6.05., shall be required to receive synod council approval before terminating their membership in this church.
- h. Congregations which had been members of the Lutheran Church in America shall be required, in addition to complying with the foregoing provisions in *C6.05., to receive synodical approval before terminating their membership in this church.
- i. Congregations established by the Evangelical Lutheran Church in America shall be required, in addition to

complying with the foregoing provisions in *C6.05, to satisfy all financial obligations to this church and receive synod council approval before terminating their membership in this church.

- *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, provided the process for termination of relationship in *C6.05. has been followed. Before this congregation takes action to transfer to another Lutheran church body, it shall consult with representatives of the (insert name of synod) Synod.
- *C7.04.** If 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 and have followed the process for termination of relationship in *C6.05., title to property of this congregation shall continue to reside in this congregation only with the consent of the Synod Council. The Synod Council, after consultation with this congregation by the established synodical process, may give approval to the request to become independent or to relate to a non-Lutheran church body, in which case title shall remain with the majority of this congregation. If the Synod Council fails to give such approval, title shall remain with those members who desire to continue as a congregation of the Evangelical Lutheran Church in America.
- *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. Unless previously agreed upon by the Synod Council, an interim pastor is not available for a regular call to the congregation served.
- 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. Electronic notice of meetings may be provided in addition to notice by regular mail.
- C12.08.** The Congregation Council shall be responsible for the employment and supervision of the ~~the salaried lay workers~~ staff of this congregation. Nothing in this provision shall be deemed to affect the congregation's responsibility for the call, terms of

call, or termination of call of any employees who are on a roster of this church.

- *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~~ The Congregation Council shall 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.
- *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. Such amendments may be approved 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 and call such a meeting. 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.

There being no discussion, Presiding Bishop Hanson called for the vote on the motion.

ASSEMBLY

EN BLOC; TWO-THIRDS VOTE REQUIRED

ACTION:

YES-889; NO-26

CA11.04.24

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

- 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.

- 1.11. **The ~~This church~~ churchwide organization shall be incorporated.**
- 1.21.01. The seal of ~~the this church~~ churchwide organization is a cross with three united flames emanating from the base of the cross and three entwined circles beside the cross. The year of the constituting convention of this church is included at the base of the cross. The name of this church forms the circular outer edge of the seal.
- 1.31.01. The principal office of ~~the this church~~ churchwide organization shall be located in Chicago, Illinois.
- 1.31.02. ~~The This church~~ churchwide organization may maintain offices in such other locations as the Churchwide Assembly or the Church Council shall determine.
- 6.02. **The voting members of ~~the this church~~ churchwide organization shall be those persons elected to serve as members of the Churchwide Assembly. Membership in a congregation does not, in itself, confer voting rights in this corporation.**
- 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's~~ constitutions, bylaws, and continuing resolutions.**
- 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's constitutions, bylaws, and continuing resolutions 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:
- ...
- 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~~ **granted entrance to candidacy** by and under the guidance and supervision of the appropriate

committee for at least a year before being approved for ordination call;

- c. satisfactorily completed the requirements for the Master of Divinity degree from an accredited theological school in North America, including practical preparation, as defined by the appropriate churchwide unit, such as internship and supervised clinical work;
- d. completed at least one year of residency in a seminary of this church or of the Evangelical Lutheran Church in Canada, except when waived by the appropriate committee in consultation with the faculty of a seminary of this church or of the Evangelical Lutheran Church in Canada;
- e. been recommended for approval by the faculty of a seminary of this church or of the Evangelical Lutheran Church in Canada;
- f. been examined and approved by the appropriate committee according to criteria, policies, and procedures established recommended by the appropriate churchwide unit after consultation with the Conference of Bishops and adoption by the Church Council;

...

7.52.11. Associates in ministry, deaconesses, and diaconal ministers shall be governed by the following standards, policies, and procedures:

- 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, 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.
- 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 granted entrance to candidacy by and under the guidance and supervision of the appropriate synodical candidacy committee for at least a year before being approved for call 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 criteria, policies, and procedures ~~established~~ recommended 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~~ Conference of Bishops and adoption by the Church Council;
- 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 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 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 criteria, policies, and procedures ~~established~~ recommended 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~~ Conference of Bishops and adoption by the Church Council;
- 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 call;
- 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 recommended by the appropriate churchwide unit for such candidacy after consultation with the Conference of Bishops and adoption by the Church Council;

- 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.

7.52.23. . . .

~~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.

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.

8.30. 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 separately incorporated, ~~and or, if unincorporated, shall be a school, department or unit of a college or university of this church.~~ Whether separately incorporated or not, seminaries of

this church shall be governed by its board of directors consistent with policies established by the Church Council upon recommendation of the appropriate unit of the churchwide organization. Seminaries may be organized into groupings, known as clusters, for the purposes of cooperation, interaction and support.

8.31.02. Amendments to the governing documents of each separately incorporated seminary and each seminary cluster shall be submitted, upon recommendation of the appropriate unit of the churchwide organization, to the Church Council for approval. Amendments to the governing documents of a college or university of this church that affect the authority or integrity of an unincorporated seminary of this church associated with that college or university shall be submitted, upon recommendation of the appropriate unit of the churchwide organization, to the Church Council for approval.

8.31.0203. The board of directors of each separately incorporated seminary shall be nominated and elected to terms as specified in the governing documents of the respective seminaries, and shall consist of 2012 to 30 members, as follows:

- a. At least one-fifth nominated, in consultation with the seminaries, by the appropriate churchwide unit and elected by the Church Council;
- b. Two members elected by the bishops of the supporting synods from among their number; and
- c. The remaining members elected by the supporting synods, in consultation with the seminaries, with the number to be elected by each synod set forth in the governing documents of the seminary.

Elections shall be so arranged that the terms of all directors of any given seminary elected in any year shall commence simultaneously.

8.31.0304. Each unincorporated seminary shall have an advisory council or governing board distinct from the board of directors of the college or university of which the seminary is a school, department or unit. The seminary advisory council or governing board shall relate to the Church Council through the appropriate churchwide unit. The members of the unincorporated seminary's advisory council or governing board shall be elected as specified in

the governing documents of the related college or university, and shall consist of 12 to 30 members, as follows:

- a. At least one-fifth nominated by the Church Council upon recommendation of the appropriate churchwide unit after consultation with the seminary's advisory council or governing board;
- b. Two members nominated by the bishops of the supporting synods from among their number;
- c. One member, who shall serve as chair of the advisory council or governing board and as a voting member of the board of directors of the college or university, nominated by the Church Council, upon recommendation of the appropriate churchwide unit after consultation with the seminary's advisory council or governing board; and
- d. The remaining members to be from the supporting synods, nominated by the seminary's advisory council or governing board in consultation with the supporting synods.

8.31.05. In accordance with the governing documents of each separately incorporated seminary, the board of directors shall elect the president of the seminary in consultation with the presiding bishop of this church and the appropriate churchwide unit 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, appointment of tenured faculty, and shall have authority to recruit students throughout this church.

8.31.0406. Each unincorporated seminary shall have a chief administrative officer, such as an academic dean, seminary provost, or vice president, who is on the roster of ordained ministers of this church. In the appointment or election of the chief administrative officer of the seminary, the college or university shall consult with the

seminary advisory council or governing board, the presiding bishop of this church, and the appropriate churchwide unit. The college or university board shall exercise all other normal governance functions, including the appointment of tenured faculty, in consultation with the seminary's advisory council or governing board, and shall have authority to recruit students throughout this church.

8.31.07. The seminaries shall receive churchwide and synodical financial support. The amount of such support shall be determined through a consultation process involving seminaries, synods, and the appropriate churchwide unit 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.

8.31.0708. 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.

8.32.06.In addition to and consistent with the above provision 8.32.01. and bylaws 8.32.01. through 8.32.05., colleges and universities of this church where a school, department or unit of that institution is a seminary of this church must comply with all requirements, policies, procedures and standards specified in provision 8.31. and bylaws 8.31.01. through 8.31.08.

8.72.10.Ecumenical Availability of Ordained Ministers and Rostered Laypersons

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 policies developed at the direction of the presiding bishop and secretary, reviewed by the Conference of Bishops, and adopted by the Church Council. An associate in ministry, deaconess, or diaconal 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 appropriate roster—upon endorsement by the synodical bishops and by action of the Synod Council in the synod in which the associate in ministry, deaconess, or diaconal minister is listed on the roster—under policies developed at the direction of the presiding bishop and secretary, reviewed by the Conference of Bishops, and adopted by the Church Council.

- ...
- 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.

e. A first call may not be served in a congregation or other entity of a full-communion partner church.

8.72.13. Whenever an ordained minister, associate in ministry, deaconess, or diaconal 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 rostered leader's ordained minister's experience and fitness for ministry is expected between the synodical bishop (or other appropriate office or entity) of this church and the appropriate person, office, or entity in the other church. Relevant information related to fitness for ministry shall include, but is not limited to, any information concerning disciplinary proceedings or allegations that could result, or could have resulted, in disciplinary proceedings.

8.72.16. An ordained minister, associate in ministry, deaconess, or diaconal 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.

8.74. 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.

8.74.01. The approval is granted initially for one year only and must be reviewed and approved annually by the Synod Council. Any time that the local practice of altar and pulpit fellowship no longer serves the mission and ministry needs of this church, the synodical bishop may withdraw endorsement and the Synod Council may withdraw the approval.

8.74.02. An ordained minister of a church body with which the ELCA is not in full communion who is serving in a ministry involving the local practice of altar and pulpit fellowship with an ELCA congregation is understood to be subject to the standards, policies, and discipline of the church body in which the ordained minister is rostered or holds ministerial membership. Such an ordained minister, while serving an ELCA congregation or other ministry, is expected to abide by the standards and policies of this church related to ordained ministers. An ordained minister of this church, while serving in a ministry involving the local practice of altar and pulpit fellowship with a non-ELCA congregation, remains subject to the standards, policies, and discipline of the Evangelical Lutheran Church in America.

9.21. This church shall recognize, receive, and maintain on the roster those congregations which by their practice as well as their governing documents:

...

d. agree to call pastoral leadership from the clergy roster of this church in accordance with the call procedures of this church, **except in special circumstances as defined in the bylaws accompanying this provision,** and with the approval of the synodical bishop;

...

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.~~

A congregation may terminate its relationship with this church by the following procedure:

- a. A resolution indicating the intent to terminate its relationship must be adopted at a legally called and conducted special meeting of the congregation by a two-thirds vote of the voting members present. Such meeting may be held no sooner than 30 days after written notice of the meeting is received by the bishop of the synod, during which time the congregation shall consult with the bishop and the bishop's designees, if any. The times and manner of the consultation shall be determined by the bishop in consultation with the

congregation council. Unless he or she is a voting member of the congregation, the bishop, and the bishop's designees, if any, shall have voice but not vote at the meeting.

- b. The secretary of the congregation shall submit a copy of the resolution to the bishop, attesting that the special meeting was legally called and conducted and certifying the outcome of the vote, and shall mail a copy of the resolution to voting members of the congregation. This notice shall be submitted within 10 days after the resolution has been adopted.
- c. The bishop of the synod and the congregation shall continue in consultation, as specified in paragraph a. above, during a period of at least 90 days after receipt by the synod of the notice as specified in paragraph b. above.
- d. If the congregation, after such consultation, still seeks to terminate its relationship, such action may be taken at a legally called and conducted special meeting by a two-thirds vote of the voting members present. Notice of the meeting shall be mailed to all voting members and to the bishop at least 10 days in advance of the meeting. Unless he or she is voting member of the congregation, the bishop, and the bishop's designees, if any, shall have voice but not vote at the meeting.
- e. A copy of the resolution, attesting that the special meeting was legally called and conducted and certifying the outcome of the vote, shall be sent to the bishop within 10 days after the resolution has been adopted, at which time the relationship between the congregation and this church shall be terminated subject to paragraphs g., h., and i. below. Unless this notification to the bishop also certifies that the congregation has voted by a two-thirds vote to affiliate with another Lutheran denomination, the congregation will be conclusively presumed to be an independent or non-Lutheran church.
- f. Notice of termination shall be forwarded by the bishop to the secretary of this church, who shall report the termination to the Churchwide Assembly.
- g. Congregations seeking to terminate their relationship with this church which fail or refuse to comply with each of the foregoing provisions in 9.62., shall be

required to receive Synod Council approval before terminating their membership in this church.

h. Congregations which had been members of the Lutheran Church in America shall be required, in addition to complying with the foregoing provisions in 9.62., to receive synodical approval before terminating their membership in this church.

i. Congregations established by the Evangelical Lutheran Church in America shall be required, in addition to complying with the foregoing provisions in 9.62., to satisfy all financial obligations to this church and receive Synod Council approval before terminating their membership in this church.

9.71. Subject to the provisions of 9.52., the following shall govern the ownership of property by congregations of this church:

...

d. Title to the property of a congregation that has acted to terminate its relationship with this church by the provisions of 9.62. and has acted by a two-thirds vote to relate to another Lutheran church body shall continue to reside in the congregation.

e. Title to the property of a congregation that has acted to terminate its relationship with this church by the provisions of 9.62. and has acted by a two-thirds vote to become independent or to relate to a non-Lutheran church body shall continue to reside in the congregation only with the consent of the Synod Council. The Synod Council, after consultation with the congregation by an established synodical process, may give approval to the request to become independent or to relate to a non-Lutheran church body, in which case title shall remain with the majority of the congregation. If the Synod Council fails to give such approval, title shall remain with those members who desire to continue as a congregation of this church.

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 constitutions, and bylaws, and continuing resolutions 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.

10.21. 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:

...

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 this the ELCA constitution and bylaws.

10.31. ...

b. The vice president shall chair the Synod Council. In the event of the death, resignation, or disability of the bishop, the vice president, after consultation with the presiding bishop of the Evangelical Lutheran Church in America, shall convene the Synod Council to arrange for the conduct of the duties of the bishop until a new bishop shall be elected, or, in the case of temporary disability, until the bishop resumes full performance of the duties of the office.

10.31.04. The treasurer may shall be elected by the Synod Assembly or may be appointed by the Synod Council. The treasurer may be either a layperson or an ordained minister.

10.41.04. Synods may establish processes that permit representatives of congregations under development mission settings formed with the intent of becoming chartered congregations and synodically authorized worshipping communities ~~of the synod~~, under bylaw 10.02.03., to serve as voting members of the Synod Assembly, consistent with bylaw 10.41.01.

10.52. The Synod Council shall consist of the four officers of the synod, 10 to 24 other members, at least one young adult and at least one youth, all elected by the Synod Assembly. Each person elected to the Synod Council shall be a voting member of a congregation of the synod, with the exception of 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.

- 10.63. Each synod shall have an Executive Committee, a Consultation Committee, **an Audit Committee**, and a Committee on Discipline. Each synod also shall establish a Mutual Ministry Committee to provide support and counsel to the bishop.
- 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.**
- 11.33. Leadership of this church shall be vested in the **churchwide** officers, the Churchwide Assembly, the Church Council, **the Conference of Bishops 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.
- 11.41. Within the limits established by the Churchwide Assembly in the constitution, **and bylaws, and continuing resolutions**, the Church Council, as the board of directors **of the churchwide organization**, shall establish the fiscal policies of **this church the churchwide organization.**
- 11.41.06. No churchwide appeal to congregations or individuals of this church for the raising of funds shall be conducted by **the this church churchwide organization** 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 **the churchwide organization 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.

- 11.41.07.** This church shall not, in any manner, be responsible for the debts or liabilities of other Lutheran organizations, institutions, or agencies, whether independent of or affiliated with this church.
- 12.41.** The voting members of the Churchwide Assembly shall be the voting members of this **corporation church**. The requirements for voting members of the assembly and other members shall be specified in the bylaws.
- 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 Church Council may allocate up to ten additional voting members among synods in order to further the principles of organization, commitment to inclusiveness, and interdependence as specified in Chapter 5 of this constitution, but no single synod may be allocated more than two additional voting members.** The secretary shall notify each synod of the number of assembly members it is to elect.
- 12.41.21.** The officers of ~~the this church~~ **churchwide organization** and the bishops of the synods shall serve as *ex officio* members of the Churchwide Assembly. They shall have voice and vote.
- 12.51.31.** A Nominating Committee, elected by the Churchwide Assembly, shall nominate **at least one 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, **and continuing resolutions** of this church.

Chapter 13. **OFFICERS OF THIS CHURCH**

- 13.10.** OFFICERS
- 13.11.** **This church shall have as its** ~~The~~ officers **shall be** the presiding bishop, vice president, secretary, and treasurer.

- 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.**
- 13.41. 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.
- 13.51. 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.
- 14.11. **This church shall have a The 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.
- 14.12.01.** The Church Council and its committees may hold meetings by remote communication, including electronically and by telephone conference, and, to the extent permitted by state law, notice of all meetings may be provided electronically.
- 14.14. 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.
- 14.21.06. The Church Council shall adopt personnel policies for the churchwide organization this church. Salary structures of churchwide units shall be within the personnel policies of the churchwide organization this church, unless exceptions are granted by the Church Council.

- 14.21.15. The Church Council shall determine, unless otherwise specified in this church's the constitution, bylaws, and continuing resolutions, the appropriate churchwide unit for the fulfillment of particular program or policy responsibilities identified in the bylaws.
- 14.21.16. The Church Council shall establish the criteria and policies for the relationship between the churchwide organization 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.
- 14.32.01. The Church Council shall have as liaison members nine synodical bishops, each elected by the Conference of Bishops to one four-year term. One bishop shall be elected from each region.
- 14.32.05. Advisory and liaison members of the Church Council shall have voice but not vote.
- 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:
- ...
g. when necessary, serve as members of the U.S.A. National Committee of the Lutheran World Federation.
- 15.21.01. The presiding bishop shall recommend to the Church Council the personnel policies of the churchwide organization 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, and continuing resolutions of this church.
- 16.12. Each unit shall be responsible report to the Churchwide Assembly and will report to the Church Council in the interim. The policies, procedures, and operation of each unit shall be reviewed by the Church Council in order to assure conformity with the constitution, bylaws, and continuing resolutions governing documents of this church and with Churchwide Assembly actions.

- 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, and continuing resolutions of this church.
- 19.03. In the event an interim vacancy on a board, committee, or the Church Council is declared by the secretary of this church, the Church Council shall elect a member to serve the balance of the term.
- 19.05. Each nominee for an elected or appointed position in this church the churchwide organization shall be a voting member of a congregation of this church. Each nominee for an appointed position in the churchwide organization should be a voting member of a congregation of this church.
- 19.05.01. Each voting member of the Church Council, board, or advisory committee of the churchwide organization this church shall cease to be a member of the Church Council, board, or advisory committee if no longer a voting member of a congregation of this church. Upon two successive absences that have not been excused by the Church Council, board, or advisory committee, a member's position shall be declared vacant by the secretary of this church, who shall arrange for election by the Church Council to fill the unexpired term.
- 19.11.01. In the nomination and election process the following general considerations shall be observed:
- ...
- c. Members of the boards or committees of churchwide units, other than those in restricted categories, 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.
- f. ~~The Conference of Bishops shall select one bishop from each region to serve a four-year term as a liaison member of the Church Council.~~ Each biennium the Conference of Bishops shall select a bishop to serve as an advisory member of each board and advisory committee of the churchwide organization. No synodical bishop, with the exception of the chair of the Conference of Bishops, shall serve as a voting member of the Church Council.

g. The youth organization of this church shall elect for terms of ~~three~~ two years two persons to serve as advisory members of the Church Council.

19.21.04. ~~It shall be the responsibility of the~~ The Church Council ~~to make certain shall endeavor to ensure~~ that every synod has at least one person serving on the Church Council or churchwide boards, or committees, task forces, or other groups. Among those persons elected by the assembly, no more than two persons from any one synod shall serve on the Church Council or any one board, ~~or~~ committee, task force, or other group.

19.61.02. No member of the Church Council, a committee of the Church Council, a board, 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 the churchwide organization this church would have been required to indemnify such person against the liability under provisions of law or otherwise.

19.61.B9811. *Nominations Desk and Nominations Form*

d. For purposes of nomination procedures, “synodical membership” means:

1) In the case of a layperson who is not on the official rosters of this church, the synod that includes the congregation in which such person holds membership; and

2) In the case of an ordained minister, the synod on whose roster such ordained minister’s name is maintained.

3) In the case of an associate in ministry, a deaconess, or a diaconal minister, the synod on whose roster such person’s name is maintained.

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.**

20.15. The procedures for consultation and discipline set forth in the bylaws shall be the exclusive means of resolving all matters pertaining to the discipline of congregations of this church. Neither **the churchwide organization 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 **the churchwide organization 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.

20.21.01. 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 **constitutions, or bylaws, and continuing resolutions of this church**; or
- e. willfully failing to comply with the requirements ordered by a discipline hearing committee under 20.23.08.

20.22.01. 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 constitutions, or bylaws, and continuing resolutions of this church; or
- e. willfully failing to comply with the requirements ordered by a discipline hearing committee under 20.23.08.

- 20.31.01.** Congregations shall be subject to discipline for:
- a. departing from the faith confessed by this church;
 - b. willfully disregarding or violating the criteria for recognition as congregations of this church; or
 - c. willfully disregarding or violating the provisions of the constitutions, or bylaws, and continuing resolutions of this church.

- 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 constitutions, and bylaws, and continuing resolutions 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.A0511. *Recall or Dismissal of a Churchwide Officer*

- ...
- d. *In the case of alleged willful disregard or violation of the constitutions, and bylaws, and continuing resolutions of this church or of alleged conduct as would subject the officer to disciplinary action, the following procedures shall apply:*

20.53.A9211. *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 constitutions, and bylaws, and continuing*

~~resolutions 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.~~

...

- g. ~~If the case of alleged willful disregard or violation of the constitutions, and bylaws, and continuing resolutions 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:~~

...

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 churchwide 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. Subject to the limitations and duties imposed by law, each person who is or was made or threatened to be made a party to any proceeding by reason of the present or former capacity of that person as a Church Council member, officer, employee, or committee member of the churchwide organization, or member of the Conference of Bishops, shall be indemnified against all costs and expenses incurred by that person in connection with the proceeding. Indemnification by the churchwide organization of any person by reason of that person's capacity as a director, officer, employee, or committee member of a separately incorporated churchwide unit or of any other organization is subject to the provisions of section 21.02.~~

- a. The term “proceeding” means a threatened, pending, or completed lawsuit, whether civil or criminal, an administrative or investigative matter, arbitration, mediation, alternative dispute resolution, or any other similar legal or governmental action. Except as otherwise required by law, the term “proceeding” does not include (a) any action by the churchwide organization or any unit thereof against the individual seeking indemnification, or (b) a disciplinary hearing or related process described in Chapter 20 of this constitution.
- b. The term “indemnification” includes reimbursement and advances of costs and expenses for judgments, penalties, fines, settlements, excise taxes, reasonable attorneys’ fees, disbursements, and similar required expenditures.

21.02.

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.

21.03.02.

Where a person who, while a member of the Church Council, officer, employee, or committee member of the churchwide organization, or member of the Conference of Bishops, or committee member of this church, is or was serving at the request of this church the churchwide organization as (or whose duties in that position involve or involved service in the capacity of) a director, officer, partner, trustee, employee, or

agent of another organization, is or was made or threatened to be made a party to a proceeding by reason of such capacity, then such person shall ~~not~~ be entitled to indemnification ~~unless~~ only if (a) the Church Council has established a process for determining whether a person serving in the capacity described in this section shall be entitled to indemnification in any specific case, and (b) that process has been applied in making a specific determination that such person is entitled to indemnification.

21.~~04.03.~~ This church—The churchwide organization may purchase and maintain insurance on behalf of itself or any person entitled to indemnification pursuant to this chapter against any liability asserted against and incurred by this church or by such other person in or arising from a capacity described in section 21.~~02.01.~~ or section 21.~~03.02.~~

22.11. The This constitution of this church may be amended only through either of the following procedures:

...

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

Constitution for Synods

†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. The name Evangelical Lutheran Church in America (ELCA or “this church”) as used herein refers in general references to this whole church, including its three expressions—congregations, synods, and the churchwide organization. The name Evangelical Lutheran Church in

America is also the name of the corporation of the churchwide organization to which specific references may be made herein.

†S2.02.03. No provision of this constitution shall be inconsistent with the constitution and bylaws of this church.

†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:

...

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 of the churchwide organization.

†S6.06. References herein to the nature of the relationship between the three expressions of this church—congregations, synods, and the churchwide organization—as being interdependent or as being in a partnership relationship describe the mutual responsibility of these expressions in God’s mission and the fulfillment of the purposes of this church as described in this chapter, and do not imply or describe the creation of partnerships, co-ventures, agencies, or other legal relationships recognized in civil law.

S7.12. Special meetings of the Synod Assembly may be called by the bishop with the consent of the Synod Council, and shall be called by the bishop at the request of one-fifth of the voting members of the Synod Assembly.

a. The notice of each special meeting shall define the purpose for which it is to be held. The scope of actions to be taken at such a special meeting shall be limited to the subject matter(s) described in the notice.

b. If the special meeting of the Synod Assembly is required for the purpose of electing a successor bishop because of death, resignation, or inability to serve, the special meeting shall be called by the Synod Council after consultation with the presiding bishop of the Evangelical Lutheran Church in America in cooperation with the Synod Council.

†S8.12. As this synod’s pastor, the bishop shall be an ordained minister of Word and Sacrament who shall:

...

- 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-synod; and
 - 3) persons serving in the other rostered ministries within this synod.

...

- i. Oversee and administer the work of this synod and in so doing:

...

- 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, and continuing resolutions of this church and pursuant to prior action of this synod through the Synod Council;

...

S8.23. In the event of the death, resignation, or disability of the bishop, the vice president, after consultation with the presiding bishop of the Evangelical Lutheran Church in America, shall convene the Synod Council to arrange for the conduct of the duties of the bishop until a new bishop shall be elected or, in the case of temporary disability, until the bishop resumes full performance of the duties of the office.

†**S8.41.** The treasurer may shall be elected by the Synod Assembly or may be appointed by the Synod Council. The treasurer shall be a voting member of a congregation of this synod. The treasurer may be either a layperson or an ordained minister.

†**S8.51.** The terms of office of the officers of this synod shall be:

- a. The bishop of this synod shall be elected to a term of six years and may be re-elected.
- b. The vice president; and secretary; and treasurer of this synod shall be elected to a term of _____ years and may be re-elected.
- c. The treasurer of this synod shall be [elected] [appointed] to a _____-year term and may be re-elected or reappointed.

S8.52. The terms of the officers shall begin on the first day of the _____ month following election or, in special circumstances, at a time designated by the Synod Council.

†**S8.54.** Should the bishop die, resign, or be unable to serve, the vice president, after consultation with the presiding bishop of the

Evangelical Lutheran Church in America, shall convene the Synod Council to arrange for the appropriate care of the responsibilities of the bishop until an election of a new bishop can be held or, in the case of temporary disability, until the bishop is able to serve again. Such arrangements may include the appointment by the Synod Council of an interim bishop, who during the vacancy or period of disability shall possess all of the powers and authority of a regularly elected bishop. The term of the successor bishop, elected by the next Synod Assembly or a special meeting of the Synod Assembly called for the purpose of election, shall be six years with the subsequent election to take place at the Synod Assembly closest to the expiration of such a term and with the starting date of a successor term to be governed by constitutional provision S8.52.

- S9.05.** The Nominating Committee shall nominate at least one two persons for vice president; additional nominations may be made from the floor.
- S9.06.** The Synod Council shall nominate at least one two persons for secretary; additional nominations may be made from the floor.
- S9.07.** If the treasurer is elected, theThe Synod Council shall nominate at least one two persons for treasurer; additional nominations may be made from the floor.
- S10.06.** If a member of the Synod Council ceases to meet the requirements of the position to which she or he was elected 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.
- S10.07.01.** To the extent permitted by state law, meetings of the Synod Council and its committees may be held electronically or by telephone conference, and notice of all meetings may be provided electronically.
- †**S13.01.** Each congregation, except those certified as congregations of the Evangelical Lutheran Church in America by the uniting churches, prior to being listed in the register of congregations of this synod, shall adopt the *Model Constitution for Congregations* or one acceptable

to this synod that is not in contradiction to the constitution and bylaws of the Evangelical Lutheran Church in America.

a. **New congregations.** A congregation newly formed by this church and any congregation seeking recognition and reception by this church shall:

...

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, the constitutions, bylaws, and continuing resolutions of this church. Bylaws and continuing resolutions, appropriate for inclusion in these chapters and not in conflict with these required provisions in the *Model Constitution for Congregations*, the constitution of this synod, or the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*, may be adopted as described in Chapters 16 and 18 of the *Model Constitution for Congregations*.

...

†S14.15. The parochial records of all baptisms, confirmations, marriages, burials, communicants, members received, members transferred or dismissed, members who have become inactive, or members excluded from the congregation shall be kept accurately and permanently. They shall remain the property of each congregation. At the time of the closure of a congregation, such records shall be sent to the regional archives 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.

†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.

†S16.02.01. To the full extent permitted from time to time Subject to the limitations and duties imposed by law, each person who is or was made or threatened to be made a party to any proceeding by reason of the present or former capacity of that person as a Synod Council member, officer, employee, or committee member of this synod shall be indemnified against judgments, penalties, fines, settlements, excise taxes, and reasonable attorney’s fees and disbursements all costs and expenses incurred by that person in connection with the proceeding. Indemnification of any person by reason of that person’s capacity as a director, officer, employee, or committee member of any other organization, regardless of its form or relationship to this synod, is subject to the provisions of section †S16.03.02.

a. The term “proceeding” means a threatened, pending, or completed lawsuit, whether civil or criminal, an administrative or investigative matter, arbitration, mediation, alternative dispute resolution, or any other similar legal or governmental action. Except as otherwise required by law, the term “proceeding” does not include (a) any action by this synod against the individual seeking indemnification, or (b) subject to †16.04., a disciplinary hearing or related process described in Chapter 20 of this constitution.

b. The term “indemnification” includes reimbursement and advances of costs and expenses for judgments, penalties, fines, settlements, excise taxes, reasonable attorneys’ fees, disbursements, and similar required expenditures.

- †S16.03.02. Whenever a person who, while a Synod Council member, officer, committee member, or employee of this synod, is or was serving at the request of this synod as (or whose duties in that position involve or involved service in the capacity of) a director, officer, partner, trustee, employee, or agent of another organization, is or was made or threatened to be made a party to a proceeding by reason of such capacity, then such person shall **not** be entitled to indemnification **unless only if** (a) the Synod Council has established a process for determining whether a person serving in the capacity described in this section shall be entitled to indemnification in any specific case, and (b) that process has been applied in making a specific determination that such person is entitled to indemnification.
- †S16.04.03. This synod may purchase and maintain insurance on behalf of itself or any person entitled to indemnification pursuant to this chapter against any liability asserted against and incurred by this synod or by such other person in or arising from a capacity described in section †S16.02.01. or section †S16.03.02.
- †S16.05.04. 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 in disciplinary proceedings under Chapter 20 of the Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America by the synodical bishop or when written charges against a congregation are made in disciplinary proceedings by the Synod Council or the synodical bishop, and the discipline hearing committee determines that no discipline shall be imposed, and then if such determination is not reversed or set aside if an on 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.
- †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~~ the Churchwide Assembly, corresponding amendments shall be introduced at once into this constitution by the secretary of this synod upon receipt of

formal certification thereof from the secretary of the Evangelical Lutheran Church in America.

- †S18.21. This synod may adopt bylaws not in conflict with this constitution nor with the constitution and bylaws of ~~this church—the churchwide organization~~. This synod may amend its bylaws at any meeting of the Synod Assembly by a two-thirds vote of voting members of the assembly present and voting. Newly adopted bylaws and amendments to existing bylaws shall be reported to the secretary of this church.
- †S18.31. This synod may adopt continuing resolutions not in conflict with this constitution or its bylaws or the constitution, ~~and~~ bylaws, ~~and continuing resolutions~~ of ~~this church—the churchwide organization~~. Such continuing resolutions may be adopted or amended by a majority vote of the Synod Assembly or by a two-thirds vote of Synod Council. Newly adopted continuing resolutions and amendments to existing continuing resolutions shall be reported to the secretary of this church.

Model Constitution for Congregations

- *C3.03. The name Evangelical Lutheran Church in America (ELCA or “this church”) as used herein refers in general references to this whole church, including its three expressions—congregations, synods, and the churchwide organization. The name Evangelical Lutheran Church in America is also the name of the corporation of the churchwide organization to which specific references may be made herein.
- *C4.06. References herein to the nature of the relationship between the three expressions of this church—congregations, synods, and the churchwide organization—as being interdependent or as being in a partnership relationship describe the mutual responsibility of these expressions in God’s mission and the fulfillment of the purposes of this church as described in this chapter, and do not imply or describe the creation of partnerships, co-ventures, agencies, or other legal relationships recognized in civil law.
- *C5.03. Only such authority as is delegated to the Congregation Council or other organizational units in this congregation’s governing documents is recognized. All remaining authority is retained by the congregation. The congregation is authorized to:

...

- d. adopt amendments to the constitution, as provided in Chapter 17, ~~and~~ amendments to the bylaws, as specified in Chapter 16, and continuing resolutions, as provided in Chapter 18.

***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. These special circumstances are limited either to calling a candidate approved for the roster of ordained ministers of the Evangelical Lutheran Church in America or to contracting for pastoral services with an ordained minister of a church body with which the Evangelical Lutheran Church in America officially has established a relationship of full communion.

***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.¹ Since this congregation was a member of the 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.
- h.² 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.

A congregation may terminate its relationship with this church by the following procedure:

- a. A resolution indicating the intent to terminate its relationship must be adopted at a legally called and conducted special meeting of the congregation by a two-thirds vote of the voting members present. Such meeting may be held no sooner than 30 days after written notice of the meeting is received by the bishop of the synod, during which time the congregation shall consult with the bishop and the bishop's designees, if any. The times and manner of the consultation shall be determined by the bishop in consultation with the congregation council. Unless he or she is a voting member of the congregation, the

¹ — 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.

² — 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.

- bishop, and the bishop's designees, if any, shall have voice but not vote at the meeting.
- b. The secretary of the congregation shall submit a copy of the resolution to the bishop, attesting that the special meeting was legally called and conducted and certifying the outcome of the vote, and shall mail a copy of the resolution to voting members of the congregation. This notice shall be submitted within 10 days after the resolution has been adopted.
 - c. The bishop of the synod and the congregation shall continue in consultation, as specified in paragraph a. above, during a period of at least 90 days after receipt by the synod of the notice as specified in paragraph b. above.
 - d. If the congregation, after such consultation, still seeks to terminate its relationship, such action may be taken at a legally called and conducted special meeting by a two-thirds vote of the voting members present. Notice of the meeting shall be mailed to all voting members and to the bishop at least 10 days in advance of the meeting. Unless he or she is voting member of the congregation, the bishop, and the bishop's designees, if any, shall have voice but not vote at the meeting.
 - e. A copy of the resolution, attesting that the special meeting was legally called and conducted and certifying the outcome of the vote, shall be sent to the bishop within 10 days after the resolution has been adopted, at which time the relationship between the congregation and this church shall be terminated subject to paragraphs g., h., and i. below. Unless this notification to the bishop also certifies that the congregation has voted by a two-thirds vote to affiliate with another Lutheran denomination, the congregation will be conclusively presumed to be an independent or non-Lutheran church.
 - f. Notice of termination shall be forwarded by the bishop to the secretary of this church, who shall report the termination to the churchwide assembly.
 - g. Congregations seeking to terminate their relationship with this church which fail or refuse to comply with each of the foregoing provisions in *C6.05., shall be required to receive synod council approval before terminating their membership in this church.

- h. Congregations which had been members of the Lutheran Church in America shall be required, in addition to complying with the foregoing provisions in *C6.05., to receive synodical approval before terminating their membership in this church.
- i. Congregations established by the Evangelical Lutheran Church in America shall be required, in addition to complying with the foregoing provisions in *C6.05., to satisfy all financial obligations to this church and receive synod council approval before terminating their membership in this church.

***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, provided the process for termination of relationship in *C6.05. has been followed. Before this congregation takes action to transfer to another Lutheran church body, it shall consult with representatives of the (insert name of synod) Synod.

***C7.04.** If 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 and have followed the process for termination of relationship in *C6.05., title to property of this congregation shall continue to reside in this congregation only with the consent of the Synod Council. The Synod Council, after consultation with this congregation by the established synodical process, may give approval to the request to become independent or to relate to a non-Lutheran church body, in which case title shall remain with the majority of this congregation. If the Synod Council fails to give such approval, title shall remain with those members who desire to continue as a congregation of the Evangelical Lutheran Church in America.

***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. Unless previously agreed upon by the Synod Council, an interim

pastor is not available for a regular call to the congregation served.

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. Electronic notice of meetings may be provided in addition to notice by regular mail.

C12.08. The Congregation Council shall be responsible for the employment and supervision of the salaried lay workers staff of this congregation. Nothing in this provision shall be deemed to affect the congregation's responsibility for the call, terms of call, or termination of call of any employees who are on a roster of this church.

***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 The Congregation Council shall 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.

***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. Such amendments may be approved 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 and call such a meeting. 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.

The chair declared that the motion had been adopted. Presiding Bishop Hanson invited Secretary Swartling to present the amendments that had been removed from *en bloc* consideration.

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

MOVED;

EN BLOC; TWO-THIRDS VOTE REQUIRED

SECONDED:

To adopt the following amendments to the *Constitutions, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*:

9.62. j. If a congregation fails to achieve the required two-thirds vote of voting members present at the congregation's first meeting as specified in paragraph a. above, another special meeting to consider termination of relationship with this church may be called no sooner than six months after that first meeting. If a congregation fails to achieve the required two-thirds vote of voting members present at the congregation's second meeting as specified in paragraph d. above, another attempt to consider termination of relationship with this church must follow all requirements of 9.62 and may begin no sooner than six months after that second meeting.

***C6.05. j.** If a congregation fails to achieve the required two-thirds vote of voting members present at the congregation's first meeting as specified in paragraph a. above, another special meeting to consider termination of relationship with this church may be called no sooner than six months after that first meeting. If a congregation fails to achieve the required two-thirds vote of voting members present at the congregation's second meeting as specified in paragraph d. above, another attempt to consider termination of relationship with this church must follow all requirements of *C6.05. and may begin no sooner than six months after that second meeting.

Presiding Bishop Hanson invited Mr. Mark S. Helmke, chair of the Church Council's Legal and Constitutional Committee, to address the rationale behind the recommendations for these two proposed amendments.

Mr. Helmke noted that these two paragraphs were an attempt to fill in some gaps and resolve some ambiguities that existed within the sections dealing with the process by which a congregation may seek to disaffiliate itself from the ELCA. Paragraph j. was a new section that provided that, in the instance when a first vote by a congregation failed to achieve the required two-thirds majority, a period of six months must elapse before the congregation could take another vote. The intent of this provision was to allow the congregation an opportunity for healing and discernment and to focus on mission during that interim time.

Pr. Riegel voiced opposition to the proposed constitutional provision, saying that providing for a six-month moratorium following a failed first vote to leave the ELCA would neither inform nor clarify a congregation's ability to leave the ELCA. He said he believed it would prevent congregation members from exercising rights normally found within parliamentary law.

The Rev. Leonard H. Bolick, bishop of the North Carolina Synod, spoke in favor of the proposed constitutional provision. He noted that while at first he was not in favor of changing the provisions for disaffiliation from the ELCA, over the past months he came to realize that it might be very helpful for congregations to have time for study and prayer and to allow for the work of the Holy Spirit.

The Rev. Mark E. Perry [Grand Canyon Synod] asked for clarification on whether a congregation considering disaffiliation could vote indefinitely until it reached the required two-thirds majority.

Secretary Swartling replied that a congregation could vote indefinitely, in the context of the provisions currently in force in the governing documents as well as the provisions that would be in force should the proposed provision be adopted. He stated that under the current ELCA constitution in 9.62. and in *C6.05. of the *Model Constitution for Congregations*, congregations as nonprofit corporations under the state law could hold special meetings if they met the requirements of state law with respect to giving notice. He noted that the proposed new provision would not limit the ability of a congregation to call for votes, it would just delay additional votes.

The Rev. Michael L. Burk, bishop of the Southeastern Iowa Synod, spoke in favor of the proposed new provision. He observed that the time after a failed first vote was not just to allow bishops and synods more opportunity to help congregations understand what would be ahead of them, but it would also give congregations the opportunity to reflect on what it meant to be a part of the whole body.

Mr. Daniel J. Baldwin [Northeastern Iowa Synod] moved to end debate.

The chair called for the vote on ending debate.

MOVED;

TWO-THIRDS VOTE REQUIRED

SECONDED;

YES-867; NO-77

CARRIED:

To end debate.

Presiding Bishop Hanson reminded voting members that before them for consideration were the proposed constitutional amendments.

The Rev. Arthur E. Cubbon Jr. [Northeastern Ohio Synod] raised a point of information on the matter before them for consideration.

The chair determined that he was asking a question of interpretation on the language of the provision, not raising a point of information.

Secretary Swartling clarified that the phrase "first meeting" referred to the first vote to leave and that there was not a second vote until the first one passed.

Presiding Bishop Hanson called for the vote.

ASSEMBLY

EN BLOC; TWO-THIRDS VOTE REQUIRED

ACTION:

YES-862; NO-79

CA11.04.25

To adopt the following amendments to the *Constitutions, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*:

9.62. j. If a congregation fails to achieve the required two-thirds vote of voting members present at the congregation's first meeting as specified in paragraph a. above, another special meeting to consider termination of relationship with this church may be called no sooner than six months after that first meeting. If a congregation fails to achieve the required two-thirds vote of voting members present at the congregation's second meeting as specified in paragraph d. above, another attempt to consider termination of relationship with this church must follow all requirements of 9.62 and may begin no sooner than six months after that second meeting.

***C6.05. j.** If a congregation fails to achieve the required two-thirds vote of voting members present at the congregation's first meeting as specified in paragraph a. above, another special meeting to consider termination of relationship with this church may be called no sooner than six months after that first meeting. If a congregation fails to achieve the required two-thirds vote of voting members present at the congregation's second meeting as specified in paragraph d. above, another attempt to consider termination of relationship with this church must follow all requirements of *C6.05. and may begin no sooner than six months after that second meeting.

The chair declared that the motion had been adopted.

Greeting: Evangelical Lutheran Church in Canada

Presiding Bishop Mark S. Hanson welcomed the Rev. Susan C. Johnson, national bishop of the Evangelical Lutheran Church in Canada (ELCIC), to bring greetings from that church to the assembly.

Bp. Johnson told of several actions of the ELCIC convention in July 2011, actions that paralleled those of the ELCA. She noted that the ELCIC adopted a process of structural renewal in principle, including moving to triennial conventions and merging some synods; adopted a social statement on human sexuality and motions that will open up both marriage and ordination to gays and lesbians; passed a motion committing their church to work toward right relationships with indigenous peoples; and launched a call to spiritual renewal, inviting ELCIC members to a deeper discipleship through prayer, Bible reading, worship, study, service to the community, generous giving, and a commitment to sharing faith, beginning with family and friends. She gave thanks for the collegial partnership she has with Presiding Bishop Hanson; for the collegial relations between the ELCA and ELCIC bishops; for the partnership the ELCA and ELCIC share in global mission and as the North American expression of the Lutheran World Federation; and

for the partnership the ELCA and ELCIC share ecumenically. She noted that recently they had held joint celebrations on both sides of the border for their full-communion relationships with Anglicans.

She thanked the ELCA for its shared history with the ELCIC and for the promise of walking together into a shared future, freed in Christ to serve. Bp. Johnson’s remarks were received with gratitude.

Presiding Bishop Hanson invited the assembly to sing the hymn “God, Whose Almighty Word” from *Worship and Song: Plenary*.

Parliamentary Matters

Secretary David D. Swartling clarified that the adopted constitutional amendments would be effective immediately.

Presiding Bishop Mark S. Hanson requested permission from the assembly to extend the plenary session to 6:30 P.M. He also reminded voting members of the business left for their consideration. Without objection, the plenary session was extended until 6:30 P.M.

Mr. Eric M. Peterson [South-Central Synod of Wisconsin] made the following motion.

MOVED: **TWO-THIRDS VOTE REQUIRED**
SECONDED: To limit each speaker to one minute and limit debate to 10 minutes per topic.

The Rev. Matthew L. Riegel [West Virginia-Western Maryland Synod] asked whether this was a suspension of the rules or the making of a new rule, and if so, whether it was debatable.

Presiding Bishop Hanson replied that it was an amendment of the rules and therefore not debatable.

MOVED: **TWO-THIRDS VOTE REQUIRED**
SECONDED **YES-662; NO-193**
CARRIED: To limit each speaker to one minute and limit debate to 10 minutes per topic.

The chair declared that the motion had been adopted.

Report: Memorials Committee

Reference: 2011 Pre-Assembly Report, Section VI, pages 1–64.

Presiding Bishop Mark S. Hanson invited the Rev. Steven P. Loy and the Rev. Heather S. Lubold, co-chairs of the Memorials Committee, to present the committee’s report.

Pr. Lubold presented Category A6: Immigration Reform.

Category A6: Immigration Reform

1. Northeastern Minnesota Synod (3E) [2011 Memorial]

WHEREAS, throughout the scriptures, there is the call for justice and care for the alien and homeless; and

WHEREAS, the Lutheran Church in the United States has been an immigrant church; and

WHEREAS, the economic well-being of the United States is in many ways dependent upon the contribution of immigrants and refugees; and

WHEREAS, the United States will need younger workers in the coming years to make basic social and economic institutions viable, such as the social security system, and to fill needed job slots; and

WHEREAS, immigrants and refugees have been essential in creating a nation with a “can do” spirit; therefore, be it

RESOLVED, that the members of the Northeastern Minnesota Synod of the ELCA call upon the Minnesota congressional delegation to support and work for immigration reform that includes:

- 1) A safe, orderly way for immigrants and refugees to enter the United States
- 2) A process for the undocumented to gain legal status
- 3) A path for citizenship
- 4) Promotion of family unity; and be it further

RESOLVED, that the members of the Northeastern Minnesota Synod encourage the Minnesota congressional delegation to vote for the DREAM Act (The Development, Relief, and Education for Alien Minor’s Act), which would provide a path for citizenship for undocumented high school graduates; and be it further

RESOLVED, that the Northeastern Minnesota Synod of the ELCA memorialize the 2011 Churchwide Assembly to make contact with the United States Congress and the President, encouraging immigration reform and the adoption of the DREAM Act.

Background

For many years the ELCA has sought to address the issues related to immigration and speak from its own roots as an immigrant church. The ELCA, through the churchwide organization, synods, and congregations, has partnered with Lutheran Immigration and Refugee Service (LIRS) both in the work of welcoming refugees and migrants and through education and advocacy. LIRS has taken a leadership role in creating forums in which the members and leaders of the ELCA learn about the policy positions of the ELCA and discuss the necessity of comprehensive immigration reform, the importance of family unity, and the humane enforcement of U.S. immigration laws.

In support of the specific advocacy focus of LIRS on the improvement of laws and regulations related to immigration, ELCA bishops have formed a leadership group known as a “ready bench” that regularly speaks, writes, and signs letters and statements commenting on the need for fair and humane immigration reform.

On August 19, 2009, voting members at the ELCA Churchwide Assembly voted overwhelmingly to urge reform in the nation’s current immigration policy. By a vote of 873 to 82, voters agreed to urge comprehensive reform of U.S. immigration policies and to call for suspension of immigration raids until such reform is enacted.

In November 2009, the ELCA Church Council adopted a social policy resolution titled, “Toward Compassionate, Just, and Wise Immigration Reform” which was disseminated widely throughout the church and among policymakers in Washington, D.C.

Every year an estimated 65,000 undocumented immigrant youth who have been raised in the United States graduate from American high schools but are unable to continue their education and lack a pathway to legal status. These students were brought to the United States as children and call America home. The DREAM Act would allow them to pursue higher education or serve in the U.S. military while earning a path to citizenship.

On December 6, 2010, ELCA Presiding Bishop Mark S. Hanson wrote to members of Congress to urge them to vote in favor of the DREAM Act. On December 8–9, 2010, LIRS hosted in Washington, D.C., a Lutheran Immigration Leadership Summit, which convened ministry leaders from the ELCA, the Lutheran Church–Missouri Synod, and the Latvian Evangelical Lutheran Church in America. The participating leaders committed themselves and their communities to the mission of welcoming refugees and migrants and visited more than 50

congressional offices and the White House to press for immigration reform and passage of the DREAM Act. During the Summit, the U.S. House of Representatives passed the DREAM Act, but less than two weeks later the Senate fell five votes short of passage.

In May 2011, the DREAM Act was reintroduced (S. 952 and H.R. 1842) and is now awaiting consideration in Congress. LIRS actively is mobilizing support for the legislation among Lutherans in the United States.

Churchwide Assembly Action

Pr. Lubold made the following motion on behalf of the Memorials Committee.

MOVED;

SECONDED:

To receive with gratitude the memorial of the Northeastern Minnesota Synod in support of immigration reform and the DREAM Act (The Development, Relief, and Education for Alien Minors Act), which would provide a path for citizenship for undocumented high school graduates;

To affirm the commitment of the Evangelical Lutheran Church in America and Lutheran Immigration and Refugee Service to support comprehensive immigration reform and the DREAM Act;

To request that the presiding bishop of this church communicate to the president and members of Congress the support of the ELCA for comprehensive immigration reform and the DREAM Act; and

To encourage all ELCA synods, congregations, and members to add their voices in support of comprehensive immigration reform and the DREAM Act.

The Rev. Roy E. Riley Jr., bishop of the New Jersey Synod, asked that Ms. Linda Hartke, president of Lutheran Immigration and Refugee Service, be invited to speak to this recommendation.

Presiding Bishop Hanson invited Ms. Hartke to speak from the resource microphone about immigration reform and the DREAM Act.

Ms. Hartke thanked the assembly and noted that in 2009 voting members took prophetic action in their support for comprehensive immigration reform. She asked voting members for their support for the DREAM Act and the 65,000 undocumented immigrant youth who have just graduated from high school and for whom the United States is their home but where they face no opportunities for further education.

The Rev. H. Julian Gordy, bishop of the Southeastern Synod, spoke in favor of the motion and noted that, while the United States needed comprehensive immigration reform, this country could pass the DREAM Act, which would make citizenship possible for young people brought by others to the United States as children or infants. He said he believed that making citizenship possible for these young people would benefit the United States in that this country had always benefitted from the creativity, energy, and gifts of young immigrants.

The Rev. Rose Mary Sanchez-Guzman [Rocky Mountain Synod] spoke in favor of adoption of the motion, noting that, since 1992, in the congregation she served, 18 young people who participated in its after-school program for children of immigrants had graduated from high school and were in or had finished college. She observed that now it was difficult for children to pursue the same opportunities of years past because they feared that their undocumented status would be discovered.

Mr. James M. Martin [Northwestern Ohio Synod] asked whether a resource person would be able to answer whether or not the DREAM Act covered all undocumented persons.

Ms. Hartke responded that the DREAM Act only covered a small number of undocumented persons in specific situations.

Mr. Wayne E. Olsen [New Jersey Synod] spoke in favor of adoption of the motion and argued that current immigration policies were not working and politicians did not have the courage to change them. He saw passage of this motion as this church's opportunity to raise its voice to say that policies needed to change.

The Rev Moacir P. Weirich [New Jersey Synod] rose in support of adoption of the motion. He questioned how much had been lost because children with much potential and promise have not been able to pursue the same educational opportunities as other children mainly because of their undocumented status.

The Rev. John S. Hergert [Eastern Washington-Idaho Synod] spoke in favor of the motion's adoption, noting that as a member of his community's school board, he had seen many children who came into school as young children graduate but have no opportunities to pursue additional education because of their undocumented status.

Presiding Bishop Hanson reminded voting members of the rules adopted earlier that would close debate after four speeches in a row either in the affirmative or in the negative. He called on the Rev. J. Pablo Obregon, Church Council member from Willmar, Minn., who led the assembly in prayer.

The chair called for the vote.

ASSEMBLY

ACTION:

YES-870; NO-61

CA11.04.26

To receive with gratitude the memorial of the Northeastern Minnesota Synod in support of immigration reform and the DREAM Act (The Development, Relief, and Education for Alien Minors Act), which would provide a path for citizenship for undocumented high school graduates;

To affirm the commitment of the Evangelical Lutheran Church in America and Lutheran Immigration and Refugee Service to support comprehensive immigration reform and the DREAM Act;

To request that the presiding bishop of this church communicate to the president and members of Congress the support of the ELCA for comprehensive immigration reform and the DREAM Act; and

To encourage all ELCA synods, congregations, and members to add their voices in support of comprehensive immigration reform and the DREAM Act.

The chair declared that the motion had been adopted. Presiding Bishop Hanson invited Pr. Loy to introduce the next category for consideration.

Pr. Loy presented Category A7: Investment for Positive Change in Palestine.

Category A7: Investment for Positive Change in Palestine

1. Northeastern Pennsylvania Synod (7E) [2011 Memorial]

WHEREAS, in its *Churchwide Strategy for Engagement in Israel and Palestine* (2005), the Evangelical Lutheran Church in America (ELCA) has declared its partnership in ministry with the Evangelical Lutheran Church in Jordan and the Holy Land, stated its commitment to demonstrate “balanced care for all parties in the conflict,” and advocate for a “viable, contiguous, independent Palestinian state and a secure Israel;” and

WHEREAS, Palestinian civil society needs to develop the infrastructure of a viable state for the successful implementation of a political solution between the Palestinians and the Israelis; and

WHEREAS, in August 2009, Prime Minister Salam Fayyad of the Palestinian National Authority detailed his working plan for developing the infrastructure and institutions of the future Palestinian State, including building government offices, a stock market, an airport, a free market economy, and an effective security apparatus; and

WHEREAS, these efforts appear to be bearing fruit in an economic boom in the West Bank, where the growth rate reached 8.5 percent in 2009 and expanded to an estimated 9 percent in the first half of 2010; and

WHEREAS, during this time there has been an increase in foreign investment in the West Bank, and Palestinian real estate developers have begun the first modern, planned Palestinian city north of Ramallah; and

WHEREAS, these positive trends are also being supported by some measures taken by Israel that enhance Palestinian economic activity and improve the security situation in the West Bank; and

WHEREAS, positive economic investment in Palestine is a more productive approach to peacemaking than boycott, divestment, and/or economic-sanction campaigns; and

WHEREAS, boycott, divestment, and economic sanctions are likely to increase the fear and isolation of the Israeli public and decrease their willingness to take the risk inherent in any peace agreement; therefore, be it

RESOLVED, that the Northeastern Pennsylvania Synod Assembly memorialize the 2011 Churchwide Assembly to encourage this church’s members, congregations, synods, and agencies to consider making positive economic investments in those Palestinian projects and businesses that peacefully strengthen the economic and social fabric of Palestinian society while at the same time opposing any movement toward boycott, divestment and/or economic sanctions against Israel.

2. Lower Susquehanna Synod (8D) [2011 Memorial]

WHEREAS, in its *Churchwide Strategy for Engagement in Israel and Palestine* (2005) the Evangelical Lutheran Church in America (ELCA) has declared its partnership in ministry with the Evangelical Lutheran Church in Jordan and the Holy Land, stated its commitment to demonstrate “balanced care for all parties in the conflict,” and advocated for a “viable, contiguous, independent Palestinian state and a secure Israel;” and

WHEREAS, Palestinian civil society needs to develop the infrastructure of a viable state for the successful implementation of a political solution between the Palestinians and the Israelis; and

WHEREAS, in August, 2009, Prime Minister Salam Fayyad of the Palestinian National Authority detailed his working plan for developing the infrastructure and institutions of the future Palestinian State, including building government offices, a stock market, an airport, a free market economy, and an effective security apparatus; and

WHEREAS, these efforts appear to be bearing fruit in an economic boom in the West Bank, where the growth rate reached 8.5 percent in 2009 and expanded to an estimated 9 percent in the first half of 2010; and

WHEREAS, during this time there has been an increase in foreign investment in the West Bank, and Palestinian real estate developers have begun the first modern, planned Palestinian city north of Ramallah; and

WHEREAS, these positive trends are also being supported by some measures taken by Israel that enhance Palestinian economic activity and improve the security situation in the West Bank; and

WHEREAS, positive economic investment in Palestine is a more productive approach than boycott, divestment, and/or economic sanction campaigns; and

WHEREAS, boycott, divestment, and economic sanctions punish and blame one side in a complex conflict as if it bears all the responsibility for failing to reach a peaceful and just solution, thereby increasing the fear and isolation of the Israeli public and decreasing the likelihood of its being willing to take the risk inherent in any peace agreement; therefore, be it

RESOLVED, that the Lower Susquehanna Synod memorialize the 2011 Churchwide Assembly of the Evangelical Lutheran Church in America to encourage this church's members, congregations, synods, and agencies to consider making positive economic investments in those Palestinian projects and businesses that peacefully strengthen the economic and social fabric of Palestinian society and avoiding any movement toward boycott, divestment, and/or economic sanctions.

3. Metropolitan Washington, D.C., Synod (8G) [2011 Memorial]

WHEREAS, in its *Churchwide Strategy for Engagement in Israel and Palestine* (2005) the Evangelical Lutheran Church in America (ELCA) has declared its partnership in ministry with the Evangelical Lutheran Church in Jordan and the Holy Land, stated its commitment to demonstrate "balanced care for all parties in the conflict," and advocate for a "viable, contiguous, independent Palestinian state and a secure Israel;" and

WHEREAS, Palestinian civil society needs to develop the infrastructure of a viable state for the successful implementation of a political solution between the Palestinians and the Israelis; and

WHEREAS, in August, 2009, Prime Minister Salam Fayyad of the Palestinian National Authority detailed his working plan for developing the infrastructure and institutions of the future Palestinian State, including building government offices, a stock market, an airport, a free market economy, and an effective security apparatus; and

WHEREAS, these efforts appear to be bearing fruit in an economic boom in the West Bank, where the growth rate reached 8.5 percent in 2009 and expanded to an estimated 9 percent in the first half of 2010; and

WHEREAS, during this time there has been an increase in foreign investment in the West Bank, and Palestinian real estate developers have begun the first modern, planned Palestinian city north of Ramallah; and

WHEREAS, these positive trends are also being supported by some measures taken by Israel that enhance Palestinian economic activity and improve the security situation in the West Bank; and

WHEREAS, positive economic investment in Palestine is a more productive approach than boycott, divestment, and/or economic sanction campaigns; and

WHEREAS, boycott, divestment, and economic sanctions punish and blame one side in a complex conflict as if it bears all the responsibility for failing to reach a peaceful and just solution, thereby increasing the fear and isolation of the Israeli public and decreasing the likelihood of its being willing to take the risk inherent in any peace agreement; therefore, be it

RESOLVED, that the Metropolitan Washington, D.C., Synod Assembly memorialize the 2011 Churchwide Assembly meeting in Orlando, Florida, to encourage this church's members, congregations, synods, and agencies to consider making positive economic investments in those Palestinian projects and businesses that peacefully strengthen the economic and social fabric of Palestinian society.

4. Metropolitan Washington, D.C., Synod (8G) [2011 Memorial]

WHEREAS, in its *Churchwide Strategy for Engagement in Israel and Palestine* (2005) the Evangelical Lutheran Church in America (ELCA) makes known its intent to "act and speak boldly, engaging in coordinated and strategic actions for the sake of both Israelis and Palestinians" by "Intensifying ELCA Efforts to Support Advocacy by Members," to "encourage and support ecumenical partnership" in the Middle East, and by "Managing collective or personal investments with concern for their impact on the lives of all Holy Land peoples who suffer from the ongoing conflict;" and

to finding peace, justice, and reconciliation with their brothers and sisters through the way of the Christ we follow together.

3. Affirm the path of non-violent resistance to oppression which *Kairos Palestine* has set forth as the means by which the Body of Christ is called to act and live.
4. Direct appropriate churchwide units to review how investment funds managed within the ELCA, including ELCA Foundation and ELCA Board of Pensions, might be construed to support activities that violate international human rights and international law within Israel and Palestine, and report back to the congregations of the ELCA through *The Lutheran* magazine.

Background

A *Churchwide Strategy for Engagement in Israel and Palestine* was adopted by the ELCA Church Council in April 2005. The strategy is now in its sixth year of implementation through the Peace Not Walls (PNW) campaign, which focuses on the three commitments of accompaniment, awareness-building, and advocacy. Information about the campaign has been included in the report of the Global Mission unit in Section III of the *Pre-Assembly Report*.

The ninth ELCA Churchwide Assembly, meeting 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.”

The tenth ELCA Churchwide Assembly in 2007 voted:

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

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.

The eleventh ELCA Churchwide Assembly in 2009 reaffirmed the ELCA’s commitment to eight highlighted tasks relative to the strategy:

1. Continue its awareness-building, accompaniment, and advocacy on behalf of a peaceful resolution of the conflict between Israel and Palestine;
2. Evaluate and refine its peace-making efforts to demonstrate as fully as possible the “balanced . . . care for all parties” expressed in the *Churchwide Strategy for Engagement in Israel and Palestine* (2005; Sect. II.A), while continuing our unique relationship with and accompaniment of Palestinian Christians and the Evangelical Lutheran Church in Jordan and the Holy Land (ELCJHL);
3. Learn more about the experiences of both Israelis and Palestinians and their mutual fears, aspirations, and hopes;
4. Work to convey the concerns and perspectives of Palestinians and Israelis that dispel stereotypes and caricatures and promote better understanding;

5. Lift up the voices within both communities, especially those of victims of violence, that seek peace with justice through nonviolent responses to the Israeli-Palestinian conflict;
6. Continue to help alleviate the humanitarian needs of all of those affected by the conflict, especially in Gaza;
7. Support U.S. funding that promotes peace and cooperation for all parties to the conflict; and
8. Continue to pray for the Evangelical Lutheran Church in Jordan and the Holy Land and for the Israeli and Palestinian peoples.

A sentence in the strategy was partially quoted in the second task. Taken from a list of “assumptions [that] undergird the ELCA’s commitment to intensify its work for peace with justice in Israel and Palestine,” it reads in full:

Balance. Effective ELCA action will be balanced in terms of its care for all parties in the conflict, but must address forthrightly imbalances of power as they play out in the lives of people in Israel and the Occupied Palestinian Territories.

The Kairos Palestine document

One of the most significant developments in Christian response to the situation in Israel and Palestine since the eleventh ELCA Churchwide Assembly was the December 2009 release of the *Kairos Palestine* document. Titled “A Moment of Truth: A Word of Faith, Hope, and Love from the Heart of Palestinian Suffering,” the document marks an important shift in how Palestinian Christians raise their voice to describe their situation. Prepared by a broadly ecumenical group of Palestinian Christian scholars and theologians, the document addresses itself to several audiences, including western Christians. The document decries western Christian theologies that “offer a theological cover-up for the injustice we suffer, for the sin of the occupation imposed upon us” (6.1). The Palestinian Kairos group has not sought full agreement or “endorsement” of each of the ideas contained in the document. Rather, they request that their voice be heard and their perspective fully considered.

In his statement following the release of the *Kairos Palestine* document, Presiding Bishop Mark S. Hanson described it as an “authentic word from our brothers and sisters in the Palestinian Christian community” that “warrants our respect and attentiveness.” He said the appeal “is primarily a word of hope in a time of overwhelming pessimism in the Israeli-Palestinian conflict, a pessimism that could lead to despair. These Christian leaders’ words seek to clearly communicate both the depth of their disillusionment with current political realities and the resoluteness of their faith in God. We join with these Christians in expressing our hope that in this conflict and throughout the world, peace with justice may be realized.”

In addition, the Peace Not Walls (PNW) staff team offered comments to assist those who wished to learn more about or study the document. Their key points were that this document:

- is a pastoral document with several audiences;
- is primarily a word of hope;
- provides an authentic, though only partial, analysis of the conflict;
- does not deny Israel’s legitimacy or right to exist;
- seeks to restore dignity to both Palestinians and Israelis;
- addresses western Christians, particularly with regard to Christian Zionism;
- endorses economic measures as a means of non-violent resistance; and,
- places particular emphasis on the importance of Jerusalem.

Stewarding Economic Resources

The *Churchwide Strategy for Engagement in Israel and Palestine* addresses both the sense of urgency for this work and a commitment to the stewardship of economic resources. In its first few pages, the strategy describes several factors creating a sense of urgency, including:

- The possibility of two viable, secure states living side-by-side in peace is waning due to 1) the placement and extension of the separation wall on Palestinian land; 2) the resultant loss of natural resources (e.g., water); 3) the expansion of Israeli settlements on Palestinian territory; and 4) the persistence of extremist factions in carrying out attacks on civilian targets.
- The indigenous Christian population in Israel and Palestine is shrinking, due in large part to Palestinian emigration to escape the economic, social, and political effects of Israeli occupation, including, most recently, the Israeli separation wall. Living in the midst of communities in crisis, the congregations, ministries, and schools of the Christian churches in Jerusalem and Palestine—including the Lutheran church—are at risk. Should the situation continue, the presence and witness of the living Church in the Holy Land could disappear completely within a few years.

Recent years also have also seen growing conversation about economic measures that may be considered as appropriate actions or statements responding to these and other factors. Often, these measures are targeted to address corporations that provide or receive goods and services from Israel. Several church bodies and church-related organizations, along with other expressions of civil society, have suggested various forms of boycott,¹ divestment,² and sanctions.³

A range of perspectives and passions surrounding these issues exists among our interreligious partners, among Palestinians and Israelis, and among ELCA members. Pr. Munib A. Younan, who serves both as bishop of the Evangelical Lutheran Church in Jordan and the Holy Land (ELCJHL) and as president of the Lutheran World Federation, has consistently advocated for positive investments for peace in the social and civil society institutions organized through the Lutheran presence in the Holy Land.

The *Churchwide Strategy for Engagement in Israel and Palestine* commits this church to “seek to expend God-given economic resources in ways that support the quest for a just peace in the Holy Land” and describes a variety of economic initiatives, including:

- Supporting generously ministries in the Holy Land.
- 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)....
- Making consumer decisions that favor support to those in greatest need (e.g., Palestinian providers as distinct from Israel settlers on Palestinian territory).

¹ A boycott has been defined as a collective effort to abstain from the purchase or use of products or services provided by a targeted firm, government, or other agency. The purpose of a boycott is to persuade the targeted entity to cease certain practices judged to be unjust, and/or to perform certain practices deemed to be just. Boycotts in the faith community have been taken both against an individual company—such as the Nestlé infant formula boycott that began in the 1970s—or an industry, such as the lettuce boycott of the 1980s. Boycotts only work if there is an economic impact and media coverage. The ELCA has a specific and restrictive procedure concerning any possible boycott.

² The ELCA has no general policy to support or direct a procedure of divestment. As noted above, the 2007 Churchwide Assembly action explicitly excluded the option of exploring divestment relative to the Israeli-Palestinian conflict. Additionally, all separately incorporated entities of the ELCA, including the ELCA Board of Pensions, may choose to implement ELCA policy recommendations within their own guidelines and fiduciary responsibilities.

³ Sanctions are sometimes defined as punitive or restrictive measures taken, usually by several countries in concert, to pressure a country to change certain policies. For example, economic sanctions ban trade with a given country, while diplomatic sanctions can result in the withdrawal of relations and diplomatic representation. The ELCA has no specific policy regarding sanctions.

- Managing collective or personal investments with concern for their impact on the lives of all Holy Land peoples who suffer from the ongoing conflict.

In addition, the ELCA Corporate Social Responsibility program in 2005 developed a response to the Churchwide Assembly’s action urging ELCA members to participate in the PNW campaign. After study, the Advisory Committee on Corporate Responsibility (ACCSR) recommended, in part, that it consider the opportunities and limitations for fulfilling the mandate of the PNW campaign relative to the stewardship of resources, specifically in the area of multinational corporations that have established facilities or operations in the Occupied Territories (as defined by the United Nations). In April 2009, ACCSR approved a guide for congregations, synods, and Lutheran institutions for developing a selective purchasing policy, including a section on the Middle East. In addition, the PNW campaign website describes a variety of possible positive investments in the Palestinian economy that can be made through traveling, purchasing crafts, and supporting the ELCJHL schools, Augusta Victoria Hospital and Global Mission personnel. The ACCSR has assisted in the development of Economic Social Criteria Investment Screens. This document currently is in the process of revision.

Churchwide Assembly Action

On behalf of the Memorials Committee, Pr. Loy moved the following.

MOVED:

SECONDED:

To receive with gratitude the memorials of the Northeastern Pennsylvania, Lower Susquehanna, and Metropolitan Washington, D.C., synods related to investment for positive change in Palestine;

To encourage members, congregations, synods, and agencies of this church to:

1. seek ways to achieve a deeper understanding of the Israeli-Palestinian conflict, including the perspectives of other faith communities, and receive, read, and discuss the *Kairos Palestine* document as an “authentic word from our brothers and sisters in the Palestinian Christian community” that “warrants our respect and attentiveness”;
2. affirm this church’s commitment to non-violent responses to the Israeli-Palestinian conflict, including the Peace Not Walls campaign’s efforts toward strengthening accompaniment, awareness-building, and advocacy; and
3. consider making positive economic investments in those Palestinian projects and businesses that peacefully strengthen the economic and social fabric of Palestinian society;

To commend the policy “ELCA Economic Social Criteria Investment Screens” to the members, congregations, synods, and agencies of this church; and

To decline to undertake a review of the investment of funds managed within the ELCA but to commend these recommendations to the Office of the Treasurer, the Office of the Secretary, the Congregational and Synodical Mission unit, the Mission Advancement unit, and the ELCA Board of Pensions for consideration.

The Rev. Bruce H. Burnside, bishop of the South-Central Synod of Wisconsin, rose in favor of adopting the committee's recommendation because it spoke of this church's efforts and its commitment to resist violence and to be makers of peace in the region.

The Rev. Walter C. Bouzard [Northeastern Iowa Synod] offered an amendment to the memorial.

MOVED;

SECONDED:

To amend the last paragraph by deletion and addition:

To ~~decline to~~ undertake a review of the investment of funds managed within the ELCA and ~~but~~ to commend these recommendations to the Office of the Treasurer, the Office of the Secretary, the Congregational and Synodical Mission unit, the Mission Advancement unit, and the ELCA Board of Pensions for consideration.

Pr. Bouzard observed that it was not the intent of his amendment to move toward divestment but to strengthen this church's commitment to the people of Palestine, both Christian and Muslim, by signaling that it was willing to, at some point, consider divestment of this church's investments and corporations that materially contributed to what he said he believed President Jimmy Carter had rightly described as a system of apartheid.

Ms. Cora L. Weiland [Southwestern Pennsylvania Synod] spoke against the amendment, remarking that it sounded like divestment and represented a repudiation of what the Memorials Committee had recommended to this church.

The Rev. Casey E. Zesch [Southwestern Texas Synod] spoke against the amendment for two reasons: that it was already addressed in 2007 in background material and that it did sound like divestment, which he said he believed was not a practice of this church.

The Rev. Susan D. Ruggles [Northeastern Pennsylvania Synod] spoke against the amendment, suggesting that to adopt the change in language would be taking a side in the conflict in the Middle East.

Sister Davia A. Baldauf [Lower Susquehanna Synod] spoke against the amendment, saying it sounded like divestment. She stated that the option of divestiture had been excluded according to the 2007 Churchwide Assembly action.

The Rev. James R. Thomas [Southeastern Synod] voiced support for the amendment, commenting that to take a side in this conflict did not mean choosing Palestine or Israel but making a commitment to justice.

Presiding Bishop Hanson informed voting members the rule regarding four consecutive speakers on the same side of an issue remained in force and, as such, he closed debate on the proposed amendment and called for the vote.

MOVED;

SECONDED;

DEFEATED:

YES-146; NO-762

To amend the last paragraph by deletion and addition:

To ~~decline to~~ undertake a review of the investment of funds managed within the ELCA and ~~but~~ to commend these recommendations to the Office of the Treasurer, the Office of the Secretary, the Congregational and Synodical Mission unit, the Mission Advancement unit, and the ELCA Board of Pensions for consideration.

The chair declared that the motion to amend had been defeated, and he reminded voting members that before them for consideration was the Category A7 recommended action as presented by the Memorials Committee.

The Rev. Richard H. Graham Jr., bishop of the Metropolitan Washington, D.C., Synod, spoke in favor of the memorial, saying that it represented a good, modest, hopeful beginning of a long journey toward peace in the Middle East.

Mr. Charles A. Steinbach [East-Central Synod of Wisconsin] spoke in favor of the recommendation, noting that he was proud to be a member of a church that encouraged its members to stand for justice in the Holy Land.

Presiding Bishop Hanson reminded voting members that per the change in assembly rules, the consideration time limit of 10 minutes had been reached. Therefore, he directed voting members to the matter under consideration. He called on Ms. Rebecca D. Carlson, Church Council member from Grantsburg, Wis., who led the assembly in prayer.

The chair called for the vote.

ASSEMBLY

ACTION:

YES-868; NO-73

CA11.04.27

To receive with gratitude the memorials of the Northeastern Pennsylvania, Lower Susquehanna, and Metropolitan Washington, D.C., synods related to investment for positive change in Palestine;

To encourage members, congregations, synods, and agencies of this church to:

- 1. seek ways to achieve a deeper understanding of the Israeli-Palestinian conflict, including the perspectives of other faith communities, and receive, read, and discuss the *Kairos Palestine* document as an “authentic word from our brothers and sisters in the Palestinian Christian community” that “warrants our respect and attentiveness”;**
- 2. affirm this church’s commitment to non-violent responses to the Israeli-Palestinian conflict, including the Peace Not Walls campaign’s efforts toward strengthening accompaniment, awareness-building, and advocacy; and**
- 3. consider making positive economic investments in those Palestinian projects and businesses that peacefully strengthen the economic and social fabric of Palestinian society;**

To commend the policy “ELCA Economic Social Criteria Investment Screens” to the members, congregations, synods, and agencies of this church; and

To decline to undertake a review of the investment of funds managed within the ELCA but to commend these recommendations to the Office of the Treasurer, the Office of the Secretary, the Congregational and Synodical Mission unit, the

Mission Advancement unit, and the ELCA Board of Pensions for consideration.

The chair declared that the motion had been adopted.

Pr. Loy presented Category A8: Support for Farmers and Ranchers.

Category A8: Support for Farmers and Ranchers

1. Western North Dakota (3A) [2011 Memorial]

RESOLVED, that the Western North Dakota Synod of the ELCA voice its strong support of and solidarity with farmers and ranchers in their responsible use of modern science and technology to produce the safest and most abundant supply of food and fiber in the world; and be it further

RESOLVED, that this synod memorialize the 2011 Churchwide Assembly to do the same by adopting this same resolution.

Background

In 1993, the ELCA Churchwide Assembly adopted a social statement on care for the earth, *Caring for Creation: Vision, Hope, and Justice*. It recognized the contributions that farmers and ranchers make to communities by caring for God's creation and providing the food that is necessary to sustain all life. The social statement also noted the important work of farmers "who are turning to sustainable methods" and that the principle of sustainability "summons each of us, in every aspect of our lives, to behave in ways that are consistent with the long-term sustainability of our planet" (p. 8).

In 1999, the Churchwide Assembly adopted a social statement on economic life, *Sufficient, Sustainable Livelihood for All*. In that statement the ELCA affirmed its support for farmers and ranchers:

Through the calling of agriculture, farmers produce the grain for our daily bread and the rest of our food supply. Without a bountiful and low-cost food supply, most Americans would not enjoy the livelihood they do. Farmers face the challenge of producing this food in ways that contribute to the regeneration of the land and the vitality of rural communities. At the same time, society as a whole must address the high levels of risk farmers face and the low prices they often receive. Changing agricultural policies and the growing power of large agribusiness corporations make this even more challenging (p. 15).

The proposed social statement on genetics, *Genetics, Faith and Responsibility*, affirms the role that science and technology can play in the stewardship of creation and the need for responsible use of scientific knowledge and related technologies, calling for "wisdom, humility, and courage in deliberation, decision-making, and action" (p. 19).

The policies outlined in the ELCA's social statements embrace all types of farming. ELCA congregations include farmers and ranchers who use synthetic fertilizers and genetically modified seed as well as those who use organic methods. Small farmers and ranchers as well as those who operate mid-sized and large farms and ranches sit in congregations' pews. As a church the ELCA celebrates this diversity of approaches within agriculture and recognizes and honors the key role that farmers and ranchers play in feeding both this nation and the world and in caring for God's gift of creation. As a church body, the ELCA also embraces the scientific

advances that have increased the productivity of farms and ranches and provided an abundant and safe supply of food and fiber.

Churchwide Assembly Action

On behalf of the Memorials Committee, Pr. Loy made the following motion.

MOVED:

SECONDED:

To receive with gratitude the memorial of the Western North Dakota Synod calling on the 2011 Churchwide Assembly to recognize and celebrate the central role of farmers and ranchers in providing an abundant supply of food and fiber for this nation and the world;

To acknowledge the central importance of the vocation of agriculture for rural communities and the economic life of this nation as a whole; and

To affirm that the ELCA, in its social policies, recognizes and supports not only the vital role of farmers and ranchers in caring for the land and providing daily bread, but also their stewardship of creation through responsible use of science and technology.

Mr. Eric M. Peterson [South-Central Synod of Wisconsin] moved that the rules be suspended and that voting members vote on the Reference and Counsel Committee's recommendations A–R. Mr. Peterson said he believed that acting on those motions expeditiously would provide more time in the next plenary session to discuss and debate memorials.

Presiding Bishop Hanson noted that those recommendations were not on the floor at that time, and he asked that voting members consider the motion that was before them before moving on to other business. There being no further discussion, the chair called for a vote.

ASSEMBLY

ACTION:

YES-900; NO-19

CA11.04.28

To receive with gratitude the memorial of the Western North Dakota Synod calling on the 2011 Churchwide Assembly to recognize and celebrate the central role of farmers and ranchers in providing an abundant supply of food and fiber for this nation and the world;

To acknowledge the central importance of the vocation of agriculture for rural communities and the economic life of this nation as a whole; and

To affirm that the ELCA, in its social policies, recognizes and supports not only the vital role of farmers and ranchers in caring for the land and providing daily bread, but also their stewardship of creation through responsible use of science and technology.

The chair declared that the motion had been adopted. Presiding Bishop Hanson advised Mr. Petersen of the items that remained on the agenda and suggested that he offer his motion later if it were needed.

Announcements

Secretary David D. Swartling announced that the offering receipts from that day totaled \$8,747.25. He reviewed departure procedures after the close of the assembly; he reminded people to complete the assembly evaluation form; and he announced the locations and times of that evening's receptions.

Presiding Bishop Mark S. Hanson announced the giving opportunities available for the ELCA Fund for Leaders in Mission and the ELCA Malaria Campaign.

Closing Prayer and Recess

Presiding Bishop Mark S. Hanson called on the Rev. Jeffrey "Jeff" B. Sorenson, Church Council member from Garretson, S.D., to lead the assembly in a hymn and prayer.

Pr. Sorenson invited the assembly to join in singing the hymn "The Spirit Sends Us Forth To Serve" from *Worship and Song: Plenary*. He led the assembly in closing prayer.

Plenary Session Seven of the twelfth Churchwide Assembly of the Evangelical Lutheran Church in America recessed at 6: 27 P.M. EDT.

Plenary Session Eight

Friday, August 19, 2011

8:00 A.M.–12:00 NOON

Call to Order

The Rev. Mark S. Hanson, presiding bishop of the Evangelical Lutheran Church in America (ELCA), lit a candle and called Plenary Session Eight of the twelfth Churchwide Assembly to order on Friday, August 19, 2011, at 8:04 A.M. EDT in the Cypress Ballroom of the Orlando World Center Marriott in Orlando, Fla.

Hymn and Prayer

The Rev. Keith A. Hunsinger, member of the Church Council from Oak Harbor, Ohio, invited the assembly to join in singing the hymn “When Morning Gilds the Sky” in *Worship and Song: Plenary*. He led the assembly in prayer.

Opening Remarks

Presiding Bishop Mark S. Hanson introduced to the assembly three new leaders for this church: Ms. Eva M. Roby, the Rev. Jeffrey D. Thiemann, and the Rev. Linda O. Norman. The presiding bishop announced that Ms. Roby will be the new president of the Mission Investment Fund as of September 1, 2011; Pr. Thiemann will be president and chief executive officer of the ELCA Board of Pensions as of October 1, 2011; and Pr. Norman will be the new treasurer of the ELCA as of September 1, 2011.

Presiding Bishop Hanson provided biographical information about Ms. Roby. The assembly greeted Ms. Roby with applause, and she addressed the assembly. The presiding bishop provided biographical information about Pr. Thiemann. The assembly greeted Pr. Thiemann with applause, and he addressed the assembly. Presiding Bishop Hanson provided biographical information about Pr. Norman. The assembly greeted Pr. Norman with applause, and she addressed the assembly.

The presiding bishop announced that everyone had received a gift—a pennant made from coconut. In the center of the heart, there was a cut-out of Haiti to remind the members of the care this church continued to provide for that recovering country. He also explained several other things that had been distributed.

Presiding Bishop Hanson asked for and received the assembly’s consent to extend the business portion of Plenary Session Eight until 10:15 A.M.

Report: Credentials Committee

Secretary David D. Swartling gave the final credentials report. As of 7:00 A.M. 1,023 voting members had registered. He provided an analysis of the voting members. He thanked the Churchwide Assembly registrar, Ms. JoAnne Brady, and all who helped with registration.

Greeting: Lutheran Men in Mission

Presiding Bishop Mark S. Hanson called on Mr. Richard White, the newly elected president of Lutheran Men in Mission (LMM), to bring a greeting from the men’s ministry of this church.

Mr. White updated the assembly on LMM's becoming a self-incorporated, independent ministry of the ELCA. He described the mission of LMM, several of its programs and projects, and its goal to have a men's ministry specialist in each synod.

The assembly responded to the greeting with applause.

Report: Reference and Counsel Committee

Reference: 2011 Pre-Assembly Report, Section VIII.

Presiding Bishop Mark S. Hanson introduced the co-chairs of the Reference and Council Committee, Church Council members Mr. John R. Emery and Ms. Louise A. Hemstead.

MOTION A: ELCA MALARIA CAMPAIGN

Submitted by: Pr. Mark R. Olson, Northeastern Minnesota Synod (3E)

Mr. John R. Emery presented Motion A: ELCA Malaria Campaign, an amendment to an action the assembly had previously taken [CA11.01.04]. He made the following motion on behalf of the committee.

MOVED;

TWO-THIRDS VOTE REQUIRED

SECONDED:

To amend the assembly's action on the ELCA Malaria Campaign as follows:

To launch the ELCA Malaria Campaign under the auspices of ELCA World Hunger as a major fundraising effort of the Evangelical Lutheran Church in America, its synods and congregations, and its affiliated ministries, auxiliaries, and individual members, that will encompass the best efforts of this church to join companion churches in Africa **and ELCA full-communication partners** to contain deaths related to malaria by 2015;

To join with domestic and global partners to address malaria as a disease intensified by poverty within the context of comprehensive and sustainable community development and in close cooperation and partnership with this church's companion churches in Africa and The Lutheran World Federation, **and to explore venues for collaboration with similar initiatives from full-communication partners;**

To invite every congregation, synod, affiliated ministry, auxiliary, and individual member of this church to make a contribution toward the goal of \$15 million over the next four years (2011–2015) while emphasizing that gifts to the ELCA Malaria Campaign are not intended to replace giving to ELCA World Hunger but demonstrate commitment above and beyond normal ELCA World Hunger giving;

To develop the ELCA Malaria Campaign in ways that complement efforts of ELCA World Hunger to achieve and grow beyond its own annual goals;

To authorize continued receipt of designated ELCA Malaria Campaign gifts under the auspices of ELCA World Hunger, with such funds to be allocated for the purposes of this campaign;

To request that reports be submitted annually to the ELCA Church Council and to each Churchwide Assembly during the duration of the campaign and that public announcements of accomplishments be made as appropriate; and

To give thanks that God's work of bringing healing to the nations can continue to be accomplished through our hands as we share the abundance with which God has blessed us.

Mr. Emery explained that the amendments would more clearly describe this church's full-communion relationships.

The Rev. Mark R. Olson [Northeastern Minnesota Synod] urged the assembly to adopt the amendment.

Mr. Daniel J. Baldwin [Northeastern Iowa Synod] asked a question about the proper time to bring a motion to consider resolutions *en bloc*.

The presiding bishop advised the assembly that *en bloc* consideration of resolutions was unnecessary at that time. There being no further discussion on the motion, he called for the vote.

ASSEMBLY

TWO-THIRDS VOTE REQUIRED

ACTION:

YES-900; NO-15

CA11.05.29

To amend the assembly's action on the ELCA Malaria Campaign as follows:

To launch the ELCA Malaria Campaign under the auspices of ELCA World Hunger as a major fundraising effort of the Evangelical Lutheran Church in America, its synods and congregations, and its affiliated ministries, auxiliaries, and individual members, that will encompass the best efforts of this church to join companion churches in Africa ~~and ELCA full-communion partners~~ to contain deaths related to malaria by 2015;

To join with domestic and global partners to address malaria as a disease intensified by poverty within the context of comprehensive and sustainable community development and in close cooperation and partnership with this church's companion churches in Africa and The Lutheran World Federation, and to explore venues for collaboration with similar initiatives from full-communion partners;

To invite every congregation, synod, affiliated ministry, auxiliary, and individual member of this church to make a contribution toward the goal of \$15 million over the next four years (2011–2015) while emphasizing that gifts to the ELCA Malaria Campaign are not intended to replace giving to ELCA World Hunger but demonstrate commitment above and beyond normal ELCA World Hunger giving;

To develop the ELCA Malaria Campaign in ways that complement efforts of ELCA World Hunger to achieve and grow beyond its own annual goals;

To authorize continued receipt of designated ELCA Malaria Campaign gifts under the auspices of ELCA World Hunger, with such funds to be allocated for the purposes of this campaign;

To request that reports be submitted annually to the ELCA Church Council and to each Churchwide Assembly during the duration of the campaign and that public announcements of accomplishments be made as appropriate; and

To give thanks that God's work of bringing healing to the nations can continue to be accomplished through our hands as we share the abundance with which God has blessed us.

The chair declared that the amendment of CA11.01.04 had been adopted.

Mr. Harrison R. Jones [Southeast Michigan Synod] asked whether rules limiting speeches and debate were in effect.

Presiding Bishop Hanson replied that the rules were in effect.

Ms. Hemstead presented Motion B: Perpetual Prayer Vigil.

MOTION B: PERPETUAL PRAYER VIGIL

Submitted by: Pr. Philip K. Van Dam, Southern Ohio Synod (6F)

WHEREAS, the Apology to the Augsburg Confession, Ch. V, 71, Article XIII says that we can consider prayer a sacrament; and

WHEREAS, we seek to be moved by the Holy Spirit, and

WHEREAS, prayer helps this to happen, and

WHEREAS, prayer vigils help to motivate people to pray, and

WHEREAS, the Moravians had an international prayer vigil for over 100 years; therefore, be it

RESOLVED, that the synods of the ELCA hold prayer vigils for the entirety of Lent in 2012; and be it further

RESOLVED, that by Lent 2013 the ELCA have a plan in place for a perpetual prayer vigil.

Rationale of the Reference and Counsel Committee

We receive with appreciation and acknowledge the need for more study and review of the dynamics of such a sweeping proposal, specifically inclusion of synod directives, and refer the motion to the Office of the Presiding Bishop in consultation with the Conference of Bishops.

Churchwide Assembly Action

Ms. Hemstead made the following motion on behalf of the Reference and Counsel Committee.

MOVED;

SECONDED: To refer Motion B to the Office of the Presiding Bishop in consultation with the Conference of Bishops.

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

ASSEMBLY

ACTION:

YES-871; NO-35

CA11.05.30 To refer Motion B to the Office of the Presiding Bishop in consultation with the Conference of Bishops.

The chair declared that the motion had been adopted.

Mr. Emery presented Motion C: Confronting Injustice in State Immigration Initiatives.

MOTION C: CONFRONTING INJUSTICE IN STATE IMMIGRATION INITIATIVES

Submitted by: Ms. Cheryl G. Stuart, Florida-Bahamas Synod (9E)

WHEREAS, the biblical witness consistently speaks of faith as including the care of immigrants, for example, in Leviticus 19:34, which records God’s command to Israel that: “The stranger who resides with you shall be to you as the citizen among you; you shall love the stranger as yourself, for you were strangers in the land of Egypt; I am the Lord your God;” and Romans 15:7, which reminds us to “welcome one another, just as Christ has welcomed you;” and

WHEREAS, immigrants are among the most vulnerable persons in our society; and

WHEREAS, the Evangelical Lutheran Church in America has provided prophetic leadership through messages and actions in support of migrants; and

WHEREAS, the ELCA, in partnership with Lutheran Immigration and Refugee Service (LIRS), advocates for comprehensive immigration reform based on the following provisions:

- Provides an earned pathway to lawful permanent residency and eventual citizenship for undocumented immigrants
- Ensures the human enforcement of U.S. immigration laws, specifically within the immigration detention system
- Protects families from separation and ensures an adequate supply of visas for families seeking to reunite
- Ensures the protection of U.S. citizen and immigrant workers
- Provides adequate resources and protections to ensure the successful integration of vulnerable migrants; and

WHEREAS, the U.S. Congress has failed to pass comprehensive immigration reform at a national level, thereby giving impetus to states and local communities to enact a confusing patchwork of laws that are often unwelcoming to immigrants; and

WHEREAS, pastors and members of this church are extending welcome to immigrants and demonstrating courage and conviction as they stand with immigrants and oppose unjust proposals and laws; therefore, be it

RESOLVED, that the 2011 Churchwide Assembly declare its support of and encouragement for all efforts to prevent the enactment of punitive and unjust federal and state laws that target immigrants; and be it further

RESOLVED, that all congregations and institutions of this church are called to welcome and serve persons regardless of their documented status; and be it further

RESOLVED, that congregations, seminaries, camps, colleges, universities, synods, and all expressions of the ELCA are hereby called upon to deepen their understanding of the current issues related to immigration and their calling to stand for welcome, including the widespread study and use of the ELCA social policy resolution titled “Toward Compassionate, Just and Wise Immigration Reform,” adopted by the Church Council in 2009; and be it further

RESOLVED, that all members of this church, including its leaders, be encouraged to protest laws and proposed laws that ignore the Bible’s witness to care for the stranger among us and to serve all people and strive for justice and peace in all the earth, by communicating with legislators, governors, and the media; participating in public gatherings opposing unjust immigration policies; and taking all actions that demonstrate welcome and live out accompaniment of immigrants; and be it further

RESOLVED, that the Churchwide Assembly affirm the church’s cooperation with and support for the ministry and advocacy of LIRS; and be it further

RESOLVED, that the Church Council be asked to consider the designation of one day each year for “Stand for Welcome Sunday,” a moment to bring particular attention in congregations

and communities to the presence and gifts of refugees and migrants, and the opportunities for mission and ministry with newcomers; and be it

RESOLVED, that the presiding bishop and synodical bishops be called upon to communicate this resolution and the commitment of the ELCA to stand with and advocate for immigrants to the U.S. administration, Congress, all governors and state legislatures, and the media.

Rationale of the Reference and Counsel Committee

The proposed motion is consistent with the 2009 social policy resolution titled “Toward Compassionate, Just, and Wise Immigration Reform” and the mission of this church.

Churchwide Assembly Action

Mr. Emery made the following motion on behalf of the Reference and Counsel Committee.

MOVED;

SECONDED:

To approve the following resolution:

WHEREAS, the biblical witness consistently speaks of faith as including the care of immigrants, for example, in Leviticus 19:34, which records God’s command to Israel that: “The stranger who resides with you shall be to you as the citizen among you; you shall love the stranger as yourself, for you were strangers in the land of Egypt; I am the Lord your God;” and Romans 15:7, which reminds us to “welcome one another, just as Christ has welcomed you;” and

WHEREAS, immigrants are among the most vulnerable persons in our society; and

WHEREAS, the Evangelical Lutheran Church in America has provided prophetic leadership through messages and actions in support of migrants; and

WHEREAS, the ELCA, in partnership with Lutheran Immigration and Refugee Service (LIRS), advocates for comprehensive immigration reform based on the following provisions:

- Provides an earned pathway to lawful permanent residency and eventual citizenship for undocumented immigrants
- Ensures the human enforcement of U.S. immigration laws, specifically within the immigration detention system
- Protects families from separation and ensures an adequate supply of visas for families seeking to reunite
- Ensures the protection of U.S. citizen and immigrant workers
- Provides adequate resources and protections to ensure the successful integration of vulnerable migrants; and

WHEREAS, the U.S. Congress has failed to pass comprehensive immigration reform at a national level, thereby giving impetus to states and local communities to enact a confusing patchwork of laws that are often unwelcoming to immigrants; and

WHEREAS, pastors and members of this church are extending welcome to immigrants and demonstrating courage and conviction as they stand with immigrants and oppose unjust proposals and laws; therefore, be it

RESOLVED, that the 2011 Churchwide Assembly declare its support of and encouragement for all efforts to prevent the enactment of punitive and unjust federal and state laws that target immigrants; and be it further

RESOLVED, that all congregations and institutions of this church are called to welcome and serve persons regardless of their documented status; and be it further

RESOLVED, that congregations, seminaries, camps, colleges, universities, synods, and all expressions of the ELCA are hereby called upon

to deepen their understanding of the current issues related to immigration and their calling to stand for welcome, including the widespread study and use of the ELCA social policy resolution titled “Toward Compassionate, Just and Wise Immigration Reform,” adopted by the Church Council in 2009; and be it further

RESOLVED, that all members of this church, including its leaders, be encouraged to protest laws and proposed laws that ignore the Bible’s witness to care for the stranger among us and to serve all people and strive for justice and peace in all the earth, by communicating with legislators, governors, and the media; participating in public gatherings opposing unjust immigration policies; and taking all actions that demonstrate welcome and live out accompaniment of immigrants; and be it further

RESOLVED, that the Churchwide Assembly affirm the church’s cooperation with and support for the ministry and advocacy of LIRS; and be it further

RESOLVED, that the Church Council be asked to consider the designation of one day each year for “Stand for Welcome Sunday,” a moment to bring particular attention in congregations and communities to the presence and gifts of refugees and migrants, and the opportunities for mission and ministry with newcomers; and be it

RESOLVED, that the presiding bishop and synodical bishops be called upon to communicate this resolution and the commitment of the ELCA to stand with and advocate for immigrants to the U.S. administration, Congress, all governors and state legislatures, and the media.

Ms. Cheryl G. Stuart [Florida-Bahamas Synod] spoke of the need for this church to address injustice in state immigration initiatives.

The Rev. H. Julian Gordy, bishop of the Southeastern Synod, favored the resolution, citing state immigration initiatives he considered unjust.

Mr. Carl A. Teinert [Southwestern Texas Synod] spoke in favor of the resolution, giving examples of people who had been adversely effected by state immigration policies.

There being no further discussion on the resolution, the chair called for the vote.

ASSEMBLY

ACTION:

YES-882; NO-40

CA11.05.31

WHEREAS, the biblical witness consistently speaks of faith as including the care of immigrants, for example, in Leviticus 19:34, which records God’s command to Israel that: “The stranger who resides with you shall be to you as the citizen among you; you shall love the stranger as yourself, for you were strangers in the land of Egypt; I am the Lord your God;” and Romans 15:7, which reminds us to “welcome one another, just as Christ has welcomed you;” and

WHEREAS, immigrants are among the most vulnerable persons in our society; and

WHEREAS, the Evangelical Lutheran Church in America has provided prophetic leadership through messages and actions in support of migrants; and

WHEREAS, the ELCA, in partnership with Lutheran Immigration and Refugee Service (LIRS), advocates for comprehensive immigration reform based on the following provisions:

- **Provides an earned pathway to lawful permanent residency and eventual citizenship for undocumented immigrants**
- **Ensures the human enforcement of U.S. immigration laws, specifically within the immigration detention system**
- **Protects families from separation and ensures an adequate supply of visas for families seeking to reunite**
- **Ensures the protection of U.S. citizen and immigrant workers**
- **Provides adequate resources and protections to ensure the successful integration of vulnerable migrants; and**

WHEREAS, the U.S. Congress has failed to pass comprehensive immigration reform at a national level, thereby giving impetus to states and local communities to enact a confusing patchwork of laws that are often unwelcoming to immigrants; and

WHEREAS, pastors and members of this church are extending welcome to immigrants and demonstrating courage and conviction as they stand with immigrants and oppose unjust proposals and laws; therefore, be it

RESOLVED, that the 2011 Churchwide Assembly declare its support of and encouragement for all efforts to prevent the enactment of punitive and unjust federal and state laws that target immigrants; and be it further

RESOLVED, that all congregations and institutions of this church are called to welcome and serve persons regardless of their documented status; and be it further

RESOLVED, that congregations, seminaries, camps, colleges, universities, synods, and all expressions of the ELCA are hereby called upon to deepen their understanding of the current issues related to immigration and their calling to stand for welcome, including the widespread study and use of the ELCA social policy resolution titled “Toward Compassionate, Just and Wise Immigration Reform,” adopted by the Church Council in 2009; and be it further

RESOLVED, that all members of this church, including its leaders, be encouraged to protest laws and proposed laws that ignore the Bible’s witness to care for the stranger among us and to serve all people and strive for justice and peace in all the earth, by communicating with legislators, governors, and the media; participating in public gatherings opposing unjust immigration policies; and taking all actions that demonstrate welcome and live out accompaniment of immigrants; and be it further

RESOLVED, that the Churchwide Assembly affirm the church’s cooperation with and support for the ministry and advocacy of LIRS; and be it further

RESOLVED, that the Church Council be asked to consider the designation of one day each year for “Stand for Welcome Sunday,” a moment to bring particular attention in congregations and communities to the presence and gifts of refugees and migrants, and the opportunities for mission and ministry with newcomers; and be it

RESOLVED, that the presiding bishop and synodical bishops be called upon to communicate this resolution and the commitment of the ELCA to stand with and advocate for immigrants to the U.S. administration, Congress, all governors and state legislatures, and the media.

The chair declared that the motion had been adopted.
Ms. Hemstead presented Motion D: Dialogue with NALC.

MOTION D: DIALOGUE WITH NALC

Submitted by: Mr. Christopher J. Suehr, Southwestern Pennsylvania Synod (8B)

WHEREAS, the Evangelical Lutheran Church in America is committed to dialogue with other Christian bodies;

WHEREAS, the ELCA serves as a model church in providing opportunities to address differences in theologies and doctrines;

WHEREAS, the ELCA’s vision of ecumenism commits us to reconciliation and unity of God’s Church; therefore, be it

RESOLVED, that the Evangelical Lutheran Church in America seek dialogue with the North American Lutheran Church (NALC) to consider ways in which cooperation in ministry and mission can advance caring for God’s people through discussing mission understanding and work in the United States and in the world, and to strive for a mutual relationship, where possible, for both the ELCA and NALC.

Rationale of the Reference and Counsel Committee

With an awareness that the NALC has made membership application in the Lutheran World Federation and a process of consideration has been sought already, the recommendation of the Reference and Counsel Committee is to offer the following substitute motion.

Churchwide Assembly Action

Ms. Hemstead made the following motion on behalf of the Reference and Counsel Committee.

MOVED;

SECONDED: **RESOLVED, that the Evangelical Lutheran Church in America through the Office of the Presiding Bishop’s Ecumenical and Inter-Religious Relations invite dialogue with the North American Lutheran Church to and strive for a mutual relationship, where possible, for both the ELCA and the NALC.**

Mr. Christopher J. Suehr [Southwestern Pennsylvania Synod] spoke in favor of the motion and offered the following amendment to correct the resolution’s grammar.

MOVED;

SECONDED: RESOLVED, that the Evangelical Lutheran Church in America through the Office of the Presiding Bishop's Ecumenical and Inter-Religious Relations invite dialogue with the North American Lutheran Church ~~to~~ and to strive for a mutual relationship, where possible, for both the ELCA and the NALC.

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

MOVED;

SECONDED;

YES-817; NO-76

CARRIED:

RESOLVED, that the Evangelical Lutheran Church in America through the Office of the Presiding Bishop's Ecumenical and Inter-Religious Relations invite dialogue with the North American Lutheran Church ~~to~~ and to strive for a mutual relationship, where possible, for both the ELCA and the NALC.

The chair declared that the amendment had been adopted.

Mr. Hans E. Becklin [South-Central Synod of Wisconsin] told of two congregations that had merged and expressed the hope that the ELCA and NALC could come together.

Mr. Suehr characterized the resolution as this church's making the first step toward the two churches working together in mission.

There being no further discussion, the chair called for the vote on the committee's motion as amended.

ASSEMBLY

ACTION:

YES-841; NO-74

CA11.05.32

RESOLVED, that the Evangelical Lutheran Church in America through the Office of the Presiding Bishop's Ecumenical and Inter-Religious Relations invite dialogue with the North American Lutheran Church and to strive for a mutual relationship, where possible, for both the ELCA and the NALC.

The chair declared that the committee's motion had been adopted as amended.

Mr. Emery presented Motion E: Suicide Prevention.

MOTION E: SUICIDE PREVENTION

Submitted by: Mr. Gerald H. Weyrauch, Southeastern Synod (9D)

WHEREAS, the Message on Suicide Prevention was approved by the Church Council on November 14, 1999; and

WHEREAS, the number of suicides in the US has increased over 20 percent in the past ten years; and

WHEREAS, the economic malaise engulfing our country, coupled with the impending increase in the number of returning veterans as U.S. engagement in foreign conflicts winds down, enhances the potential for increased suicides; and

WHEREAS, there have been no reports to the Churchwide Assembly on actions taken to implement the Message on Suicide Prevention; therefore, be it

RESOLVED, that the synods report to the 2013 Churchwide Assembly actions taken by then and/or their congregations to implement the Message on Suicide Prevention.

Rationale of the Reference and Counsel Committee

We acknowledge with gratitude the raising up of the reality of suicide in our society and the importance of always seeking ways to prevent suicide.

However, the Churchwide Assembly lacks the authority to direct synods to perform the requested action, and we are hesitant to recommend actions that would impose unfunded mandates on the expressions of this church. Furthermore, social messages contain no mechanisms for reporting.

Churchwide Assembly Action

Mr. Emery made the following motion on behalf of the Reference and Counsel Committee.

MOVED;

SECONDED:

To approve the following substitute resolution:

WHEREAS, the Message on Suicide Prevention was approved by the Church Council on November 14, 1999; and

WHEREAS, the number of suicides in the United States has increased over 20 percent in the past ten years; and

WHEREAS, the economic malaise engulfing our country, coupled with the impending increase in the number of returning veterans as U.S. engagement in foreign conflicts winds down, enhances the potential for increased suicides; and

WHEREAS, addressing suicide prevention is important; therefore, be it

RESOLVED, that the 2011 Churchwide Assembly call upon all expressions of this church, as appropriate, to seek ways to deal with this issue consistent with the Message on Suicide Prevention.

Mr. Gerald H. Weyrauch [Southeastern Synod] supported the motion and challenged this church to address the stigma associated with suicide, mental illness, and addiction.

There being no further discussion, the chair called for the vote on the committee's motion.

ASSEMBLY

ACTION:

YES-901; NO-21

CA11.05.33

WHEREAS, the Message on Suicide Prevention was approved by the Church Council on November 14, 1999; and

WHEREAS, the number of suicides in the United States has increased over 20 percent in the past ten years; and

WHEREAS, the economic malaise engulfing our country, coupled with the impending increase in the number of returning veterans as U.S. engagement in foreign conflicts winds down, enhances the potential for increased suicides; and

WHEREAS, addressing suicide prevention is important; therefore, be it

RESOLVED, that the 2011 Churchwide Assembly call upon all expressions of this church, as appropriate, to seek ways to deal with this issue consistent with the Message on Suicide Prevention.

The chair declared that the motion had been adopted.

Ms. Hemstead presented Motion F: Congregational Offerings.

MOTION F: CONGREGATIONAL OFFERINGS

Submitted by: Mr. William T. Franz, Virginia Synod (9A)

WHEREAS, congregational expenses typically are paid monthly, but congregational receipts are typically received weekly, especially on Sundays; and

WHEREAS, there are typically 52 Sundays in a calendar year, but 2012 has 53; and

WHEREAS, congregations in the ELCA should therefore each receive almost 2% additional weekly offerings in 2012 beyond typical giving; and

WHEREAS, we are an Easter people, celebrating the resurrection each Sunday, and we are graced with almost 2% more Easter in 2012; therefore, be it

RESOLVED, that congregations of the ELCA be encouraged to set aside in 2012 the equivalent of one week’s offerings for mission and ministry outside the congregation, beyond its usual ministries, examples of such mission and ministries being the ELCA Malaria Campaign, ELCA World Hunger, local food pantries and shelters, and the colleges and seminaries of the ELCA; and be it further

RESOLVED, that marketing and communication of this resolution be referred to the appropriate churchwide unit for implementation.

Rationale of the Reference and Counsel Committee

The Reference and Counsel Committee thanks the maker for this timely suggestion. This church encourages its members, congregations, and synods to practice faithful stewardship through proportional giving. It also challenges them to donate to competing campaigns for financial support. A churchwide stewardship strategy could support this church in all its ministries, forms, and locations.

The Mission Advancement unit has developed and continues to plan for giving and mission support in this church. Likewise, each of the 65 synods are at various stages of planning.

The suggestions in the motion can be best evaluated within each stewardship setting.

Churchwide Assembly Action

Ms. Hemstead made the following motion on behalf of the Reference and Counsel Committee.

MOVED;

SECONDED: To refer Motion F to the Mission Advancement unit, to be shared, along with other stewardship strategies, across this church, as appropriate.

Mr. William T. Franz [Virginia Synod] explained that his original motion was meant to use a mathematical opportunity to promote stewardship across this church. He supported the referral.

There being no further discussion, the chair called for the vote on the motion.

ASSEMBLY

ACTION:

YES-878; NO-51

CA11.05.34 To refer Motion F to the Mission Advancement unit, to be shared, along with other stewardship strategies, across this church, as appropriate.

The chair declared that the motion had been adopted.

Mr. Emery presented Motion G: Effect of U.S. Ethanol Policy on World Hunger.

MOTION G: EFFECT OF U.S. ETHANOL POLICY ON WORLD HUNGER

Submitted by: Mr. Lowell Klessig, East-Central Synod of Wisconsin (51)

WHEREAS, World Hunger has been a long-standing social concern of the ELCA; and

WHEREAS, World Hunger has been intensified by dramatic increases in the price of corn; and

WHEREAS, the high price of corn has been primarily caused by exponential growth in demand for corn from ethanol plants that now utilize nearly 40% of the U.S. corn crop; and

WHEREAS, no law mandates escalating amounts of ethanol be blended with gasoline, thus further shrinking world food supplies; therefore be it

RESOLVED, that the ELCA, meeting in its 2011 Churchwide Assembly, urge the president and the Congress of the United States to recognize and address the unintended consequences of U.S. ethanol policy on world hunger.

Rationale of the Reference and Counsel Committee

We receive with gratitude concerns regarding world hunger, shrinking world food supplies and care for God's creation. The specific priorities of how we use the resources that God has given us require a comprehensive study in which it is crucial to study carefully and weigh all perspectives and conflicting interests. There is a need for a detailed and thorough review.

Churchwide Assembly Action

Mr. Emery made the following motion on behalf of the Reference and Counsel Committee.

MOVED:

SECONDED: To refer Motion G to the Congregational and Synodical Mission unit and the Office of the Presiding Bishop.

Mr. Lowell L. Klessig [East-Central Synod of Wisconsin] spoke against the referral. He explained that the price of corn directly effected those who live in poverty.

Ms. Janet M. Anderson [Nebraska Synod] favored referral and further study of this matter by the Congregational and Synodical Mission unit and the Office of the Presiding Bishop.

Mr. Jon E. Tulman [Northwest Synod of Wisconsin] acknowledged that ethanol production benefitted farmers, but he contended that ethanol had a negative effect on food prices, the environment, and energy consumption.

The Rev. John D. Schleicher, bishop of the North/West Lower Michigan Synod, asked the assembly to vote to refer this matter to the Congregational and Synodical Mission unit and the Office of the Presiding Bishop.

Mr. Craig E. Ludtke [Southeastern Minnesota Synod] challenged the negative remarks about ethanol and argued other agricultural and energy policies have thwarted food production.

Mr. Stephen D. Nelson [Nebraska Synod] also challenged the negative claims made about ethanol but spoke in favor of referral to encourage this church to study the subject more deeply.

Mr. John A. Teisberg II [South-Central Synod of Wisconsin] said his views toward ethanol had changed since ethanol was introduced as a solution to dependence on foreign oil. He concluded that the demand placed on corn had driven up food prices.

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

ASSEMBLY

ACTION:

CA11.05.35 To refer Motion G to the Congregational and Synodical Mission unit and the Office of the Presiding Bishop.

Yes-860; No-73

The chair declared that the motion to refer had been adopted.
Ms. Hemstead presented Motion H: Youth-Related Matters.

MOTION H: YOUTH-RELATED MATTERS

Submitted by: Mr. C. Matthew Wertman, Virginia Synod (9A)

WHEREAS, youth and young adults have always been an important ministry in the life of the Evangelical Lutheran Church in America (ELCA) and its predecessor church bodies; and

WHEREAS, the 2009 Churchwide Assembly resolved that it is the goal of this church that at least 10 percent of churchwide and synodical assemblies, councils, committees, and boards be comprised of youth and young adults; and

WHEREAS, the Lutheran Youth Organization (LYO) has been an energetic presence since the ELCA was created in 1987; and

WHEREAS, the LYO has played an integral role in lifting up youth and young adults to become leaders in this church as rostered pastors, rostered lay leaders, and children of God carrying out their vocations; and

WHEREAS, the Living Into the Future Together (LIFT) Task Force found that the fourth most common response to the final question on the synodical survey was that youth and young adults would be valued throughout the ELCA; therefore, be it

RESOLVED, that the 2011 Churchwide Assembly commend the churchwide and synodical expressions of the ELCA for beginning to implement continuing resolution 6.02.A09, adopted at the 2009 Churchwide Assembly, establishing a goal for this church that at least 10% of all churchwide and synodical assemblies, councils, committees, and boards be comprised of youth and young adults, and encourage the churchwide and synodical expressions to continue to find ways to involve youth and young adults in their governance structures; and be it further

RESOLVED, that the ELCA recognize the rich history of the Lutheran Youth Organization and affirm the work that it has accomplished since 1987; and be it further

RESOLVED, that the 2011 ELCA Churchwide Assembly call upon the Congregational and Synodical Mission Unit to maintain and strengthen a youth-led faith formation and leadership development organization based at the churchwide expression.

Rationale of the Reference and Counsel Committee

The Reference and Counsel Committee offers thanks to the author for lifting up the importance of full inclusion of people of all ages, particularly in a leadership capacity.

This amendment is presented as a means to honor the work done by this assembly in response to the recommendation of the LIFT task force and Church Council. These have committed this church to the ongoing provision for youth leadership.

Recommendation of the Reference and Counsel Committee

The Reference and Counsel Committee recommended the adoption of Motion H but proposed replacing the final paragraph of the resolution with the following:

RESOLVED, that consistent with actions taken at the ELCA 2011 Churchwide Assembly, this church shall maintain and strengthen youth-led faith formation and leadership development.

Churchwide Assembly Action

Ms. Hemstead made the following motion on behalf of the Reference and Counsel Committee.

MOVED;

SECONDED:

To adopt the following resolution:

WHEREAS, youth and young adults have always been an important ministry in the life of the Evangelical Lutheran Church in America (ELCA) and its predecessor church bodies; and

WHEREAS, the 2009 Churchwide Assembly resolved that it is the goal of this church that at least 10 percent of churchwide and synodical assemblies, councils, committees, and boards be comprised of youth and young adults; and

WHEREAS, the Lutheran Youth Organization (LYO) has been an energetic presence since the ELCA was created in 1987; and

WHEREAS, the LYO has played an integral role in lifting up youth and young adults to become leaders in this church as rostered pastors, rostered lay leaders, and children of God carrying out their vocations; and

WHEREAS, the Living Into the Future Together (LIFT) Task Force found that the fourth most common response to the final question on the synodical survey was that youth and young adults would be valued throughout the ELCA; therefore, be it

RESOLVED, that the 2011 Churchwide Assembly commend the churchwide and synodical expressions of the ELCA for beginning to implement continuing resolution 6.02.A09, adopted at the 2009 Churchwide Assembly, establishing a goal for this church that at least 10% of all churchwide and synodical assemblies, councils, committees, and boards be comprised of youth and young adults, and encourage the churchwide and synodical expressions to continue to find ways to involve youth and young adults in their governance structures; and be it further

RESOLVED, that the ELCA recognize the rich history of the Lutheran Youth Organization and affirm the work that it has accomplished since 1987; and be it further

RESOLVED, that consistent with actions taken at the ELCA 2011 Churchwide Assembly, this church shall maintain and strengthen youth-led faith formation and leadership development.

Mr. C. Matthew Wertman [Virginia Synod] made the following motion.

MOVED;

SECONDED:

To substitute the following resolution:

WHEREAS, youth and young adults have always been an important ministry in the life of the Evangelical Lutheran Church in America (ELCA) and its predecessor church bodies; and

WHEREAS, the 2009 Churchwide Assembly resolved that it is the goal of this church that at least 10 percent of churchwide and synodical assemblies, councils, committees, and boards be comprised of youth and young adults; and

WHEREAS, the Lutheran Youth Organization (LYO) has been an energetic presence since the ELCA was created in 1987; and

WHEREAS, the LYO has played an integral role in lifting up youth and young adults to become leaders in this church as rostered pastors, rostered lay leaders, and children of God carrying out their vocations; and

WHEREAS, the Living Into the Future Together (LIFT) Task Force found that the fourth most common response to the final question on the synodical survey was that youth and young adults would be valued throughout the ELCA; therefore, be it

RESOLVED, that the 2011 Churchwide Assembly commend the churchwide and synodical expressions of the ELCA for beginning to

implement continuing resolution 6.02.A09, adopted at the 2009 Churchwide Assembly, establishing a goal for this church that at least 10% of all churchwide and synodical assemblies, councils, committees, and boards be comprised of youth and young adults, and encourage the churchwide and synodical expressions to continue to find ways to involve youth and young adults in their governance structures; and be it further

RESOLVED, that the ELCA recognize the rich history of the Lutheran Youth Organization and affirm the work that it has accomplished since 1987; and be it further

RESOLVED, that the 2011 ELCA Churchwide Assembly call upon the Congregational and Synodical Mission Unit to maintain and strengthen a youth-led faith formation and leadership development organization based at the churchwide expression.

Mr. Wertman said the primary difference between the two motions centers on the word “organization.” He held that a structure was needed to carry out youth ministry, faith formation, and leadership development.

Mr. Harrison R. Jones [Southeast Michigan Synod] spoke in support of an organization for youth ministry.

Ms. Hannah L. Knauss [Allegheny Synod] spoke in favor of the substitute motion. She related her experiences as secretary of the Lutheran Youth Organization and supported the need for a vehicle to deliver the ministry that both resolutions described.

The Rev. James F. Mauney, bishop of the Virginia Synod, backed the substitute motion for recognizing that an organization is needed and for not detailing the type of structure for youth ministry.

The Rev. Bruce H. Burnside, bishop of the South-Central Synod of Wisconsin, also spoke in favor of the substitute resolved clause, citing past structures of youth ministry for empowering youth in this church.

Presiding Bishop Hanson invoked the rule limiting debate to four speakers on one side of an issue. He explained that the vote would be on whether to substitute Mr. Wertman’s motion for the committee’s resolution. He called for the vote.

MOVED;

SECONDED;

YES-766; NO-166

CARRIED:

To substitute the following resolution:

WHEREAS, youth and young adults have always been an important ministry in the life of the Evangelical Lutheran Church in America (ELCA) and its predecessor church bodies; and

WHEREAS, the 2009 Churchwide Assembly resolved that it is the goal of this church that at least 10 percent of churchwide and synodical assemblies, councils, committees, and boards be comprised of youth and young adults; and

WHEREAS, the Lutheran Youth Organization (LYO) has been an energetic presence since the ELCA was created in 1987; and

WHEREAS, the LYO has played an integral role in lifting up youth and young adults to become leaders in this church as rostered pastors, rostered lay leaders, and children of God carrying out their vocations; and

WHEREAS, the Living Into the Future Together (LIFT) Task Force found that the fourth most common response to the final question on the synodical survey was that youth and young adults would be valued throughout the ELCA; therefore, be it

RESOLVED, that the 2011 Churchwide Assembly commend the churchwide and synodical expressions of the ELCA for beginning to implement continuing resolution 6.02.A09, adopted at the 2009 Churchwide Assembly, establishing a goal for this church that at least 10% of all churchwide and synodical assemblies, councils, committees, and boards be comprised of youth and young adults, and encourage the churchwide and synodical expressions to continue to find ways to involve youth and young adults in their governance structures; and be it further

RESOLVED, that the ELCA recognize the rich history of the Lutheran Youth Organization and affirm the work that it has accomplished since 1987; and be it further

RESOLVED, that the 2011 ELCA Churchwide Assembly call upon the Congregational and Synodical Mission Unit to maintain and strengthen a youth-led faith formation and leadership development organization based at the churchwide expression.

The chair declared that the substitute resolution was before the assembly.

Ms. Margaret L. Kemp [Southwestern Pennsylvania Synod] supported the resolution and spoke of the benefits of youth and young adult ministry for this church.

The Rev. Lawrence J. Clark [Metropolitan Chicago Synod] urged the ELCA to maintain a churchwide organization for youth ministry.

Ms. Nicole D. Billips [Northern Illinois Synod] asked the assembly to vote for the resolution and to provide youth with opportunities to lead.

Mr. Paul M. Larson [Sierra Pacific Synod] recounted his experience on the board of the Lutheran Youth Organization and advocated for a similar organization to continue developing this church's leadership.

Presiding Bishop Hanson cited the 10-minute limit on debate and called for the vote.

ASSEMBLY

ACTION:

Yes-909; No-30

CA11.05.36

WHEREAS, youth and young adults have always been an important ministry in the life of the Evangelical Lutheran Church in America (ELCA) and its predecessor church bodies; and

WHEREAS, the 2009 Churchwide Assembly resolved that it is the goal of this church that at least 10 percent of churchwide and synodical assemblies, councils, committees, and boards be comprised of youth and young adults; and

WHEREAS, the Lutheran Youth Organization (LYO) has been an energetic presence since the ELCA was created in 1987; and

WHEREAS, the LYO has played an integral role in lifting up youth and young adults to become leaders in this church as rostered pastors, rostered lay leaders, and children of God carrying out their vocations; and

WHEREAS, the Living Into the Future Together (LIFT) Task Force found that the fourth most common response to the final question on the synodical survey was that youth and young adults would be valued throughout the ELCA; therefore, be it

RESOLVED, that the 2011 Churchwide Assembly commend the churchwide and synodical expressions of the ELCA for beginning to implement continuing resolution 6.02.A09, adopted at the 2009 Churchwide Assembly, establishing a goal for this church that at least 10% of all churchwide and synodical assemblies, councils, committees, and boards be comprised of youth and young adults, and encourage the churchwide and synodical expressions to continue to find ways to involve youth and young adults in their governance structures; and be it further

RESOLVED, that the ELCA recognize the rich history of the Lutheran Youth Organization and affirm the work that it has accomplished since 1987; and be it further

RESOLVED, that the 2011 ELCA Churchwide Assembly call upon the Congregational and Synodical Mission unit to maintain and strengthen a youth-led faith formation and leadership development organization based at the churchwide expression.

The chair declared that the resolution had been adopted.

Mr. Emery presented Motion I: Thanks for the Witness of the Rev. Henry Melchior Muhlenberg.

MOTION I: THANKS FOR THE WITNESS OF THE REV. HENRY MELCHIOR MUHLENBERG

Submitted by: Pr. Stephen R. Herr, Lower Susquehanna Synod (8D)

RESOLVED, that the Evangelical Lutheran Church in America in assembly give thanks to God for the witness and service of the Reverend Henry Melchior Muhlenberg in this the 300th anniversary of his birth; and be it further

RESOLVED, that the ELCA in assembly invite congregations, agencies, and institutions of this church to celebrate this anniversary of Muhlenberg, who is considered by many historians to be the Patriarch of Lutheranism in America.

Churchwide Assembly Action

On behalf of the Reference and Counsel Committee, Mr. Emery made the following motion.

MOVED;

SECONDED:

To approve the following resolution:

RESOLVED, that the Evangelical Lutheran Church in America in assembly give thanks to God for the witness and service of the Reverend Henry Melchior Muhlenberg in this the 300th anniversary of his birth; and be it further

RESOLVED, that the ELCA in assembly invite congregations, agencies, and institutions of this church to celebrate this anniversary of Muhlenberg, who is considered by many historians to be the Patriarch of Lutheranism in America.

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

ASSEMBLY

ACTION:

YES-883; NO-17

CA11.05.37

RESOLVED, that the Evangelical Lutheran Church in America in assembly give thanks to God for the witness and service of the Reverend Henry Melchior Muhlenberg in this the 300th anniversary of his birth; and be it further

RESOLVED, that the ELCA in assembly invite congregations, agencies, and institutions of this church to celebrate this anniversary of Muhlenberg, who is considered by many historians to be the Patriarch of Lutheranism in America.

The chair declared that the motion had been adopted.

Ms. Hemstead presented Motion L: Mission Support.

MOTION L: MISSION SUPPORT

Submitted by: Pr. Matthew L. Riegel, West Virginia-Western Maryland Synod (8H)

RESOLVED, that the *Constitution for Synods* †S15.11.a. and †S15.11.b. be amended as follows and a paragraph †S15.11.c. be added:

- 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 congregational mission support 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.
- c. This synod shall transmit to the treasurer of the Evangelical Lutheran Church in America a portion of that mission support as determined by the Church Council based upon the number of confirmed members of this synod and adjusted for the median family income in the territory of this synod; if this synod is a non-geographical or extra-territorial synod, the portion of mission support shall be determined by an alternative method developed by the Church Council in consultation with this synod.

Rationale of the Reference and Counsel Committee

The proposed action is inconsistent with Section 10.71. of the ELCA constitution which states: "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."

Furthermore, if adopted, it would preempt the previous action of the assembly in adopting LIFT implementing resolution #3, which requests that the Conference of Bishops and other synod leaders develop and bring recommendations regarding sustainable financial support for the mission and ministries of this church to the 2013 Churchwide Assembly.

Churchwide Assembly Action

Ms. Hemstead made the following motion on behalf of the Reference and Counsel Committee.

MOVED;

SECONDED: To refer Motion L to the Mission Advancement unit of the churchwide organization, in consultation with the Office of the Secretary, for consideration consistent with other actions taken at this assembly.

The Rev. Matthew L. Riegel [West Virginia-Western Maryland Synod] recommended that the motion not be referred but be amended to meet the committee's concerns.

Mr. R. Brandon James [Southwestern Pennsylvania Synod] also opposed the referral, challenging the churchwide organization to complete the plans of this church's Blue Ribbon Report on Mission Funding.

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

ASSEMBLY

ACTION:

YES-635; NO-251

CA11.05.38 To refer Motion L to the Mission Advancement unit of the churchwide organization, in consultation with the Office of the Secretary, for consideration consistent with other actions taken at this assembly.

The chair declared that the motion to refer had been adopted. Presiding Bishop Hanson asked that the co-chairs of the Reference and Counsel Committee continue its report at a later time.

Update on World Hunger Appeal

Presiding Bishop Mark S. Hanson invited the Rev. Rafael Malpica Padilla, executive director of the Global Mission unit, and the Rev. Daniel Rift, director for ELCA World Hunger and Disaster Appeal, to provide an update on ELCA World Hunger.

Pr. Malpica described how this church acknowledged the value of God's creation and all people through ELCA World Hunger, doing God's work among those who were hungry and dealing with disease.

Pr. Rift expanded on the role that ELCA World Hunger played in this church, country, and world. The majority of \$18.3 million given to ELCA World Hunger in 2010 came from ELCA congregations and members; and 70 percent of ELCA World Hunger work was focused through the global mission work of this church. Pr. Rift presented the goals and challenges of ELCA World Hunger for the next biennium.

Report: Memorials Committee

Reference: 2011 Pre-Assembly Report, Section VI, pages 1-64.

Presiding Bishop Mark S. Hanson invited the Rev. Steven P. Loy and the Rev. Heather S. Lubold, co-chairs of the Memorials Committee, to complete the committee's report to the assembly.

Pr. Lubold presented Category C1: Lutheran Campus Ministry.

Category C1: Lutheran Campus Ministry

1. Pacifica Synod (2C) [2011 Memorial]

WHEREAS, the vitality of the church depends upon each new generation of adults claiming the Christian faith and ministry with their active involvement, creativity, spiritual gifts, leadership and vocational discernment; and

WHEREAS, more than one-third of the United States population is young adults who are “taking longer to accomplish many of the developmental tasks of early adult life;” studies of religious institutions and psychosocial development increasingly recognize that life between high school and age 39 is a distinct “odyssey” phase of forming adult faith, values, vocation, and spiritual orientation; and 7 in 10 Protestants of age 18 to 30 who attended worship regularly in high school no longer did so by age 23; and

WHEREAS, in the social statement *Our Calling in Education*, the ELCA acknowledges “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;” and the consequent attrition of young adults from the ELCA poses a significant threat to the viability of many congregations and our greater mission; and

WHEREAS, thousands of emerging Christian leaders are active in Lutheran Campus Ministry at more than 180 college and university campuses and many more cooperating congregations; and, participants in Lutheran Campus Ministry offer ready, passionate leadership and service to Lutheran congregations, youth and academic communities, enriching the world by responding to God’s call; and

WHEREAS, Lutheran Campus Ministry is specialized to serve the contextual and developmental realities of young adults and, therefore, plays a key role in developing lay and rostered leaders who directly advance Christ’s mission; and

WHEREAS, operation of Lutheran Campus Ministry depends in large part on synod and churchwide support, which has greatly diminished, endangering the sustainability of campus ministries and forcing campus ministry staff to choose between contact ministry with young adults and time spent on fundraising; and

WHEREAS, the 2007 Churchwide Assembly approved a resolution “To call upon synods and congregations to support campus ministries ... 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;” and

WHEREAS, the Lutheran Student Movement-USA approved a resolution at the 2005 National Gathering calling for increased financial support for Lutheran Campus Ministry; therefore, be it

RESOLVED, that the Pacifica Synod of the ELCA memorialize the 2011 Churchwide Assembly to gratefully acknowledge the faithful and fruitful proclamation of the Gospel among young adults and others involved in higher education for over one hundred years; and be it further

RESOLVED, that the Pacifica Synod of the ELCA memorialize the 2011 Churchwide Assembly to encourage synods and congregations of the ELCA to directly support Lutheran Campus Ministry by referring new and returning college and university students to their respective Lutheran Campus Ministries and by financially supporting local, synodical and/or regional Lutheran Campus Ministry organizations; and be it further

RESOLVED, that the Pacifica Synod of the ELCA memorialize the 2011 Churchwide Assembly to increase annual churchwide financial support for ELCA Lutheran Campus Ministry.

2. Southwestern Minnesota Synod (3F) [2011 Memorial]

WHEREAS, young adults ages 18–29 are among the most absent population in our worshipping communities and Lutheran Campus Ministry serves alongside the colleges and universities where large numbers of young adults are engaged in higher education; and

WHEREAS, a significant number of professional leaders in the ELCA cite Lutheran Campus Ministry as instrumental in assisting them in their call to professional ministry in this church; and

WHEREAS, longitudinal research regarding the factors that encourage young adults to remain committed to ministry in this church by Dr. Roland Martinson includes campus ministry as one of the key factors in sustaining a young adult’s faith; and

WHEREAS, in the social statement *Our Calling in Education* (2007), this church recalls that Martin Luther “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;” and

WHEREAS, *Our Calling in Education* states that “the 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;” and

WHEREAS, *Our Calling in Education* “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 relationship to the fourth context in education is to support public higher education to serve the common good and rejoice in the faithful presence of campus ministry in public colleges and universities; therefore, be it

RESOLVED, that the Southwestern Minnesota Synod of the ELCA encourage its congregations and individuals to support the mission of Lutheran Campus Ministry at the University of Minnesota—Morris, Saint Cloud State University—Saint Cloud, Southwest Minnesota State University—Marshall, the affiliated campus ministry at Ridgewater College—Willmar, and the partner congregations through intentional education about the mission of campus ministry, by holding the campus ministries in prayer through a Campus Ministry Sunday at least once a year, and selecting at least one campus ministry site for intentional financial support; and

RESOLVED, that Lutheran Campus Ministry sites be encouraged to create materials and programs for synodical use which:

- a. provide education materials and information about Lutheran Campus Ministry,
- b. raise awareness about Lutheran Campus Ministry,
- c. focus on the needs of young adults on college and university campuses,
- d. seek to increase awareness of Lutheran Campus Ministry’s mission,
- e. create partnerships between campus ministry settings and congregations; and

RESOLVED, that these partnerships seek to strengthen funding for Lutheran Campus Ministry and its mission in this synod; and

RESOLVED, that the Southwestern Minnesota Synod memorialize the 2011 Churchwide Assembly to encourage, support, and strengthen this church’s relationship with Lutheran Campus Ministry across the ELCA.

3. Arkansas-Oklahoma Synod (4C) [2011 Memorial]

WHEREAS, young adults from the age of 18 to 29 are among the most absent population in our worshipping communities, and Lutheran Campus Ministry serves alongside the colleges and universities where large numbers of young adults are engaged in higher education; and

WHEREAS, a significant number of professional leaders in the ELCA cite Lutheran Campus Ministry as instrumental in assisting them in their call to professional ministry in this church; and

WHEREAS, longitudinal research regarding the factors that encourage young adults to remain committed to ministry in this church by Dr. Roland Martinson, includes campus ministry as one of the key factors in sustaining a young adult’s faith; and

WHEREAS, *Our Calling in Education* “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 relationship to the fourth context in education is to support public higher education to serve the common good and rejoice in the faithful presence of campus ministry in public colleges and universities; and

WHEREAS, the ELCA has announced a 38 percent reduction in support (from fiscal year 2011 to 2012) for campus ministries and encouraged greater involvement and support from synods, congregations, and individuals; and

WHEREAS, local campus ministry sites and Lutheran Campus Ministry of Arkansas and Oklahoma are already actively engaged in raising additional funds to sustain these vital ministries; therefore, be it

RESOLVED, that the Arkansas-Oklahoma Synod do everything in its power to make a best effort to keep its financial commitment to Lutheran Campus Ministry level over the next five years; and be it further

RESOLVED, that members of the Arkansas-Oklahoma Synod who have an appreciation for Lutheran Campus Ministry support the Arkansas-Oklahoma Synod in the above resolve, and, in addition, make an additional financial gift to Lutheran Campus Ministry; and be it further

RESOLVED, that the Arkansas-Oklahoma Synod Bishop and Synod Council encourage efforts to seek cooperation and effective partnership in campus ministry with our full communion partners; and be it further

RESOLVED, that the Arkansas-Oklahoma Synod regularly encourage congregations to hold a Campus Ministry Sunday at least once a year to lift up campus ministry, welcoming and making use of materials from local campus ministry sites which:

- a. educate and inform;
- b. raise awareness of special needs (as in the case of new mission starts or developing university ministries in locations across the two states);
- c. tell the story of our young adult peer ministers and their campus pastor mentors;
- d. invite ongoing support for Lutheran Campus Ministry; and be it further

RESOLVED, that the Arkansas-Oklahoma Synod memorialize the 2011 ELCA Churchwide Assembly to make a best effort to provide for a period of stability relative to its commitment to Lutheran Campus Ministry in this church, keeping funding level (no further cuts from the fiscal year 2012 amounts announced) over a five-year period, while working with synods, state/regional campus ministry boards, local boards, and campus pastors to make the transition to sustainable funding models where 10 percent or less of the necessary funding is provided by the ELCA.

4. Metropolitan Chicago Synod (5A) [2011 Memorial]

RESOLVED, that the Metropolitan Chicago Synod memorialize the 2011 Churchwide Assembly to provide for a period of stability relative to its commitment to Lutheran Campus Ministry in our church, keeping funding level (no further cuts from the fiscal year 2012 amounts announced) over a five-year period, while working with synods, state/regional campus ministry boards, local boards, and campus pastors to make the transition to sustainable funding models where 10 percent or less of the necessary funding is provided by the ELCA.

5. Northern Illinois Synod (5B) [2011 Memorial]

WHEREAS, young adults from the age of 18 to 29 are among the most absent population in our worshiping communities, and Lutheran Campus Ministry serves alongside the colleges and universities where large numbers of young adults are engaged in higher education; and

WHEREAS, a significant number of professional leaders in the ELCA cite Lutheran Campus Ministry as instrumental in assisting them in their call to professional ministry in this church; and

WHEREAS, longitudinal research regarding the factors that encourage young adults to remain committed to ministry in this church by Dr. Roland Martinson, includes campus ministry as one of the key factors in sustaining faith among young adults; and

WHEREAS, this church's social statement, *Our Calling in Education* (2007), says that Martin Luther "taught that education served the common good of Church and society: In a move unusual for his day, he taught that schools for 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;” and

WHEREAS, *Our Calling in Education* states that “the 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;” and

WHEREAS, *Our Calling in Education* “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 relationship to the fourth context in education is to support public higher education to serve the common good and rejoice in the faithful presence of campus ministry in public colleges and universities; and

WHEREAS, the ELCA has announced a 38 percent reduction in support (from fiscal year 2011 to fiscal year 2012) for campus ministries and encouraged greater involvement and support from synods, congregations, and individuals; and

WHEREAS, local campus ministry sites and Lutheran Campus Ministry of Illinois are already actively engaged in raising additional funds to sustain these vital ministries; therefore, be it

RESOLVED, that the Northern Illinois Synod do everything in its power to keep its financial commitment to Lutheran Campus Ministry of Illinois level over the next five years; and be it further

RESOLVED, that members of the Northern Illinois Synod who have an appreciation for Lutheran Campus Ministry support the Northern Illinois Synod in the above resolve, and, in addition, make a 2nd mile gift to Lutheran Campus Ministry of Illinois (which supports sites across the state); and be it further

RESOLVED, that members of the Northern Illinois Synod who have an appreciation for Lutheran Campus Ministry encourage their congregations to hold a Campus Ministry Sunday at least once a year to lift up campus pastors, campus ministries, and the cooperating congregations across the State of Illinois who minister to and with the students, faculty, and staff of Illinois colleges and universities; and be it further

RESOLVED, that the Northern Illinois Synod Bishop and Synod Council be commended for their efforts to seek cooperation and effective partnership in campus ministry with our communion partners; and be it further

RESOLVED, that the Northern Illinois Synod regularly encourage individuals and congregations to welcome and make use of materials from the Lutheran Campus Ministry of Illinois Board and local campus ministry sites which:

- educate and inform;
- raise awareness of special needs (as in the case of Northern Illinois University in February 2009);
- tell the story of our young adult peer ministers and their campus pastor mentors;
- invite ongoing support for Lutheran Campus Ministry of Illinois and/or local sites; and be it further

RESOLVED, that the Northern Illinois Synod memorialize the 2011 Churchwide Assembly to provide for a period of stability relative to its commitment to Lutheran Campus Ministry in our church, keeping funding level (no further cuts from the fiscal year 2012 amounts announced) over a five year period, while working with synods, state and regional campus ministry boards, local boards, and campus pastors to make the transition to sustainable funding models where 10 percent or less of the necessary funding is provided by the ELCA.

6. Central/Southern Illinois Synod (5C) [2011 Memorial]

WHEREAS, young adults from the age of 18 to 29 are among the most absent population in our worshipping communities, and Lutheran Campus Ministry serves alongside the colleges and universities where large numbers of young adults are engaged in higher education; and

WHEREAS, a significant number of professional leaders in the ELCA cite Lutheran Campus Ministry as instrumental in assisting them in their call to professional ministry in this church; and

WHEREAS, longitudinal research regarding the factors that encourage young adults to remain committed to ministry in this church by Dr. Roland Martinson, includes campus ministry as one of the key factors in sustaining faith among young adults; and

WHEREAS, this church's social statement, *Our Calling in Education* (2007), says that Martin Luther "taught that education served the common good of Church and society: In a move unusual for his day, he taught that schools for 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;" and

WHEREAS, *Our Calling in Education* states that "the 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;" and

WHEREAS, *Our Calling in Education* "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 relationship to the fourth context in education is to support public higher education to serve the common good and rejoice in the faithful presence of campus ministry in public colleges and universities; and

WHEREAS, the ELCA has announced a 38% reduction in support (from fiscal year 2011 to fiscal year 2012) for campus ministries and encouraged greater involvement and support from synods, congregations, and individuals; and

WHEREAS, local campus ministry sites and Lutheran Campus Ministry of Illinois are already actively engaged in raising additional funds to sustain these vital ministries; therefore, be it

RESOLVED, that the Central/Southern Illinois Synod memorialize the 2011 Churchwide Assembly to provide for a period of stability relative to its commitment to Lutheran Campus Ministry in this church, keeping its funding level (no further cuts from the fiscal year 2012 amounts announced) over a five year period, while working with synods, state/regional campus ministry boards, local boards, and campus pastors to make the transition to sustainable funding models where 10% or less of the necessary funding is provided by the ELCA.

7. Southeastern Iowa Synod (5D) [2011 Memorial]

WHEREAS, young adults from the age of 18 to 29 are among the most absent population in our worshipping communities, and Lutheran Campus Ministry serves alongside the colleges and universities where large numbers of young adults are engaged in higher education; and

WHEREAS, a significant number of professional leaders in the ELCA cite Lutheran Campus Ministry as instrumental in assisting them in their call to professional ministry in this church; and

WHEREAS, longitudinal research regarding the factors that encourage young adults to remain committed to ministry in this church by Dr. Roland Martinson, includes campus ministry as one of the key factors in sustaining faith among young adults; and

WHEREAS, this church's social statement, *Our Calling in Education* (2007), says that Martin Luther "taught that education served the common good of Church and society: In a move unusual for his day, he taught that schools for 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;" and

WHEREAS, *Our Calling in Education* states that "the 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;" and

WHEREAS, *Our Calling in Education* "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 relationship to the fourth context in education is to support public higher education to serve the common good and rejoice in the faithful presence of campus ministry in public colleges and universities; and

WHEREAS, the Southeastern Iowa Synod has maintained a strong commitment to Iowa Lutheran Campus Ministry since the beginning of the ELCA and has to this date not reduced the synodical budget for campus ministry despite the current economic hardships felt by all; therefore, be it

RESOLVED, that the Southeastern Iowa Synod encourage congregations and individual congregational members to support the mission of Lutheran Campus Ministry at the University of Iowa, Iowa State University, the University of Northern Iowa, and any partner congregations, by selecting at least one campus ministry site for intentional financial support, and that congregations regularly pray for campus ministries in Iowa and engage their members in intentional education about the mission of campus ministry by holding a Campus Ministry Sunday at least once per year; and be it further

RESOLVED, that Lutheran Campus Ministry sites be encouraged to create materials and programs for synodical use which:

- a. provide educational materials and information about Lutheran Campus Ministry,
- b. raise awareness about Lutheran Campus Ministry and its mission,
- c. focus on the needs of young adults on college and university campuses, and
- d. create partnerships between campus ministry settings and congregations; and be it further

RESOLVED, that these partnerships seek to celebrate and strengthen funding for Lutheran Campus Ministry and its mission in this synod; and be it further

RESOLVED, that the Southeastern Iowa Synod memorialize the 2011 Churchwide Assembly to encourage the churchwide organization to support, and strengthen its relationship to and financial support of Lutheran Campus Ministry across this church.

8. Greater Milwaukee Synod (5J) [2011 Memorial]

WHEREAS, young adults are among the most absent population in our worshipping communities, and Lutheran Campus Ministry serves alongside the colleges and universities where large numbers of young adults are engaged in higher education; and

WHEREAS, a significant number of professional leaders in the ELCA cite Lutheran Campus Ministry as instrumental in assisting them in their call to professional ministry in this church; and

WHEREAS, research regarding the factors that encourage young adults to remain committed to church life includes campus ministry as a key factor in sustaining their faith journey; and

WHEREAS, our calling is to support public higher education to serve the common good and rejoice in the faithful presence of campus ministry in public colleges and universities (ELCA social statement, *Our Calling in Education*, 2007); and

WHEREAS, the Greater Milwaukee Synod has "An Ecumenical Agreement" with Marquette University Campus Ministry in affirmation of our common commitment to the goal of full communion between Lutherans and Catholics; and

WHEREAS, the sustainability of campus ministry lies largely within the synod, due to dramatic drops in ELCA national financial support; therefore, be it

RESOLVED, that the Greater Milwaukee Synod, which has faithfully supported Lutheran Campus Ministry, continue to encourage its congregations and individuals to support the mission of Lutheran Campus Ministry at the University of Wisconsin-Milwaukee and Marquette University; and be it further

RESOLVED, that Lutheran Campus Ministry sites and its board:

- provide education materials and information about its ministry to congregations and individuals within the Synod
- create partnerships between campus ministry settings and congregations and individuals;
- invite congregations to hold campus ministries in prayer through an annual Campus Ministry Sunday; and encourage congregations to receive an offering for Lutheran Campus Ministry on that Sunday; and be it further

RESOLVED, that these partnerships seek to strengthen relationships with young adults from our congregations on their faith journeys while engaged in higher education; and be it further

RESOLVED, that these partnerships seek to strengthen visibility and financial support for Lutheran Campus Ministry and its mission in this synod; and be it further

RESOLVED, that the Greater Milwaukee Synod memorialize the 2011 Churchwide Assembly to encourage, support, and strengthen its relationship to Lutheran Campus Ministry across this church.

9. Upstate New York Synod (7D) [2011 Memorial]

WHEREAS, the ELCA has announced a 10% decrease for 2012 and 2013 in its overall budget for grants supporting the church's mission; and

WHEREAS, the ELCA has announced a 38% reduction in support (between fiscal year 2011 and fiscal year 2012) for campus ministries and encouraged greater involvement and support from synods, congregations, and individuals; and

WHEREAS, local campus ministry sites and the Upstate New York Synod are actively engaged in raising additional funds to sustain these mission outposts and expand their youth and young adult outreach; and

WHEREAS, the vitality of this church depends upon each new generation of adults claiming the Christian faith, discerning God's purposes for their lives, and growing in discipleship; and

WHEREAS, Lutheran Campus Ministry is specialized to proclaim the gospel in the context of our rapidly shifting culture and to serve the developmental realities of young adults, and, therefore, plays a key role in developing lay and rostered leaders who directly advance Christ's mission; therefore, be it

RESOLVED, that the Upstate New York Synod memorializes the 2011 Churchwide Assembly to limit its grant reductions to a 10% decrease from 2011 mission funding levels for 2012 and 2013 fiscal years.

10. South Carolina Synod (9C) [2011 Memorial]

WHEREAS, the vitality of this church depends upon each new generation of adults claiming the Christian faith and ministry with their active involvement, creativity, spiritual gifts, leadership, and vocational discernment; and

WHEREAS, a May 9–10, 2011, ELCA Campus Ministry Consultation discussed a 38 percent reduction in churchwide campus ministry funding across the 65 Synods of the ELCA; and

WHEREAS, more than one-third of the United States population is young adults who are "taking longer to accomplish many of the developmental tasks of early adult life;" studies of religious institutions and psychosocial development increasingly recognize that life between high school and age 39 is a distinct "odyssey" phase of forming adult faith, values, vocation and spiritual orientation; and, 7 in 10 Protestants of age 18 to 30 who attended worship regularly in high school no longer did so by age 23; and

WHEREAS, in the social statement *Our Calling in Education* (2007), this church acknowledges "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;" and the consequent attrition of young adults from the ELCA poses a significant threat to the viability of many congregations and our greater mission; and

WHEREAS, thousands of emerging Christian leaders are active in Lutheran Campus Ministry at more than 180 college and university campuses and many more cooperating congregations; and, participants in Lutheran Campus Ministry offer ready, passionate leadership and service to Lutheran congregations, youth, and academic communities, enriching the world by responding to God's call; and

WHEREAS, Lutheran Campus Ministry is specialized to serve the contextual and developmental realities of young adults and, therefore, plays a key role in developing lay and rostered leaders who directly advance Christ's mission; and

WHEREAS, operation of Lutheran Campus Ministry depends in large part on synod and churchwide support, which has greatly diminished, endangering the sustainability of campus ministries and forcing campus ministry staff to choose between contact ministry with young adults and time spent on fundraising; and

WHEREAS, the 2007 Churchwide Assembly approved a resolution "To call upon synods and congregations to support campus ministries ... 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;" and

WHEREAS, the Lutheran Student Movement-USA approved a resolution at its 2005 National Gathering calling for increased financial support for Lutheran Campus Ministry; therefore, be it

RESOLVED, that the South Carolina Synod of the ELCA memorializes the 2011 Churchwide Assembly of the Evangelical Lutheran Church in America to:

- 1) gratefully acknowledge the faithful and fruitful proclamation of the Gospel among young adults and others involved in higher education for more than one hundred years;
- 2) encourage synods and congregations of the ELCA to directly support Lutheran Campus Ministry by referring new and returning college and university students to their respective Lutheran Campus Ministries and by financially supporting local, synodical, and regional Lutheran Campus Ministry organizations; and
- 3) increase annual churchwide financial support for Lutheran Campus Ministry.

Background and response from the Congregational and Synodical Mission unit

Memorials related to campus ministry are in large part a response to news of reductions to the campus ministry churchwide grant line as outlined in the following memo from Pr. Stephen P. Bouman, executive director for the Congregational and Synodical Mission unit (CSM), dated April 8, 2011:

Dear Partner in Ministry:

It is with regret that I write to inform you of an anticipated reduction in the 2012 churchwide ministry grant you will receive. As you know, even with the drastic reduction in the churchwide 2010-11 budget, your 2011 grant was maintained. We are thankful that we could hold our 2011 commitment.

Last November, the ELCA Church Council approved a redesign of the churchwide organization which became effective February 1, 2011. This reduction included 65 staff positions, a sharp reduction in organizational infrastructure, and significant impact on program capacity. In the past two years, the churchwide organization's current fund budget has been reduced by nearly \$20 million dollars. The planning of the churchwide organization new design, in consultation with the Conference of Bishops, included a step to adjust the 2012 grants budget to reflect anticipated income.

It is our hope that this early notification will assist you in your planning. We know that this action will impact your ministries and we are committed to further discussion and working with you.

If income continues to decline, additional reductions in 2013 and 2014 will likely be required. Thank you for your ongoing partnership as we continue to work on strategies to minimize the impact of these reductions.

	2011 Budget Total	2012 Budget Reduction	Hunger Funds	Endow- ment Fund Income	2012 Budget Total
Colleges and Universities	245,000	85,000	0	0	160,000
Lutheran Services in America	464,770	79,170	0	79,170	464,770
Lutheran Immigration and Refugee Service	309,340	200,000	200,000	0	309,340
Campus Ministries	1,100,000	414,400	0	0	685,600
New Starts/ Redevelopment	6,534,341	500,000	0	0	6,034,341
Ethnic Poverty	1,486,150	200,000	0	0	1,286,150
Directors for Evangelical Mission, Synod Support	950,000	311,600	0	0	638,400
Seminaries	3,644,490	125,000	0	0	3,519,490
Lutheran Outdoor Ministries	20,000	10,000	0	0	10,000
TOTALS	14,754,091	1,925,170	200,000	79,170	13,108,091

The memo included a chart summarizing all CSM programs affected by those reductions. (See Table above.)

It is important to note that the reductions proposed to the Church Council in April 2010 were informed by consultation with the Conference of Bishops in March 2010. At that time, the Conference of Bishops was asked to prioritize the various churchwide grants.

As part of CSM's commitment to further discussion, the unit convened a campus ministry consultation in May 2011. The recommendations from that consultation are provided as further background information:

The campus ministry consultation partners regret that the decision to cut churchwide grants for campus ministry has been made and we are not in agreement with that decision. Future decisions regarding funding for campus ministry should be made in full consultation with partners.

1. Stop or slow down the proposed campus ministry grant reductions in order to allow campus ministries and synods more time to adjust. Since the announcement of the churchwide grant reductions, we have learned that several synods are also making significant cuts to campus ministry. Other synods are working very hard to engage this issue strategically and may have something to offer to this conversation from their experience. It would be helpful to have as much information as possible before additional decisions regarding churchwide grants are made.
2. Request clarity from the churchwide organization about the future intent for campus ministry grant funding in relation to the missional priorities of the ELCA.
3. Maintain a churchwide campus ministry staff and funding presence as a way of living out the interdependent nature of campus ministry within this church.

4. Continue to utilize an effective campus ministry review process, which has been very helpful, and suggest that a similar process be utilized for other ministries. Maintain churchwide partnership and leadership in this process.
5. Form a Campus Ministry and Young Adult Strategy Team to identify new and continuing models for ministry and to explore funding options which could also serve as a model for synods. Include broad representation from partners (e.g., directors for evangelical mission, synod staff, regional staff, campus ministry staff, students/alums, and others).
6. Pursue the idea that CSM make renewal and new start grants available to campus ministry.
7. Encourage synods to join in partnership with congregations to facilitate raising annual operating funds and supporting other appeals for campus ministries. Permit direct access by campus ministries to congregations.
8. Assist campus ministries in learning how to access new grants and other funding sources. Help campus ministries to tap into new methods of fundraising. Work with the Mission Advancement unit and the National Council of Churches of Christ in the USA Campus Ministry Team to help make this happen.
9. Build audience-specific case statements that answer the question, "Why campus ministry?" Help the whole church understand this ministry as a mission field, not just a chaplaincy to Lutheran students.

Churchwide Assembly Action

Pr. Lubold made the following motion on behalf of the Memorials Committee.

MOVED;

SECONDED:

To receive with gratitude the memorials of the Pacifica, Southwestern Minnesota, Arkansas-Oklahoma, Metropolitan Chicago, Northern Illinois, Central/Southern Illinois, Southeastern Iowa, Greater Milwaukee, Upstate New York, and South Carolina synods related to Lutheran Campus Ministry;

To acknowledge that ELCA campus ministry is a Lutheran ministry on campus, not just a ministry to Lutherans at more than 180 state and private colleges and universities, with cooperating congregations in campus ministry at an additional 400 campuses nationwide;

To refer the concerns expressed in these memorials to the Congregational and Synodical Mission unit for ongoing consultation with the Conference of Bishops, the churchwide Administrative Team and campus ministry partners; and

To request that a report and possible recommendations be brought to the April 2012 meeting of the ELCA Church Council.

Mr. Jason A. L. Nicholson [Pacifica Synod] made the following motion to amend by striking the third and fourth paragraphs of the motion and inserting three new paragraphs.

MOVED;

SECONDED:

To delete paragraphs 3 and 4 of the Memorials Committee's recommended response and substitute the following:

To recommend a liaison related to Lutheran Campus Ministry be established within the Conference of Bishops for consultation with

representatives of Lutheran Campus Ministry related constituencies, specifically students, Lutheran Campus Ministry staff, and synodical judicatories;

To create a consultative process conducted with representatives of Lutheran Campus Ministry-related constituencies, specifically students, Lutheran Campus Ministry staff, and synodical judicatories, when any decision is proposed by the ELCA Church Council regarding Lutheran Campus Ministry; and

To resolve that the 2011 ELCA Churchwide Assembly provide for a period of stability relative to its commitment to Lutheran Campus Ministry in this church, keeping funding level (no further cuts from the fiscal year 2012 amounts announced) over a five-year period, while working with synods, state/regional campus ministry boards, local boards, and campus pastors to make the transition to sustainable funding models.

The chair ruled that the third paragraph of the amendment was out of order because it had budgetary implications but had not been referred to the Reference and Counsel Committee prior to passage of the 2012–2013 budget the previous day. Presiding Bishop Hanson indicated that the assembly would consider the first two paragraphs of the proposed amendment.

Mr. Nicholson spoke in support of the amendment, suggesting the amendment would give campus ministry an interface with the churchwide organization and Conference of Bishops.

Mr. Elliott M. Drake [North/West Lower Michigan Synod] supported the amendment, emphasizing the importance of the participation of young adults in the life of this church.

The Rev. Michael K. Girlinghouse, bishop of the Arkansas-Oklahoma Synod, recalled his experience as a campus minister and supported the amendment for strengthening and growing this important ministry.

Mr. Andrew W. Stevens [Saint Paul Area Synod] related his experience as a peer minister on a Chicago campus and said he favored the amendment because it gave a voice to young adults in this church.

There being four consecutive speeches in favor, the chair called for the vote on the amendment.

MOVED;

SECONDED;

YES-628; NO-237

CARRIED:

To delete paragraphs 3 and 4 of the Memorials Committee's recommended response and substitute the following:

To recommend a liaison related to Lutheran Campus Ministry be established within the Conference of Bishops for consultation with representatives of Lutheran Campus Ministry related constituencies, specifically students, Lutheran Campus Ministry staff, and synodical judicatories; and

To create a consultative process conducted with representatives of Lutheran Campus Ministry-related constituencies, specifically students, Lutheran Campus Ministry staff, and synodical judicatories, when any decision is proposed by the ELCA Church Council regarding Lutheran Campus Ministry.

The chair declared that the motion to amend had been adopted and stated that the Memorials Committee recommendation as amended was on the floor.

Mr. Ryan D. Birkman [Southwestern Minnesota Synod] urged the assembly to support the amended recommendation, stating that campus ministry helps college students remain active in this church while helping students cope with college life.

The Rev. Adrienne G. Heskin [Grand Canyon Synod] described her experience in campus ministry and expressed the concern that it is not adequately funded by this church.

The Rev. Katrina D. Foster [Metropolitan New York Synod] supported the amended recommendation, saying this church continues to reach out on the college campuses of the United States.

The Rev. Chad E. Brucklacher [Eastern North Dakota Synod] told the assembly about the campus ministry with which he was involved and asked for a strategy and funding for this ministry.

There being four speeches in favor, the chair called for the vote on the motion as amended.

ASSEMBLY

ACTION:

YES-796; NO-93

CA11.05.39

To receive with gratitude the memorials of the Pacifica, Southwestern Minnesota, Arkansas-Oklahoma, Metropolitan Chicago, Northern Illinois, Central/Southern Illinois, Southeastern Iowa, Greater Milwaukee, Upstate New York, and South Carolina synods related to Lutheran Campus Ministry;

To acknowledge that ELCA campus ministry is a Lutheran ministry on campus, not just a ministry to Lutherans at more than 180 state and private colleges and universities, with cooperating congregations in campus ministry at an additional 400 campuses nationwide;

To recommend a liaison related to Lutheran Campus Ministry be established within the Conference of Bishops for consultation with representatives of Lutheran Campus Ministry-related constituencies, specifically students, Lutheran Campus Ministry staff, and synodical judicatories; and

To create a consultative process conducted with representatives of Lutheran Campus Ministry-related constituencies, specifically students, Lutheran Campus Ministry staff, and synodical judicatories, when any decision is proposed by the ELCA Church Council regarding Lutheran Campus Ministry.

The chair declared that the motion as amended had been adopted. He called on the Rev. Rachel L. Connelly, Church Council member from Wilmington, N.C., who led the assembly in prayer.

Pr. Lubold presented Category B1: Voting Members at Synod and Churchwide Assemblies.

Category B1: Voting Members at Synod and Churchwide Assemblies

1. Northwestern Minnesota Synod (3D) [2010 Memorial]

WHEREAS, the Evangelical Lutheran Church in America (ELCA) maintains rosters of ordained ministers, commissioned associates in ministry, consecrated diaconal ministers and consecrated deaconesses; and

WHEREAS, the latter three rosters named above are designated the “official lay rosters” of the ELCA; and

WHEREAS, at least 60% of the voting members of synod and churchwide assemblies shall be composed of laypersons, with the remaining voting members being ordained ministers; and

WHEREAS, persons on the three official lay rosters who serve as voting members at synod or churchwide assemblies are counted as “lay voting members” of said assemblies; and

WHEREAS, all rostered leaders go through the ELCA candidacy process, involving discernment of call, theological education, and practical training for ministry; and

WHEREAS, considering rostered lay leaders as “lay voting members” at synod and churchwide assemblies diminishes the number of lay voting members who do not work for congregations or church agencies; therefore, be it

RESOLVED, that the Northwestern Minnesota Synod memorialize the 2011 Churchwide Assembly to amend ELCA governing documents to designate voting members at synod and churchwide assemblies as made up of at least 60 percent laypersons (none of whom would be rostered lay leaders), with the remaining voting members being “rostered leaders” drawn from all four ministry rosters of the ELCA.

2. Delaware-Maryland Synod (8F) [2011 Memorial]

WHEREAS the Evangelical Lutheran Church in America (ELCA) maintains rosters of ordained ministers, commissioned associates in ministry, consecrated diaconal ministers, and consecrated deaconesses; and

WHEREAS the ELCA officially rosters laypersons in the latter three categories; and

WHEREAS at least 60 percent of the voting members of synod and churchwide assemblies shall be composed of laypersons, with the remaining voting members being ordained ministers; and

WHEREAS persons on the three official lay rosters who serve as voting members at synod or churchwide assemblies are counted as “lay voting members” of said assemblies; and

WHEREAS all rostered leaders go through the ELCA candidacy process, involving discernment of call, theological education, and practical training for ministry; and

WHEREAS considering rostered lay leaders as “lay voting members” of synod and churchwide assemblies diminishes the number of lay voting members who do not work for congregations or church agencies; therefore, be it

RESOLVED that the Delaware-Maryland Synod memorialize the 2011 Churchwide Assembly to amend ELCA governing documents to designate voting members at synod and churchwide assemblies as made up of at least 60 percent laypersons (none of whom would be rostered lay leaders) with the remaining voting members being “rostered leaders” drawn from all four ministry rosters of the ELCA.

Background

At its formation, the ELCA provided that at least 60 percent of members of assemblies will be laypersons. This principle represented an increase in the percentage of lay people mandated for inclusion on boards, committees, assemblies, and other entities over the policies of the predecessor church bodies, which balanced representation of ordained and laity at 50 percent each.

The fact that associates in ministry, deaconesses, and diaconal ministers are lay rostered leaders reflects the distinction in the Church between the ordained and the laity (those who are not ordained clergy). It also reflects a difference in the ministries to which they have been

called. This church affirmed that distinction when it acted upon the Study of Ministry and its recommendations.

This church defines people on the lay rosters as laypersons. †S7.21 permits individual synods, if they so desire, to explore ways within the existing principles to increase the number of voting members to Synod Assemblies and Churchwide Assemblies who are non-rostered laypersons.

Churchwide Assembly Action

Pr. Lubold made the following motion on behalf of the Memorials Committee.

MOVED;

SECONDED:

To receive with gratitude the memorials of the Northwestern Minnesota and Delaware-Maryland synods concerning amendment of the categories of voting members for Synod and Churchwide Assemblies;

To affirm the principles of representation articulated in the *Constitutions, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*, including the existing categories of voting members; and

To decline to implement the changes to the governing documents of this church requested by these synods.

Ms. Michelle B. Angalet [Southeastern Synod] supported the recommendation, affirming the constitutional distinctions between ordained and lay rosters.

Ms. Patricia Caley [Central/Southern Illinois Synod] spoke against the motion, saying she felt it excluded lay rostered persons.

The Rev. Rena F. Peterson [Northwestern Minnesota Synod] spoke against the recommendation, suggesting the constitutions did not represent lay leaders as rostered leaders of this church.

The Rev. Beth A. Schlegel [Lower Susquehanna Synod] cited the Augsburg Confession to describe the particular role of ordained ministers in this church.

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

ASSEMBLY

ACTION:

YES-676; NO-196

CA11.05.40

To receive with gratitude the memorials of the Northwestern Minnesota and Delaware-Maryland synods concerning amendment of the categories of voting members for Synod and Churchwide Assemblies;

To affirm the principles of representation articulated in the *Constitutions, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*, including the existing categories of voting members; and

To decline to implement the changes to the governing documents of this church requested by these synods.

The chair declared that the motion had been adopted and announced that the assembly action concluded the work of the Memorials Committee. The assembly responded with applause.

Recognition of Service: Church Council Class of 2011

Reference: 2011 Pre-Assembly Report, Section I, page 38.

Presiding Bishop Mark S. Hanson invited Vice President Carlos E. Peña to join him in introducing the members whose terms of service on the Church Council concluded with this assembly:

- Pr. David P. Anderson, Strongsville, Ohio
- Mr. Baron Blanchard, Bismarck, N.D.
- Mr. Mark S. Helmke, San Antonio, Texas
- Pr. Keith A. Hunsinger, Oak Harbor, Ohio
- Pr. Steven P. Loy, Las Cruces, N.M.
- Pr. Heather S. Lubold, Pittsburgh, Pa.
- Ms. Ann F. Niedringhaus, Duluth, Minn.
- Ms. Lynette M. Reitz, Muncy, Pa.
- Ms. Sandra Schlesinger, Midland, Mich.
- Pr. Jeffrey “Jeff” B. Sorenson, Garretson, S.D.
- Mr. David Truland, Troy, N.Y.

Presiding Bishop Hanson read a citation honoring each member of the Church Council Class of 2011:

On behalf of a grateful church, this is presented to you in recognition of your conscientious service as a member of the Church Council of the Evangelical Lutheran Church in America (2005–2011). You have served diligently and thoughtfully in rendering strategic leadership in the work of the board of directors.

For your commitment to the faith of the whole Church of Jesus Christ, for your care of the mission that God has entrusted to the Evangelical Lutheran Church in America in all its expressions and entities, and for the wisdom and compassion that you have offered so generously in your service as a member of the Church Council, we hereby express our heartfelt gratitude.

Although you now complete your six-year term as a member of the Church Council, we will continue to be grateful for your ongoing, constructive contributions to the life of the Evangelical Lutheran Church in America.

Now to the One who is able to keep you from falling, and to make you stand without blemish in the presence of his glory with rejoicing, to the only God our Savior, through Jesus Christ our Lord, be glory, majesty, power, and authority, before all time and now and forever. [Jude 24–25]

The assembly responded with applause.

Presiding Bishop Hanson also acknowledged six pastors who had completed their service as synodical bishops of this church since the 2009 Churchwide Assembly:

- Pr. Warren D. Freiheit, Central-Southern Illinois Synod
- Pr. H. Gerard Knoche, Delaware-Maryland Synod
- Pr. Stephen G. Marsh, Southeast Michigan Synod
- Pr. Floyd M. Schoenhals, Arkansas-Oklahoma Synod
- Pr. James R. Stuck, Indiana-Kentucky Synod
- Pr. Paul W. Stumme-Diers, Greater Milwaukee Synod

The assembly responded with applause. The presiding bishop also honored those who had been elected to begin their service as synodical bishops of this church since the 2009 Churchwide Assembly:

- Bp.-elect S. John Roth, Central-Southern Illinois Synod
- Bp. Wolfgang D. Herz-Lane, Delaware-Maryland Synod
- Bp. Donald P. Kreiss, Southeast Michigan Synod
- Bp. Michael K. Girlinghouse, Arkansas-Oklahoma Synod
- Bp. William O. Gafkjen, Indiana-Kentucky Synod
- Bp. Jeffrey S. Barrow, Greater Milwaukee Synod

Report: Reference and Counsel Committee

Reference: 2011 Pre-Assembly Report, Section VIII.

Presiding Bishop Mark S. Hanson invited Mr. John R. Emery and Ms. Louise A. Hemstead, co-chairs of the Reference and Counsel Committee, to complete the committee’s report to the assembly.

Ms. Hemstead made the following motion on behalf of the Reference and Counsel Committee.

MOVED;

SECONDED: To approve *en bloc* the resolutions of thanksgiving, Motion M through Motion R.

The chair acknowledged the approval of the assembly by acclamation.

ASSEMBLY

EN BLOC

ACTION:

ACCLAMATION

CA11.05.41 *To approve the following resolutions of thanksgiving:*

MOTION M:

APPRECIATION FOR PRESIDING BISHOP MARK HANSON

Be it resolved that:

We, as members of the Evangelical Lutheran Church in America, gathered as the 2011 Churchwide Assembly, receive with the gratitude of the entire church the report of Presiding Bishop Mark S. Hanson.

We thank God for Bishop Hanson’s pastoral care for this church:

- **For the love shown for each expression of the church as he prays, preaches and counsels;**
- **For his teaching and proclamation of the Gospel as he stands with the poor and marginalized, the outcasts and the immigrants;**
- **For his witness as he speaks to those in positions of power and authority on behalf of those whose voices have been silenced.**

We thank God for Bishop Hanson’s strategic and visionary leadership in challenging this church in our readiness to have the Holy Spirit move us –

- Move us to be a church that has been freed in Christ to serve with humility, mutual accountability, courage and compassion;
- Move us to be a church that is clear in its identity as God’s welcoming people;
- Move us to be more attentive to our relationships, our interdependence, and our ecology;
- Move us to uplift nations and people affected by disaster, famine, and poverty through our work both domestically and globally;
- Move us to adapt to change as we “Live Into the Future Together” with confidence that God’s work will be done with our hands.

We extend our love and prayers to Mark and Ione Hanson and their family. We commit ourselves to live fully and to the freedom given to us in our faith in Jesus Christ as we serve God and our neighbor in love and faithfulness. With deep appreciation we proclaim our “Yes” to be moved by the power of the Holy Spirit.

Come, Holy Spirit, come!

MOTION N:

APPRECIATION FOR VICE PRESIDENT CARLOS PEÑA

Be it resolved that:

With great appreciation and gratitude we the 2011 Churchwide Assembly of the Evangelical Lutheran Church in America thank Vice President Peña for his ministry in daily life, always being available to represent the church in word and action, domestically and internationally. He has shown through his actions his love for this church through his giving of himself and servant leadership. He is a model for how one lives out a vocational calling in all that he does.

As the highest elected lay leader, among many duties and responsibilities, he has presided over the work of the Church Council, served on many committees, and attended scores of Synod Assemblies, while running his own business and caring for his family.

It is with deep appreciation that we say, “Thanks be to God!”

MOTION O:

APPRECIATION FOR SECRETARY DAVID SWARTLING

Be it resolved that:

We thank Secretary David Swartling for being freed in Christ to serve the church as he continues on his journey of multiple odysseys—geographic, climatological, and vocational—as God's servant;

We recognize his reliance on the two Great Books—The Holy Bible and the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*—that give him theological grounding and structure for his work as secretary;

We share his understanding of the missional multiplier effect and evangelical synergy that he captures and utilizes in carrying out his duties;

We appreciate his attention to detail in supporting and defining proposals of the LIFT Task Force and in implementing the redesign of the churchwide organization;

We admire his ability to compile congregational reports and interpret statistics that are gathered to add clarity of direction of, to, and for the church.

We value his sense of humor and his deep commitment to the church which are inspiring to its members;

Therefore, be it **RESOLVED**, that the 2011 Churchwide Assembly of the Evangelical Lutheran Church in America thank David Swartling for all the gifts that he brings as God's servant, freed in Christ to serve. Thanks be to God!

MOTION P:

APPRECIATION FOR TREASURER CHRISTINA JACKSON-SKELTON

Be it resolved that:

The members of the 2011 Churchwide Assembly of the Evangelical Lutheran Church in America thank Treasurer Christina Jackson-Skelton for her nine years of dedicated service as the treasurer of the ELCA. We give thanks for her passion for the ministries of this church and extensive knowledge in the financial management of the churchwide organization.

We are thankful for her direction in the redesign of the churchwide structure to ensure that this church practices good stewardship of the financial gifts entrusted to it. We are most appreciative of her fiduciary and managerial skills, as demonstrated in her role and responsibilities with church-related programs and organizations including the Mission Investment Fund and Mission Advancement.

We are thankful for her leadership in moving to a unified Constituent Information System to improve the efficiency of the churchwide organization. As her service as treasurer of the ELCA comes to an end, we wish her well as she transitions into her new role as Executive Director of the Mission Advancement unit of the ELCA. With deep appreciation for her service, we are bold to proclaim our freedom in Christ to be faithful stewards of what God has entrusted to us, “Thanks be to God.”

MOTION Q:

RESOLUTION OF APPRECIATION AND THANKSGIVING FOR HOSPITALITY

Be it resolved that:

We, as members of the ELCA gathered for the 2011 Churchwide Assembly, express enthusiastic thanks for the magical hospitality of Orlando, Florida. You even provided us with evening fireworks and a full moon. Our hotel and convention center offered comfort and built-in fitness walks as we traversed the corridors from sleeping quarters to plenary sessions, worship, and dining halls. The warmth of the sun and the clattering fronds of the palm trees reminded us of where we were and brought smiles to our faces.

When we got lost, volunteers in red vests pointed us in the right direction (starting at the airport), and we were always greeted with smiles. We know that there were many folks behind the scenes to make the assembly move seamlessly and smoothly throughout the week.

We lift up those musicians who brought beautiful, inspirational music to our ears during worship services and the mission encounter.

Let it be known that Orlando has provided us with a magical kingdom of fellowship, contemplation, and comfortable space for deliberation and discernment as we gathered to make important decisions for the future of the ELCA.

In deep appreciation we say, “Thanks be to God!”

MOTION R:

RESOLUTION OF APPRECIATION AND THANKSGIVING FOR THE CHURCHWIDE STAFF

Be it resolved that:

We as members of the Evangelical Lutheran Church in America in the 2011 Churchwide Assembly thank the churchwide staff for their dedicated work in preparation for this assembly. We recognize that with significant staff reductions and budget adjustments over the past years their individual responsibilities have multiplied and have been made much more challenging. We commend their competence and faithfulness to the mission of this church under these circumstances.

We give thanks and continue to uphold in prayer those who have left the service of the churchwide organization since the last Churchwide Assembly and are eternally grateful for their steadfast work on behalf of this whole church in the midst of uncertainty and challenging times.

We also remember with heavy hearts those colleagues whose lives and ministries have tragically been cut short. Their legacy lives on in work that continues in service to the Risen Lord, who offers hope in all times.

It is with deep appreciation to all who have served this church that we say, “Thanks be to God!”

Presiding Bishop Hanson introduced the planning team of the Churchwide Assembly, with special recognition for Ms. Myrna G. Sheie, who was retiring as executive for governance and institutional relations in the Office of the Presiding Bishop after serving as chair of the planning team for seven Churchwide Assemblies. The assembly responded with a standing ovation.

Presiding Bishop Hanson noted that the Rev. Jessica R. Crist, bishop of the Montana Synod, had left the assembly to return home. Her mother, Ms. Christine Myers Crist, the first director of the ELCA Commission for Women, had passed away. The presiding bishop recalled words of Ms. Crist and gave thanks to God for her life.

Presiding Bishop Hanson thanked the assembly participants for their generous response to missionary sponsorship, the Fund for Leaders in Mission, ELCA World Hunger, and the ELCA Malaria Campaign. The ELCA Malaria Campaign received 180 pledges totaling \$165,100; it also accepted \$24,200 in offerings.

Closing Remarks

Presiding Bishop Mark S. Hanson offered the Churchwide Assembly some closing remarks:

“I am mindful that we have lifted up particular parts of our work, but I would be remiss in not reminding you that the bedrock that enables synods and the churchwide organization to carry out the ministries of this church is the mission support that comes from your congregations. In this day and age, we are all drawn to specific kinds of programs, where we know exactly how the dollars go, and that is a wonderful way to stay connected for God’s work in the world. But we also need to bring the message that beneath that, what holds it all together in synodical and churchwide ministries is that giving to congregations and then through congregations to synods and churchwide.

“I would challenge you to go home and challenge your congregations, not only in your own membership congregation, but those around you, to prayerfully consider both generous responses to these appeals and growing in mission support.

“I told you at the beginning of my report that I have never been so hopeful and grateful for the ELCA as I am now. My hope and my gratitude has only increased throughout this week. I said that we know who we are. Our identity is clear. And we know that we are called to participate in God’s work. We are a church that shares a living, daring confidence in God’s grace; that we are justified by grace through faith on account of Christ is at the heart of who we are, the good news we proclaim in word and deed. We know and we are clear that we are a church whose unity is in Jesus, who gathers us around Word and water, bread and wine. We have experienced it all week as we process out of this assembly hall into worship and there are renewed in our baptism and refreshed with the bread and wine and the good news of the Gospel of Jesus Christ.

“We know who we are. We are a church called to discern together what the death and resurrection of Jesus Christ means for the world and for our common life. We have struggled with that at the intersections of faith and life, especially in your thoughtful work this week

around the genetics social statement, but in so many other places, from the Middle East to our lives with young adults in campus ministry settings.

“We know who we are. We are a church called to do God’s work in the world, restoring and reconciling community. You have witnessed it visually and verbally in your generosity, and you will carry that commitment home as we roll up our sleeves and continue to get to work because Lutherans stay until the work is done.

“We know who we are. We are a church that belongs to Christ, and we believe that God calls each of us by name. I cannot tell you what a powerful witness that we have the opportunity to give and continue to give as the Evangelical Lutheran Church in America, and how deeply I believe it when in this culture too many are drawing lines in the sand that exclude, and we say, ‘Not in this church. You are welcome here. God embraces you in mercy. The Christ who died and rose again for you claims you by name. You are welcomed here. And together we will do God’s work with our hands.’

“So, there is one question left. I posed it in my opening sermon. I said we would know the answer by adjournment. The question is this: Like Mary, are we as a church ready to be moved by the power of the Holy Spirit? Take out your voting machines. One, yes, we are ready to be moved. [Two,] no, we’re still waiting. Come, Holy Spirit. Three, we’re already moving. Catch up, church! Vote now. Voting is closed.

“Holding his breath. 614 are way ahead of us; 232 are ready to be moved; 26 keep praying. [The assembly responded with applause.]

“I really do believe—somebody said this is the twelfth ELCA Churchwide Assembly, but the person said last night, it feels like the first assembly of the church where we are so clear who we are. In reality, we are the church we have always been, building on that long 500-year Reformation tradition that is articulated in our confessions that remain the bedrock of our identity, and the Holy Spirit through the Gospel is always making us new, a new creation in Christ, entrusting us with the ministry and message of reconciliation and sending us as an ambassador for Christ. Together we go. Thank you for the holy privilege and honor of serving you as your presiding bishop and presiding over this assembly.”

The assembly responded with a standing ovation.

Announcement of 2013 Churchwide Assembly

Presiding Bishop Mark S. Hanson asked Secretary David D. Swartling to provide the closing announcements.

Secretary Swartling reported that the David L. Lawrence Convention Center, Pittsburgh, Pa, would be the site of the thirteenth Churchwide Assembly of the Evangelical Lutheran Church in America, August 12–18, 2013. He noted it would be the first Churchwide Assembly to be held in Region 8 of this church.

The secretary provided details for the assembly participants’ departure. He announced that the offering at the closing worship would be for ELCA World Hunger.

Presiding Bishop Hanson concluded, “We have completed the business of this assembly. Now it is my chance to thank you for the work you have done and the spirit in which you have done it. You have been extremely thoughtful and dedicated, you have been prayerful, articulate, highly engaged, patient. You have been committed to the work we have done, and we have done it well, and we have done it together. Thank you for your graciousness in those moments when there were inevitable challenges in the life of an assembly. Thank you for your prayers, your generosity, and most of all, for your deep commitment to this church, to the faith, to the Good News of Jesus Christ we proclaim.”

Adjournment

Presiding Bishop Mark S. Hanson extinguished the candle.

Plenary Session Eight of the twelfth Churchwide Assembly of the Evangelical Lutheran Church in America recessed at 10:26 A.M. EDT.

A Service of Holy Communion, including the Order for Closing the Assembly, began at 10:40 A.M. EDT on Friday, August 19, 2011, in the Crystal Ballroom of the Orlando World Center Marriott in Orlando, Fla. Presiding Bishop Hanson served as the presiding minister; the Rev. Renee S. Larson, Bismark, N.D., as preacher; Ms. Doris Underwood, Montgomery, Ala., as assisting minister; and Ms. Phyllis Fludd White, Kissimmee, Fla., and the Rev. Khader Khalilia, San Mateo, Calif., as lectors.

The twelfth Churchwide Assembly of the Evangelical Lutheran Church in America adjourned at 11:56 A.M. EDT.

Members of the Churchwide Assembly

Voting Members

Officers

Bp. Mark S. Hanson, *presiding bishop*
Mr. Carlos E. Peña, *vice president*
Mr. David D. Swartling, *secretary*
Ms. Christina Jackson-Skelton, *treasurer*

Alaska Synod (1A)

Bp. Michael F. Keys
Ms. Twyla G. Mundy
Mr. Walter N. Savetilik
Ms. Shelby A. Tersteeg

Northwest Washington Synod (1B)

Pr. Kevin L. Bates
Bp. Wm. Chris Boerger
Mr. John E. Grebe
Ms. Elaine K. Harrison
Mr. Mark A. Kremen
Mr. Anthony T. Rhodes
Ms. Georganne Robertson
Pr. Brian K. Unti
Ms. Kimberly N. Unti
Pr. Lydia N. Wittman Grebe

Southwestern Washington Synod (1C)

Pr. Kathleen A. Boyer-Visser
Ms. Sara E. Hoffman
Bp. Robert D. Hofstad
Mr. James M. Hushagen
Ms. Kathryn M. Johnson
Ms. MaryAnn Nelson
Mr. James L. Pence
Pr. Angela K. Renecker

Eastern Washington-Idaho Synod (1D)

Ms. Bonnie J. Calhoun
Ms. Tamara J. Evers
Mr. Donn M. Gehret
Mr. Gary H. Gemar

Pr. John S. Hergert
Pr. David J. Ophus
Mr. Peter N. Swanson
Bp. Martin D. Wells

Oregon Synod (1E)

Bp. David H. Brauer-Rieke
Mr. Allen J. Brown
Ms. Deborah L. Chenoweth
Pr. Nicholas C. Doversberger
Ms. Karen J. Jolly
Mr. Jameson D. Moriarty
Ms. Kelsey K. Nedrow
Pr. Dorothy B. Nielsen
Mr. Travis D. VanHorn

Montana Synod (1F)

Mr. James D. Allen
Mr. Lee T. Christianson
Ms. Tonia R. Fisher-Clark
Ms. Amanda K. Gerber
Pr. Dan E. Heskett
Pr. Carol B. Karres
Ms. Sandra S. Lange
Mr. Wayne P. Saverud
Ms. Trudi A. Schmidt
Pr. Timothy A. Tostengard
Mr. Michael W. Young

Sierra Pacific Synod (2A)

Ms. Margie M. Back
Ms. Kathryn M. Beck
Ms. Morgan C. Calhoun
Mr. Douglas Daetz
Ms. Pamela J. Dannenberg
Bp. Mark W. Holmerud
Pr. Khader S. Khalilia
Mr. Steven M. Krefting
Mr. Paul M. Larson
Pr. Stephanie F. Lord

Mr. Peter R. Quam
Mr. T. John Roberts
Ms. Adrian H. Schueneman
Pr. Guta D. Yadeta

Southwest California Synod (2B)

Mr. David B. Allen
Mr. Kent W. Eggert
Ms. Stephanie I. Graham
Pr. William L. Hurst Jr.
Pr. Stephanie B. Jaeger
Ms. Emma M. Lammawin
Bp. Dean W. Nelson
Pr. Carlos E. Paiva
Ms. Shannon L. Savage-Howie
Ms. Joyce A. Thompsen

Pacifica Synod (2C)

Pr. Karin Boye
Pr. Mark Cansino
Pr. Jonathan S. Doolittle
Bp. Murray D. Finck
Mr. David R. Greenler
Ms. Barbara H. Jennings
Mr. Richard D. Lehman
Mr. Jason A. L. Nicholson
Mr. Jonathan K. Osorio
Mr. Dale V. Schmidt
Ms. Birgit I. Webster
Ms. Sheila M. Wenzel

Grand Canyon Synod (2D)

Ms. Luhleem Davison
Pr. Adrienne G. Heskin
Ms. Jackolyn E. Hopkey
Mr. Keith H. Hopkey
Pr. David M. Marz
Mr. Stewart Morton
Pr. Mark E. Perry
Ms. Stella J. Rosenquist
Ms. Melinda S. Stum
Ms. Paula L. Sturgeon
Bp. Stephen S. Talmage
Ms. Phyllis A. Teager
Mr. Gary J. Werbowski
Mr. Donald W. Wicke

Rocky Mountain Synod (2E)

Bp. Allan C. Bjornberg
Ms. Linda D. Bobbitt
Pr. Nadezhka Bolz-Weber
Pr. Sung Y. Cho
Ms. Allison A. Cripe
Mr. Jerry L. Ethridge
Mr. Donald E. Filegar
Pr. Thomas M. Frey
Ms. Nicole M. Garcia
Pr. Vera E. Guebert-Steward
Mr. Miguel A. Hernandez
Mr. Don E. Lamprecht
Ms. Beverly A. Larzelere
Mr. Paul J. McCarthy
Ms. Nancy S. McNair
Ms. Kim M. Palmer
Pr. Rose Mary Sanchez-Guzman

Western North Dakota Synod (3A)

Ms. Beth D. Anderson
Pr. Sandra L. Anderson
Ms. Audrey Boe Olsen
Pr. VanVechten Crane
Pr. Randy P. Emgarte
Ms. Sherie F. Heine
Mr. Carter B. Hill
Mr. Walter E. Johnson
Mr. William R. Kirk
Pr. Philip D. Leer
Bp. Mark E. Narum
Mr. John P. Power
Ms. Barbara A. Roise
Pr. Joel D. Sauerwein
Ms. Mary J. Sauerwein
Ms. Avis L. Tvedt

Eastern North Dakota Synod (3B)

Ms. Marlene D. Arneson
Pr. Chad E. Brucklacher
Mr. James B. Buhr
Mr. Aaron M. Bye
Ms. Natalie J. Carlson
Pr. Ryan D. Fischer
Mr. Christopher D. Gjesfjeld
Ms. Becky A. Goetz
Ms. Sharlene B. Gumke
Mr. Curtis R. Larson

Pr. Jessica K. Merchant
Mr. Donald J. Olstad
Ms. Janice K. Olstad
Pr. Roger G. Reinhart
Pr. Donald L. Reynolds
Ms. Michelle V. Reynolds
Bp. William E. Rindy
Ms. Prairie Rose Seminole
Pr. Mark A. Strobel
Pr. Julie M. Tillberg
Mr. Robert T. Turner
Ms. Sharon C. Wilsnack
Pr. Leon E. Zavadil

South Dakota Synod (3C)

Mr. Kyle C. Boese
Pr. Trisha R. Boese
Ms. Carla J. Borchardt
Ms. Diane K. Dangel
Mr. Alan D. Dreyer
Pr. Ralph A. L. Egbert
Mr. Jesse L. S. Fonkert
Mr. Travis T. Gerlach
Mr. Brett M. Koenecke
Ms. Rose M. Lauck
Mr. Joel V. Laumer
Ms. Rita L. Laumer
Mr. Jason D. Lunders
Ms. Shari I. Lunders
Ms. Susan R. Marone
Mr. Douglas G. Olawsky
Pr. William A. Olsen
Mr. Steven E. Scarbrough
Pr. Rebecca L. Senner
Ms. Yvonne L. D. Steindal
Mr. Gary L. Steuck
Pr. Rolf D. Svano
Pr. Bruce H. Thalacker
Pr. Jonathan L. Vehar
Pr. Marlin L. Wangsness
Pr. Brian R. Wasmoen
Bp. David B. Zellmer
Ms. Kylie J. Zenk

Northwestern Minnesota Synod (3D)

Pr. Gretchen S. Anderson
Ms. Bonnie J. Badboy
Pr. Gregory L. Billberg

Ms. Rita A. Buntje
Mr. Gary L. Coe
Ms. Karen L. Coe
Pr. Melissa A. Ehrhardt
Mr. Dwain E. Fagerlund
Mr. Kenneth L. Greiner
Mr. Eric J. Hanson
Mr. Deborah A. Hovde
Pr. Mark W. Manning
Ms. Christie A. Meier
Pr. Loren D. Mellum
Mr. Dennis L. Minks
Ms. Katie L. Nelson
Pr. Rodney K. Nygren
Pr. Rena F. Peterson
Mr. James H. Skaurud
Pr. Dane K. Skilbred
Mr. Allen J. Westby
Bp. Lawrence R. Wohlrabe
Ms. Janice K. Wollin

Northeastern Minnesota Synod (3E)

Bp. Thomas M. Aitken
Pr. Berhanu W. Alengo
Ms. Susan F. Anderson
Ms. Margaret R. Christensen
Mr. Robert A. Jalonen
Mr. Micah U. Leslie
Pr. Christie E. Manisto
Pr. David E. Mesner
Mr. Melvin J. Nefstead
Ms. Misty M. Nelson
Pr. Dean G. Oelfke
Pr. Mark R. Olson
Pr. Janeva A. Stromberg
Ms. Brenda R. Tibbetts
Ms. Brenda B. Wagner
Ms. Jacqueline F.L. Wicklund

Southwestern Minnesota Synod (3F)

Pr. Keith R. Ainsley
Bp. Jon V. Anderson
Ms. Gwen E. Arneson
Mr. Ryan D. Birkman
Mr. Skylar T. Borchardt
Mr. Michael A. Cumings
Ms. Christine L. Davis
Ms. Jessica A. Epple

8/19

8/18

8/15-8/18

Mr. James G. Filiyaró
Mr. Jon M. Hoyme
Pr. Scott D. Jakel
Ms. Cella M. Johnson
Ms. Janice N. Kittelson
Mr. David P. Koster
Pr. Donald S. McKee
Mr. Stephen M. Medin
Ms. Debra K. Monahan
Pr. William C. Nelsen
Ms. Marie K. Nelson
Mr. John Linden Olson Jr.
Ms. Marlys J. Pearson
Pr. Linda M. Pedersen
Pr. Matthew T. Peterson
Pr. John R. Smith
Pr. Mary C. W. Suomala Folkerds
Ms. Cynthia A. Torkelson
Mr. Ferman A. Woodberry
Pr. Margaret R. Yackel-Juleen

Minneapolis Area Synod (3G)

Pr. Michele W. Abbott
Mr. Peter C. Aldrich
Pr. Jill M. Bergman
Ms. Felecia A. Boone
Pr. Janice H. Bornhoft
Pr. Jay M. Carlson
Mr. Jorge L. Cervera
Mr. Curtis J. Coats
Mr. Myron V. Crawford
Pr. Kevin A. Doely
Mr. Derek J. Elstad
Pr. Matthew R. Flom
Mr. John P. Froelich
Ms. Karen M. Froelich
Pr. Tasha K. Genck Morton
Pr. Mary R. Halvorson
Ms. Kathryn A. Hedman
Mr. Arnold N. Hermanson
Ms. Emily K. Jones
Mr. Timothy D. Krieg
Pr. Brenda M. Legred
Mr. Joel D. Legred
Mr. Joseph P. Lindell
Pr. Mark P. Nelson
Pr. Glenn W. Nycklemoe
Pr. Wayne B. Peterson

Mr. Daniel S. Reed
Ms. Michelle A. Reichow
Pr. Randall J. Romsdahl
Pr. Sherri L. Sandoz
Pr. Carrie S. Scheller
Ms. Kari I. Schlotfeldt
Ms. Alyssa M. Schmeling
Ms. Alexandra T. Schumacher
Ms. Margaret L. Snetting
Ms. Marion L. Stumo
Ms. Julie M. Tveté
Mr. Gerald J. Vagts
Ms. Karen M. Walhof
Pr. Morris O. Wee

Saint Paul Area Synod (3H)

Pr. Christopher Z. Beckman
Ms. Jacqueline I. Belzer
Pr. Eygló Bjarnadóttir
Pr. Ryan D. Brodin
Pr. Hans C. Dahl
Mr. Terry M. Gallagher
Mr. Stanley D. Harpstead
Pr. John D. Hogenson
Ms. Pamela R. Hults
Mr. Michael P. Johnson
Mr. Howard A. Juni
Pr. Kathryn J. Lightfoot
Mr. Nathan V. Luong
Ms. Lynne D. Moratzka
Ms. Christine L. Olson
Ms. Gail M. Olson
Mr. Ronald E. Peterson
Ms. Tammy L. Pust
Ms. Jenna N. Rogness
Pr. Julie L. Rogness
Bp. Peter Rogness
Mr. Benjamin T. Schori
Pr. Steven B. Schwartz
Mr. Andrew W. Stevens
Pr. Pamela C. Stofferahn
Ms. Maria M. M. Tarpinian
Ms. Judith M. Thompson
Pr. Megan L. Torgerson

Southeastern Minnesota Synod (3I)

Pr. Wendy J. Anderson
Mr. Ward P. Ask

Mr. Donald J. Boyum
Ms. Sonja A. Cook
Pr. Daniel J. R. Forsgren
Pr. Albert F. Girtz
Ms. Glenda J. Granowski
Pr. Matthew K. Griggs
Pr. Karna M. Hagen
Pr. Nancy E. Hansen
Mr. Jonathan M. Heimer
Mr. Robert W. Holmen
Ms. Andrea E. Jensen
Ms. Marlene Jensen
Mr. Ronald G. Jensen
Pr. Gail F. Klavetter
Pr. Kristi A. Koppel
Mr. Craig E. Ludtke
Pr. Leah C. McDowell
Ms. Ann M. Peterson
Ms. Barbara L. Schepp
Pr. Arthur W. Sharot Jr.
Ms. Erica A. Staab
Mr. Jake R. Torres
Bp. Harold L. Usgaard
Ms. Anna K. Wencil
Mr. Burton C. Will

Nebraska Synod (4A)

Ms. Janet M. Anderson
Pr. Gregory S. Bouvier
Mr. Dennis M. Byars
Pr. Pamela K. Ciulla
Ms. Kitty M. DeBoer
Bp. David L. deFreese
Mr. Jon A. Fredricks
Ms. Janice L. Gustafson
Ms. Ardith M. Hoins
Ms. Lindsey A. Lueth
Ms. Beth E. Meyer
Pr. Steven R. Meysing
Mr. David M. Nelson
Mr. Stephen D. Nelson
Mr. Willard H. New Sr.
Pr. Michael A. Ostrom
Ms. Sara A. Pahl-Ramirez
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Pr. Brenda L. Pfeifly
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- Mr. C. Matthew Wertman, *president of the Lutheran Youth Organization*
- Pr. Mark N. Wilhelm, *associate director for educational partnerships, Congregational and Synodical Mission unit*
- Pr. Roger A. Willer, *director for studies, Office of the Presiding Bishop*
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Report of the Elections Committee

First Common Ballot

The people 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. There were elections on all tickets, and a Second Common Ballot was not needed.

		VOTES	PERCENT
Ticket 1 / Church Council / Clergy <i>Sierra Pacific Synod (2A)</i>			
A	Pr. Elizabeth E. Ekdale, San Francisco, Calif. (2A)	495	58.5
B	Pr. Jeff R. Johnson, Berkeley, Calif. (2A)	351	41.5
	Invalid Ballots	0	0
	Total Ballots	846	100
Ticket 2 / Church Council / Clergy <i>Northwestern Minnesota Synod (3D)</i>			
A	Pr. Loren D. Mellum, Moorhead, Minn. (3D)	338	40.7
B	Pr. Laurie F. Skow-Anderson, Pelican Rapids, Minn. (3D)	492	59.3
	Invalid Ballots	0	0
	Total Ballots	830	100
Ticket 3 / Church Council / Clergy <i>Texas-Louisiana Gulf Coast Synod (4F)</i>			
A	Pr. Robert G. Moore, Houston, Texas (4F)	420	50.5
B	Pr. David A. Roschke, Houston, Texas (4F)	412	49.5
	Invalid Ballots	0	0
	Total Ballots	832	100
Ticket 4 / Church Council / Clergy <i>Indiana-Kentucky Synod (6C)</i>			
A	Pr. Vicki T. Garber, Lakeside Park, Ky. (6C)	511	61.9
B	Pr. Steven L. Schwier, South Bend, Ind. (6C)	315	38.1
	Invalid Ballots	0	0
	Total Ballots	826	100
Ticket 5 / Church Council / Clergy <i>Lower Susquehanna Synod (8D)</i>			
A	Pr. Stephen R. Herr, Gettysburg, Pa. (8D)	468	57.1
B	Pr. Robert L. Hoover Jr., York, Pa. (8D)	352	42.9
	Invalid Ballots	0	0
	Total Ballots	820	100
Ticket 6 / Church Council / Lay Female <i>Southern Ohio Synod (6F)</i>			
A	Ms. Marjorie B. Ellis, Worthington, Ohio (6F)	492	60.8
B	Ms. Danette C. Miller, Loveland, Ohio (6F)	317	39.2
	Invalid Ballots	0	0
	Total Ballots	809	100
Ticket 7 / Church Council / Lay Female <i>Metropolitan New York Synod (7C)</i>			
A	Ms. Christine P. Connell, Staten Island, N.Y. (7C)	536	65.4
B	Ms. Nicole E. George, East Elmhurst, N.Y. (7C)	284	34.6
	Invalid Ballots	0	0
	Total Ballots	820	100

Ticket 8 / Church Council / Lay Female <i>West Virginia-Western Maryland Synod (8H)</i>		
A	Ms. Pamela E. Pritt, Minnehaha Springs, W.Va. (8H)	409 ... 50.7
B	Ms. Robin Snyder, Charleston, W.Va. (8H)	398 ... 49.3
	Invalid Ballots	0 ... 0
	Total Ballots	807 ... 100
Ticket 9 / Church Council / Lay Male <i>Rocky Mountain Synod (2E)</i>		
A	Mr. Gary D. Gabrielson, Colorado Springs, Colo. (2E)	429 ... 53.2
B	Mr. Theo H. Mees Jr., Arvada, Colo. (2E)	378 ... 46.8
	Invalid Ballots	0 ... 0
	Total Ballots	807 ... 100
Ticket 10 / Church Council / Lay Male <i>Eastern North Dakota Synod (3B)</i>		
A	Mr. Joel T. Kangas, Fargo, N.D. (3B)	347 ... 42.6
B	Mr. John M. Pederson, Mayville, N.D. (3B)	468 ... 57.4
	Invalid Ballots	0 ... 0
	Total Ballots	815 ... 100
Ticket 11 / Church Council / Lay Male <i>Southeast Michigan Synod (6A)</i>		
A	Mr. Paul G. Archer, Dearborn, Mich. (6A)	489 ... 60.1
B	Mr. Alex Murray, Grand Blanc, Mich. (6A)	325 ... 39.9
	Invalid Ballots	0 ... 0
	Total Ballots	814 ... 100
Ticket 37 / ELCA Board of Pensions / Female <i>Plan Participant</i>		
A	Ms. Raye Nae D. Nylander, Baltic, S.D. (3C)	391 ... 48.9
B	Pr. Marty E. Stevens, Gettysburg, Pa. (8D)	409 ... 51.1
	Invalid Ballots	0 ... 0
	Total Ballots	800 ... 100
Ticket 38 / ELCA Board of Pensions / Lay Female		
A	Ms. Pamela F. Olson, Arlington, Va. (8G)	439 ... 56.1
B	Ms. Brenda K. Wilcox, Madison, Wis. (5K)	344 ... 43.9
	Invalid Ballots	0 ... 0
	Total Ballots	783 ... 100
Ticket 39 / ELCA Board of Pensions / Lay Female		
A	Ms. Janette E. Drew, Walnut Creek, Calif. (2A)	349 ... 44.6
B	Ms. Dianne Witte, New Haven, Conn. (7B)	433 ... 55.3
	Invalid Ballots	1 ... 0.1
	Total Ballots	783 ... 100
Ticket 40 / ELCA Board of Pensions / Lay Male		
A	Mr. William J. Falk, Arlington Heights, Ill. (5A)	424 ... 55
B	Mr. Daniel E. Meylink, Lake Mills, Wis. (5K)	347 ... 45
	Invalid Ballots	0 ... 0
	Total Ballots	771 ... 100
Ticket 41 / ELCA Board of Pensions / Lay Male		
A	Mr. Gregory W. Heidrich, Glen Ellyn, Ill. (5A)	466 ... 61.5
B	Mr. Raymond F. McCaskey, Palatine, Ill. (5A)	292 ... 38.5
	Invalid Ballots	0 ... 0
	Total Ballots	758 ... 100

Ticket 42 / Mission Investment Fund / Clergy		
A	Pr. Linda Boston, San Francisco, Calif. (2A)	260 ... 33.3
B	Pr. Viviane E. Thomas-Breitfeld, Brookfield, Wis. (5J)	521 ... 66.7
	Invalid Ballots	0 ... 0
	Total Ballots	781 ... 100
Ticket 43 / Mission Investment Fund / Lay Female (PC/L)		
A	Ms. Miji Bell, Durham, N.C. (9B)	495 ... 65.6
B	Ms. Diana G. Haywood, Durham, N.C. (9B)	260 ... 34.4
	Invalid Ballots	0 ... 0
	Total Ballots	755 ... 100
Ticket 45 / Mission Investment Fund / Lay Male		
A	Mr. Mark E. Fiebrink, Abingdon, Va. (9A)	239 ... 31.8
B	Mr. Roger E. Southward, Columbus, Ohio (6F)	513 ... 68.2
	Invalid Ballots	0 ... 0
	Total Ballots	752 ... 100
Ticket 46 / Mission Investment Fund / Lay Male [Two-year term]		
A	Mr. Thomas M. Fogt, Overland Park, Kan. (4B)	237 ... 31.1
B	Mr. Mark S. Helmke, San Antonio, Texas (4E)	524 ... 68.9
	Invalid Ballots	0 ... 0
	Total Ballots	761 ... 100
Ticket 47 / Publishing House of the ELCA / Clergy		
A	Pr. Jessicah L.K. Duckworth, Arlington, Va. (8G)	344 ... 44.5
B	Pr. Anne Edison-Albright, Stevens Point, Wis. (5I)	429 ... 55.5
	Invalid Ballots	0 ... 0
	Total Ballots	773 ... 100
Ticket 48 / Publishing House of the ELCA / Clergy		
A	Pr. Clint A. Schneklath, Fayetteville, Ark. (4C)	357 ... 46.2
B	Pr. José R. Valenzuela, Phoenix, Ariz. (2D)	415 ... 53.8
	Invalid Ballots	0 ... 0
	Total Ballots	772 ... 100
Ticket 49 / Publishing House of the ELCA / Lay Female		
A	Ms. Mary C. Lohr, Durham, N.C. (9B)	301 ... 39.3
B	Ms. Julie M. Stecker, Baltimore, Md. (8F)	464 ... 60.7
	Invalid Ballots	0 ... 0
	Total Ballots	765 ... 100
Ticket 50 / Publishing House of the ELCA / Lay Female		
A	Ms. Rozella Poston, Atlanta, Ga. (9D)	376 ... 48.9
B	Ms. Susan G. Worst, Cambridge, Mass. (7B)	391 ... 50.8
	Invalid Ballots	2 ... 0.3
	Total Ballots	769 ... 100
Ticket 51 / Publishing House of the ELCA / Lay Male		
A	Mr. Randall S. Foster, Carson, Calif. (2B)	378 ... 50.3
B	Mr. John M. Quitmeyer, Edina, Minn. (3G)	374 ... 49.7
	Invalid Ballots	0 ... 0
	Total Ballots	752 ... 100

Ticket 52 / Committee on Appeals / Clergy		
A	Pr. Laura D. Ingersol, Newtown, Pa. (7F)	368 ... 48.5
B	Pr. Kimberly A. Vaughn, Canton, Ohio (6E)	390 ... 51.5
	Invalid Ballots	0 ... 0
	Total Ballots	758 ... 100
Ticket 53 / Committee on Appeals / Clergy		
A	Pr. James R. Stuck, Carmel, Ind. (6C)	356 ... 46.1
B	Pr. Paul R. Swanson, Oregon City, Ore. (1E)	417 ... 53.9
	Invalid Ballots	0 ... 0
	Total Ballots	773 ... 100
Ticket 54 / Committee on Appeals / Lay Female (PC/L)		
A	Ms. Robin B. Kaelin, Hamilton, Ohio (6F)	228 ... 30.9
B	Ms. Ivonne Moreno-Velazquez, San Juan, Puerto Rico (9F)	510 ... 69.1
	Invalid Ballots	0 ... 0
	Total Ballots	738 ... 100
Ticket 55 / Committee on Appeals / Lay Male		
A	Mr. Bradford E. Cook, Manchester, N.H. (7B)	263 ... 35.1
B	Mr. Robert W. Tuttle, Washington, D.C. (8G)	487 ... 64.9
	Invalid Ballots	0 ... 0
	Total Ballots	750 ... 100
Ticket 56 / Nominating Committee / Clergy		
A	Pr. Cherlyne V. Beck, Detroit, Mich. (6A)	422 ... 55
B	Pr. Joy Mortensen-Wiebe, Oshkosh, Wis. (5J)	345 ... 45
	Invalid Ballots	0 ... 0
	Total Ballots	767 ... 100
Ticket 57 / Nominating Committee / Clergy		
A	Pr. Theodore W. Asta, Worcester, Mass. (7B)	344 ... 45.7
B	Pr. Jonathan W. Linman, New York, N.Y. (7C)	408 ... 54.2
	Invalid Ballots	1 ... 0.1
	Total Ballots	753 ... 100
Ticket 58 / Nominating Committee / Lay Female		
A	Ms. Susan M. Berg, Bothell, Wash. (1B)	399 ... 53.3
B	Ms. Lori J. Splinter, Palmdale, Calif. (2B)	350 ... 46.7
	Invalid Ballots	0 ... 0
	Total Ballots	749 ... 100
Ticket 59 / Nominating Committee / Lay Female <i>Restricted to Region 4</i>		
A	Ms. Stephanie S. Varnum, Dallas, Texas (4D)	343 ... 47.6
B	Ms. Vernetta I. Wilson, Tulsa, Okla. (4C)	377 ... 52.4
	Invalid Ballots	0 ... 0
	Total Ballots	720 ... 100
Ticket 60 / Nominating Committee / Lay Female <i>Restricted to Region 8</i>		
A	Ms. Linda M. Chinnia, Baltimore, Md. (8F)	426 .. 57.18
B	Ms. Jeannette Christensen, Monroeville, Pa. (8B)	317 .. 42.55
	Invalid Ballots	2 ... 0.27
	Total Ballots	745 ... 100

Ticket 61 / Nominating Committee / Lay Male <i>Western North Dakota Synod (3A)</i>		
A	Mr. Baron Blanchard, Bismarck, N.D. (3A)	462 ... 62.7
B	Mr. Ronald C. Tvedt, Bottineau, N.D. (3A)	275 ... 37.3
	Invalid Ballots	0 ... 0
	Total Ballots	737 ... 100
Ticket 62 / Nominating Committee / Lay Young Adult [Two-year term]		
A	Mr. Joe Beasley, Richmond, Va. (9A)	242 ... 32.6
B	Ms. Emily Isensee, Vancouver, Wash. (1C)	501 ... 67.4
	Invalid Ballots	0 ... 0
	Total Ballots	743 ... 100
Ticket 63 / Committee on Discipline / Clergy <i>Northeastern Ohio Synod (6E)</i>		
A	Pr. Robert R. Henderson, Chagrin Falls, Ohio (6E)	508 ... 70.7
B	Pr. Duane A. Jesse, Cortland, Ohio (6E)	211 ... 29.3
	Invalid Ballots	0 ... 0
	Total Ballots	719 ... 100
Ticket 64 / Committee on Discipline / Clergy		
A	Pr. Mark P. Dumke, Winona, Minn. (3I)	360 .. 49.52
B	Pr. David J. Klawiter, Owatonna, Minn. (3I)	366 .. 50.34
	Invalid Ballots	1 ... 0.14
	Total Ballots	727 ... 100
Ticket 65 / Committee on Discipline / Clergy		
A	Pr. Betsy A.H. Dartt, Harmony, Minn. (3I)	298 ... 40.6
B	Pr. JoAnn A. Post, Manchester, Conn. (7B)	436 ... 59.4
	Invalid Ballots	0 ... 0
	Total Ballots	734 ... 100
Ticket 66 / Committee on Discipline / Clergy		
A	Pr. Amber R. Malone, Castleton-on-Hudson, N.Y. (7D)	346 ... 45.6
B	Pr. Megan L. Torgerson, West St. Paul, Minn. (3H)	412 ... 54.4
	Invalid Ballots	0 ... 0
	Total Ballots	758 ... 100
Ticket 67 / Committee on Discipline / Clergy		
A	Pr. Jay E. Denne, Sioux City, Iowa (5E)	411 ... 57.6
B	Pr. John D. Kreidler, Liberty, Mo. (4B)	302 ... 42.3
	Invalid Ballots	1 ... 0.1
	Total Ballots	714 ... 100
Ticket 68 / Committee on Discipline / Clergy <i>Northeastern Minnesota Synod (3E)</i>		
A	Pr. Stephen E. Olson, International Falls, Minn. (3E)	227 ... 31.6
B	Pr. Vicki A. Taylor, Deer River, Minn. (3E)	491 ... 68.4
	Invalid Ballots	0 ... 0
	Total Ballots	718 ... 100
Ticket 69 / Committee on Discipline / Clergy [Four-year term]		
A	Pr. Susan M. Kintner, Beaverton, Ore. (1E)	262 ... 36
B	Pr. Deanna M. Wildermuth, Mercer Island, Wash. (1B)	465 ... 64
	Invalid Ballots	0 ... 0
	Total Ballots	727 ... 100

Ticket 70 / Committee on Discipline / Clergy [Four-year term]		
A	Pr. Carla H. Knobler, Schaefferstown, Fla. (9E)	249 ... 34.2
B	Pr. Laurie A. Natwick, Moorhead, Minn. (3D)	480 ... 65.8
	Invalid Ballots	0 ... 0
	Total Ballots	729 ... 100
Ticket 71 / Committee on Discipline / Clergy [Four-year term]		
A	Pr. Pamela I. Smith, Clearwater, Fla. (9E)	267 ... 36.8
B	Pr. Rita G. Tweed, Palm Harbor, Fla. (9E)	458 ... 63.2
	Invalid Ballots	0 ... 0
	Total Ballots	725 ... 100
Ticket 72 / Committee on Discipline / Lay Female		
A	Sr. Sylvia S. Countess, Knoxville, Tenn. (9D)	325 ... 44.8
B	Ms. Kathy Patrick, Bellaire, Texas (4F)	400 ... 55.2
	Invalid Ballots	0 ... 0
	Total Ballots	725 ... 100
Ticket 73 / Committee on Discipline / Lay Female		
A	Ms. Rose Beeson, Phoenix, Ariz. (2D)	330 ... 45.6
B	Ms. Anna K. Helgen, White Bear Lake, Minn. (3H)	394 ... 54.4
	Invalid Ballots	0 ... 0
	Total Ballots	724 ... 100
Ticket 74 / Committee on Discipline / Lay Female		
A	Ms. Nancy M. Reed, Luray, Va. (9A)	348 ... 47.8
B	Ms. Cheryl G. Stuart, Tallahassee, Fla. (9E)	380 ... 52.2
	Invalid Ballots	0 ... 0
	Total Ballots	728 ... 100
Ticket 75 / Committee on Discipline / Lay Male		
A	Mr. James R. Dyke, Stockton, Calif. (2A)	279 ... 39.4
B	Mr. Kevin K. Fitzgerald, Pasadena, Calif. (2B)	429 ... 60.6
	Invalid Ballots	0 ... 0
	Total Ballots	708 ... 100
Ticket 76 / Committee on Discipline / Lay Male		
A	Mr. William L. Biggs, Omaha, Neb. (4A)	307 ... 42.5
B	Mr. Josh S. Tatum, Indianapolis, Ind. (6C)	416 ... 57.5
	Invalid Ballots	0 ... 0
	Total Ballots	723 ... 100
Ticket 77 / Committee on Discipline / Lay Male		
A	Mr. William R. Lloyd Jr., Somerset, Pa. (8C)	449 ... 61.2
B	Mr. Steven M. Shermoen, International Falls, Minn. (3E)	285 ... 38.8
	Invalid Ballots	0 ... 0
	Total Ballots	734 ... 100
Ticket 78 / Committee on Discipline / Lay Male <i>Central/Southern Illinois Synod (5C)</i> [Four-year term]		
A	Mr. Henry Harms, Springfield, Ill. (5C)	411 ... 57.5
B	Mr. Robert F. Mueller, Wyoming, Ill. (5C)	304 ... 42.5
	Invalid Ballots	0 ... 0
	Total Ballots	715 ... 100

Report of the Presiding Bishop

Part One:

For freedom Christ has set us free. Stand firm, therefore, and do not submit again to a yoke of slavery. For you were called to freedom, brothers and sisters; only do not use your freedom as an opportunity for self-indulgence, but serve one another in love (Galatians 5:1, 13).

We gather for the twelfth Churchwide Assembly of the Evangelical Lutheran Church in America under the theme “Freed in Christ to Serve.” More than just a theme, these five words express the heart of our faith. In Christ we are both bound to be free from the power of sin, death, and the devil, and free to be bound to God in faith and to our neighbor in service.

“Freed in Christ to Serve” is our faith and our way of life. It calls for humility and mutual accountability, courage, and compassion as, confident in God’s grace, we discern together what Christ’s death and resurrection mean for the world and for our common life. We rejoice that we are freed in Christ to serve.

This report provides an overview of the Evangelical Lutheran Church in America today and what God is doing in and through us and our partners throughout the world. It envisions the vibrant future we share in response to God’s call to do God’s work in the world. It concludes with our commitments as the Evangelical Lutheran Church in America.

I offer this report with profound gratitude for this church and for the dynamic and distinctly Lutheran lives of faith, witness, and service of each member.

The ELCA Today

As we reflect on the Evangelical Lutheran Church in America (ELCA) over the past two years, I invite you to join me in telling the story of a church body that is “living into the future together” and is clear about its identity, tending to relationships, adapting to change, and focused on mission.

Clear about Identity

The ELCA is confident that the Gospel of Jesus Christ “is the power of God for salvation to everyone who has faith” (Romans 1:16). The ELCA constitution echoes this confidence in the Gospel of Jesus Christ as “the power of God to create and sustain the Church for God’s mission in the world” (ELCA 2.07). Together, we trust that through Word and Sacrament the Holy Spirit is renewing the church daily and calling us to life in Christ. The message of the cross—that God justifies the ungodly through faith freely on account of Jesus Christ’s reconciling work—frees us to live fully in Christ. Forgiveness and reconciliation in Jesus Christ and God’s promise of the new creation free us from the captivity to all that hinders us: self-serving idolatries, suspicions and resentments, indifference, and apathy. Christ frees us to trust God confidently, offer forgiveness and reconciliation, and open ourselves joyfully to God’s creation. In this new creation in Christ, we resist withdrawing into a fortress of judgment, choosing instead to engage others as ambassadors for Christ, embodied messengers of God’s generous reconciliation.

Therefore, we are a church that will not yield to cultural and religious pressures to draw lines in the sand. We know from the biblical witness to beware of drawing lines because Jesus is going to be standing on both sides of the line in the sand even when those lines become set in concrete. Rather, let us seize the opportunity to bear witness to our living, confident faith in God's grace and say to all, "There is a place for you in this church."

Deeply committed to dialogue, we are a church that lives in the midst of the complex questions and dynamic themes we experience at the intersections of faith and life. In the midst of a complex and conflicted world, we listen to each other and respond. One of the ways that happens is through suggestions, ideas, and appeals that emerge through synods in a variety of ways.

In 2005, the North Carolina Synod called for "faithful conversation about Scripture." Its plea led to the lively engagement of people throughout the ELCA in the Book of Faith Initiative. From traditional Bible studies in church basements to the gift of Bibles "marked up" for young people by loving adults, we have been inspired to "open the Bible and join the conversation." The grass-roots initiative of a Book of Faith site on Ning.com (bookoffaith.ning.com) continues to grow. St. Paul Lutheran Church in Neenah, Wis., found ways to build Scripture and prayer into every ministry area, using Scripture as the lens through which they discern God's will for the congregation.

A Synod Assembly in the South Dakota Synod (2001) called for a social statement on human sexuality. Another in the Northeastern Iowa Synod (2005) called for a social statement on bioethical research. For more than twenty years, this responsive process has helped us as a church body to address challenging issues that continue to confront us every day: abortion; the death penalty; economic life; education; the environment; healthcare; peacemaking; race, ethnicity, and culture; and sexuality.

That responsive process continues as we consider a social statement on genetics at the 2011 Churchwide Assembly. As people freed in Christ to serve, we now engage together in a conversation—not telling farmers how to farm, not telling scientists how to go about genetic research—but together asking questions about complex issues that confront us every day. As a pastor in rural North Dakota said to me, "I serve a congregation of mostly farmers. The vast majority are traditional farmers who use GMOs extensively, but I have a couple of organic farmers who are placed in the midst of those farmers using GMOs. . . . But now the church has given us occasion to come together and talk, which we otherwise probably wouldn't have done."

The 2009 Churchwide Assembly responded to requests from eight synods by authorizing a social message on People Living with Disabilities. The message was approved by the ELCA Church Council in November 2010 and challenges both the ELCA and our society to renew efforts to ensure justice and full participation in worship and ministry, the work place, and citizenship. As the statement says, "It is clear that this church can live into its identity as Christ's body better than it has so far by increasing its attention to and more fully opening itself to people with disabilities." The broad and affirmative response to this message has been heartening, as is a joint venture by the churchwide organization and Lutheran Services of America's disability network to produce a study guide for the message by spring 2012.

We are freed in Christ. Even when our instinct is to avoid places that threaten to overwhelm us, Christ has freed us to enter into those places in love and service. Ask the young people of this church why they will return to New Orleans in 2012 for the Youth Gathering and they'll say, "Because New Orleans has more to teach us about fresh starts made possible by the death and resurrection of Jesus Christ. Because New Orleans has more to teach us about generosity and about how to be good neighbors. Because New Orleans has more to teach us about the house that God is building."

Thanks be to God, we are freed in Christ to serve.

Tending to Relationships

The ecology of the ELCA—our relationship as a living church to the world in which we live—is vital and strong. The ecology includes every part of our shared life and is nourished by interdependent relationships and a shared commitment to God’s mission in the world.

The strong interdependent relationships among congregations, synods, the churchwide organization, and the agencies and institutions of this church are critical to achieving the priorities of this church. These interdependent relationships extend the mission capacity of this church, promote accountability, and provide for the best stewardship of the resources of this church. It is a priority of the churchwide organization to help build these interdependent relationships with and among its mission partners.

Thanks be to God for the strong and supple network of relationships that include:

1. Congregations are the bedrock of this church’s mission and ministry. While they vary in size, location, history, diversity, and context, each one is a “mission center for the sake of the world.”

The few examples that follow highlight the richness and variety of congregational ministry throughout this church. The Welcome Place, a ministry for homeless people in Philadelphia, grew from a single room providing hospitality and a place to rest. The members of Peace Lutheran in Joplin, Mo., whose building was destroyed by a massive tornado on May 22, 2011, gathered for worship in their parking lot the following Sunday. Fifty ELCA congregations in sparsely populated Montana have collaborated to call and support a full-time pastor at the Montana State Prison. There are currently 312 new congregations or synodically authorized worshiping communities under development. Of the 53 new congregations started in 2011, half were in multicultural or ethnic-specific contexts.

2. Synods partner with the churchwide organization to support congregations, develop leaders, and—through the directors for evangelical mission—strengthen synodical mission strategies. Local tables throughout each synod focus on new and renewed ministries, Mission Support, and stewardship education. I extend the deep gratitude of this church for the servant leadership of the synodical bishops, who have proclaimed the Gospel; focused on the mission and unity of the church; interpreted the decisions of the churchwide assembly in light of who we are as a church body; stood on our behalf in the midst of joyful, ambivalent, and angry responses to assembly actions; and acknowledged and strengthened our interdependence through their leadership and decision-making.
3. Global partners join with the ELCA to, as the report from the Global Mission unit says, “learn from one another, side by side, what it means to be part of the global Body of Christ in the 21st century.” We have done that during this biennium as we joined with the Lutheran Church in Liberia to celebrate their 150th anniversary, as we witnessed the Spirit give birth to new and emerging churches in Myanmar, northeast India, Cambodia, and Vietnam, and as we partnered with the Evangelical Lutheran Church in Jordan and the Holy Land to complete the Dar al-Kalima College building in Bethlehem. We also are committed to continue deep and respectful conversation with companion churches concerned about the actions of the 2009 Churchwide Assembly.
4. Ecumenical partners are another means by which the ELCA defines itself based on how we relate to others rather than how we are different from them. These include the growing relationships with six full communion partner churches as well as the first shared statement of mission and future collaboration between a historically Black church, the African

Methodist Episcopal Zion Church and a historically White church, the ELCA. To begin to imagine together how we can shape each other's development of leaders through theological education, respond to HIV and AIDs, or confront poverty in this land is a rich testimony to this aspect of our ministry as a church.

5. Interfaith partners have worked with the ELCA on issues related to peacemaking, violence prevention, reconciliation, and service to the neighbor. A national multi-faith effort called Shoulder-to-Shoulder addresses anti-religious provocation in the United States. This shared work is timely as we approach the tenth anniversary of 9/11. Likewise, the Jewish-Christian and Jewish-Muslim national tables continue to collaborate. In early April, a delegation of Muslims from the International Center for Interfaith Dialogue in the country of Qatar met with me as part of their trip to the United States. Their reason? "Lutherans are known throughout the world for their deep commitment to continuing the dialogue with Muslims, not only for mutual understanding but so that together we might find ways to witness to the world how people of faith can build a world of peace with justice and not use religion as grounds for destroying one another and communities."
6. Seminaries are strong centers for preparing evangelical leaders for a missional church. Bishops frequently report that a sign of hope in this church is the gifted first-call pastors and rostered lay leaders graduating from ELCA seminaries. A project called "Stewards of Abundance," supported by a grant from the Lilly Foundation, is focusing on how seminary students can be supported so they do not conclude their education with extremely burdensome debt.
7. Colleges and universities are a critical system within the ecology of this church. This spring a task group of ELCA college and university presidents began a conversation about the mission of colleges and universities in the context of the larger mission of the ELCA. Not interested in rehearsing old debates about "college and church relationships," the group seeks instead to explore the potential for lively and dynamic connections between the core educational mission of ELCA colleges and universities, increasingly grounded in the Lutheran understanding of vocation, and the larger mission of this church. In their conversation, the presidents are discussing opportunities such as advising global partner churches in the establishment of universities and assisting synodical mission planning tables by deploying sociology faculty and students to do neighborhood surveys. Formal and constitutional governance issues will be addressed as well, but the focus will be identifying operational structures that could unleash the strengths of our colleges and universities for the mission of the ELCA.
8. Campus ministries provide "a Lutheran ministry on campus, not just a ministry to Lutherans" at more than 180 state and private colleges and universities, with cooperating congregations in campus ministry at an additional 400 campuses nationwide.
9. Social ministry partners ensure deep relational bonds with people within and beyond us. One example is our practice of sustained response after natural disasters. Lutheran Disaster Response, which is built on local networks of congregations and social ministry organizations, inspired an outburst at the airport in Los Angeles early in 2011. A woman recognized that I was a bishop because of my purple clerical shirt and asked which church body. When I responded, "Lutheran," she exclaimed, "We LOVE Lutherans!" I asked who the "we" was, and she said, "I work for FEMA, and we love Lutherans because Lutherans show up when the disaster occurs and stay until the work is done."

Adapting to Change

As a church body, we continue to tend to these relationships—sometimes in new ways—as we adapt to change. Even at a time of change, however, the lively and collaborative work of congregations, synods, agencies, institutions, and other partners supports the two priorities of the churchwide organization: to accompany congregations as growing centers for evangelical mission and to build capacity for evangelical witness and service in the world to alleviate poverty and work for justice and peace in all the world.

In November 2009, the Church Council authorized the formation of the Living into the Future Together: Renewing the Ecology of the ELCA (LIFT) study. Throughout their work, the task force has focused on two questions: What is God calling this church to be and do in the future? What changes are in order to help us respond most faithfully? Their report addresses seven major themes: identity, opportunities, interrelationships, congregations, partnerships, finance, and structure and governance. As the report states, the task force believes God has given the ELCA “the present moment as an opportunity, unparalleled in our history, to confess the center of our faith to the world.”

Even as this energizing work continues, the entire ELCA ecology has experienced financial challenges resulting from three interconnecting trends: a thirty-year decline, the current economic instability, and unfavorable responses to certain decisions of the 2009 Churchwide Assembly. As a result, congregations, synods, and institutions and agencies have faced difficult decisions related to the resources to support mission and ministry.

In the summer of 2010, I appointed a design team to evaluate and propose changes in the churchwide organization in light of the changing mission and ministry needs of this church and the resources available to the churchwide organization. This action was precipitated by a significant drop in Mission Support.

The design team drew on the work of the LIFT task force, including extensive studies with congregations, synods, and the churchwide organization and surveys of lay and clergy leaders at a majority of 2010 Synod Assemblies. The design team concluded that the two existing priorities of the churchwide organization are widely shared by the members, congregations, and synods of this church. To this end, the churchwide organization can continue to play a significant and pivotal role in the life of this church by working with its local and global mission partners to build, support, and extend the mission of this church.

The LIFT report embraces the opportunities and names the challenges facing the ELCA.

- In the midst of demographic changes within the United States, the ELCA is an aging church with limited diversity.
- ELCA institutions and agencies are seeking renewed patterns of relating.
- Financial challenges—and opportunities—abound. One example is from 2008–2009, when 1,500 ELCA congregations participated in global trips that cost \$30 million. Relationships are deepened, of course, during these trips, but we must think together how to invest these funds.
- The landscape of religious life in America requires renewed commitment to reach out to those who do not yet know Jesus. Kenneth Inskip, the ELCA executive for research and evaluation, has challenged Synod Assemblies to consider a “one percent goal.” He says, “The population of the United States in 2010 was over 300 million. The premise is that at least one percent (three million) of those 300 million people should be open to our Lutheran understanding of God’s mission in the world and be willing to join us in pursuit of that mission. This very do-able goal would more than double the number currently worshipping in ELCA congregations, [but] we have to articulate our message clearly, so that one percent has an opportunity to hear what they have been waiting to hear from thinking Christians.”

- The expansion of technology presents new ways to communicate.
- Crises throughout the world, including the Middle East, focus us toward our neighbors.

Focused on Mission

As I walked and stumbled with Pastor Joseph Livenson Lauvanus, president of the Evangelical Lutheran Church of Haiti, through the rubble created by last year's earthquake, he said, "We will not be defined by rubble but by restoration because we are people of the resurrection." In the midst of a culture filled with anxiety, one that seeks to buy the "good life" through houses, cars, food, personal care products, and pharmaceuticals that promise well-being, we have a marvelous opportunity to invite people into a lived narrative in the midst of this culture's anxiety. It is the narrative of God's mercy given for Jesus' sake. It is the narrative of astonishing newness, forgiveness, reconciliation, and a new creation in Christ. It is life defined by Christ's resurrection.

Our challenge is to make God's promise visible to an anxious and consumer-driven culture. We must offer a compelling, creative, accessible, evangelical, and *lived* response to those around us. In addition to all that we have to offer—thought-provoking theological answers, good and faithful members, biblical preaching and teaching, significant ministries, marvelous worship, and lively education and youth programs—let us extend the invitation to those around us to become part of a community that embodies together, in liturgy and song, in word and silence, in meal and bath, the life well-lived by God's grace for Jesus' sake.

The ELCA in the Future: Looking Ahead

As people of the resurrection, we are defined by Christ's death and resurrection and freed in Christ to serve. God has called us to proclaim the Gospel, engage together in God's work of restoration, and embrace the mission God has set before us.

In response, these are our commitments as the ELCA:

- We will accompany congregations as growing centers for evangelical mission.
- We will build capacity for evangelical witness and service in the world to alleviate poverty and work for justice and peace in all the world.
- We will, in collaboration with our partners: exchange resources and ideas throughout this church; deepen relationships with institutions and agencies of this church and with partners; confront the scandalous realities of barriers that often manifest themselves in exclusion, poverty, hunger, and violence; and pursue our commitment to become more diverse, multicultural, and multi-generational in an ever-changing and increasingly pluralistic context.

The Lutheran World Federation Council adopted a strategic plan at its June 2011 meeting. It is fitting that this report concludes with commitments we share with The Lutheran World Federation, a communion of 145 churches and over 70 million members. With our brothers and sisters, throughout the world:

- We will proclaim the good news of Jesus Christ.
- We will extend invitations to Christian fellowship and to baptism.
- We will be peacemakers, building bridges among people, communities, societies, and religions.
- We will empower people and communities to achieve their universal rights and an adequate quality of life.
- We will address the underlying causes of poverty, exclusion, injustice, and conflict.

With a Grateful Heart

Words do not convey adequately what a privilege it is to serve in this call. I have been privileged to travel throughout the ELCA and thank God for members growing in faith and service; congregations alive in Christ; synods engaged in mission; seminaries joining with synods to call forth and support leaders; colleges and universities and campus, outdoor, and social ministries strengthening their relationships to this church. We have grown in global, ecumenical, and interfaith relationships and have experienced the reality that the unity of Christ's Church is both God's gift and our task.

As we complete this biennium:

- I give thanks to the ELCA Church Council, who have brought energy and commitment to their many leadership responsibilities; maintained relationships with Synod Councils and bishops; and held this church in prayer. I acknowledge the remarkable leadership and dedication of the Church Council's "Class of 2011," who complete their terms at the end of this assembly: Pr. David P. Anderson; Mr. Baron D. Blanchard; Mr. Mark S. Helmke; Pr. Keith A. Hunsinger; Pr. Steven P. Loy; Pr. Heather S. Lubold; Ms. Ann C. Niedringhaus; Ms. Lynette M. Reitz; Ms. Sandra Schlesinger; Pr. Jeff Sorenson; and Mr. David Truland.
- I express deep gratitude for my colleagues in the churchwide organization, who, amid significant reductions, have remained collaborative, imaginative, resilient in spirit, constant in faith, and centered in God's living Word incarnate in Christ and in the work that cries out for mercy, healing, and hope.
- I join the Conference of Bishops in the welcome they have extended to six new bishops during this biennium and in their expression of deep gratitude for those bishops who have left the Conference of Bishops since August 2009: Bp. Warren Freiheit; Bp. Gerard Knoche; Bp. Stephen Marsh; Bp. Floyd Schoenhals; Bp. James Stuck; and Bp. Paul Stumme-Diers.
- I give thanks to God on behalf of this church for rostered and lay leaders, who in congregations, agencies, and institutions proclaim the risen Christ, grow in Christ, dwell deeply in God's Word, serve the neighbor, provide support and encouragement to members and colleagues, and prayerfully seek God's guidance in the midst of challenging times.

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.

In the weeks to come, as we prepare for the 2011 Churchwide Assembly, I invite you to join me in prayer for the ELCA and for the work of the assembly. Our hope is in God, who by the power of the Holy Spirit through the Gospel creates and sustains the Church, and who, through the death and resurrection of Christ, has freed us in Christ to serve. Thanks be to God!

Part Two:

Freed in Christ to Serve

“I have come to this Churchwide Assembly more hopeful and more grateful for the Evangelical Lutheran Church in America than I ever have been. The reason is simple. We are a church with clarity about who we are and about our shared commitment to being engaged in God’s mission for the life of the world.

“With you, I experienced the power of the Holy Spirit as Synod Assemblies lived out their confidence in God’s grace.

“With you, I thank God for bishops and synod leaders who, while accompanying congregations discerning their relationship with the ELCA, have continued to be clear that we are a church whose unity is in Christ, who gathers us around word and water, bread and wine.

“This morning I am so grateful for the many ways that leadership is shared in this church. I am grateful for:

- The Living Into the Future Together (LIFT) task force guiding us as we discern the church God is calling us to become.
- The Church Council and Conference of Bishops adapting to change, building upon our strengths, making wise decisions, and tending always to our unity for the sake of the Gospel.
- For colleagues in the churchwide organization. In our new organizational design, we are positioned to be more focused and flexible as we maintain those two priorities of accompanying congregations as growing centers for evangelical mission and as we build capacity for evangelical witness and service in the world to alleviate poverty and to work for justice and peace.
- For the Mission Support your congregation sends for synodical and churchwide ministries in this country and throughout the world.
- For every ELCA member who, in so many varied callings in daily life, ‘live Lutheran’ with grace and courage.

“Speaking of ‘Living Lutheran,’ I missed the deadline to submit my entry into the video contest, but I did get together with some of the outstanding interns that we have at the churchwide organization this summer and we decided to make a video about what we think it means to ‘live Lutheran.’ Here it is.

[Assembly participants were invited to watch a video.]

“I am so hopeful because living Lutheran as the Evangelical Lutheran Church in America means being part of a community of faith with clarity about our identity and where God is leading us. We are a church called to discern what the death and resurrection of Jesus Christ mean for the world and for our common life.

“Last year at the Northwestern Ohio Synod Assembly, in a question-and-answer time, someone went to the microphone and asked, ‘Bishop Hanson, in one word what is your wish for every ELCA member?’ One word—in other words, the person was asking for a miracle. So, if you were the bishop that day, and you were asked, in one word, what was your wish for every member of the ELCA, how would you have answered? Shout out your response. *[Assembly participants responded.]* Great words. I chose ‘freedom.’ Fortunately, she went back to the microphone and asked, ‘Could you explain your answer?’

“I said, ‘Sure. We are Lutherans. That means that we are evangelical. At the heart of who we are is the good news that in Christ we are free.’ Did you hear that? Do you believe that? In Christ you are bound to be free—free from bondage to sin, guilt, and shame. Free from the power of death and evil. You are free in Christ from fear—your fear of the future, your fear of

the stranger, your fear of failure, fear of discord, disease, and disaster. For some, fear of deportation.

“Oh, yes, in Christ, you are not only bound to be free, but in Christ you are freed to be bound—bound to God through faith, bound to God’s creation as stewards, bound to the world as peacemakers and justice seekers.

“In the words of our assembly theme, we are ‘Freed in Christ to Serve.’ This is who we are as the Evangelical Lutheran Church in America: we are freed to live as everyday evangelists, using our words and deeds to share the good news of Jesus Christ and claiming our daily work as God’s calling.

“On a recent trip, a flight attendant recognized me and introduced herself as an ELCA member. I love to have that happen on a flight. Throughout the flight, she would stop to talk occasionally. She would tell me how much she enjoys her work as a flight attendant because she feels called to serve. Then she became excited, telling me all about a recent Sunday in her congregation, Bethany Lutheran in Denver, when 700 members signed a pledge and went out that day into the community to engage in acts of service, returning that evening to eat, pray, and give thanks.

“That is just one ELCA congregation of the 10,000 congregations that are proclaiming Jesus Christ and serving their neighbors.

“That is also just one ELCA member. We have over 4.2 million, including each of you, who live out God’s baptismal calling in daily life in so many settings. More than 4.2 million people living daily what it means to ‘live Lutheran.’

“Think about that. In a culture and world where lines are constantly being drawn in the sand—in fact those lines in the sand now seem to be set in concrete—lines that divide, exclude, and demean. To ‘live Lutheran’ means to embody the message and ministry of reconciliation that God entrusts to us. Particularly at this time, when we are so preoccupied with economic indicators and political infighting, to ‘live Lutheran’ is to heed these words of Martin Luther (which he wrote in a sermon): ‘We should learn well how to please Christ. We do please Him by dedicating our entire life . . . solely to the service of our neighbor. Down, down, says Christ; you will find me in the poor; you are raising too high if you do not look for me there. Therefore, this high command of love should really be written on all the foreheads of the poor with letters of gold that we may see and grasp how close Christ is to us on earth.’

“As the Evangelical Lutheran Church in America, we are defined by our life in Christ, who was nailed to a cross for having the audacity to cross the lines that are drawn by the protectors of religious purity and political power. Jesus crossed those lines set in concrete, extending God’s merciful embrace to encompass both those who passed judgment and those who received it. Let the ELCA be known throughout this land and the world, not only as a church that serves those in poverty, but as a church that will work tirelessly to bring poverty to an end.

“I have never been so hopeful or grateful for the ELCA as I am today because we are a church that belongs to Jesus Christ. We believe that God calls each of us by name.

“Friends, we have very good news for a people weary of trying to navigate the lines that get drawn. The good news is that this is Christ’s church. There is a place for you here. The good news is this is Christ’s church. You are welcome here.

“Let’s see what that means for one ELCA ministry in Philadelphia, Pennsylvania, the Welcome Church.”

[Assembly participants were invited to watch a video.]

“This is Christ’s church. There is a place for you here. Lorne Hlad got that message when he passed an odd-looking sign on his way to class at Ohio State University. The sign read: Jacob’s Porch. He ventured inside, and he discovered a community of university students eager

to talk about their Christian faith. A soldier returning to college after serving in Iraq, he said, 'I knew I needed a community in which to wrestle with God, but I didn't know where to begin looking.' Jacob's Porch is one of our Lutheran Campus Ministries. It provided him a place and a community. He is now a seminary student at Trinity Lutheran Seminary.

"There is a place for you here. As a church that belongs to Christ, we extend God's hospitality by welcoming the stranger, including the new immigrants in our communities. This has been part of the ELCA, the history of our predecessor churches. At this assembly, we have the opportunity to underscore the action by the last Churchwide Assembly calling for fair and just immigration reform, beginning with the adoption of the DREAM Act.

"This is Christ's church. There is a place for you here. What a powerful witness this assembly can make by joining our collective voice to that of 39 synods by saying to gay, lesbian, bisexual, and transgendered people and all who are verbally battered by the bitter winds of bullying, 'Not in this church, for there is a place for you here, child of God—a place of respect and dignity and welcome, where the winds of the Spirit blow, bringing healing and hope.'

"There is a place for you here. The ELCA's newest message is called 'A Message on People Living with Disabilities.' The conclusion begins with these powerful words, 'When the word of God is preached and the sacraments are administered without the presence of all believers among us as the church, including people who are disabled, we are less than the whole people of God. We are less than we could be in the absence of their experiences, interests, skills, and abilities to contribute to God's work of mission and ministry.'

"This is Christ's church. There is a place for you here. You are welcome here.

"God calls us by name. But God does not leave us to navigate our way through life on our own, so we find each other at the intersections where faith and life meet, seeking in the midst of complexity and ambiguity to ask 'What does it mean to live responsibly as people of faith?'

"I so appreciate being called to lead a church where members can bring up topics for discussion, like the people of Northeastern Iowa Synod did when they called upon the 2005 Churchwide Assembly to develop a social statement on genetics. I so value being in a church that recognizes that none of us should be expected to make wise, faithful, and responsible decisions by ourselves about health care, our economic life, the environment, education, race, human sexuality, or any of the other topics addressed by our social statements. Together, we work to develop social statements that inform us, but do not bind our consciences or our actions.

"The proposed social statement, *Genetics, Faith, and Responsibility*, has come for consideration at this assembly. As people freed in Christ to serve, we now engage together in a conversation—not telling farmers how to farm, not telling scientists how to go about genetic research—but together asking questions about the complex issues that confront us every day and thanking God that people hear God's call to feed the world and make discoveries that better this world.

"When I sat with farmers at a potluck in McClusky, North Dakota, last winter, I asked them how farming has changed in their lifetime. It was amazing to hear their descriptions of the changes in machinery, the value of land, the use of computers, and how yields have increased because of the use of genetically modified organisms. Then we began to talk about how to make decisions about using that power responsibly, recognizing that benefits for some might impact other creatures and future generations differently.

"Let us, as the Evangelical Lutheran Church in America, show a polarized, too often mean-spirited, fractured society that in this church dialogue is both possible and expected. There is room in this church for voices that represent faith without rushing to judgment and closing down discussion.

“I am so hopeful because, as the Evangelical Lutheran Church in America, we are called to do God’s work in the world, restoring and reconciling community. We are a church known for rolling up our sleeves, solving problems, and getting to work in the world.

“I will never forget an encounter last January in the Phoenix airport. I was watching the playoff game between the Packers and Bears. (It’s hard to admit that as a Vikings fan.) As I was sitting, watching the game, a woman pointed to my purple shirt and asked from across the room, ‘What church? In what church are you a bishop?’ I responded, ‘Lutheran.’ She shouted, ‘We love Lutherans!’ I hear it all the time, in airports, really. I asked, ‘Who is the “we?”’ and she said, ‘FEMA. I work for FEMA. We love Lutherans because you show up when a disaster occurs and you stay until the work of rebuilding community is done.’

“That is who we are. That is why we are in Haiti. That is why Pastor Josephus Livenson Lauvanus is at this assembly, where he will proclaim the good news of Jesus Christ, and he will hear our commitment to accompany the people of the Lutheran Church in Haiti as they continue to do God’s work of restoring community.

“I will never forget last February, walking with President Livenson through the rubble left in the aftermath of Haiti’s earthquake, where about one million people still are living in tent cities. He put his arm on my shoulder, and he said, ‘I know you see rubble everywhere we go. But we will not be defined by this rubble but by restoration because we are a people of Christ’s resurrection.’

“That is who we are as the Evangelical Lutheran Church in America. We are a church called to do God’s work in the world, restoring and reconciling community. That is why we were present in Haiti before the earthquake. Since 1999, years before the earthquake, your ELCA World Hunger gifts have made you a ‘silent partner’ in a coffee cooperative in Haiti, the poorest country in our hemisphere. That investment from ELCA World Hunger has paid off for 4,000 once-impoverished farm families, who are now earning a fair price for the coffee they grow and ‘fairly trade’ throughout the world. Let’s learn more as we watch this video that is hosted by Louis Dorvilier, a native of Haiti and Global Mission executive, who is now working with The Lutheran World Federation in Haiti.”

[Assembly participants were invited to watch a video.]

“‘We love Lutherans, because you stay till the work of restoring community is done.’ Yes, and we are staying in Haiti. Ten days ago, we sent another \$500,000 of your generous contributions so our partners in the Lutheran Church in Haiti can continue their work with The Lutheran World Federation to fight the cholera epidemic.

“This is who we are as the ELCA. We are a people who know that together we can achieve things on a scale and scope we simply could never do as a single congregation or synod or even denomination. The word ‘together’ is so important. One of our strong partners is The Lutheran World Federation, through which we have partnerships with 145 churches in 79 countries and their 70 million members.

“Two years of sporadic rain and the driest year since 1951 have devastated many areas in the Horn of Africa. Crops have failed. Drinking water is scarce. More than 12 million people are at risk of hunger. Here, in partnership with The Lutheran World Federation, which manages the Dedaab camp in Kenya and supports a similar one in Ethiopia, the Evangelical Lutheran Church in America is at work, helping provide porridge for small children, safe water for over 500,000 people living in these camps. You are providing assistance to help 10,000 hungry families in Kenya and Ethiopia, so they can stay in their homes and communities until the next harvest.

“As bad as the crisis is in the Horn of Africa, it would be far worse without the projects funded with support from ELCA World Hunger to provide wells and water storage sites, irrigation systems, livestock, and drought-resistant crops.

“So we remain in Haiti and Japan and, in the last three weeks, have released \$1.25 million for relief work in response to that growing famine in Africa. Because we have partners on the ground, your gifts are already at work.

“Yes, we are a church freed in Christ to serve. We are joining with others to rebuild communities in Alabama and Missouri destroyed by tornadoes, sometimes with surprising partners. Christ Lutheran Church in Cullman, Alabama, as you probably know, was reduced to rubble by a tornado in late April. The sisters of the Benedictine Monastery of the Sacred Heart invited the congregation to use the monastery chapel for worship. At their first worship service, Sister Marie Fleming welcomed them and made one request, ‘Please feel at home in the monastery. Just don’t nail anything to our front door.’ A few weeks later she quietly handed Pastor Niiler an envelope with a gift of \$500 from the sisters of the monastery and other Benedictines in the area. Pastor Niiler responded, ‘We are made to feel not like tolerated guests, but like family.’

“This is who we are. We are a church that responds generously because when one part of the body suffers, we all suffer together. Before the flood waters had crested in Minot, North Dakota, Bishop Mark Narum had received a check from ELCA members in Grand Forks, North Dakota, who remembered what it was like to be accompanied through their long process of restoring community after their flood.

“Bishop Narum described the first time he and members of the congregational council of Christ Lutheran in Minot were allowed to go back and see their church building. It had been under eight feet of water. He said the ground was brown and barren, except there was one lily in full bloom. Bishop Narum said, ‘We are still living in the Great Three Days—Good Friday’s aching loss and Holy Saturday’s forsaken absence.’ He said, ‘It will be Holy Saturday for a long time here in Minot, but we are an Easter people. We are a people of resurrection hope.’

“We are a people freed in Christ to serve together. In this assembly you have already said ‘yes’ to the ELCA Malaria Campaign. Malaria is preventable. Malaria is treatable. Yet it claims the life of a child in Africa every 45 seconds. As you heard in the video last night, our partners already are at work so no child, no woman, no patient should die from malaria. Even as we generously support ELCA World Hunger and Disaster Response, the ELCA Malaria Campaign is something we can do together. It is something we should do together. It is something we must do together. It is something we will do together.

“I am so hopeful this morning because, as the Evangelical Lutheran Church in America, we are a church whose unity is in Jesus, who gathers us around word and water, bread and wine. We are a church committed to vibrant congregations, both newly planted and long established.

“Talk about being hopeful. Recently, when I should have been preparing this report, I began reading a blog posted by River of Hope Lutheran Church, a new congregation being formed by ELCA members in Hutchinson, Minnesota, after their congregations voted to disaffiliate from the ELCA. They were clear all over this blog: We are part of the ELCA, and we are going to form an ELCA congregation where everyone is invited and everyone is welcome. Tom Heyd, a retired ELCA pastor, helped them get started. A local Methodist church provides space for worship. They called Pastor Laura Aase who, after eight years on the staff of a Bible camp in Idaho, had completed seminary. She had a passion to proclaim the Gospel and be part of starting a new congregation. In a recent town parade, they had a great float—‘Hope Floats.’ And this is just one story. There are more than 20 new ELCA congregations being formed by members committed to remaining in the ELCA.

“Another one is Emmaus Lutheran Church in Idaho Falls, Idaho. I was at the Eastern Washington-Idaho Synod Assembly, and the people of Emmaus received more standing ovations there than Bishop Martin Wells did following his re-election.

“That same energy and commitment permeated the Northwestern Minnesota Synod Assembly. Voting members wore buttons with the words ‘Living Grace’ in support of the ELCA members in Hawley, Minnesota, who are starting Living Grace Lutheran in Hawley. In partnership with Our Savior’s Lutheran Church in Moorhead, Sister Kristen Anderson already has begun work as the mission developer.

“We are freed in Christ to serve. We are a church committed to vibrant congregations, both newly planted and long established. Over 60 new congregations began last year. That is more than one per week—many of them among new immigrants or those who live in poverty. We are becoming a Pentecost church described in Acts in which we hear so many languages proclaiming the mighty deeds of God and the good news of Jesus Christ.

“That good news is too good to keep to ourselves. That is why the first recommendation of the LIFT task force is that every congregation ‘strengthen its capacities and resources for witness and mission.’ What if every congregation in the ELCA, by the end of 2012, had a plan for its growth in evangelical witness? I am not just talking about congregations going back and putting words on paper, but congregations joining with other ELCA congregations, joining with ecumenical partners, campus ministry, and synod leaders, social ministry organizations, and advocacy and community organizers. I am talking about what if each of the 10,000 congregations spent a year engaged in the three great listenings: listening to God as God speaks to us of God’s purpose and promise through Scripture; listening to the hurts and the hopes of the people in the community where God has planted us to live and serve; and listening to the Holy Spirit and the gifts the Spirit has given to members of every congregation. Imagine what the Holy Spirit can do when we come together for such listenings as members in Racine, Omaha, and Detroit have already begun.

“Something exciting is happening in Montana, where 50 ELCA congregations are working together to support a congregation at the state prison in Deer Lodge, Montana. Providing both financial and spiritual support, the premise is simple: the congregations raise enough financial support to hire a pastor, who will work with the inmates during the week, and then, on the weekends, inmates will lead worship for guests from sponsoring congregations, while the pastor is out telling the story to other congregations.

“We in the ELCA know the good news of Jesus Christ is too good to keep to ourselves. I believe we can plant 100 congregations a year for the next five years. What a great way to recognize the 500th anniversary of the Lutheran Reformation in 2017 with 500 new ELCA congregations in the next five years. Why? Because the world deserves to hear the good news that in Christ you are a new creation. This is God’s doing, not ours.

“We are a church called to multiply the church, not divide it. It is for this kind of church our seminaries are preparing evangelical leaders. Wherever I travel throughout this church, I hear bishops describe these first-call leaders—both lay and ordained—as signs of hope. A few months ago I preached at such a congregation in Long Beach, California. I could hardly get from the parking lot to the potluck at Our Saviour’s Lutheran because members kept stopping me to describe their ministry. ‘Bishop, we are adding a service in Spanish because our newly ordained Pastor Lee is bilingual. Bishop, since he came, we have doubled the number in Bible study. Bishop, I have always felt excluded because I am gay, but here I have been welcomed with open arms. Bishop, we are getting involved in community organization, working for affordable housing.’

“Because our unity is in Christ, as the Evangelical Lutheran Church in America, we will be defined first by our relatedness to others, not by what sets us apart. All over the world, religious extremists use their convictions to divide and instill fear, but we will welcome Sayyid Syeed of the Islamic Society of North America to speak to us at this assembly. His presence is more than

a greeting. It is a sign of who we are as a church. That he will be with us in this holy season of Ramadan speaks of his commitment to this deepening relationship, which is built on trust, dialogue, and a resolve rooted in our respective faiths to heed God's command to love and serve our neighbor.

"In late July, our Jewish-Lutheran Consultative Panel engaged representatives of the Jewish community in a rich conversation about our relationship and our Peace Not Walls campaign for a lasting peace between Israel and Palestine. As we move toward the tenth anniversary of the terrorist attacks on September 11, 2001, it is my prayer that such conversations and commitments multiply in local communities. Many already are, as ELCA members join with members of local mosques and synagogues to offer a powerful testimony that differences that too often become grounds for exclusion and fear can in fact enrich our lives and communities.

"This morning I am so grateful and hopeful because we are a church that shares a living, daring confidence in God's grace. These are Martin Luther's words. He described faith as '... a living, daring confidence in God's grace, so sure and certain that believers would stake their life on it a thousand times. . . . Because of faith, without compulsion, a person is glad and ready to receive everyone, to serve everyone, to suffer everything out of love and praise of God.'

"This is who we are. We are a people of faith justified by God's grace for Jesus' sake. A member of a congregation I served was a very successful advertising agency executive. Dick was amazingly creative. The jingles he wrote were memorable and effective. He was living the good life.

"At least it seemed so, for beneath the surface of his seeming good life he was struggling with serious emotional issues. The veneer of the good life became even thinner when his marriage ended. He became more withdrawn, asking deep, searching questions: What makes life worth living with all the heartache? What is the life well-lived?

"He turned to the story that gives meaning, purpose, and hope to my life and yours. He composed a marvelous and popular musical about the life of Christ. He called it 'He Lived the Good Life.'

"Friends, in a culture that offers so many compelling and competing answers to the questions 'What is the good life?' and 'What is a life well-lived?' we have a story to tell, a story to live, a story that changes lives. It is the story you know well. It is the story of Jesus Christ. It is the story of the abundant life that comes to you in Christ purely out of God's tender mercy.

"I am absolutely convinced that there are people you know, with whom you work or go to school, or meet in your neighborhood, who are ready to hear an invitation to share this 'living, daring confidence in God's grace.'

"Yes, I believe that we all know people who are ready to be part of a church like the Evangelical Lutheran Church in America. For we are freed in Christ to serve. We have work to do, God's work. We have a story to tell, the story of Jesus and his love.

"Let us stand and sing 'I Love to Tell the Story.' You'll find the words on the screen—and maybe in your heart as well."

+ + +

"Thank you for the joy and the holy privilege of serving, with you, this church for which I give thanks and for which I have such great hope."

Report of the Secretary

Part One:

Introduction

Tumultuous times! There was political turmoil, economic turmoil, and turmoil in the church. The latter included profound debates on the interpretation of scripture, provocative challenges to the authority of church leadership, and pronounced threats to change denominations. Stop! It's not what you think! As I pointed out in my reports to Synod Assemblies, these characterizations applied to the Church of England in the early seventeenth century, as described in *God's Secretaries*, a book by Adam Nicholson about the translation of the King James Bible. Nicholson's thought-provoking book illustrates that issues that once appeared vitally important seem less so with the perspective of time. Perhaps more importantly, Nicholson's book reflects that such turmoil does not preclude ministry from taking place; instead, it may serve as a prelude to even more important ministry in the future. Indeed, the lessons of *God's Secretaries* convince me that expectant hope is a prelude to great things to come for the ELCA because we are freed in Christ to proclaim the Gospel and to serve the neighbor with imagination and compassion. While the ELCA remains grounded in the Gospel, this church also is ever-changing so that it can better address the issues of the twenty-first century.

In moving forward with expectant hope, I continue on the odyssey that brought the Swartling family to Chicago in 2007. It remains a challenging, multi-dimensional journey—spiritually, vocationally, geographically, climatologically. Sometimes, I refer to myself as the peripatetic secretary as these journeys have continued! But, more importantly, I continue to experience a profound sense of call—a call to work with the leadership of this church through the challenges of redesign, to continue to provide important services to synods and congregations, and to be a partner in ministry with colleagues throughout the Evangelical Lutheran Church in America and the many agencies and institutions that are part of the ecology of this church.

This ongoing sense of call and the dedication and collegiality of colleagues have provided solace and strength through a particularly challenging biennium. The sources of these challenges in the past two years have been both anticipated and unexpected. As I will discuss in more detail below, the Office of the Secretary has played an important role in implementing the actions of the 2009 Churchwide Assembly. This process has been complicated as some congregations have taken steps to disaffiliate with the ELCA. As a result, the Office of the Secretary frequently has been called upon to provide guidance to synods and congregations on the constitutional process for leaving the denomination and to consult about the roster status of congregations and leaders.

This biennium also resulted in a significant redesign of the churchwide organization. The need to “right size” the churchwide organization in light of financial realities and missional priorities was important, but it also was enormously complicated from the perspective of structure and governance. This challenge has been made more complex by the need to translate the recommendations on structure and governance from the Living Into the Future Together: Renewing the Ecology of the ELCA (LIFT) Task Force into amendments to the governing documents of this church. As will be discussed in more detail below, this Churchwide

Assembly will consider more amendments to the governing documents than any prior assembly (except the constituting convention), and they represent important steps in re-configuring this church for effective ministry and appropriate structure and governance as it approaches its 25th birthday.

The challenges in this biennium also have been intensely personal. The Office of the Secretary was affected by staff reductions resulting from implementing the redesign, just as were other units of the churchwide organization. But this biennium also brought us a profound loss on a personal level. In the fall of 2010, our colleague James Nelson, director for official records, departed for a hiking vacation in Colorado. He never returned; his body has not yet been found. The shock of this loss traumatized and continues to sadden us when we recall our beloved colleague. We continue to pray for James' family and friends as we cherish his memory.

Despite these challenges, the Office of the Secretary has continued to meet its constitutional responsibilities with professionalism and grace.

Responsibilities

The *Constitutions, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America* are foundational documents of this church from a variety of perspectives. Undeniably, they are *legal* documents that describe the organization of this church and its ministry in each of its three expressions. As such, they delineate the polity, structure, and governance of this church, as well as the roles and responsibilities of its leaders. But they are much more! As the Executive for Administration, Wyvetta Bullock, correctly points out, they also are *planning* documents. By identifying responsibilities of various parts of this church and describing partners in ministry, they provide templates to facilitate both strategic and operational planning. But they are much more than legal documents and planning documents. They are *missional* documents!

Background: Missional Imperatives in the ELCA Governing Documents

Before turning to the legal aspects of the *Constitutions, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*, as they define the responsibilities and work of the Office of the Secretary, it is important to look at the missional imperatives embedded in them. As I travel throughout this church, I believe that it is important to sensitize and educate leaders regarding these elegantly drafted, missional governing documents.

The constitutions of congregations, synods, and the churchwide organization all contain parallel and substantively identical provisions that define who we are as the Evangelical Lutheran Church in America. One of the first chapters is the "Confession of Faith," which states unequivocally the following: "This church confesses the Triune God, Father, Son, and Holy Spirit" (ELCA constitutional provision 2.01). The next chapter is titled "Nature of the Church" and begins: "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" (ELCA 3.01). After the chapters on the "Confession of Faith" and the "Nature of the Church" is a chapter on the purpose of this church, i.e., the ELCA. It begins with this provision: "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" (ELCA constitutional provision 4.01). The very next provision mandates that, in order 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 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.

In order to accomplish these purposes, the governing documents describe the polity of this church, its interrelationships, and the roles and responsibilities of leadership. Several provisions regarding polity are important to underscore. For example, the first sentence of provision 5.01 in the chapter titled "Principles of Organization" states: "The Evangelical Lutheran Church in America shall be one church." Provision 8.11 in the chapter on "Relationships" describes the unique relationships among congregations, synods, and the churchwide organization as follows:

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.

It is in the context of these provisions that the work of the churchwide organization and the responsibilities of the officers and units are defined. The responsibilities of the churchwide organization and its relationship with other parts of the ELCA are contained in constitutional provision 11.11, as follows:

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 the 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.

Subsequent provisions in Chapter 11 describe the specific purposes of the churchwide organization. These include the following: to undergird the worship life of this church; to provide resources for worship, learning, and service; to coordinate this church's mission; to foster interdependent relationships with congregations, synods, and other partners; to establish and maintain ecumenical relationships; to provide for a comprehensive financial support system for this church's mission; to provide official rosters of ordained ministers and other leaders; and

many more! These multiple and diverse responsibilities are allocated among offices and units of the churchwide organization, but it is increasingly important to recognize that they are a part of a complex ecosystem that requires faithful oversight and imaginative coordination. One of the ongoing joys and challenges of serving as secretary is learning about and participating in the leadership of the diverse elements of this church!

Before turning to the particular responsibilities of the secretary, it is important to underscore one other constitutional mandate that addresses leaders in this church. That provision is found in Chapter 5, “Principles of Organization.” Constitutional provision 5.01.h. states:

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.

Responsibilities of the Office of the Secretary

With this background, what are the responsibilities of the secretary of the Evangelical Lutheran Church in America? Constitutional provision 13.41 establishes the overarching responsibility:

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.

Under this broad mandate, the governing documents delineate the specific responsibilities in bylaw 13.41.02, as follows:

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.

In addition, other provisions in Chapter 13 also allocate to the secretary responsibilities for preparation and amendment of this church’s governing documents (13.41.03), providing

constitutional and bylaw interpretations (13.41.04), staffing the Nominating Committee and addressing vacancies on boards and committees (13.41.05), and overseeing risk management and insurance responsibilities of the churchwide organization (13.41.A03).

Staff of the Office of the Secretary

In fulfilling its multiple and diverse responsibilities, the Office of the Secretary is blessed to have a knowledgeable and dedicated staff, the members of which faithfully serve the churchwide organization as well as provide assistance to synods, congregations, and individuals. Each day brings new questions and new issues, and the individuals in the Office of the Secretary respond conscientiously, creatively, and graciously. It is a joy to be able to thank them publically for their work!

Assistant Secretary	Pr. Ruth E. Hamilton
General Counsel	Mr. Philip H. Harris
Assistant General Counsel	Mr. David A. Ullrich
Assistant General Counsel	Ms. Laura Knitt
Director for Meeting Management:	Ms. Mary Beth Nowak
Archivist for Reference, Management and Technology	Mr. Joel A. Thoreson
Archivist for Collection Management and Development	Ms. M. Catherine Lundeen
Archives Assistant	Ms. Jill Hetland
Director for Official Documentation	Mr. Frank F. Imhoff
Director for Official Records	Ms. Lauren Gioe
Paralegal	Ms. Loraine Shields
Executive Administrative Assistant	Ms. Marie Fellows
Risk Manager	Mr. Rob Thoma
Managing Editor of the Yearbook and Rosters Assistant	Mr. Thomas J. Ehlen
Senior Meeting Planner	Ms. Gail Schroeder
Senior Meeting Planner	Ms. Emmalene Harbin
Meeting Planner	Ms. Rosa Perez
Churchwide Assembly Registrar	Ms. JoAnne Brady
Churchwide Assembly Assistant	Ms. Katherine English

In addition, in the course of this biennium, the Office of the Secretary was fortunate to have been assisted by a number of volunteers. In particular, I would like to thank the Rev. Karen G. Bockelman for her work on behalf of the Nominating Committee.

Priorities and Special Projects

As I indicated in my Churchwide Assembly report in 2009, the responsibilities delineated in the governing documents of this church require clear vision and substantial effort on the part of the secretary and the staff. The challenges of this biennium reinforced the need for clarity of vision and considerable effort!

Implementing Churchwide Assembly Actions

The actions of the 2009 Churchwide Assembly regarding ministry policies necessitated revisions to the *Vision and Expectations* documents and *Definitions and Guidelines for Discipline*, as well as other policies. The Office of the Secretary provided staff support for each of these efforts that facilitated timely adoption of these documents by the Church Council. (These revised documents are available on the ELCA website.) In addition, the Churchwide

Assembly decisions required careful review and amendment of other policy documents, including the *Manual of Policies and Procedures for Management of the Rosters* and the *Candidacy Manual*. Implementation of the actions of the Churchwide Assembly also required liaison with other units, such as the Board of Pensions, to ensure that related policy amendments were appropriately and timely drafted and adopted.

The complexity of implementing the decisions of the 2009 Churchwide Assembly was manifested in other ways. Congregations and synods struggled with the meaning of the action of the Churchwide Assembly to “make provision in its policies to recognize the conviction of members who believe that this church should not call or roster people in a publicly accountable, lifelong, monogamous, same-gender relationship....” Translating this option into a policy that could be adopted by individual congregations, as requested by several synods, proved challenging, especially while recognizing at the same time that the ELCA “commit[s] itself to finding a way for people in such publicly accountable, lifelong, monogamous, same-gender relationship to serve as rostered leaders of this church.” Of course, these issues have not been resolved, but the Lutheran church historically has demonstrated its ability to live with paradox and in dynamic tension. From my perspective, it appears that congregations and synods are realizing (as the Church of England realized in the early seventeenth century) that uncertainty and turmoil do not preclude effective mission and ministry. Indeed, my sense is that congregations and synods are looking forward with renewed energy and enthusiasm to engagement in mission and ministry.

A byproduct of the ministry policy decisions of the 2009 Churchwide Assembly was action taken by some congregations and individuals to terminate their relationship with the ELCA. This reality meant that the Office of the Secretary increasingly was called upon to provide advice and assistance to synods responding to actions by congregations to disaffiliate, as well as working with units of the churchwide organization to address related issues. (For example, some congregations seeking to disaffiliate had received grants and signed covenants to repay them if they disbanded or left the ELCA.) Fortunately, synodical bishops have provided exemplary consultation and pastoral assistance to congregations and individuals amid these disputes, and it appears that efforts at disaffiliation are waning. It is important to point out that some of the proposed constitutional amendments that have been prepared and recommended by the Church Council seek to clarify ambiguities in the disaffiliation process and to address abuses.

Supporting the Governance and Structure Proposals of the LIFT Task Force

At the same time as the Office of the Secretary worked to implement the ministry policy actions of the Churchwide Assembly, I participated in the work of the LIFT Task Force, which was broadly examining the ecology of the ELCA and its interrelationships. One working group of the LIFT Task Force considered structure and governance issues, and it made a number of recommendations to the Task Force as a whole. These were endorsed and presented to the Church Council for consideration. The Church Council now has approved these proposals and forwarded them for action at the 2011 Churchwide Assembly. In developing the LIFT recommendations, many options and suggestions were discussed and evaluated, and the underlying objective always remained how the governance and structure of the churchwide organization could most effectively lead this church into the future, recognizing the economic and societal realities confronting it as well as the foundational principles undergirding this church. Participating in this Work Group with Richard Torgerson, president of Luther College, and Robert Bacher, former executive for administration in the churchwide organization, was an honor and delight!

The proposed amendments to the ELCA governing documents from LIFT represent only a small portion of the LIFT proposals, but they provide an opportunity both to address economic realities and to improve structure and governance as this church moves forward. Indeed, the *raison d'être* of the LIFT structure and governance proposals is to better facilitate how this church will serve since we are freed in Christ.

The LIFT report and recommendations are located in Section V of the *Pre-Assembly Report*. Those that address governance and structure include the following: amending the cycle of the Churchwide Assembly; adjusting the size and composition of the Church Council; and eliminating program committees for units. These substantive recommendations are premised on an apparently small, but enormously important, recommendation. It is labeled, perhaps innocuously, as “networks and interrelationships.” However, its potential impact is much more significant. In terms of organization, much of the superstructure of the ELCA is premised on geographically based boards and committees. Early in its existence, the LIFT Task Force recognized that this approach lags technological advancement and fails to take advantage of and mobilize individuals through social media and other ways connections are made in the twenty-first century. These new tools provide opportunities both to obtain grass-roots input from constituencies and to disseminate information from the churchwide organization and other expressions of the ELCA. The LIFT report and its implementing resolutions challenge this whole church to think in new ways, including organizationally, about what God is calling this church to be and do in the twenty-first century. It is my hope that passage of the proposed LIFT amendments on governance and structure and the implementing resolutions will facilitate moving forward in new ways to answer these questions!

Implementing the Redesign of the Churchwide Organization

The complexity of translating the ministry policy actions of the 2009 Churchwide Assembly into policy documents and working with the LIFT Task Force on structure and governance issues was magnified by the need to “right size” the churchwide organization in order to address declining revenues and organizational imperatives.

Beginning in the early summer of 2010, a design team began the complex task of looking at the churchwide organization. The resultant recommendations sought to streamline the work of the churchwide organization into fewer units and to eliminate redundancies. Again, translating the conceptual ideas of the design team into amendments to the governing documents was a daunting task. This process also was complicated by the urgency of initiating the implementation process by the beginning of fiscal year 2011. This meant that some governing document amendments (i.e., those that could be made in continuing resolutions) were adopted by the Church Council in the fall of 2010, while proposed amendments to the constitution and bylaws of this church had to be drafted as proposals for action at the 2011 Churchwide Assembly. The process has been further complicated because of the need to integrate redesign proposals with proposed amendments coming from the LIFT Task Force and “regular” proposed amendments to the bylaws. I have sometimes described the challenge of addressing the proposed governing document amendments this year as analogous to a game of three-dimensional chess!

While all the staff in the Office of the Secretary warrant expressions of thanks and appreciation for their dedication and exceptional work this biennium, the legal team that spent dozens of hours considering proposals, drafting language, and evaluating contingencies deserves special kudos for their exemplary work: Mr. Philip H. Harris, Mr. David A. Ullrich, the Rev. Ruth E. Hamilton, and Ms. Laura Knitt! Thanks, too, for the “extra mile” of work required by the Legal and Constitutional Review Committee of the Church Council for

shepherding these proposed amendments to the floor of the Church Council and Churchwide Assembly. I would like to express my special thanks to Mr. Mark S. Helmke for his leadership and collegiality in chairing this committee.

One aspect of the redesign of the churchwide organization has had a direct and immediate impact on the Office of the Secretary. The plan consolidated all meeting planning functions in this office. Under the leadership of Ms. Mary Beth Nowak, the meeting planning team has risen to the challenge; in addition to the complex task of planning and managing the logistics for the Churchwide Assembly, it has worked on meeting planning protocols and begun to coordinate most of the meeting activities within the churchwide organization. Thanks to Ms. Nowak, Ms. Gail Schroeder, Ms. Emmalene Harbin, Ms. Rosa Perez, and Ms. Katherine English for this work!

Other Proposed Amendments to the *Constitutions, Bylaws, and Continuing Resolutions*

In addition to working with the LIFT Task Force and the team re-designing the churchwide organization, the Office of the Secretary continued its periodic review and update of the *Constitutions, Bylaws, and Continuing Resolutions*. This ongoing review has resulted in many proposed amendments. These have been vetted by the Legal and Constitutional Review Committee, and the Church Council has reviewed them and forwarded them to the Churchwide Assembly with the recommendation for approval. While some are technical in nature, a number are important and warrant brief mention.

- Provisions in Chapter 7 of the ELCA constitution regarding preparation and approval of rostered leaders have been made consistent and clarified.
- Bylaws under ELCA constitutional provision 8.72 would be amended to authorize ecumenical availability of rostered lay persons.
- Bylaws have been proposed under ELCA constitutional provision 8.74 providing criteria for local altar and pulpit fellowship.
- ELCA constitutional provision 9.62 (and corresponding provision *C6.05 in the Model Constitution for Congregations) providing the process for disaffiliation from the ELCA have been clarified to eliminate ambiguities.
- Synodical treasurers may be either elected or appointed (S8.51).
- Provisions have been adopted to provide expressly for electronic meetings of the Church Council and Synod Councils (ELCA bylaw 14.12.01, S10.07.01).

Work of the Archives

The Office of the Secretary includes the work of the archives, and important projects are underway.

Several years ago, thanks to a grant from Thrivent Financial for Lutherans, the archives began a project to capture oral histories from leaders in the ELCA. That project, titled “Voices and Visions,” now nears completion of its initial stage, which has involved recorded interviews with approximately 30 leaders of this church. In addition, more than 50 interviews took place at the 2009 Churchwide Assembly as part of “I Love to Tell the Story: My ELCA.” At the 2011 Churchwide Assembly, members and others also will be able to be interviewed and tell their ELCA stories! Following this assembly, these oral histories will become a 25th anniversary gift to this church. Stay tuned!

In addition, the staff of the archives has been working on a project to facilitate the publishing and storage of synod minutes. In the not-too-distant future, synods will be able to access a common portal for storing and accessing minutes from Synod Council, Synod

Assembly, and other synodical meetings. The archives also have provided a site where all Church Council meeting documents are maintained in a single location, accessible to leaders of this church, to the academic community, and to anyone interested in the actions of the board of directors of the ELCA. (The minutes and exhibits can be accessed and downloaded from the archives catalogue at www.elca.org/Who-We-Are/History/ELCA-Archives.aspx.) Thanks to Mr. Joel Thoreson, Ms. Cathy Lundeen, and Ms. Jill Hetland for this important work and for reminding us of the historical importance of reports and records from congregations, synods, and the churchwide organization.

Other Work in the Office of the Secretary

Much of the work in the Office of the Secretary in this biennium cannot be characterized as “routine.” From records management, to roster maintenance, to risk management, to tracking disaffiliations, the redesign of the churchwide organization and the multiple conversions of systems have meant difficult and ongoing challenges. All of the members of the Office of the Secretary deserve thanks for their devotion and commitment! I would like to express special thanks and appreciation to the Rev. Ruth E. Hamilton, who serves as assistant secretary, for the expertise that she brings to the Office of the Secretary, for her organizational skills, for the way that she practices interdependence in working with others in this church, and for her ongoing collegiality and support.

Collaboration with Synods

A pivotal aspect of the work of the Office of the Secretary involves collaboration with synod bishops and their staffs regarding issues of mutual concern and interest. Facilitating such collaboration represents interdependence in action. A number of examples illustrate the importance of this work.

The Office of the Secretary has worked closely with bishops and Synod Councils to assist in their preparation for Synod Assemblies. This collaboration has occurred in a number of ways. Each winter, the Office of the Secretary prepares and disseminates to synods a memorandum on submission of memorials and resolutions to the churchwide organization. This document is intended to assist synods in preparing for their Synod Assemblies and to provide instructions and tips on processing requested actions at them. In addition, in the past few years, we have worked more proactively with synods to assist in addressing proposed memorials, resolutions, and other actions. For example, in collaboration with the Executive for the Conference of Bishops in the Office of the Presiding Bishop, we convene telephone conferences of synod bishops and vice presidents to share ideas and to learn about issues of mutual importance. In a number of instances, these conferences have resulted in conferring about and addressing common resolutions and memorials in consistent ways.

As in past years, the Office of the Presiding Bishop and Office of the Secretary also have worked closely with synods in which there is a bishop’s election. *Guidelines for Synod Bishop Elections* were updated and distributed to synod leaders, and telephone conferences were held with every synod in which an election would take place. In addition, the Office of the Secretary undertook an analysis of synod bishop election procedures and prepared a memorandum addressing issues arising in various processes, including the ecclesiastical ballot. Given the number of synod bishop elections in 2012 and 2013, this work provides a foundation for synods to engage in a focused and meaningful discussion of this important election and call process in the life of the synod.

As the peripatetic secretary, I continue to travel throughout this church to confer with synods and other groups on matters of polity, structure, governance, administration, and legal

issues. Among the most noteworthy recent journeys was participation in the Assistants to the Bishops gathering in January 2011. My colleague, the Rev. Ruth E. Hamilton, and I attended the meeting in Tampa, made a presentation on issues of mutual interest and importance, and answered many questions. Such meetings with synodical leaders provide opportunities to establish important working relationships, to open lines of communication, and to exchange information that mutually enhances ministry.

This review fails to reflect adequately the close collaboration between the Office of the Secretary and synods. It would not be surprising for a visitor to the Office of the Secretary to find three or four staff on the telephone or in email communication with different synods on different issues. We understand what it means to provide such service in a collegial and gracious manner since we are all part of the ELCA!

Preparation for the Churchwide Assembly

Each biennium one of the daunting tasks of the Office of the Secretary is preparation for the Churchwide Assembly. “Daunting” does not adequately capture the complexity and logistical challenges of bringing together more than 1,000 people for a week of worship, legislation, learning, and fellowship. Fortunately, this process is guided by a talented and committed Churchwide Assembly Planning Committee, which exemplifies collegiality, cooperation, and imagination both in strategizing and in implementation. We also are blessed by the knowledge and ability of Ms. Mary Beth Nowak, executive for meeting management, and her staff.

Having now experienced one Churchwide Assembly as secretary, there are a number of important successes and lessons learned that are being implemented on a wider scale in 2011. First, technology provides both a better tool for communication with voting members and the opportunity to move forward on our commitment to work pro-actively to implement the care for creation priority of the Office of the Secretary and the churchwide organization. This year communication with almost all voting members has taken place by email, and almost the entire registration and air travel arrangement processes have been done electronically. In addition, the Churchwide Assembly website went live earlier this year than in the past, and portions of the *Pre-Assembly Report* were posted as they became available, allowing voting members (and others) to review materials and prepare for the assembly at a more reasonable pace. Once again, an orientation video and a video on parliamentary procedures were posted online to facilitate the preparation of voting members. In addition, a pilot project is being undertaken in 2011 in which a number of synods will not use a written *Pre-Assembly Report* but will use iPads to access documents at the assembly. This is the first step in moving to a “paperless assembly” in the future!

The feedback from the 2009 Churchwide Assembly also informed preparation for this assembly. The evaluations from 2009 provided important information regarding the manner that issues were presented, discussed, and actions voted on. For example, an overwhelming 97 percent of those that responded on the evaluation form indicated that they understood the procedures for debate on issues, and they understood what they were voting on at the time of the vote. More than 90 percent of respondents rated the way in which debate/discussion was facilitated at the assembly in one of the highest two categories on the evaluation form. As I indicated to the Church Council, these results both affirm the planning and organization of the assembly as well as the leadership of Presiding Bishop Hanson as chair.

Other factors have influenced the evolution of the Churchwide Assembly in ways that will be apparent in 2011. As the result of the positive response to live streaming of the plenary sessions, both plenary sessions and worship will be available on the ELCA website in 2011. Also, for the first time, voting members will be allowed to bring their computers and phones

into the assembly hall, although wireless access will be limited and receiving or making telephone calls will be prohibited. In addition to technological changes, the way that decisions are made at the Churchwide Assembly continues to be analyzed. For example, the Communal Discernment Task Force has been considering and will continue to evaluate how this church addresses important issues in both legislative and non-legislative settings, especially where there is not a consensus. Several of this task force's recommendations have informed the processes and approaches to discussion at the 2011 Churchwide Assembly.

One of the ongoing issues of importance remains the commitment of this church to inclusivity and diversity. In 2009, the Churchwide Assembly adopted continuing resolution 6.02.A09, establishing a goal that ten percent of the voting members of the Churchwide Assembly (as well as other parts of the churchwide organization) by youth and young adults. We have taken that goal seriously and worked proactively to accomplish that goal, and this Churchwide Assembly will have the highest percentage of persons under 30 in the history of the ELCA.



Congregational Reports and Statistical Analysis

As indicated above, the responsibilities of the Office of the Secretary include maintaining the rosters of this church as well as compiling and reporting congregational statistics.

Appendix A to this report is the current form of the congregational report, Form A. In 2009, for the first time in several years, this form was revised, following extensive conversation and vetting with the Research and Evaluation section of the Office of the Presiding Bishop, representatives from the former Vocation and Education unit, and others. The underlying reasons for the revisions were multiple, including simplifying the form from the user's perspective and providing more useful information for analysis. Appendix C is a summary of parochial report statistics for 2009 and 2010.

The response rates by congregations for 2009 and 2010 have been disappointing, so we will work on a strategy for 2011 to increase the percentage of congregations responding. Ironically, congregations, synods, and the churchwide organization almost always express thanks and gratitude for the important information provided by the data from congregational reports. An increased response rate will improve the data accordingly and enhance the ability of the churchwide organization to provide meaningful analysis to stakeholders.

Appendix B to this report is a summary of roster statistics. This includes data on the roster of congregations, the roster of ordained ministers, and the roster of laypersons (including associates in ministry, deaconesses, and diaconal ministers.)

During my oral report, I will comment on this data.

Looking for Signs

The sign above the desk in my office was a gift from a Chinese pastor when I completed my term as the chair of the Region 1 governing council. It contains the Chinese characters for "crisis." The two characters are "danger" and "opportunity." Each day I look at that calligraphy and ask God to help me focus on opportunities.

The calligraphy, along with a suggestion from a colleague bishop, has inspired me to look for signs all the time. In my oral report, I will address some of the signs that I have encountered in my travels since the last Churchwide Assembly.

Conclusion

As my multi-dimensional odyssey continues—an odyssey that brought me from a long time legal practice in Seattle to the Office of the Secretary in the Evangelical Lutheran Church in America in Chicago—I daily give thanks to God for the opportunity to serve his Church in this church, to be freed in Christ to serve, to work closely with dedicated servants of the Gospel, and to live out in such a remarkable way my baptismal vocation.

As has always been the case, when I get discouraged I remember three things. First, this is not my church, or our church, or the churchwide organization's church. It is God's Church. We truly are doing God's work with our hands. And, those hands are not mine alone; they are all of ours, working interdependently to accomplish mission and ministry in ways that no individual, congregation, or synod could on its own.

Second, in very discouraging times, I continue to find solace in Martin Luther's words explaining the third article of the Apostle's Creed:

I believe that by my own understanding or strength I cannot believe in Jesus Christ my Lord or come to him, but instead the Holy Spirit has called me through the Gospel, enlightened me with his gifts, made me holy and kept me in the true faith, just as he calls, gathers, enlightens, and makes holy the whole Christian church on earth and keeps it with Jesus Christ in one common, true faith.

I believe that this is most certainly true!

Finally, when I'm most discouraged, I look around at all the work that this church is performing in Christ's name. I observe congregations proclaiming the Gospel and serving their neighbors; I see schools and seminaries teaching students and training future leaders; I watch children receiving food and medical attention—both in this country and around the world; I read "Stories of Faith in Action." I hear accounts of disaster response by this church in New Orleans, in Haiti, in Japan, in Joplin, Missouri; I attend Synod Assemblies and experience the impact of interdependence locally and globally; I worship at my home congregation and at chapel at the Lutheran Center; I find solace and inspiration from colleagues at the Lutheran Center. How blessed I am to not just see, but to experience daily, the joy of knowing that we are freed in Christ to serve in this world. Thanks be to God for this opportunity!

Mr. David D. Swartling, *secretary*

Part Two:

In his recent book, *The Future of Faith*, Harvard theologian Harvey Cox reflects on the history of Christianity and asks: “Is there a future for faith?”

It’s an interesting question for a LinkedIn, Facebooked, Googlized, Twittered, iPadded world! It’s an intriguing question for a world where **entropy**—a spinning away from the center—seems to be the prevalent societal force.

But, Professor Cox points out that Christianity has not just survived but has thrived while confronting centrifugal forces in the past. And it is in this enduring faith that Professor Cox sees hope for the future. It is the faith of Christians—individually and collectively—that provides the countervailing gravitational force, that brings us to Christ, that centers us in this frenetic world in which we live.

And, we in the Evangelical Lutheran Church in America—celebrating our faith together in this Churchwide Assembly—have a vibrant future in which to thrive, in which to proclaim the Gospel, in which to share our insights and gifts with one another, with ecumenical partners, with the whole Christian community, with the entire world.

Because we have been freed in Christ to serve, because we have **ability** and **capacity**, because we know how to practice interdependence, we can be the church of the Reformation in the twenty-first century. We are a church that has been and continues to be a catalyst, convener and bridge builder, making a difference in the world!

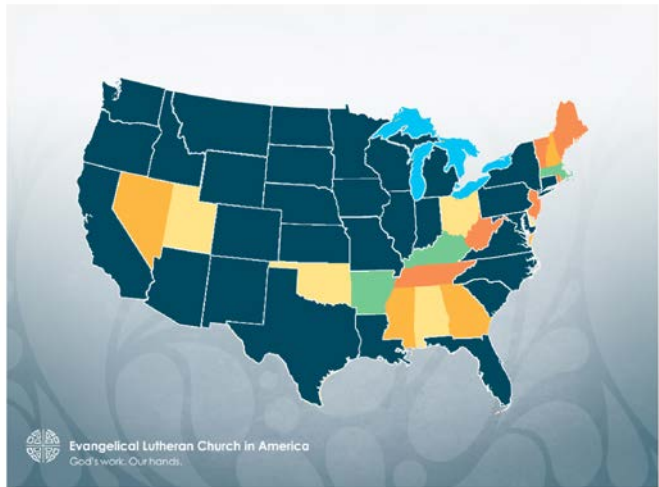
Because of faith and hope, and being freed in Christ, it remains an honor to serve the Evangelical Lutheran Church in America as its—as your secretary.

But, I must confess that I continue to feel that I’m on a multi-dimensional odyssey that is most often not very linear. I still recall the starting point, that moment in 2007 when it struck me that I had been elected secretary.

Little did I recognize the remarkable journey on which I was to embark. It certainly has been a journey of multiple odysseys!

It has been, in part, a geographical odyssey.

As I look at this map, I recall my friends and colleagues in the Virginia Synod, who speak of being ambassadors for Christ, bringing the message of reconciliation that has been entrusted to us. Part of the important responsibilities of the secretary is to be an ambassador for Christ and an ambassador for this church, and I take those responsibilities seriously with passion and delight! I strive to be a visible symbol of interdependence among you . . . but I’m getting ahead of myself!





Besides being geographical, the odyssey certainly has been climatological! Chicago has brought new challenges, in a variety of ways!

When I reflect on skills that I expected to develop and new ways to be freed in Christ to serve, this wasn't one that I anticipated!

But, that brings me to the most important aspect of my multi-dimensional odyssey—the vocational.

And an odyssey it has been. Yet, now, four years

after election, I am humble but pleased to report that, despite all the centrifugal forces we experience, I continue to feel the gravitational pull of faith; I continue to sense a call to serve you and this church as its secretary; I continue to be motivated to translate the ability and capacity of this church into mission and ministry; I continue to thank God for the opportunity to be part of this church—a church seeking to restore and reconcile community—in the twenty-first century.

As I reflect on that sense of call today, I am drawn to the theme of this assembly—Freed in Christ to Serve. That theme has a power and poignancy to me on several levels.

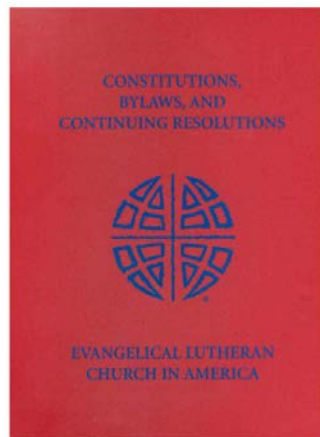
On a personal level, I have been freed in Christ to serve and given the opportunity to embark on a new career of service in ways that I could not have imagined a decade ago. But the Galatians text adds another dimension:

For freedom Christ has set *us* free . . . only do not use this freedom as an occasion for self-indulgence, but serve one another in love. [emphasis added]

In my *Lutheran Study Bible* there is a note adjacent to this text. It emphasizes that we have not just been freed **from** sin, we have been freed for proclamation and service. That “**freed for**” message inspires me both on a personal level, but also in the richer context of call. You see, the call to service about which Paul writes, challenges us to use our abilities and gifts, **both** individually and cooperatively, to serve our Lord. It is a call to “us.” In the plural!

And that brings me to my other favorite book.

While we have been freed in Christ individually and collectively to serve, the Evangelical Lutheran Church in America inspires us, empowers us, equips us to engage in ministry and serve **interdependently**. You see, interdependence—the way that we are constitutionally organized—has the potential for a missional multiplier effect. We can do things together in ministry—do different things and things better—than we can separately. Because of who we are as the ELCA, we have the potential for evangelical synergy.



Let me briefly explain. In our governing documents, we acknowledge unequivocally that this church—this ELCA—is a people of God, confessing God the Father, Son, and Holy Spirit. We gather around the means of grace to worship, proclaim, nourish, and serve. (Note those active verbs; present tense; imperative voice words!) But we organize ourselves to proclaim and serve in a unique manner.

Many of you know that this one of my favorite provisions in the ELCA governing documents [8.11.]:

This church [i.e., the ELCA] shall seek to function as a 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.

Another important piece of our polity that contributes to evangelical synergy comes from the last sentence of ELCA 8.16.:

Each [expression] 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.

Thus, the ELCA is a “both/and” church. It is capable of holding divergent views, sometimes even conflicting views, together in our ministry. We are a church that is energized and inspired by dialogue and debate. We can proclaim our faith, serve our neighbor, share a Eucharistic meal, and not agree on everything! What a radical statement of faith for the twenty-first century. That is a unique gift that the ELCA brings to the community of faith in this time and place! That’s part of what it means to be freed in Christ to serve. That’s why this book, like this book, is a missional document!

I’m not sensing that you believe me, that I’ve convinced you!

Repeat after me: “My congregation’s constitution is a missional document!” Now, say it like you mean it! “My congregation’s constitution is a missional document!”

These two books have provided me with both courage and perseverance in this biennium—a challenging time both institutionally and personally. It is at times like these that being part of a strong faith community, committed to mission, is a solace and a blessing.

In the past biennium, one aspect of the work of the Office of the Secretary has been particularly important and challenging. That involves working with synods in addressing congregations that are considering disaffiliation with this church, and evaluating the effects of those processes.

As the keeper of the official records and rosters of the ELCA, it is important to analyze with you on a deeper level some of the information obtained as part of this work. This aspect of my report reflects both the interdependence within the churchwide organization and the collegiality of many colleagues. In particular, I would like to thank my staff and colleagues in Research and Evaluation in the churchwide organization.

So let’s briefly take a look at the congregations voting to disaffiliate with the ELCA.

As of June 17, 2011,

- 832 congregations had taken a first vote to leave. Fifty-one of those congregations have taken multiple votes.
- 621 congregations have passed first votes.
- 517 congregations have passed second votes.

Synods Most Impacted by Congregations Voting to Disaffiliate

(10 percent or more of the congregations in the synod)

	Number of Congregations	Percent of Congregations
Southwestern Texas	28	16%
Western Iowa	21	13%
Montana	18	12%
North Carolina	28	12%
East-Central Synod of Wisconsin	15	11%
Northeastern Iowa	18	10%
Pacifica Synod	12	10%
South Dakota	25	10%



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Let me focus first on where these congregations are located. The initial point that I want to emphasize is that distribution of congregations leaving the ELCA is not the same across all synods.

Perhaps the best benchmark or tool for analysis is looking at the synods most affected.

This slide shows the synods most affected by votes of congregations to

disaffiliate. As you can see, there are eight synods that have lost 10 percent or more of their congregations.

On the other hand, some synods have lost one or no congregations.

Don't assume that these synods have been immune from addressing congregational concerns and consulting with them. They haven't. But it is accurate to say that the impact of congregations seeking to

Synods Least Impacted by Congregations Voting to Disaffiliate

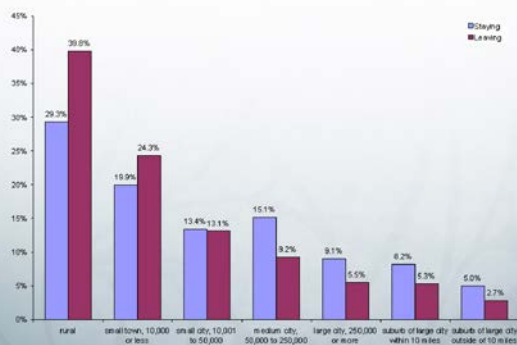
(1 congregation or fewer taking votes to leave)

	Number of Congregations
Allegheny	1
Northeastern Pennsylvania	1
Northwestern Pennsylvania	1
New Jersey	0
New England	0
Slovak Zion	0
Metropolitan Washington, D.C.	0



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Settings of Congregations Voting to Disaffiliate



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Prepared by Research and Evaluation, July, 2011.

leave the ELCA has been widely disparate among synods.

Let me turn to some important demographics relating to departing congregations. First, let's look at their settings.

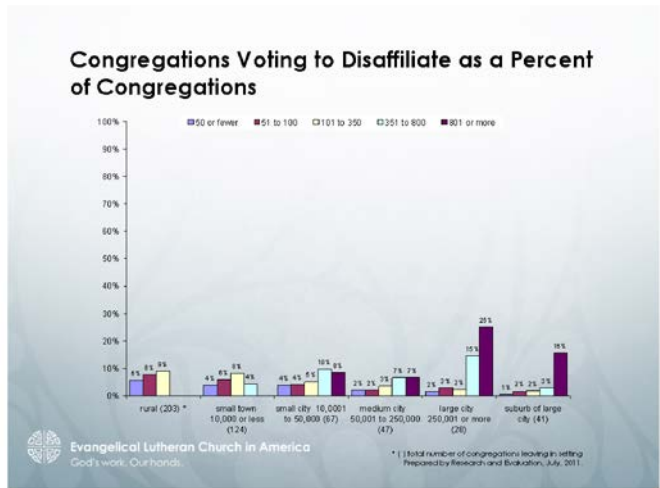
This slide reflects the settings of congregations voting to disaffiliate in comparison with the settings of congregations remaining in the ELCA. The red bars

represent the percentage of departing congregations; the blue bars are remaining congregations. The horizontal scale is size of community, with smaller communities on the left.

The data indicate that 54 percent of departing congregations are from communities of 10,000 or less. That conclusion comes from adding the first two red bars on the left. That group is about 10 percent higher than the demographic of remaining ELCA congregations. Given the small size of these communities, profound questions exist about the long term viability of many of these congregations and their capacity to be effective in ministry and to develop the kind of interrelationships that they had in the ELCA.

At the same time, there is another statistic that I find troubling, and we need to look at the data from a different perspective to see it.

This is a complex graph, depicting departing congregations and combining two different characteristics—both size of community and worshiping attendance. The horizontal axis begins with rural on the left and goes to urban on the right. Blue bars are small congregations, worshiping less than 50; red are somewhat larger, 51 to 100; yellow are 101 to 350, light blue 351 to 800 and magenta are congregations larger than 801.



If you look to the right two sets of bars, the data reflect that 25 percent of large congregations in urban and large suburban centers have left the ELCA. So, in terms of numbers, most congregations that have departed are from rural or small town settings, but a higher percentage of our large congregations in urban and suburban centers have voted to disaffiliate.

What are the destinations of congregations that voted to disaffiliate?

With respect to destinations, about 61 percent of congregations that have disaffiliated have reportedly joined Lutheran Congregations in Mission for Christ (LCMC); 31 percent or about 160 congregations have joined the North American Lutheran Church (NALC), and the rest represent less than 2 percent each. There is a caveat here in that some of these church bodies allow multiple memberships.

Monitoring these data has sometimes been upsetting, particularly when I hear from bishops and synod leaders about their experience on the ground. But this work has not shaken my faith—neither the faith in Jesus Christ that is central to my being nor my faith in the Evangelical Lutheran Church in America. You see it wasn't long ago that our Presiding Bishop Mark S. Hanson wrote a book titled *Faithful Yet Changing*. In ways that we couldn't appreciate even a few years ago, this church is faithful, yet changing. It is the church that it's always been, but at the same time it is being made anew. It is a twenty-first century Reformation church!

Central to being a Reformation church in the twenty-first century is the role that many of you play. I would like to shift gears in a moment, but before doing so I want to pause and say

thank you to leaders of this church who have been principally responsible for consulting with and shepherding congregations of this church through these challenging times.

I would ask that synodical bishops stand as you are able. Each time I see or hear a report about a congregation leaving or study the data, I say a prayer of thanks for the work that you are doing on behalf of this church.

Please join me in saying “Thank you” for all that bishops do on behalf of this church.

I would also ask synod vice presidents to stand. If you are a former vice president, would you also stand. These are the highest elected lay leaders in our synods, who provide support for their bishops and leadership to their Synod Councils. Let’s say thank you to them as well.

Finally, I would feel remorse if I didn’t ask the secretaries to stand as well. And, the treasurers. In fact, if you’ve ever been an elected synod officer, please stand as you are able. Let’s express our thanks to these officers for all they have done for their synods and this church—for being living examples of practicing interdependence!

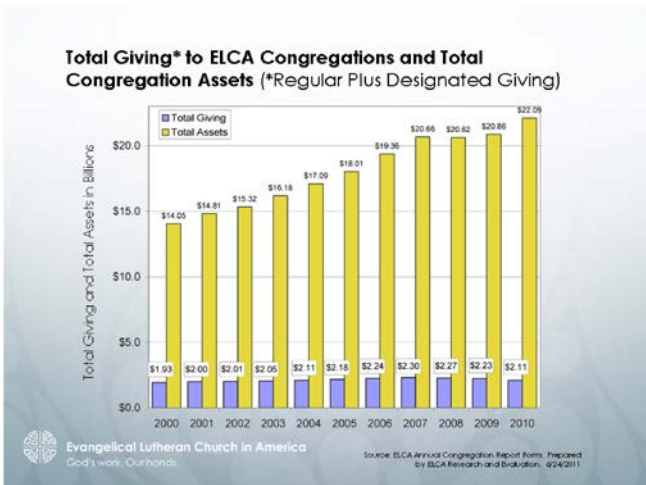
Now that we’ve looked for a few minutes at the past, let me change the focus to the future. We need to look at the demographic data from a different perspective. Not in terms of what we have lost, but in terms of our **capacity** to do ministry together in the future. From that perspective, let’s look at the ELCA today.

Undeniably, the ELCA has been affected by congregations leaving, but we continue to have enormous **capacity** for ministry. Freed in Christ, we still have significant capacity to proclaim the Gospel and serve our neighbor, whether next door or around the world. Congregations report their data to the ELCA yearly. Based upon congregational reports, as analyzed by Research and Evaluation: approximately 95 percent of our congregations; 94 percent of baptized membership; 94 percent of total congregational giving and congregational assets remain.

In terms of capacity, the data are enormously significant. Let me show you why.

This graph shows both giving and assets, as reported by ELCA congregations. For a variety of reasons, related to both external and internal factors, congregations have reported relatively flat levels of giving over the past several years. Those are the blue bars at the bottom. They are in billions!

However, consider the amount. Our congregations reported that they received



over \$2 billion for mission and ministry in 2010!

Even more compelling is the story told by the higher bars. They reflect the trajectory of **assets** held by ELCA congregations. It again increased in 2010 after the economic turmoil of the recession several years ago. Although the jury is still out on 2011, this graph shows that ELCA congregations reported more than \$22 billion in assets, and that number grew in 2010.

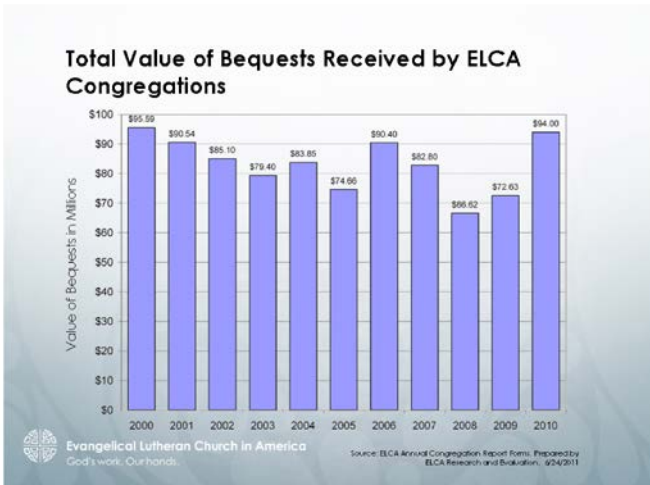
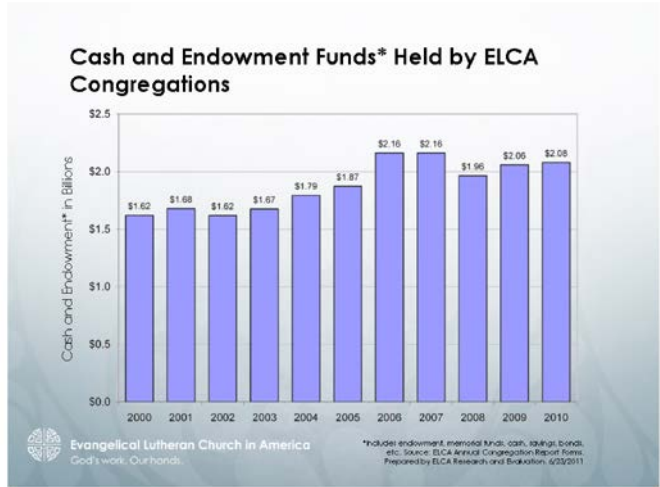
There is another economic barometer that is important to consider in this context.

This chart reflects amounts held by ELCA congregations in endowments, memorials, and cash. As you can see, the graph is going back up! In 2010, ELCA congregations reported that they have more than \$2.1 billion in endowment funds, memorials, and cash.

Think about that for a moment! The amount held by congregations is approximately the same as the total giving to all ELCA congregations for a year!

Taken together, these slides lead to the conclusion that the ELCA has the financial capacity to make a difference in this world. To accompany congregations in becoming centers for evangelical mission. To build capacity to work with partners to strive for justice and peace. Our challenge is to think creatively about how to use these financial assets, combined with human assets, so that they can have a multiplier effect in mission and ministry. And, interdependence gives us a key to accomplish that objective!

I want to share with you one other meaningful piece of data reflecting capacity for proclamation and service in the ELCA. Let me show you a slide reflecting gifts to congregations by way of bequests.



This graph shows the total of reported bequests in 2010 by ELCA congregations. The total value of bequests received last year was \$94 million.

That's the good news! The not so good news is that only 16 percent of ELCA congregations reported that they received a bequest last year. We simply need to do a better job of educating our members about whole life stewardship. What an opportunity!

As a former gift planner, I will resist the temptation to ask how many of you have estate plans with ministries of this church remembered in them. . . . But it's tempting!

I will tell you, that the ELCA Foundation has established Kalos: The ELCA Legacy Society. Barbara and I are members, and I hope that you are or will be too! It only requires that you have an estate plan and that a ministry of the churchwide organization is part of it.

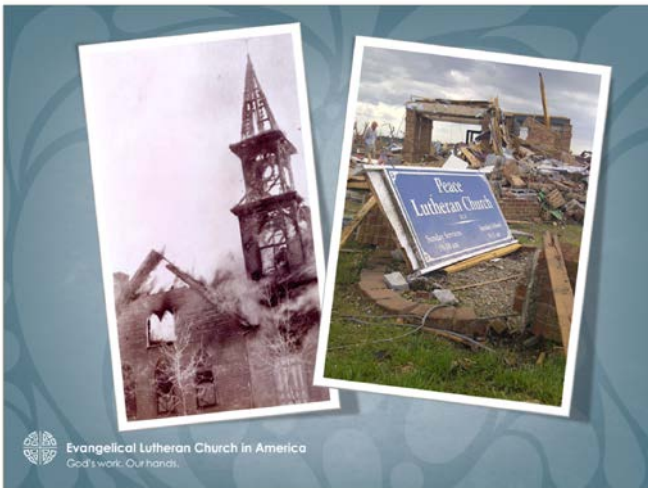
Kalos: The ELCA Legacy Society. All you need to do is get in touch with an ELCA gift planner and let him or her help you. You are freed in Christ to serve, and this is a small but powerful way to manifest that service!

So, from where I sit as your secretary, I see these books, these data, and the ministries that you can read about in the *Pre-Assembly Report*, and they convince me that this church has the **ability**, because we have been freed in Christ to serve, and the **capacity** to engage in ministry that makes a difference in this world, and to practice interdependence in doing so. And, this ability and capacity have been with us throughout our history. We are the same church that we have always been, yet at the same time ever changing. Part of being a “both/and” church is the perspective to look back, and at the same time look forward. We can celebrate where we have been, and challenge ourselves to move forward.

As your secretary, I have a unique perspective to share with you, to show how we are the same yet changing—how the past can inform us in planning for the future. One of the delights of the Office of the Secretary is to work with the archives to preserve our history, both for its own value, and also to inform us about the future.

Let’s take a few minutes to look at ministry that we’ve done in the past and are doing at the moment. How we’ve been freed in Christ to serve, but how the ways that we’ve done so have changed over the years.

[The assembly was invited to view a series of paired images.]



Capture this last photo in your mind for a moment.

These photographs remind us that the ELCA is a past, present, and future church; with the ability and capacity to do ministry enhanced because of our interdependence. As we look forward to the 500th anniversary of the start of the Reformation in 2017, let us remember that we remain a Reformation church in the twenty-first century.

I want to show you one more archival clip. Let me

set the stage. The time is 1962; the place is Miami Beach, Florida. It is the gathering of the Luther League of the American Lutheran Church.

[The assembly was invited to view videos, which included an address by the Rev. Martin Luther King Jr.]

Doesn’t this remind us that we have been and remain a Reformation church, the same yet ever changing! Freed in Christ to serve, the predecessors to this church in 1962 were:

- committed to proclaiming the Gospel and serving the neighbor
- committed to raising up a new generation of leaders
- committed to recognizing the importance of diversity and listening to other voices.

Their work in 1962 can inform and inspire us, but we can't do the same things in the same ways 50 years later. Presiding Bishop Hanson described it as faithful yet changing. He's right; we need to engage in ministry in new ways, to be a Reformation church in the twenty-first century.

In the nave of my home congregation, this is painted on the wall.

I look at this every Sunday. I look at those vectors around Martin Luther—he was a preacher, a teacher, a pastor, and a scholar—and they all came together and made him a reformer. With this insight, I say a prayer of thanksgiving:

- to be part of Martin Luther's church, but also a church that honors Martin Luther King.
- to be on the road with Jesus even if it is not the same dusty path they traveled because times have changed.
- to be on the way of Martin Luther.
- to know that our faith inspires hope, in unexpected places and in unexpected ways
- to work creatively to proclaim the Gospel and serve our neighbors in new ways—as these leaders serve in different ways among our ecumenical partners, leading us to find new opportunities for mission and ministry.



And in all this, we know that Christ has set us free and provided a way to guide us always:

- the way that undergirds our faith
- the way that counteracts the entropy in our society
- the way that exerts a gravitational force on all of us and this church
- the way that leads to eternal life
- the way of the Passion of our Lord Jesus Christ

I want to conclude with a photograph that is powerful and poignant. Another photo of the way.

The cross in this photo—this symbol of our faith—was made from the debris of Peace Lutheran Church in Joplin, Missouri, which was destroyed by a tornado this spring. The cross

contains a piece of a destroyed pew, bits of broken stained glass, and an unattached brick. Yet it has been resurrected to witness to the enduring power of our faith. To point the way in a different place. Here it is inspiring a new generation.

This photo demonstrates to me that Harvey Cox and Mark Hanson are correct. There is an enduring future for faith because the power of the Gospel transcends the centrifugal forces that pull us apart. This photo demonstrates to



me that we continue to be a people of the resurrection, in new ways that we could not imagine in 1517 or even in 1962 or 1988. This photo reminds me that we are a church of the Reformation. Faithful, yet changing. We are freed by Christ to proclaim the good news and to serve our neighbors, energized by our faith, working interdependently to do God's work with these hands.

Thanks be to God!

Appendix B to the Report of the Secretary

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 10,397 congregations on December 31, 2010, 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 Office 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	1995	1996	1997	1998	1999	2000	2001	2002	2003	2004	2005	2006	2007	2008	2009	2010
Received by synodical action	20	17	25	19	29	18	31	16	9	12	12	16	22	11	2	6
Resulting from consolidations	4	8	5	4	5	2	1	0	2	1	5	5	10	7	4	7
Totals	24	25	30	23	34	20	32	16	11	13	18	21	32	18	6	13

Congregations	1995	1996	1997	1998	1999	2000	2001	2002	2003	2004	2005	2006	2007	2008	2009	2010
Withdrawn	2	4	5	2	5	12	6	17	8	26	22	18	7	13	16	299
Disbanded	34	34	40	32	29	33	42	26	39	40	31	38	29	24	38	43
Merged	5	5	9	4	5	2	2	0	9	7	3	10	2	5	9	1
Consolidated	10	18	12	15	10	4	0	0	6	2	5	12	12	8	9	14
Removed	3	0	1	0	0	0	0	0	1	4	1	0	0	1	2	5
Totals	54	61	67	53	49	51	50	43	63	79	62	78	50	51	74	362

Change of Synodical Relationship

Any change in a congregation’s synodical relationship is to be reported to the Churchwide Assembly. As provided by ELCA bylaw 10.02.02., “Any congregation in a border area desiring to change its synod relationship may do so upon approval of the synod assemblies of the synods concerned, which shall report any such change to the Churchwide Assembly.”

One change in synodical relationship for congregations was reported in the 2009–2010 biennium: Redeemer Lutheran Church, Plymouth, Wisconsin.

<i>Relationship</i>	<i>Synod</i>	<i>Start Date</i>	<i>End Date</i>
Current Synod	East-Central Synod of Wisconsin (5I)	6/12/2010	
Former Synod	Greater Milwaukee Synod (5J)	1/1/1988	6/11/2010

Roster of Ordained Ministers

As of December 31, 2010, the roster of ordained ministers of this church listed a total of 16,974 ordained ministers (active and retired). Included in that number were 3,708 women and 688 persons of color or 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-communication 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.

<i>Additions</i>	1995	1996	1997	1998	1999	2000	2001	2002	2003	2004	2005	2006	2007	2008	2009	2010
Ordained	339	336	338	361	308	315	309	279	308	270	279	283	295	327	294	288
Reinstated	13	15	17	9	20	23	19	9	19	22	11	8	15	2	9	13
Received from other churches	21	20	23	19	18	15	25	12	11	9	9	8	18	14	10	22
Totals	373	371	378	389	346	353	353	300	338	301	299	299	328	343	313	323
<i>Removals by</i>																
Death	188	210	207	211	249	211	224	213	246	223	226	208	227	226	274	293
Resignation	50	47	56	57	48	52	57	48	45	63	62	78	48	44	65	300
Removal	55	97	107	58	41	42	36	56	46	50	48	62	45	33	29	108
Transfer to ELCIC*	4	4	1	1	0	2	3	2	4	1	2	3	5	3	0	0
Totals	297	358	371	327	338	307	320	319	341	337	338	351	325	306	371	701

* Indicates Evangelical Lutheran Church in Canada

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.

Percentages of pastors who are women as part of the *whole* clergy roster (active and retired) and as part of the *active* roster for 1993 through 2010 appear in Table 4.

	1995	1996	1997	1998	1999	2000	2001	2002	2003	2004	2005	2006	2007	2008	2009	2010
Whole Roster	10.5	11.3	12.0	12.7	13.4	14.2	14.9	15.6	16.5	17.0	17.7	18.3	19.1	19.9	21.3	21.8
Active Roster	14.1	15.4	16.4	17.5	18.7	19.9	21.2	22.2	24.6	25.4	26.7	28.0	30.2	31.2	30.8	31.3

Official Rosters of Laypersons

This church has established three rosters of laypersons. They are associates in ministry, deaconesses, and diaconal ministers.

The names of those 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 those removed from those rosters—are listed annually in the yearbook of the Evangelical Lutheran Church in America.

As of December 31, 2010, the roster of associates in ministry numbered 1,017 people (*see Table 5*).

	1995	1996	1997	1998	1999	2000	2001	2002	2003	2004	2005	2006	2007	2008	2009	2010
Additions																
Commissioning	30	34	39	25	34	34	27	33	24	31	36	28	35	27	25	17
Reinstatement	0	0	0	0	0	6	2	1	3	0	1	1	1	1	0	2
Totals	30	34	39	25	34	40	29	34	27	31	37	29	36	28	25	19
Removals by																
Death	6	5	8	9	12	11	2	9	12	12	11	11	12	15	17	19
Ordination	9	9	9	4	6	2	1	9	9	8	2	2	3	4	5	15
Consecration	—	3	2	0	1	0	0	0	0	0	0	0	0	0	0	0
Resignation	7	12	10	9	8	10	2	3	2	2	7	5	5	5	9	8
Removal	24	30	33	11	15	29	16	17	16	9	8	17	12	6	11	8
Totals	46	59	62	33	42	52	21	38	39	31	28	35	32	30	42	50

The roster of deaconesses numbered 64 women as of December 31, 2010 (*see Table 6*). This figure does not include those in the Evangelical Lutheran Church in Canada.

Table 6: Deaconesses

Additions	1995	1996	1997	1998	1999	2000	2001	2002	2003	2004	2005	2006	2007	2008	2009	2010
Consecration	2	1	1	1	1	1	1	3	2	0	2	0	3	4	0	3
Reinstatement	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Totals	2	1	1	1	1	1	1	3	2	0	2	0	3	4	0	3
Removals by																
Death	6	3	3	2	8	7	4	3	4	2	2	1	0	1	5	1
Ordination	0	0	0	0	0	0	1	0	0	0	0	0	0	0	0	1
Resignation	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Removal	0	0	0	0	1	0	1	0	0	0	0	1	0	0	0	0
Totals	7	3	3	2	9	7	6	3	4	2	2	2	0	1	5	2

Diaconal ministers, as of December 31, 2010, numbered 165 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.

Table 7: Diaconal Ministers

Additions	1996	1997	1998	1999	2000	2001	2002	2003	2004	2005	2006	2007	2008	2009	2010
Consecration	7	7	4	12	20	12	11	13	14	10	15	28	12	22	10
Reinstatement	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Totals	7	7	4	12	20	12	11	13	14	10	15	28	12	22	10
Removals by															
Death	0	0	0	0	0	0	0	0	0	0	0	0	0	1	1
Ordination	0	0	0	0	0	0	0	0	0	1	0	4	0	3	2
Resignation	0	0	0	0	0	1	2	0	0	0	1	0	0	0	1
Removal	0	0	0	0	0	1	0	0	1	1	0	0	1	0	1
Totals	0	0	0	0	0	2	2	0	1	2	1	4	1	4	5

**Appendix C to the
Report of the Secretary**

**Summary of Congregational Statistics
as of December 31, 2009**

Summary of Membership Statistics	2008	2009	Change	Percent	<i>Statistical Analysis Averages per Congregation</i>
Total Number of Congregations	10,396	10,348	48-	0.46-	
Baptized Members	4,633,887	4,543,037	90,850-	1.96-	442.23
Confirmed Members	3,483,336	3,444,021	39,315-	1.12-	335.67
Analysis of Membership Gains and Losses					
<i>Baptized Members—Accessions</i>					
By Baptism—Children under Age 16	61,617	58,324	3,293-	5.34-	
By Baptism—Adults Age 16 and above	5,839	5,811	28-	0.47-	
By Affirmation of Faith	47,586	50,840	3,254+	6.83+	
By Transfer	77,072	62,607	14,465-	18.76-	
From Other Sources and Statistical Adjustment	23,511	24,672	1,161+	4.93+	
Total Accessions—Baptized Members	215,625	202,254	13,371-	6.20-	
<i>Baptized Members—Losses</i>					
By Death	45,225	43,900	1,325-	2.92-	
By Transfer	54,704	52,060	2,644-	4.83-	
For Other Reasons and Statistical Adjustment	193,133	193,764	631+	0.32+	
Total Losses—Baptized Members	293,062	289,724	3,338-	1.13-	
<i>Baptized Members—Confirmed</i>	43,195	45,131	1,936+	4.48+	
<i>Active Participants*</i>	—	2,527,941	—	—	

* *Active Participants* was a new statistical category in 2009.

Summary of Congregational Statistics as of December 31, 2009

Summary of Financial Statistics

Totals—End of Year	2008	2009	Change	Percent	Statistical Analysis	
					Averages per Congregation	Indebtedness/Assets
Total Receipts	2,741,313,099	2,660,642,480	80,670,619-	2.94-	258,943.30	
Total Disbursements	2,764,009,721	2,716,104,087	47,905,634-	1.73-	264,341.03	
Assets, Value on December 31	20,616,480,228	20,855,863,395	239,383,167+	1.16+	2,029,767.72	
Total Indebtedness on December 31	1,770,824,328	1,930,015,838	159,191,510+	8.98+	187,836.09	
Average Giving per Baptized Member	488.79	491.61	2.82+	0.57+	9.25%	
Average Giving per Confirmed Member	650.24	648.49	1.75-	0.26-	63.79%	

Detail of Financial Statistics

Receipts for Regular Operation

Regular Giving by Members	1,943,406,300	1,934,502,834	8,903,466-	0.45-
Designated Giving by Members	321,610,482	298,943,761	22,666,721-	7.04-
Earned Income (Any Source)	145,913,132	144,190,548	1,722,584-	1.18-
Grants and Subsidies	27,970,949	26,987,307	983,642-	3.51-
All Other Receipts	302,412,236	256,018,030	46,394,206-	15.34-

Statistical Analysis

Percent of

Total Disbursements

Disbursements for Regular Operation

Current Operating Expenses	1,926,284,447	1,918,938,417	7,346,030-	0.38-	70.65
Capital Improvements	261,089,360	242,151,042	18,938,318-	7.25-	8.91
Payment on Debts	215,247,530	215,936,576	689,046+	0.32+	7.95
Mission Support	131,498,498	121,902,925	9,595,573-	7.29-	4.48
Non-Mission Support Benevolence *	125,393,534	119,318,693	6,074,841-	4.84-	4.39
Other Expenses, Realized Losses	104,496,352	97,856,434	6,639,918-	6.35-	3.60

Assets, Value on December 31

Church Real Estate	18,372,850,385	18,439,185,847	66,335,462+	0.36+
Endowment and Memorial Funds	1,093,785,974	1,161,021,088	67,235,114+	6.14+
Cash, Savings, Bonds, etc.	869,634,754	896,711,142	27,076,388+	3.11+
Other Assets	280,209,115	358,945,318	78,736,203+	28.09+

Bequests Received During Year

Number of Bequests Received	4,948	2,979	1,969-	39.79-	Per 100 Deaths: 6.78
Total Value of Bequests Received	66,615,167	72,629,786	6,014,619+	9.02+	Avg. Beq. 24,380.59
Intended Mission Support	127,633,093	123,250,870	4,382,223-	3.43-	

* Non-Mission Support Benevolence includes very different categories for data years 2008 and 2009.

Summary of Congregational Statistics as of December 31, 2009

Statistical Analysis
**Percentage of Congregations
Reporting Ethnic Group
Individuals**

Worship Services	2008*	2009*	Change	Percent
Total Attendance at Worship Each Week	1,330,709	1,289,967	40,742-	3.06-
Average Sunday Attendance per Congregation	128	125	3-	2.34-
Percent of Baptized Members Attending Worship	28.71	28.39	0.32-	1.11-

Congregations Reporting Ethnic Group Individuals*			
African American/Black	3,615	3,662	35.38
American Indian and Alaska Native	1,163	1,162	11.22
Arab/Middle Eastern	623	641	6.19
Asian/Pacific Islander	3,407	3,316	32.04
Latino/Spanish	3,287	3,353	32.40
Multiethnic	2,706	2,774	26.80
White	10,178	10,105	97.65
Other	542	555	5.36

Total Ethnic Active Participants*			
African American/Black	52,661	48,171	1.42
American Indian and Alaska Native	6,818	5,849	0.17
Arab/Middle Eastern	2,154	2,192	0.06
Asian/Pacific Islander	22,067	20,770	0.61
Latino/Spanish	42,621	43,987	1.30
Multiethnic	18,098	25,731	0.76
White	4,470,272	3,218,255	95.16
Other	17,510	16,919	0.50

**In 2009, ethnic group counts were of active participants. For 2008 and earlier years, counts were of baptized members.*

Distribution of Congregations by Size: Baptized Members

	Size of Congregation	Total Congregations	Percent	Total Baptized Members	Percent
	-0-	75	0.72	0	0.00
Very Small	1-175	3,305	31.93	330,787	7.28
Small	176-350	2,773	26.79	706,402	15.54
Moderately Small	351-500	1,363	13.17	572,867	12.60
Medium Sized	501-700	1,096	10.59	646,054	14.22
Moderately Large	701-950	736	7.11	597,123	13.14
Large	951-1,500	583	5.63	677,183	14.90
Very Large	1,501 & over	417	4.02	1,012,621	22.28

Distribution of Congregations by Size: Confirmed Members

	Size of Congregation	Total Congregations	Percent	Total Confirmed Members	Percent
	-0-	88	0.85	0	0.00
Very Small	1-175	4,280	41.36	410,651	11.92
Small	176-350	2,815	27.20	710,877	20.64
Moderately Small	351-500	1,248	12.06	520,182	15.10
Medium Sized	501-700	849	8.20	498,995	14.48
Moderately Large	701-950	502	4.85	404,084	11.73
Large	951-1,500	372	3.59	440,113	12.77
Very Large	1,501 & over	194	1.87	459,119	13.33

Summary of Congregational Statistics as of December 31, 2010

Summary of Membership Statistics	2009	2010	Change	Percent	Statistical Analysis
					Avg./Congregation
Total Number of Congregations	10,348	9,995	353-	3.41-	
Baptized Members	4,543,037	4,274,855	268,182-	5.90-	431.93
Confirmed Members	3,444,021	3,258,847	185,174-	5.38-	329.78
Analysis of Membership Gains and Losses					
Baptized Members—Accessions					
By Baptism—Children under Age 16	58,324	52,801	5,523-	9.47-	
By Baptism—Adults Age 16 and above	5,811	4,993	818-	14.08-	
By Affirmation of Faith	50,840	44,848	5,992-	11.79-	
By Transfer	62,607	56,027	6,580-	10.51-	
From Other Sources and Statistical Adjustment	24,672	19,433	5,239-	21.23-	
Total Accessions—Baptized Members	202,254	178,102	24,152-	11.94-	
Baptized Members—Losses					
By Death	43,900	42,221	1,679-	3.82-	
By Transfer	52,060	51,305	755-	1.45-	
For Other Reasons and Statistical Adjustment	193,764	186,652	7,112-	3.67-	
Total Losses—Baptized Members	289,724	280,168	9,556-	3.30-	
Baptized Members—Confirmed	45,131	41,934	3,197-	7.08-	
Active Participants	2,527,941	2,520,068	7,873-	0.31-	
Percent of Congregations reporting the program/activity is the congregation's specialty.					
a. Worship	35.3				
b. Music	23.7				
c. Christian education for those 15 or younger	11.8				
d. Other activities for children	6.6				
e. Confirmation ministry	9.9				
f. Christian education for those 16 to 19	2.5				
g. Other activities for those 16 to 19	3.7				
h. Bible study or other adult Christian education	10.7				
I. Prayer, meditation, or spiritual development activities	4.3				
j. Fellowship or other social activities	16.8				
k. Support groups (bereavement, divorce, 12-step)	2.1				
l. Evangelism or recruitment activities	3.0				
m. Stewardship	4.5				
n. Identifying and using the spiritual gifts of active participants	4.1				
o. Social justice activities	5.9				
p. Community service activities	18.6				

Summary of Congregational Statistics as of December 31, 2010

Summary of Financial Statistics

Totals—End of Year	2009	2010	Change	Statistical Analysis	
				Percent	Avg./Congregation
Total Receipts	2,660,642,480	2,508,611,972	152,030,508-	5.71-	253,471.96
Total Disbursements	2,716,104,087	2,543,718,678	172,385,409-	6.35-	256,993.20
Assets, Value on December 31	20,855,863,395	22,094,491,601	1,238,626,206+	5.94+	2,232,668.92
Total Indebtedness on December 31	1,930,015,838	1,836,218,864	93,796,974-	4.86-	185,214.73
Average Total Giving per Baptized Member	491.61	492.99	1.38+	0.28+	Indebtedness/Assets 8.31%
Average Total Giving per Confirmed Member	648.49	646.69	1.80-	0.28-	Congregations with no debt 65.37%
Detail of Financial Statistics					
Receipts for Regular Operation					
Regular Giving by Members	1,934,502,834	1,825,589,236	108,913,598-	5.63-	
Designated Giving by Members	298,943,761	281,867,100	17,076,661-	5.71-	
Earned Income (Any Source)	144,190,548	134,726,552	9,463,996-	6.56-	
Grants and Subsidies	26,987,307	25,338,994	1,648,313-	6.11-	
Other Receipts	256,018,030	227,533,215	28,484,815-	11.13-	
Disbursements for Regular Operation					
Current Operating Expenses	1,918,938,417	1,821,938,502	96,999,915-	5.05-	71.62
Capital Improvements	242,151,042	187,434,899	54,716,143-	22.60-	7.37
Payment on Debts	215,936,576	209,954,625	5,981,951-	2.77-	8.25
Mission Support	121,902,925	108,373,696	13,529,229-	11.10-	4.26
Non-Mission Support Benevolences	119,318,693	117,803,764	1,514,929-	1.27-	4.63
Other Expenses	97,856,434	98,213,192	356,758+	0.36+	3.86
Assets, Value on December 31					
Church Real Estate	18,439,185,847	19,705,320,664	1,266,134,817+	6.87+	
Endowment and Memorial Funds	1,161,021,088	1,191,366,551	30,345,463+	2.61+	
Cash, Savings, Bonds, etc.	896,711,142	887,159,016	9,552,126-	1.07-	
Other Assets	358,945,318	310,645,370	48,299,948-	13.46-	
Bequests Received During Year					
Number of Bequests Received	2,979	3,517	538+	18.06+	<i>Per 100 Deaths:</i> 8.33
Total Value of Bequests Received	72,629,786	93,997,815	21,368,029+	29.42+	<i>Avg. Beq.</i> 26,727.70
Intended Mission Support	123,250,870	119,119,978	4,130,892-	3.35-	

Summary of Congregational Statistics as of December 31, 2010

Statistical Analysis
**Percentage of Congregations
Reporting Ethnic Group
Active Participants**

Worship Services	2009	2010	Change	Percent	
Total Attendance at Worship Each Week	1,289,967	1,186,099	103,958-	8.06-	
Average Sunday Attendance per Congregation	125.45	119.70	5.74-	4.58-	
Percent of Baptized Members Attending Worship	28.39	27.74	0.65-	2.29-	

Congregations Reporting Ethnic Group Participants

African American/Black	3,662	3,530	132-	3.60-	35.75
African National/African Caribbean (<i>new in 2010</i>)	—	551	—	—	5.58
American Indian and Alaska Native	1,162	1,048	114-	9.81-	10.61
Arab/Middle Eastern	641	594	47-	7.33-	6.02
Asian/Pacific Islander	3,316	3,184	132-	3.98-	32.25
Latino/Spanish	3,353	3,231	122-	3.64-	32.73
Multiethnic	2,774	2,836	62+	2.24+	28.72
White	10,105	9,686	419-	4.15-	98.11
Other	555	473	82-	14.77-	4.79

**Percent Ethnic
Active Participants**

Total Ethnic Active Participants

African American/Black	48,171	44,537	3,634-	7.54-	1.49
African National/African Caribbean (<i>new in 2010</i>)	—	4,279	—	—	0.14
American Indian and Alaska Native	5,849	4,929	920-	15.73-	0.16
Arab/Middle Eastern	2,192	2,030	162-	7.39-	0.07
Asian/Pacific Islander	20,770	19,649	1,121-	5.40-	0.66
Latino/Spanish	43,987	41,613	2,374-	5.40-	1.39
Multiethnic	25,731	34,459	8,728+	33.92+	1.15
White	3,218,255	2,834,731	383,524-	11.92-	94.55
Other	16,919	12,003	4,916-	29.06-	0.40

Distribution of Congregations by Size: Baptized Members

	Size of Congregation	Total Congregations	Percent	Total Baptized Members	Percent
	-0-	98	0.98	0	0.00
Very Small	1-175	3,258	32.60	325,356	7.61
Small	176-350	2,667	26.68	677,748	15.85
Moderately Small	351-500	1,339	13.40	562,699	13.16
Medium Sized	501-700	1,031	10.32	607,676	14.22
Moderately Large	701-950	678	6.78	549,057	12.84
Large	951-1,500	553	5.53	643,907	15.06
Very Large	1,501 & over	371	3.71	908,412	21.25

Distribution of Congregations by Size: Confirmed Members

	Size of Congregation	Total Congregations	Percent	Total Confirmed Members	Percent
	-0-	113	1.13	0	0.00
Very Small	1-175	4,151	41.53	399,754	12.27
Small	176-350	2,736	27.37	690,984	21.20
Moderately Small	351-500	1,205	12.06	501,989	15.40
Medium Sized	501-700	810	8.10	474,993	14.58
Moderately Large	701-950	463	4.63	371,577	11.40
Large	951-1,500	337	3.37	398,309	12.22
Very Large	1,501 & over	180	1.80	421,241	12.93

**Appendix D to the
Report of the Secretary**

**Additions to the Roster of
Ordained Ministers 2009–2010**

Name	City/State	Reason	Date	Region Synod
2009				
Aamot, Jeanne M.	Willmar, Minn.	Ordained	1/21/09	3F
Alberti, Brian C.	Pewaukee, Wis.	Ordained	11/22/09	5J
Almaas, April M.	Castro Valley, Calif.	Ordained	3/14/09	2A
Amlin, Paul M.	Marion, Iowa	Ordained	9/5/09	5D
Amos, Jennifer E.	Van Nuys, Calif.	Ordained	11/20/09	2B
Antley, Jason T.	Chapin, S.C.	Ordained	6/24/09	9C
Antonio, Melvin Q.	Bishop, Texas	Ordained	5/24/09	4E
Arledge, Lisa A.	North Ridgeville, Ohio	Ordained	8/8/09	6E
Armstrong, Joan S.	Fairfield, Ohio	Ordained	6/20/09	8B
Ask, Justin H.	Woodstock, Ga.	Ordained	9/20/09	9D
Bair, Rita S.	Convoy, Ohio	Ordained	7/8/09	6D
Bannick, Larry A.	Springfield, Ohio	Ordained	6/5/09	6F
Bansemmer, Andrew C.	Marion, Va.	Ordained	6/6/09	9A
Barichivich, John A.	Rincon, Ga.	Ordained	8/2/09	9D
Barnhart, Adam K.	Butte, Mont.	Ordained	6/7/09	1F
Barootian, Nicholas J.	Prairie Du Chien, Wis.	Ordained	9/26/09	5L
Barr, Laila M.	Shakopee, Minn.	Ordained	3/22/09	3G
Barry, Barbara A.	York, Pa.	Ordained	6/12/09	8D
Baxter, Kelley M.	Pine Grove Mills, Pa.	Ordained	7/18/09	8C
Beckmann, Becky J.	Newman Grove, Neb.	Ordained	5/3/09	4A
Beckwith, Nancy J.	Oxford, Mass.	Ordained	9/20/09	7B
Beil, Jennifer H.	Salem, Ore.	Ordained	2/14/09	1E
Bekkerus, Robert B.	Langdon, N.D.	Ordained	6/6/09	3B
Bense, Jason E.	Sacramento, Calif.	Ordained	10/17/09	2A
Berkebile, Shawn M.	Abbottstown, Pa.	Ordained	8/7/09	8D
Bills, Melissa A.	Woodridge, Ill.	Ordained	7/19/09	5A
Bonaro, Adrian J.	San Leandro, Calif.	Ordained	8/11/09	2A
Book, Thaddeus M.	Reynoldsburg, Ohio	Ordained	11/1/09	6F
Bottin, Diana R.	Kirkland, Wash.	Ordained	9/26/09	1B
Bright, Christina M.	Ossineke, Mich.	Ordained	2/15/09	6B
Brown, Gregory L.	Oakland, Calif.	Ordained	9/1/09	2A
Brown, Molly J.	Bloomington, Minn.	Ordained	7/9/09	3G
Brown, Timothy J.	Chicago, Ill.	Ordained	10/17/09	5A
Browne, Mary Q.	Pittsburgh, Pa.	Ordained	5/30/09	8B
Brua-Colby, Janet Lynn	Canby, Minn.	Ordained	2/22/09	3F
Buchanan, Benjamin B.	Embarrass, Minn.	Ordained	2/7/09	3E
Burk, Toby J.	Kennard, Neb.	Ordained	7/3/09	4A
Burkholder, Joshua J.	Frankfort, Ind.	Ordained	10/25/09	6C

Burns-Kite, Hillary E.	Garnavillo, Iowa	Ordained	9/26/09	5F
Buyok, Christine Renee	Pomaria, S.C.	Ordained	12/13/09	9C
Campbell, Jill K.	Batesville, Ind.	Ordained	1/10/09	6C
Carson, Emily A.	Stewartville, Minn.	Ordained	8/30/09	3I
Carson, Jared A.	Torrance, Calif.	Ordained	8/9/09	2B
Cederstrom, Robert T.	New Hyde Park, N.Y.	Ordained	12/12/09	7C
Chen, Betty T.	San Diego, Calif.	Ordained	11/22/09	2C
Cherwien, Karen A.	Saint Paul, Minn.	Ordained	1/4/09	3F
Christmas, Maxcy L.	Detroit, Mich.	Ordained	7/12/09	6A
Christopherson, Jesse J.	Fort Wayne, Ind.	Ordained	6/26/09	6C
Clark, Paul M.	Minnetonka, Minn.	Ordained	11/21/09	3G
Clausen, Erin E.	Western Springs, Ill.	Ordained	7/26/09	5A
Clevenger, Howard T.	Crown Point, Ind.	Ordained	9/12/09	6C
Comer, Rustin L.	Van Nuys, Calif.	Ordained	1/25/09	2B
Cox, Ronald F.	Newbury Park, Calif.	Ordained	9/6/09	2B
Craig, Rebecca Jane	Kearney, Neb.	Ordained	4/14/09	4A
Crececius, Mary K.	Kilbourne, Ohio	Ordained	11/1/09	6F
Crittenden, Steven E.	Thayne, Wyo.	Ordained	3/12/09	1D
Crouch, Megan C.	Grand Rapids, Minn.	Ordained	9/27/09	3E
Cummings, Margaret P.	Litchfield, Minn.	Ordained	8/29/09	3F
Curry, Yehiel	Chicago, Ill.	Ordained	4/26/09	5A
Daharsh, Catherine Ann	Gilbert, Iowa	Ordained	6/28/09	5D
Davis, Elizabeth E.	Page, N.D.	Ordained	7/5/09	3B
Davis, Jeffery S.	Page, N.D.	Ordained	7/8/09	3B
Dean, Marjorie A.	Emmaus, Pa.	Ordained	2/22/09	7E
DeBoer, Gregory L.	Pickrell, Neb.	Ordained	6/13/09	4A
Dehnke, Nanette	Vincennes, Ind.	Ordained	8/30/09	6C
Dichsen, Adam J.	Carthage, Ill.	Ordained	6/20/09	5C
Dockweiler, David J.	Kalamazoo, Mich.	Ordained	3/22/09	6B
Dueholm, Benjamin J.	Chicago, Ill.	Ordained	9/19/09	5A
Ebener, Josh D.	Long Beach, Calif.	Ordained	10/3/09	2B
Egenes, Jay Carlton	San Bernardino, Calif.	Ordained	2/15/09	2C
Eide, Mary H.	Menomonie, Wis.	Ordained	12/20/09	5H
Eidenschink, Renita R.	Stanley, N.D.	Ordained	6/29/09	3A
Elder, James L.	Selma, Calif.	Ordained	12/6/09	2A
Eliason, Mark L.	Centerville, S.D.	Ordained	6/7/09	3C
Eller, Justin E.	Salisbury, N.C.	Ordained	6/5/09	9B
Elliott, Megan D.	Alliance, Ohio	Ordained	8/8/09	6E
Engel, James C.	Yakima, Wash.	Ordained	9/27/09	1D
Engstrom, Kristin M.	Nutley, N.J.	Ordained	9/13/09	7A
Enoch, Gretchen E.	Jasper, Ind.	Ordained	2/21/09	6C
Erickson, Aura V.	Dallas, Texas	Ordained	10/18/09	4D
Erickson, Lynn J.	West St Paul, Minn.	Ordained	1/24/09	3H
Erson, Mark E.	New York, N.Y.	Ordained	3/24/09	7C
Esping, Amanda E.	Kimball, Neb.	Ordained	6/5/09	4A

Fain, Jacob D.	San Antonio, Texas	Ordained	7/12/09	4F
Farrington-Pezzino, Pauline	Ooltewah, Tenn.	Ordained	7/18/09	9D
Fey, Danielle J.	Staten Island, N.Y.	Ordained	12/12/09	7C
Fleming, Henrique C.	Stickney, S.D.	Ordained	7/19/09	3C
Fry, N. Keith	Elgin, Ill.	Ordained	10/31/09	5A
Fryer, Kirsten L.	Waunakee, Wis.	Ordained	8/29/09	5K
Garton, Robert D.	Crosby, N.D.	Ordained	6/30/09	3A
Gaulke, Thomas R.	Chicago, Ill.	Ordained	4/4/09	5A
Genzler, Andrew D.	Washington, D.C.	Ordained	8/8/09	6E
Gessert, Natalie L.	Bethel Park, Pa.	Ordained	9/11/09	8B
Getz, Keith W.	Monaca, Pa.	Ordained	7/25/09	8B
Glade, Mary Jean	Svea, Minn.	Ordained	6/27/09	3F
Goldammer, Sarah M.	Pierre, S.D.	Ordained	7/13/09	3C
Gomez-Acosta, Miguel F.	Mesa, Ariz.	Ordained	2/22/09	2D
Goodman, Jeffrey H.	Ephrata, Pa.	Ordained	10/16/09	8D
Goodrich, Jeffrey P.	Westborough, Mass.	Ordained	5/29/09	7B
Goodson, Andrew D.	Greenville, N.C.	Ordained	8/29/09	9B
Gordon, Andrew T.	Collingswood, N.J.	Ordained	9/13/09	7A
Grainger, Joy E.	Climax, Minn.	Ordained	6/28/09	3D
Gray, Bruce A.	Janesville, Wis.	Ordained	3/21/09	5K
Griffith, Netsie N.	Corvallis, Ore.	Ordained	2/28/09	1E
Hacker, Brandi Jo	Cromwell, Minn.	Ordained	1/3/09	3E
Hacker, Rachel Ziese	Decatur, Ill.	Ordained	12/20/09	5C
Hagen, Maureen E.	Rochester, Minn.	Ordained	5/31/09	3I
Halaas, Lorna Helen	Portland, N.D.	Ordained	5/4/09	3A
Hartford, Flora M.	Massapequa Park, N.Y.	Ordained	12/12/09	7C
Hartman, Naomi Olson	Louisville, Neb.	Ordained	11/29/09	4A
Haug, Jon T.	Battle Creek, Mich.	Ordained	10/25/09	6B
Havard, James M.	Plano, Texas	Ordained	6/21/09	4D
Henderson, Lance M.	West Columbia, S.C.	Ordained	1/3/09	9C
Her, Nengyia	Minneapolis, Minn.	Ordained	12/20/09	3G
Hermesmeyer, Teri L.	Boulder, Colo.	Ordained	1/25/09	2E
Holm, Lauren J.	Springfield, Mass.	Ordained	9/20/09	7B
Holtz, Douglas R.	Albrightsville, Pa.	Ordained	6/27/09	7E
Hoover, Kurt S.	Carthage, Ill.	Ordained	10/24/09	5C
Hopman, Nicholas R.	Dollar Bay, Mich.	Ordained	1/10/09	5G
Houge, Jodi D.	Saint Paul, Minn.	Ordained	4/25/09	3H
Huber, Mark S.	Marshfield, Mass.	Ordained	5/29/09	7B
Hunsinger, Kristin L.	Richmond, Va.	Ordained	6/6/09	9A
Hyden, Marlene C.	North Tonawanda, N.Y.	Ordained	7/9/09	7D
Jackson, Jay D. Jr.	Ashville, Ohio	Ordained	9/9/09	6F
Johnson, Judith K.	Hooper, Neb.	Ordained	8/30/09	4A
Johnson, Michael V.	Detroit, Mich.	Ordained	11/1/09	6A
Jones, Eric H.	Orfordville, Wis.	Ordained	10/10/09	5K

Kellaher, Kirstin M.	Rapid City, S.D.	Ordained	8/1/09	3C
Kemphorne, Amanda R.	North Pole, Alaska	Ordained	7/12/09	1A
Khalilia, Khader S.	San Mateo, Calif.	Ordained	1/25/09	2A
Kiefer, Jennifer L.	Lawrence, Kan.	Ordained	6/28/09	4B
Kincaid, Judy K.	Escanaba, Mich.	Ordained	10/24/09	5G
Kistemaker, Robyn A.	Corydon, Ind.	Ordained	11/15/09	6C
Koch, Barbara A.	Guyton, Ga.	Ordained	4/5/09	9D
Koester, Timothy M.	Bloomfield, Neb.	Ordained	6/21/09	4A
Krause, Brian T.	Marquette, Neb.	Ordained	7/26/09	4A
Krey, Benjamin T.	Philadelphia, Pa.	Ordained	11/22/09	7F
Krick, Timothy M.	Combined Locks, Wis.	Ordained	5/31/09	5I
Lambert, Russell G.	Bessie, Okla.	Ordained	5/30/09	4C
Langholz, Joel F.	Saint James, Minn.	Ordained	8/8/09	3F
Lightfoot, Jennie	Burnsville, Minn.	Ordained	8/13/09	3H
Lindberg, Dawn R.	Ellsworth, Wis.	Ordained	11/14/09	5H
Locke, James C.	Circle, Mont.	Ordained	6/7/09	1F
Loree, Patrick W.	Moorhead, Minn.	Ordained	8/29/09	3D
Louia, Michael K.	Funkstown, Md.	Ordained	6/27/09	8F
Loven, Benjamin A.	Williston, N.D.	Ordained	9/5/09	3A
Luehr, Catherine E.	La Habra, Calif.	Ordained	6/6/09	2C
Lyles, William R.	West Columbia, S.C.	Ordained	11/4/09	9C
Magee, Michelle E.	Los Angeles, Calif.	Ordained	7/12/09	2B
Mannisto, Michael Jon	Rudyard, Mich.	Ordained	10/17/09	5G
Mantovani, Joseph	Woodside, N.Y.	Ordained	12/12/09	7C
Marston, Jane M.	Philadelphia, Pa.	Ordained	9/14/09	7F
Mascal, Elizabeth Manning	Mount Carroll, Ill.	Ordained	6/19/09	5B
Mason, Dwight	Philadelphia, Pa.	Ordained	11/1/09	7F
Masters, Susan R.	Minneapolis, Minn.	Ordained	6/13/09	3G
Mathews, Mark Jon	Greenbush, Minn.	Ordained	10/17/09	3D
Mathews, Ronald Mark	Amelia, Ohio	Ordained	8/29/09	6F
Matuska, Karen D.	Spearfish, S.D.	Ordained	8/8/09	3C
McCallister, Connie L.	Mendota Heights, Minn.	Reinstated	6/10/09	3H
McCurry, Jennifer R. Peters	Pittsburgh, Pa.	Ordained	8/29/09	8B
McElvain, Jeremy W.	Queen City, Mo.	Ordained	11/22/09	5D
McIntire, Benjamin J.	Creston, Iowa	Ordained	8/2/09	5E
McKay, Dolores E.	Mount Vernon, N.Y.	Ordained	12/12/09	7C
Mentzer, Rebecca E.	Depew, N.Y.	Ordained	3/22/09	7D
Metzger, Nathan L.	Plainview, Neb.	Ordained	6/3/09	4A
Metzloff, Paul W.	Kingston, Pa.	Ordained	8/1/09	7E
Middeke-Conlin, Becca	Georgetown, Conn.	Ordained	9/20/09	7B
Miller, David E.	Hamilton, Ohio	Ordained	11/1/09	6F
Mills, Ellen A.	Sugarcreek, Ohio	Ordained	12/5/09	6E
Mitchell, Linda Motley	Floyd, Va.	Reinstated	11/16/09	9A
Molnar, Mary J.	Adamsville, Ohio	Ordained	6/5/09	6F
Moody, Janice K.	Milroy, Pa.	Ordained	10/7/09	8E

Moore, Mark	Fort Worth, Texas	Ordained	5/31/09	4D
Morrow, Lynne M.	Park Ridge, Ill.	Ordained	8/8/09	5A
Mosley, Linda J.	New Ulm, Texas	Ordained	8/9/09	4F
Mugaas, Nathan A.	Minot, N.D.	Ordained	7/13/09	3A
Myers, Andrea J.	Glenville, Minn.	Ordained	9/12/09	3I
Naylor, Gary L.	Marietta, Ga.	Ordained	2/8/09	9D
Neist, Leslie B.	Adams, Minn.	Ordained	12/20/09	3I
Nelson, Andrew O.	Rochester, Minn.	Ordained	9/6/09	3I
Nelson, Erin L.	Spring Valley, Wis.	Ordained	11/28/09	5H
Nelson, Kelly L.	Saegertown, Pa.	Ordained	8/9/09	8A
Nelson-Colaneri, Susan	Maywood, N.J.	Ordained	9/13/09	7A
Nicla, Jeffrey S.	Devils Lake, N.D.	Ordained	8/1/09	3B
Niethammer, Mark T.	Albert Lea, Minn.	Ordained	8/8/09	3I
Nisonger, Christian M.	Centennial, Colo.	Ordained	12/4/09	2E
Nye, Sarah A.	Akron, Iowa	Ordained	7/12/09	5E
Nyikako, Changjwok A.	Ewen, Mich.	Ordained	9/20/09	5G
Obrecht, Paulette K.	Northampton, Pa.	Ordained	2/8/09	7E
Ode, Christopher P.	Chinook, Wash.	Ordained	6/27/09	1C
Orlopp, Suzanne M.	Jamestown, N.D.	Ordained	7/7/09	3B
Orstad, Amy E.	Columbia Heights, Minn.	Ordained	7/18/09	3G
Ortiz, Carlos A.	Chicago, Ill.	Ordained	3/1/09	5A
Oslund, Amelia A.	Maplewood, Minn.	Ordained	10/11/09	3H
Ostlie-Olson, Marc D.	Saint Paul, Minn.	Ordained	2/1/09	3H
Pagnotta, Elizabeth L.	Madison, S.D.	Ordained	3/22/09	3C
Parker, Mark E.	Baltimore, Md.	Ordained	8/8/09	8F
Parrello, Denise L.	Finley, N.D.	Ordained	3/22/09	3B
Paschke-Johannes, Tracy L.	Muncie, Ind.	Ordained	8/2/09	6C
Pederson, Ryan J.	Harlingen, Texas	Ordained	5/31/09	4E
Pene, Bonnie L.	Tucson, Ariz.	Ordained	9/5/09	2D
Pounder, Sadie C.	Lancaster, Pa.	Ordained	2/13/09	8D
Powell, Daniel D.	Kingsburg, Calif.	Ordained	12/6/09	2A
Power, Pamela J.	Irwin, Pa.	Ordained	6/20/09	8B
Redpath, Katharine P.	Mankato, Kan.	Ordained	7/12/09	4B
Reimer, Eric H.	Baden, Pa.	Ordained	6/20/09	8B
Reis, Darcy M.	Pottsville, Pa.	Ordained	6/20/09	7E
Reishus, Diane L.	Bloomington, Minn.	Ordained	1/4/09	3G
Resch, Abigail R.	Ewing, N.J.	Ordained	9/13/09	7A
Rhyne, Michael L.	Holidaysburg, Pa.	Ordained	6/4/09	8C
Rice, Jody V.	Cole Camp, Mo.	Ordained	6/14/09	4B
Richie, Rebecca R.	Canfield, Ohio	Ordained	10/10/09	6E
Richter, Jon A.	Trenton, N.J.	Ordained	8/2/09	7A
Roebke Sillerud, Elizabeth R.	Billings, Mont.	Ordained	11/14/09	1F
Roemer, Sarah E.	Bremerton, Wash.	Ordained	11/23/09	1C

Ronnevik, Andrew C.	Bemidji, Minn.	Ordained	11/29/09	3D
Roof, Wade T. III	Cameron, S.C.	Ordained	10/28/09	9C
Rose, Matthew R.	Barrett, Minn.	Ordained	6/7/09	3D
Rosendale, Ann E.	Sioux Falls, S.D.	Ordained	11/21/09	3C
Roske-Metcalf, Andrea	Chicago, Ill.	Ordained	3/1/09	3H
Rudd, Sandra S.	Sitka, Alaska	Ordained	11/15/09	1A
Ruud, Charles Robert	Lauderdale, Minn.	Ordained	6/21/09	3I
Salmon, Elaina B.	Muncie, Ind.	Ordained	2/14/09	6C
Sandahl, Dorothy A.	Hampton, Minn.	Ordained	3/29/09	5H
Sauter, Vicki L.	Amboy, Ill.	Ordained	6/19/09	5B
Sayers, Lyndon D.	Lexington, Va.	Ordained	1/29/09	9A
Schaaf, Jarrod J.	Upper Sandusky, Ohio	Ordained	10/24/09	6D
Schaaf, Sarah Kochy	Waldo, Ohio	Ordained	8/1/09	6D
Schaeffer, Kristina Elna	Huntingdon Valley, Pa.	Ordained	10/18/09	7F
Schmidt, Jean R.	Perkins, Mich.	Ordained	11/21/09	5G
Schoenknecht, Robert G.	Eau Claire, Wis.	Ordained	7/19/09	5H
Schottelkorb, Lucinda	Elmer, N.J.	Ordained	9/13/09	7A
Schottelkorb, William A.	Elmer, N.J.	Ordained	9/13/09	7A
Schroeder, Kathryn A.	Edinburg, Va.	Ordained	8/30/09	9A
Schruba, Tryphine O.	Veblen, S.D.	Ordained	8/30/09	3C
Scott, Jordan J.	Marshfield, Wis.	Ordained	8/1/09	5H
Sedzro, Miriam E.	Roxbury, Mass.	Ordained	5/29/09	7B
Semovoski, Joshua J.	Taneytown, Md.	Ordained	10/11/09	8F
Semovoski, Rachel E.	Taneytown, Md.	Ordained	10/17/09	8F
Senner, Rebecca L.	Oldham, S.D.	Ordained	8/9/09	3C
Shumate-Schultz, Marcia J.	Biloxi, Miss.	Ordained	12/6/09	9D
Simpson, Nancy M.	The Woodlands, Texas	Ordained	6/28/09	4F
Skilbred, Dane K.	Hitterdal, Minn.	Ordained	8/29/09	3D
Skilbred, Ingrid E.	Barnesville, Minn.	Ordained	10/25/09	3D
Slostad, Steven J.	Saint Paul, Minn.	Ordained	1/31/09	3H
Smith, Carrie B.	Crystal Lake, Ill.	Ordained	11/1/09	5B
Smith, Sean P.	Moundsville, W.Va.	Ordained	5/24/09	8H
Smoot, Phyllis E.	Albion, Ind.	Ordained	1/7/09	6C
Sorenson, Anna C.	Mount Sterling, Wis.	Ordained	2/1/09	5L
Sosnin, Susan	Barto, Pa.	Ordained	11/19/09	7F
Stahlberg, Elena L.	Denver, Colo.	Ordained	11/21/09	2E
Stamp, Amanda R.	Virginia, Ill.	Ordained	10/7/09	5C
Stelzl, James M.	North Little Rock, Ark.	Ordained	5/16/09	4C
Stephan, Christine L.	Falls Church, Va.	Ordained	12/22/09	8G
Strecker, Delvin A.	Norway, Kan.	Ordained	4/26/09	4B
Strietelmeier, Edward D.	Sylvania, Ohio	Ordained	8/8/09	6D
Strietelmeier, Laura E.	Ottawa Hills, Ohio	Ordained	8/8/09	6D
Sweeney, Edward J.	Hartford, Conn.	Ordained	5/29/09	7B
Tedrow, Harry E.	Oglethorpe, Ga.	Ordained	11/22/09	9D
Teichert, Bjorn	Bryant, Ind.	Ordained	10/11/09	6C
Tengwall, Andrew W.	Kalamazoo, Mich.	Ordained	12/13/09	6B

Terry, Michelle Marie	Middletown, Ohio	Ordained	10/31/09	6F
Topp, Dale L.	Wisner, Neb.	Ordained	6/20/09	4A
Townsend de Lopez, Michelle	Milwaukee, Wis.	Ordained	6/7/09	5J
Troisi, Stephen N.	Summerville, S.C.	Ordained	5/24/09	9C
Tulman, Kathryn K.	Hudson, Wis.	Ordained	10/24/09	5H
Turfa, Pamela C.	Batesburg, S.C.	Ordained	3/29/09	9C
Unzaga, Josechu I.	Passaic, N.J.	Ordained	9/13/09	7A
Valenzuela, Jose R.	Phoenix, Ariz.	Ordained	1/31/09	2D
van der Duim, Dirk	Chicago, Ill.	Ordained	3/15/09	5A
Vanicek, Harold W.	Fredericksburg, Texas	Ordained	7/12/09	4E
Vaughn, Kimberly A.	Canton, Ohio	Ordained	1/31/09	6E
Vehar, Jonathan L.	Scotland, S.D.	Ordained	7/18/09	3C
Viands, Ryan K.	Hyndman, Pa.	Ordained	6/6/09	8C
Wager Hier, Carolyn	North Georgetown, Ohio	Ordained	8/8/09	6E
Walker, Sharon C.	Lafayette, Ind.	Ordained	8/9/09	6C
Wallace, Heidi L.	Chisago City, Minn.	Ordained	8/23/09	3H
Wang, Frank Hao	San Gabriel, Calif.	Ordained	11/1/09	2B
Waters, Kristina L.	Dunnell, Minn.	Ordained	8/30/09	3F
Weingartner, Michon D.	Minot, N.D.	Ordained	6/28/09	3A
Werner, Cynthia A.	Palm Bay, Fla.	Ordained	8/2/09	9E
White, Tobi T.	Lincoln, Neb.	Ordained	8/14/09	4A
Wilder, Theresa F.	Polo, Ill.	Ordained	11/1/09	5B
Willhide, Emily J.	Columbia, S.C.	Ordained	6/6/09	9C
Williams, Ann E.	Thiensville, Wis.	Ordained	11/21/09	5J
Wilson, Sarah E.	Hebron, Ill.	Ordained	11/1/09	5B
Wolf, Eric G.	Lexington, S.C.	Ordained	3/1/09	9C
Wolfe, Deborah A.	Philadelphia, Pa.	Ordained	8/1/09	7F
Wortherly, Churchill B. Jr.	Baltimore, Md.	Ordained	9/13/09	8F
Yackel-Juleen, Margaret R.	Windom, Minn.	Ordained	6/14/09	3F
Young, Janet P.	Hot Springs, Mont.	Ordained	9/12/09	1F
Yurk, Jonathan H.	Reno, Nev.	Ordained	2/22/09	2A

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Achariam, David Swarganandan	Jersey City, N.J.	Ordained	5/16/10	7A
Andersen, Douglas E.	De Soto, Wis.	Ordained	2/6/10	5L
Anderson, Jacob P.	Thompson, N.D.	Ordained	6/27/10	3B
Anderson, Raymond O.	Stanley, N.D.	Ordained	2/20/10	3A
Anderson, Teal E.	Logansport, Ind.	Ordained	10/9/10	6C
Appell, Aimee F.	Washington, Mo.	Ordained	5/30/10	4B
Arends, Arianna N.	American Canyon, Calif.	Ordained	7/24/10	2A
Arends, David A.	Napa, Calif.	Ordained	7/24/10	2A
Arthur, Patrice T.	Edinburg, Va.	Ordained	1/3/10	9A
Ask, Seyward C.	Cumming, Ga.	Ordained	7/24/10	9D

Barkholtz, Kalen M.	Tama, Iowa	Ordained	6/27/10	5D
Barry, Jodell L.	Saint Paul, Minn.	Received from	10/30/10	3G
		Extraordinary Lutheran Ministries		
Baxter, Justin B.	Merrillville, Ind.	Ordained	6/27/10	6C
Baylis, Carrie Ann	Colorado Springs, Colo.	Ordained	8/29/10	2E
Befano, Grace Jeanne	Sykesville, Md.	Ordained	12/12/10	8F
Behrendt, Andrew James	Waupaca, Wis.	Ordained	7/11/10	5I
Belina, Hambisa	Silver Spring, Md.	Ordained	4/10/10	8F
Bell, Andrew J.	Hickory, N.C.	Ordained	8/8/10	9B
Berg, Bruce D.	Lake Wilson, Minn.	Ordained	12/19/10	3F
Berndt, Robert Adam	Arlington Heights, Ill.	Ordained	12/19/10	5A
Bey, Zachary Alan	Medina, N.D.	Ordained	8/6/10	3B
Blaylock, Joy H.	Mobile, Ala.	Ordained	8/15/10	9D
Blue, Deborah A.	Saint Paul, Minn.	Ordained	9/12/10	3H
Blume, Susanne Caroline	Washington, D.C.	Ordained	11/6/10	8G
Bonner, Ronald S. Sr.	Atlanta, Ga.	Received from	9/30/10	9D
		United Church of Christ		
Boudon, H. Lawrence	Coral Gables, Fla.	Ordained	5/29/10	9E
Bouman, Erin Kathleen	Homewood, Ill.	Ordained	11/14/10	5A
Brenton, Richard J.	Ferguson, Mo.	Ordained	7/21/10	4B
Brown, Craig E.	Cedar Rapids, Iowa	Ordained	1/17/10	5D
Browne, Carl A. Jr.	Willingboro, N.J.	Reinstated	11/19/10	7A
Brucker, Cinda J.	Hughesville, Pa.	Ordained	6/19/10	8E
Brundage, Victoria C.	Dubuque, Iowa	Reinstated	9/22/10	5J
Bruner, David O.	Bloomington, Ill.	Ordained	1/10/10	5C
Bruns, Joshua Scott	Wheatland, Wyo.	Ordained	10/24/10	2E
Burk, Jerrett G.	Beach, N.D.	Ordained	6/20/10	3A
Cain, Virgil F.	Smithsburg, Md.	Ordained	11/20/10	8F
Carlson, Daniel John	Excelsior, Minn.	Ordained	8/15/10	3G
Carlson, Nancy Kathryn	St Louis Park, Minn.	Ordained	9/26/10	3G
Caruso, Daniel J. Jr.	Ravenna, Ohio	Ordained	7/17/10	6E
Chaffee, Brian B.	Greensburg, Pa.	Ordained	7/18/10	8B
Chestnut, Jason P.	Edgerton, Wis.	Ordained	9/4/10	5K
Christensen, Erik C.	Chicago, Ill.	Received from	10/10/10	5A
		Extraordinary Lutheran Ministries		
Cieslik, Benjamin M.	Minneapolis, Minn.	Ordained	7/17/10	3G
Clark, Sarah C.R.	Eagan, Minn.	Ordained	6/20/10	3H
Collazo, Ramon A.	Elizabeth, N.J.	Ordained	7/11/10	7A
Converse, Judith R.	West Boylston, Mass.	Ordained	2/7/10	7B
Correa, Jhon Freddy	Racine, Wis.	Ordained	7/10/10	5J
Corsi, John David	Marshallville, Ohio	Ordained	9/18/10	6E
Craker, Tamara Sue	Faulton, S.D.	Ordained	7/21/10	3C
Crossfield, Brenda L.	Prairie Village, Kan.	Ordained	7/17/10	4B
Crowder, Pauline M.	Bowdon, N.D.	Ordained	2/6/10	3A
Cummings, John Stewart	Detroit, Mich.	Ordained	9/26/10	6A
Daggett, Jeannine A.	Everett, Wash.	Ordained	3/27/10	1B

D'Amico, Sandra D.	Attleboro, Mass.	Ordained	2/7/10	7B
David-Young, Heidi K.	Winchester, Va.	Ordained	5/21/10	9A
Davis, James E.	Gibson City, Ill.	Ordained	9/26/10	5C
DeBenedetto, Aaron Paul	Virginia Beach, Va.	Ordained	10/31/10	9A
Decker, Aaron J.	Holden, Mass.	Ordained	10/17/10	7B
Decker, Karsten	Pembroke, Bermuda	Received from	7/3/10	8G
Evangelical Church in Hesse & Nassau-EKD				
Degner, Dale R.	Remer, Minn.	Ordained	6/11/10	3E
Denis, Corrine Ann	Burlington, Wis.	Ordained	9/25/10	5J
Denne, Jay E.	Sioux City, Iowa	Ordained	12/5/10	5E
Dowling, Thomas P.	Tama, Iowa	Ordained	7/1/10	5D
Downing, Paul Andrew	Flushing, N.Y.	Ordained	12/4/10	7C
Drebes, David Collin	Basye, Va.	Ordained	10/8/10	9A
Duncan, Jeanine Dedra	Jamaica, N.Y.	Ordained	12/4/10	7C
Easler, Darin D.	Atlanta, Ga.	Reinstated	6/3/10	9D
Edison-Albright, Anne Cecile	Stevens Point, Wis.	Ordained	9/18/10	5I
Egbers, Scott Charles	Beardstown, Ill.	Ordained	8/29/10	5C
Eickmann, Lori D.	Dublin, Calif.	Ordained	1/16/10	2A
Ekstrom, Mark K.	Palmyra, Neb.	Ordained	10/9/10	4A
Fast, Kari E.	Plainwell, Mich.	Ordained	10/10/10	6B
Fick, Katherine E.	Hayward, Minn.	Ordained	7/11/10	3I
Finney, Matthew Martin	Frenchville, Pa.	Ordained	6/10/10	8C
Fischer, Mark Cain	Kansas City Kan., Kan.	Ordained	7/31/10	4B
Fischer, Michael K.	New Florence, Pa.	Ordained	1/30/10	8B
Flack, John Z.	Floral Park, N.Y.	Ordained	12/4/10	7C
Fleener, David M.	Hartford City, Ind.	Ordained	10/30/10	6C
Forbes, Lara E.	Phoenix, Ariz.	Ordained	10/16/10	2D
Forsythe, Christa D.	Litchfield, Minn.	Ordained	1/31/10	3F
Foxworth, Brian P.	Hemet, Calif.	Ordained	3/20/10	2C
Freebourn, Ronald J.	Erie, Pa.	Ordained	3/27/10	8A
Fricke, Bernhard	Yuba City, Calif.	Reinstated	9/20/10	2A
Frigm, Cristopher D.	Middletown, Md.	Ordained	5/16/10	8F
Frost, Ruth M.	Plymouth, Minn.	Received from	9/18/10	3G
Extraordinary Lutheran Ministries				
Fuglestad, Dawn M.	Minneapolis, Minn.	Ordained	6/6/10	3G
Gates, Richard Louis Jr.	Chariton, Iowa	Ordained	6/13/10	5D
Gbardoe, Agnes B.	Trenton, N.J.	Ordained	9/19/10	7A
Gerjets, Brandy Jo	Waconia, Minn.	Ordained	11/12/10	3G
Gerjets, Travis S.	Waconia, Minn.	Ordained	6/27/10	3G
Ghaffarian, Amanda R.	Metamora, Ohio	Ordained	10/30/10	6D
Gibson, William Seth	Asheville, N.C.	Ordained	11/18/10	9B
Glant, Lorene Kay	Sioux City, Iowa	Ordained	10/10/10	5E
Glover, Traci E.	Quarryville, Pa.	Ordained	4/16/10	8D
Grangaard, Colin E.	Moorhead, Minn.	Ordained	6/13/10	3D
Grangaard, Jennifer D.F.	Glyndon, Minn.	Ordained	7/10/10	3D

Gravelle, Susan Pauline	West St Paul, Minn.	Ordained	12/4/10	3H
Greve, Diane K.	Minneapolis, Minn.	Ordained	1/31/10	3G
Grier, Dean G.	Warroad, Minn.	Ordained	6/27/10	3D
Griffin, Jacalyn R.	Chicago, Ill.	Ordained	8/1/10	3C
Groen, Lura N.	Houston, Texas	Received from	11/7/10	4F
Extraordinary Lutheran Ministries				
Haberman, Wendy L.	Etrick, Wis.	Ordained	5/29/10	5L
Hallerberg, James W.	Chula Vista, Calif.	Received from	1/31/10	2C
The Lutheran Church—Missouri Synod				
Hand, Susan C.	Midland, Mich.	Ordained	6/12/10	6B
Hannon, Scott D.	Williamsville, N.Y.	Ordained	12/11/10	7D
Hannon, Shawn W.	Arcade, N.Y.	Ordained	7/24/10	7D
Hansen Mitzel, Tessa Catherine	Buxton, N.D.	Ordained	7/17/10	3B
Harberts, Juanita Kay	Wabasso, Minn.	Ordained	12/18/10	3F
Harkey, Philip Hart	Elberton, Ga.	Ordained	2/13/10	9D
Harrold, Sarah A.	Madison, Wis.	Ordained	1/16/10	5K
Hayes, Kyle R.	Alum Bridge, W.Va.	Ordained	2/12/10	8H
Heffernan, Kevin R.	Winneconne, Wis.	Ordained	2/7/10	5I
Heller, Christopher D.	Lynn Center, Ill.	Ordained	2/28/10	5B
Hernandez-Cruz, Rosario M.	Silver Spring, Md.	Ordained	10/17/10	8G
Hershey, Marjorie Ronken	Bison, S.D.	Ordained	7/10/10	3C
Hill, Anita C.	Saint Paul, Minn.	Received from	9/18/10	3H
Extraordinary Lutheran Ministries				
Hinkel, Tracy Kevin	Northglenn, Colo.	Ordained	6/19/10	2E
Hively, David Paul	Goshen, Ky.	Ordained	12/4/10	6C
Hoffman, Robert J.	Lebanon, Pa.	Ordained	9/25/10	8D
Hogan-Brink, Kaileen Marie	Sullivan, Mo.	Ordained	12/5/10	4B
Holt, Timothy M.	Walnut Grove, Minn.	Ordained	2/6/10	3F
Hong, Hyunho	Anaheim, Calif.	Ordained	12/13/10	2C
Hooper, Maren M.	Milwaukee, Wis.	Ordained	11/6/10	5J
House, Donna M.	Nazareth, Pa.	Ordained	7/25/10	7E
Hoven, Derek M.	Apollo Beach, Fla.	Ordained	6/27/10	9E
Hughes, Michael William	Lima, Ohio	Ordained	9/4/10	6D
Hunstad, Diana Marie	Prior Lake, Minn.	Ordained	10/9/10	3G
Huntley, Jan M.	Salisbury, N.C.	Ordained	6/10/10	9B
Hutchison, Coe M.	Port Townsend, Wash.	Ordained	6/22/10	1C
Indorf, Karen E.	Kennebunk, Maine	Ordained	8/1/10	7B
Ingalsbe, Amber Jean	Marshall, Minn.	Ordained	10/30/10	3F
Ittu, Ioan Silvan	Los Angeles, Calif.	Ordained	6/5/10	2B
Jacob, Terrance A.	Brooklyn Park, Minn.	Received from	3/27/10	3G
Truelite Reformed Church-South Africa				
Jacobson, Michael Thomas	Cooperstown, N.D.	Ordained	8/21/10	3B
Jebsen, Jane L.	Golden, Colo.	Ordained	6/6/10	2E
Jensen, Ruth Kocho	Howard, Pa.	Ordained	1/3/10	8C
Johnson, Hannah G.	New Brighton, Minn.	Ordained	10/24/10	3H

Johnson, Jeff R.	Berkeley, Calif.	Received from	7/25/10	2A
		Extraordinary Lutheran Ministries		
Johnston, Brendan P.	Staples, Minn.	Ordained	7/18/10	3D
Johnston, Jocelyn	Barnegat Light, N.J.	Ordained	9/19/10	7A
Judy, James R.	Brookfield, Ohio	Ordained	3/27/10	8A
Kettering, Phillip E. II	Valdez, Alaska	Ordained	3/28/10	1A
King, Jessica A.	Madison, Ind.	Ordained	8/22/10	6C
Kinker, Karleen K.	Hillsdale, Mich.	Ordained	5/16/10	6B
Kitzing, Andrew W.	Lincoln, Neb.	Ordained	7/10/10	4A
Knopf, Matt R.	Fremont, Neb.	Ordained	1/24/10	4A
Koch, Todd Andrew	Columbus, Ga.	Ordained	10/10/10	4C
Koschmann, Hans B.	Lees Summit, Mo.	Ordained	6/19/10	4B
Krauszer, Diane M.	Palmer, Alaska	Ordained	1/10/10	1A
Krueger, Karl D.	Philadelphia, Pa.	Reinstated	12/1/10	7F
Kuhn Hartner, Emily	Charlotte, N.C.	Ordained	4/24/10	9B
Kung, Stephen K.	Irvine, Calif.	Received from	3/11/10	2C
		Victory Chinese Lutheran Brethren Church		
Kurzejeski, Kristin Elsa Anderson	Stillwater, Minn.	Ordained	8/22/10	3H
Lamar, Sabine S.	Beaumont, Texas	Ordained	5/29/10	4F
Langdon, Theresa A.	Salisbury, Md.	Ordained	10/16/10	8F
Lange, Pamela Ann	Racine, Wis.	Ordained	11/14/10	5J
Larson Andrews, Liv B.	Spokane, Wash.	Ordained	2/13/10	1D
Larson, Velma J.	Volin, S.D.	Ordained	7/10/10	3C
Lathrop, Lori B.	Saint Paul, Minn.	Ordained	11/21/10	3H
Laughlin, Christopher D.	Marlette, Mich.	Ordained	6/24/10	6B
Laughlin, Rachel A.	Bridgeport, Mich.	Ordained	6/18/10	6B
Lawhead, Paula Renee	Pilger, Neb.	Ordained	9/18/10	4A
Lees, Joseph Edward	Fremont, Ohio	Ordained	8/1/10	6D
Lehman, Jacob Carl	Kalamazoo, Mich.	Ordained	7/31/10	6B
Lehman, Yolanda K.	Saint Cloud, Minn.	Received from	3/19/10	3F
		African Methodist Episcopal Zion Church		
Leitch, William D.	Warren, Ohio	Ordained	7/17/10	6E
Lesmeister, Carolyn R.	Frankfort, Ind.	Ordained	4/10/10	6C
Lewis, Kent Edward	Shelbyville, Tenn.	Received from	8/27/10	9D
		Roman Catholic Church		
Lines, Charlane Rene	Sidney, Mont.	Ordained	7/1/10	1F
London, Anita E.	Media, Pa.	Ordained	2/28/10	7F
Lovick, Brenda R.	Manlius, Ill.	Ordained	4/11/10	5B
Ludwick, David Thomas	Blythewood, S.C.	Ordained	12/5/10	9C
Luedtke, Eric James	Knoxville, Tenn.	Ordained	9/4/10	9D
Lynn, Tara R.	Pittsburgh, Pa.	Ordained	12/11/10	8B
Maas, Matthew A.	Lynnwood, Wash.	Ordained	6/19/10	1B
Magee, Shannyn C.	Council Bluffs, Iowa	Ordained	6/13/10	5E
Mahady, Deborah A.	Dillsburg, Pa.	Ordained	4/16/10	8D
Malm, Elliott R.	Mc Grath, Minn.	Ordained	10/30/10	3E

Marotte, Mary L.	Bemidji, Minn.	Ordained	7/11/10	3D
Martyn, Joshua J.	Clinton, Iowa	Ordained	2/6/10	5D
McAllister, Michael J.	Saukville, Wis.	Reinstated	12/31/10	5J
McHan, Elizabeth Carson	Chicago, Ill.	Ordained	8/15/10	5L
Meier, Adrienne Margaret	Malinta, Ohio	Ordained	12/12/10	6D
Merkel, Ross D.	Oakland, Calif.	Reinstated	5/24/10	2A
Metevelis, Matthew Don	Las Vegas, Nev.	Ordained	7/25/10	2D
Michaels, Sheila M.	Newfolden, Minn.	Ordained	8/22/10	3D
Midthun, Joseph Ernest	Watkins, Minn.	Ordained	9/12/10	3F
Mikyska, Jeffrey Glenn	Aurora, Ill.	Ordained	12/19/10	5A
Miller, Matthew D.	Mitchell, S.D.	Ordained	4/24/10	3C
Miller, Sean A.	Greenville, S.C.	Ordained	3/21/10	9C
Minich, Craig M.	Oakland, Calif.	Received from	7/25/10	2A
		Extraordinary Lutheran Ministries		
Minnich-Sadler, Karen K.	Gettysburg, Pa.	Reinstated	4/23/10	8D
Misner, Philip John	Colfax, Wash.	Ordained	9/26/10	1D
Montira, Kathryn Sue	Anna, Ill.	Ordained	10/26/10	5C
Morris, Benjamin Aaron	Livonia, Mich.	Ordained	8/14/10	6A
Moscoso, Marta L.	Los Angeles, Calif.	Ordained	6/5/10	2B
Moser, Eric Richard	Keedysville, Md.	Ordained	10/23/10	8F
Nagel, Jennifer L.	Minneapolis, Minn.	Received from	9/26/10	3G
		Extraordinary Lutheran Ministries		
Narucki, Marcel	Aurora, Colo.	Ordained	2/20/10	2
Nees, Elizabeth C.	Millville, N.J.	Ordained	9/19/10	7A
Nickel, Justin Michael	Englewood, Colo.	Ordained	8/7/10	2E
Novak, Bonnie G.	Nashua, Mont.	Ordained	9/11/10	1F
O'Brien, Dana Lynn	Racine, Wis.	Ordained	8/7/10	5J
Olson, Erik Kent	Elk Point, S.D.	Ordained	8/8/10	3C
O'Neal, Jerome W.	Bluffton, Ind.	Ordained	7/17/10	6C
Orf, Mark H.	Shishmaref, Alaska	Ordained	2/28/10	1A
Otero, Fernando J.	Bronx, N.Y.	Ordained	12/4/10	7C
Pagel, Jacqueline K.	Phoenix, Ariz.	Ordained	6/12/10	2D
Parker, Christine M.	Edgewood, Md.	Ordained	11/7/10	8F
Parris, Zachary Wilson	Bakersfield, Calif.	Ordained	8/15/10	2E
Parsh, James M.	Cozad, Neb.	Ordained	6/27/10	4A
Paulus, Suzanne J.	Mount Vernon, Wash.	Ordained	6/16/10	1B
Penvose, Kevan D.	Milwaukee, Wis.	Ordained	1/16/10	5J
Petersen, William R.	East Hartford, Conn.	Ordained	6/4/10	7B
Peterson, William D.	Herington, Kan.	Ordained	4/18/10	4B
Poland, Roy D.	San Jose, Calif.	Reinstated	9/16/10	2E
Quatier, Nancy L.	Rosholt, S.D.	Ordained	7/16/10	3C
Raymond, Amanda J.	Salem, Ohio	Ordained	7/17/10	6E
Reed, Carol J.	Pahrump, Nev.	Ordained	4/17/10	2D

Reiten, Richard L.	Moorhead, Minn.	Ordained	6/6/10	3D
Reuer, Katherine Rose	Minneapolis, Minn.	Ordained	11/6/10	3G
Ritzmann, Ryan P.	Litchfield, Ill.	Ordained	8/28/10	5C
Roberts, Breonna E. T.	Baltimore, Md.	Ordained	8/25/10	8F
Robinson, Beverly A.	Bock, Minn.	Ordained	7/11/10	3E
Rohrer, Megan Marie	San Francisco, Calif.	Received from	7/25/10	2A
Extraordinary Lutheran Ministries				
Roll, Mindy R.	College Station, Texas	Ordained	11/21/10	4F
Rosin, William J.	Montevideo, Minn.	Ordained	7/17/10	3F
Ruch, Sarah Louella	Concord, Neb.	Ordained	10/9/10	4A
Russell, Katherine Elizabeth	Coleridge, Neb.	Ordained	8/20/10	4A
Ryan, Lois A.	Cairnbrook, Pa.	Ordained	8/28/10	8C
Sabin, Steven P.	San Francisco, Calif.	Reinstated	5/24/10	2A
Schauer, Linda J.	Gackle, N.D.	Ordained	9/19/10	3B
Schensted, Andrew M.	Lakefield, Minn.	Ordained	10/10/10	3F
Schnibben, Jonathan Alan	Houtzdale, Pa.	Ordained	6/19/10	8C
Schruba, Kate Marie	Skandia, Mich.	Ordained	8/29/10	5G
Schweitzer, Craig Anthony	Bismarck, N.D.	Ordained	9/16/10	3A
Seamon, Christopher L.	Hobbs, N.M.	Ordained	7/9/10	2E
Sefrhans, Gwen Helen	Aledo, Ill.	Ordained	10/31/10	5B
Sells, James Wesley	Ohioa, Neb.	Ordained	9/11/10	4A
Sells, Rebecca Sue	Ohioa, Neb.	Ordained	9/26/10	4A
Semmler Smith, Abraham J.	Cornell, Wis.	Ordained	3/13/10	5H
Semmler Smith, Sarah	Cornell, Wis.	Ordained	3/13/10	5H
Shearier, Wayne G.	Benton Harbor, Mich.	Ordained	8/14/10	6B
Sherman-Sporrong, Meagan D.	Chicago, Ill.	Ordained	1/16/10	5A
Shibo, Mathewos T.	Chester, Pa.	Ordained	6/5/10	7F
Short, Donald E.	Butler, Pa.	Ordained	7/24/10	8B
Simon, Donna J.	Kansas City, Mo.	Received from	10/28/10	4B
Extraordinary Lutheran Ministries				
Simonds, Carolyn E.	Liberty, Pa.	Ordained	2/8/10	8E
Sinclair, Robert G.	Castle Rock, Wash.	Ordained	3/20/10	1C
Slater, Holly A.	Mitchell, S.D.	Ordained	5/29/10	3C
Slater, Nicholas C.	Parkston, S.D.	Ordained	5/29/10	3C
Smetters, Luke S.	South Wayne, Wis.	Ordained	1/23/10	5K
Spatz, Barry L.	Pine Grove, Pa.	Ordained	7/13/10	7E
Splichal, Renee Michele	Mandan, N.D.	Ordained	8/2/10	3A
Stamper, Aaron C.	Paducah, Ky.	Ordained	2/7/10	6C
Starrett, Adam T.	Roland, Iowa	Ordained	8/8/10	5F
Staub, Scott A.	Topton, Pa.	Ordained	7/25/10	7E
Stetins, Karen L.	Paulding, Ohio	Ordained	7/25/10	6D
Stinson, Dena Marie	Waterloo, Iowa	Ordained	12/19/10	5F
Stobie, Sarah D.	Ada, Mich.	Ordained	3/21/10	6B
Streeper, Daniel Joseph	Roseville, Minn.	Ordained	8/14/10	3H
Strehlow, Adrienne E.	Ocean Park, Wash.	Ordained	7/27/10	1C
Strobel, Ronald J.	Chassell, Mich.	Ordained	1/30/10	5G
Stubitsch, Gloria M.	Mosinee, Wis.	Ordained	12/4/10	5I

Stum, Martha Neff	Kelseyville, Calif.	Ordained	8/21/10	2A
Sullivan, Kevin Roger	Grand Rapids, Mich.	Ordained	12/19/10	6B
Summers, Carlos Beckner	Conway, Ark.	Received from	10/23/10	4C
The United Methodist Church				
Sustaita, Jose A.	Mission, Texas	Ordained	5/22/10	4E
Swenson, Kristin Diane	Eau Claire, Wis.	Ordained	10/30/10	5H
Switzler, Nancy L.	Simi Valley, Calif.	Ordained	2/6/10	2B
Teichmann, Sarah Elizabeth	Perrysburg, Ohio	Ordained	8/1/10	6D
Thalacker, Scott B.	Whitehall, Wis.	Ordained	7/4/10	5H
Thomas, Marilu J.	Minneapolis, Minn.	Ordained	8/1/10	3G
Thul, Daryl W.	Balaton, Minn.	Ordained	1/10/10	3F
Thul, Jennifer M.	Balaton, Minn.	Ordained	6/27/10	3F
Tirro, John Andrew	Knoxville, Tenn.	Ordained	8/1/10	9D
Tonnesen, Mark R.	Orange Park, Fla.	Ordained	10/30/10	9E
Tostengard, Kristine	Minneapolis, Minn.	Ordained	5/23/10	3G
Trenbeath, Rose Wood	Carson, N.D.	Ordained	8/19/10	3A
Truhe, Amy L.	Chapman, Kan.	Ordained	10/10/10	4B
Turner, Candida Marie	Bloomfield Hills, Mich.	Ordained	12/12/10	6A
Twito, Alexis A.	Moorhead, Minn.	Ordained	6/26/10	3D
Uthe, Erika Rae	Ely, Iowa	Ordained	8/22/10	5D
Van De Motter, Patrick J.	Brunswick, Ohio	Ordained	1/30/10	6E
Vargas, Patricia Mabel	Salinas, Calif.	Ordained	11/6/10	2A
Vasta, Sabrina M.	Dana Point, Calif.	Ordained	1/24/10	2C
Veseth, Jan L.	Andover, Ill.	Ordained	6/18/10	5B
Volberding, Patricia Marie	Cedar Rapids, Iowa	Ordained	10/10/10	5D
Waespi, Raymond A.	Fremont, Calif.	Ordained	2/27/10	2A
Walenta, Cheryl A.	Dallas, Texas	Ordained	10/23/10	4D
Wallace, James A.	Compton, Ill.	Ordained	4/11/10	5B
Walther, Katrina J.	Sunnyside, Wash.	Ordained	7/17/10	1D
Ward, Brian M.	Fullerton, Calif.	Ordained	9/23/10	2C
Warren, Jennifer Lena	Naugatuck, Conn.	Ordained	10/17/10	7B
Webb, Ladona Jo	North Manchester, Ind.	Ordained	10/16/10	6C
Weber, Robert E.	Phillipsburg, N.J.	Ordained	7/31/10	7A
Wegner, Lauren D.	Raleigh, N.C.	Ordained	7/7/10	9B
Werner, Aaron David	Grand Rapids, Mich.	Ordained	9/19/10	6B
Wexler, Craig T.	Hill City, S.D.	Ordained	6/20/10	3C
Wiesner, Jay A.	Philadelphia, Pa.	Received from	12/12/10	7F
Extraordinary Lutheran Ministries				
Wilder, Leslie L.	Morristown, Tenn.	Reinstated	4/23/10	9D
Wimmer, Linda Rebecca	Towner, N.D.	Ordained	10/20/10	3A
Winter, Jeremy H.	Saint Ignace, Mich.	Ordained	3/17/10	5G
Woitzel-Kolles, Natasha Rae	Sheyenne, N.D.	Ordained	6/20/10	3B
Wold, Lori A.	Boyd, Minn.	Ordained	3/20/10	3F
Wolf, Jonathan W.	Overland Park, Kan.	Ordained	7/18/10	4B

Wright, Josephine M.	Springtown, Pa.	Ordained	11/13/10	7F
Yi, Chienyu J.	Villa Park, Ill.	Ordained	7/18/10	5A
Yingst, Peggy J.	Brattleboro, Vt.	Ordained	2/7/10	7B
Zandstra, Lee Ann	Ringoes, N.J.	Ordained	9/19/10	7A
Zbicz Michael, Allison J.	Cooperstown, N.Y.	Ordained	4/24/10	7D
Zhou, Le	Monterey Park, Calif.	Ordained	5/8/10	2B
Ziegert, Ann	Granville, Ill.	Reinstated	11/6/10	5B
Ziemann, Mark K.	Lakeville, Minn.	Ordained	1/9/10	5J
Zillhart, Phyllis J.	Minneapolis, Minn.	Received from Extraordinary Lutheran Ministries	9/18/10	3G
Zimmerman, Dennis R.	Alexandria, Ky.	Ordained	6/4/10	6C
Zimmerman, Krista Marie	Rockford, Ill.	Ordained	10/31/10	5B

**Appendix E to the
Report of the Secretary**

**Removals from the Roster of
Ordained Ministers 2009–2010**

Name	City/State	Reason	Date	Region/ Synod
2009				
Aadland, Arthur O.	Eden Prairie, Minn.	Deceased	5/20/09	3F
Aaker, Vincent O.	Rochester, Minn.	Deceased	6/21/09	3I
Acker, Martin L.	Cresco, Pa.	Deceased	10/5/09	7F
Anderson, Deborah S.	Saint Paul, Minn.	Removed	3/28/09	5F
Anderson, Donald L.	Minneapolis, Minn.	Deceased	2/6/09	3H
Anderson, Elwood	Placitas, N.M.	Resigned	11/10/09	2E
Anderson, Greg B.	Minot, N.D.	Transferred to	8/27/09	3A
Evangelical Lutheran Church in Canada				
Anderson, Ivan E.	Golden, Colo.	Deceased	4/5/09	2E
Anderson, Robert B.	Madison, Wis.	Deceased	3/7/09	5K
Andersson, Donald F.	Westons Mills, N.Y.	Deceased	10/8/09	7D
Andrews, Edward M. Jr.	Everett, Pa.	Deceased	11/8/09	8C
Anhalt, Elmer O.	Alexandria, Minn.	Deceased	8/28/09	3D
Aus, R. Michael Jr.	Katy, Texas	Resigned	12/31/09	4F
Ausland, Donald E.	Torrance, Calif.	Deceased	3/31/09	2B
Baack, Edward R.	Springfield, Mo.	Deceased	3/29/09	4B
Baalson, Karsten E. O.	Mount Vernon, Wash.	Deceased	11/26/09	1B
Bachman, John R.	Bradford, Ill.	Deceased	11/13/09	5C
Baer, Harold R. Jr.	Dallas, Pa.	Deceased	9/30/09	7E
Bagel, Thomas J.	Erie, Pa.	Deceased	1/19/09	8A
Baglien, John L.	Portland, Ore.	Deceased	12/21/09	1E
Baglien, S. Richard	Oceanside, Calif.	Deceased	1/22/09	2C
Bahnson, Richard P.	Spokane, Wash.	Deceased	3/27/09	1F
Bailey, Harold O.	Sioux Falls, S.D.	Deceased	2/5/09	3C
Barstad, Stuart E.	Silver Spring, Md.	Deceased	8/25/09	8G
Bartling, L. Paul	Seattle, Wash.	Deceased	8/7/09	1B
Battiste, Edward G.	Farmington Hills, Mich.	Removed	10/5/09	6F
Beckman, Donald L.	Mount Vernon, Ill.	Resigned	12/5/09	5C
Bence, Barry E.	Winnipeg, Manitoba	Transferred to	7/31/09	8E
Evangelical Lutheran Church in Canada				
Berg, Lowell O.	Clara City, Minn.	Deceased	11/21/09	3F
Bergeson, Dennis L.	Solon Springs, Wis.	Deceased	11/10/09	5H
Bergeson, Ernest A. E.	Harwich, Mass.	Deceased	1/23/09	7B
Berkland, Theodore A.	Grantsburg, Wis.	Deceased	6/20/09	5H
Berthelsen, Arthur R.	Belview, Minn.	Deceased	10/23/09	3F
Bjorge, Nathan J.	Little Falls, Minn.	Resigned	11/30/09	3E
Blenkush, Dallas F.	Lakeville, Minn.	Deceased	4/16/09	3H
Bobb, Laurel A.	Stow, Ohio	Resigned	12/28/09	6E

Bobb, Shelley J.	Madison, Wis.	Resigned	6/13/09	5K
Bock, Craig J.	Sioux City, Iowa	Resigned	5/31/09	5E
Bolm, Harold J.	Petersburg, Ill.	Deceased	9/26/09	5C
Bonderud, Omar E.	Bloomington, Minn.	Deceased	9/9/09	3G
Bornemann, Robert E.	Philadelphia, Pa.	Deceased	5/2/09	7A
Botten, Gaylon G.	Dodge City, Kan.	Resigned	7/16/09	4B
Bouman, Lukas L.	Valparaiso, Ind.	Removed	11/14/09	6C
Brokering, Herbert F.	Bloomington, Minn.	Deceased	11/7/09	3G
Broughton, Lynn R.	Garrison, Minn.	Deceased	12/13/09	3E
Brower, Sally M.	Charlotte, N.C.	Resigned	12/19/09	9B
Busch, Alexander A.	Bradenton, Fla.	Resigned	2/5/09	7B
Cameron, Lawrence S.	Glen Arm, Md.	Deceased	7/26/09	8F
Campas, Judith A.	Murrysville, Pa.	Deceased	10/22/09	8B
Carlin, Antoinette J.	Newville, Pa.	Deceased	3/30/09	8D
Carlson, A. Wallace	Minneapolis, Minn.	Deceased	11/1/09	3G
Carlson, Ernest E.	Duluth, Minn.	Deceased	1/9/09	3E
Carter, Guy C.	Etters, Pa.	Resigned	1/1/09	8D
Cheung, Sai Wai Paul	Seattle, Wash.	Deceased	12/18/09	1B
Chudd, Donald	Williamsburg, Va.	Resigned	11/14/09	9A
Coates, Charles W.	Montoursville, Pa.	Deceased	12/4/09	8E
Cobbler, Michael L.	Chesterton, Ind.	Resigned	7/2/09	6C
Coleman, Barton S.	Beausejour, Manitoba	Transferred to	7/1/09	1D
Evangelical Lutheran Church in Canada				
Copeland, Joan H.	Temple, Texas	Resigned	4/8/09	4D
Cunningham, Robert E.	Waverly, Ohio	Deceased	7/9/09	6F
Dahlquist, Joseph S.	Duluth, Minn.	Deceased	9/13/09	3E
Daire, Delbert L.	Alma, Neb.	Deceased	8/24/09	4A
Darling, David M.	Holland, Ind.	Resigned	11/1/09	6C
Darveau, Paul E.	Mendota, Ill.	Removed	5/30/09	5B
Deibert, Joseph H.	Lititz, Pa.	Deceased	11/6/09	7E
Denzer, David K.	Sioux City, Iowa	Resigned	2/1/09	2E
DeVantier, Glenn B.	Warren, Mich.	Deceased	9/27/09	6A
DeYoung, Robert D.	Greeley, Colo.	Deceased	11/26/09	2E
Díaz-Rodríguez, José M.	Phoenix, Ariz.	Resigned	10/20/09	2D
Dorband, Lucille S.	Norfolk, Va.	Deceased	10/27/09	9A
DuPaw, Frederick E. Jr.	Cary, Ill.	Deceased	2/16/09	5G
Durkee, Harry D.	Burbank, Calif.	Deceased	12/2/09	2B
Ebb, Kenneth L.	Kentwood, Mich.	Deceased	5/16/09	6B
Eberle, Ralph F.	Millersville, Pa.	Deceased	5/1/09	7E
Ebersole, David E.	Liberty, Mo.	Deceased	9/16/09	4B
Ebert, Frank E.	Burlington, N.C.	Deceased	1/9/09	9B
Eckhardt, John H.	Gainesville, Ga.	Deceased	9/7/09	9D
Edstrom, Andrew G.	Aurora, Colo.	Deceased	2/6/09	2E
Edwards, Craig	Bluffton, Ohio	Deceased	6/14/09	6E
Ehlers, Raymond D.	Waverly, Iowa	Deceased	11/27/09	5F

Engel, Kenwood K.	Bolingbrook, Ill.	Deceased	10/31/09	5A
Erickson, Harold A.	Alexandria, Minn.	Deceased	4/2/09	3D
Erickson, Peter E.	Webster, Wis.	Deceased	7/15/09	3G
Fabrizius, Louis E.	Bakersfield, Calif.	Deceased	8/18/09	2B
Feroe, Jennings G.	Northfield, Minn.	Deceased	11/22/09	3I
Finstuen, John N.	Portland, Ore.	Deceased	7/17/09	1E
Flessner, Henry G.	Harlan, Iowa	Deceased	1/5/09	5E
Folke, Gordon A.	North Oaks, Minn.	Deceased	3/22/09	5K
Folkemer, Gordon E.	York, Pa.	Deceased	8/12/09	8D
Forbes, Teri L. Swartz	Columbus, Ohio	Removed	3/9/09	1C
Forker, Walter F.	Valparaiso, Ind.	Deceased	1/6/09	8D
Francis, Donald R.	West Falls, N.Y.	Resigned	4/26/09	7D
Franzen, Carlton E.	Apple Valley, Minn.	Deceased	9/9/09	3G
Fruehling, Richard R.	Beatrice, Neb.	Deceased	11/13/09	4A
Fuelling, Daniel W.	Elk River, Minn.	Deceased	10/11/09	3G
Funk, Paul W.	Roeland Park, Kan.	Deceased	11/23/09	4C
Gaise, David C.	Whiting, N.J.	Deceased	9/13/09	7C
Garbrecht, Robert A.	Evansville, Wis.	Deceased	3/28/09	5K
Gevik, J. Dean	Baxter, Minn.	Deceased	6/6/09	3E
Gilbertson, Gaylen H.	Mundelein, Ill.	Deceased	6/15/09	5A
Gilbertson, Richard V.	Madison, Wis.	Deceased	7/21/09	5K
Gillespie, William B.	Flushing, N.Y.	Deceased	2/26/09	7C
Goldberg, Wymore M.	Pipe Creek, Texas	Deceased	5/10/09	4E
Gomez, Ralph O.	Phoenix, Ariz.	Deceased	2/13/09	2B
Gonzalez, Pamela J.	Greeley, Colo.	Resigned	7/1/09	2E
Grabanski, Carla	Hudson, Wis.	Removed	10/5/09	5H
Graham, W. Ralph	Stone Mountain, Ga.	Deceased	1/27/09	9D
Greaver, William R. III	Meckling, S.D.	Removed	5/30/09	3C
Griffin, William A.	Wildwood, Mo.	Deceased	4/4/09	4C
Grindland, Clifford M.	Alexandria, Minn.	Deceased	9/11/09	3F
Gruenburg, Donald F.	Baltimore, Md.	Deceased	12/20/09	8F
Grumm, A. Lorenz	Glen Arm, Md.	Deceased	9/11/09	8F
Grunke, Marvin G.	Saint Paul, Minn.	Deceased	8/31/09	3H
Gundersen, Gerald M.	Rocky Point, N.Y.	Deceased	3/12/09	7C
Gusaas, Rachael A.	Brooklyn Park, Minn.	Resigned	3/25/09	3G
Haak, Douglas A.	Montauk, N.Y.	Resigned	11/1/09	7C
Haanstad, Engval J.	Rockford, Ill.	Deceased	10/2/09	5B
Hagelberg, Melvin E.	Wauwatosa, Wis.	Deceased	10/18/09	4A
Hall, Vicki L.	Telford, Pa.	Deceased	8/11/09	7F
Hamilton, Robert L.	Bucyrus, Ohio	Deceased	10/6/09	6D
Hansen, Edward A.	Minneapolis, Minn.	Deceased	8/1/09	3G
Hansen, Paul R.	Greeley, Colo.	Deceased	2/25/09	2E
Hartline, Paul W.	Danville, Pa.	Deceased	1/1/09	7A
Haubert, Kenneth C.	Easton, Pa.	Removed	7/31/09	7E
Hauck, Allan	Racine, Wis.	Deceased	2/16/09	5J

Hebbeler, Arthur F. III	Catonsville, Md.	Resigned	11/1/09	8G
Heil, Gerald W.	Saint Louis, Mo.	Deceased	11/22/09	4B
Heimsoth, Ronald K.	Fort Worth, Texas	Deceased	8/29/09	4D
Helgesen, Kenneth J.	Eden Prairie, Minn.	Deceased	12/30/09	3C
Helmers, Darrell D.	Fort Collins, Colo.	Deceased	4/10/09	7C
Henderson, Thomas M.	Columbia, S.C.	Resigned	4/13/09	9E
Herbranson, Thomas E.	Lakeville, Minn.	Deceased	11/13/09	3G
Herrboldt, Robert A.	Sun City, Ariz.	Deceased	12/22/09	2D
Hidy, Ross F.	Concord, Calif.	Deceased	10/10/09	2A
Holden, Robert H.	Rockford, Ill.	Deceased	3/20/09	5B
Holt, Everett V.	Bella Vista, Ark.	Deceased	5/29/09	5I
Holzappel, Harry S.	Gahanna, Ohio	Deceased	1/6/09	6D
Horlacher, Valerie G.	Ridgefield, N.J.	Removed	3/9/09	7A
Hovland, Peter C.	Mora, Minn.	Deceased	12/20/09	3E
Huebner, Reginald J.	Comfort, Texas	Deceased	3/19/09	4E
Hughes, David E.	Richfield, Minn.	Deceased	1/10/09	3G
Hulse, Robert J.	Emporia, Kan.	Deceased	3/19/09	4B
Hulterstrum, Joseph P.	Mount Prospect, Ill.	Deceased	3/12/09	5A
Hume, Linda	Sidney, Ohio	Removed	3/9/09	6F
Hummel, Matthew M.	Wilmington, Del.	Resigned	7/12/09	8F
Hunt, Thomas J.	Story City, Iowa	Resigned	10/14/09	5F
Ibele, Emil F.	Covington, Ga.	Deceased	10/19/09	9D
Jacobson, Reuben B. Jr.	West Fargo, N.D.	Deceased	10/25/09	3B
Jensen, Steve W.	La Crosse, Wis.	Deceased	6/28/09	5L
Jergenson, Conrad S.	Minneapolis, Minn.	Deceased	3/31/09	3G
Jewell-Williams, Sandra J.	Kankakee, Ill.	Removed	3/9/09	5C
Johanson, David H.	Los Gatos, Calif.	Resigned	8/4/09	2A
Johnson, Amon O. Jr.	Arcadia, Calif.	Deceased	2/18/09	2B
Johnson, Clair E.	Mankato, Minn.	Deceased	12/24/09	3F
Johnson, David L.	Minneapolis, Minn.	Deceased	5/13/09	3G
Johnson, Jeffrey A.	Asan, Guam	Resigned	12/31/09	2D
Johnson, Karl E.	La Grange, Texas	Removed	5/17/09	4F
Johnson, Paul L.	Santa Rosa Beach, Fla.	Resigned	5/1/09	9E
Johnson, Robert R.	Bellevue, Wash.	Deceased	10/7/09	1C
Johnson, Walter F.	Bloomington, Ind.	Deceased	12/15/09	6C
Jorstad, Paul R.	Calimesa, Calif.	Deceased	3/13/09	2C
Josephson, Steven C.	Ramsey, Minn.	Resigned	11/1/09	3F
Juull, Lawrence R.	Pearland, Texas	Deceased	11/28/09	4F
Kahl, George C.	Brevard, N.C.	Deceased	8/11/09	9B
Kallestad, Walther P.	Glendale, Ariz.	Resigned	9/27/09	2D
Karschner, Lester J.	York, Pa.	Deceased	11/1/09	8D
Kask, Raymond H.	Burlington, N.C.	Deceased	12/1/09	7B
Kaufmann, John A.	Philadelphia, Pa.	Deceased	12/5/09	7F
Keck, Ruth Ann	Zanesfield, Ohio	Resigned	10/5/09	6F
Keller, James W. L.	Honolulu, Hawaii	Deceased	4/26/09	2E

Kersey, Clinton W.	Gaithersburg, Md.	Deceased	9/19/09	8G
Kilheffer, Kenneth L.	Smithsburg, Md.	Deceased	4/24/09	3F
Kinkead, Roger W.	Forks, Wash.	Deceased	8/24/09	1C
Kinser, William E.	Roanoke, Va.	Deceased	3/29/09	9A
Klc, John S.	Oakland, Calif.	Deceased	7/12/09	7G
Klein-Larsen, Martha S.	Danbury, Conn.	Resigned	1/24/09	7B
Kline, John G.	Des Moines, Iowa	Resigned	12/6/09	5D
Kloth, Adolph	San Diego, Calif.	Deceased	1/3/09	2C
Knudson, Stanley G.	Burnsville, Minn.	Deceased	2/24/09	3G
Knutson, Jacob A.	Mission Hill, S.D.	Deceased	2/9/09	3C
Koch, David F.	Findlay, Ohio	Deceased	6/5/09	6D
Konig, Karl H.	Lakewood, Colo.	Deceased	2/13/09	4A
Krause, Paul M.	Saint Paul, Minn.	Deceased	6/6/09	3H
Krebs, George C.	La Crosse, Wis.	Deceased	12/6/09	5G
Kretzmann, Norman D.	Minneapolis, Minn.	Deceased	11/13/09	3G
Kula, Larry E.	Janesville, Wis.	Removed	11/14/09	5K
Kuusisto, Wayne V.	Zephyrhills, Fla.	Deceased	1/31/09	9E
Kuznik, Joel H.	New York, N.Y.	Deceased	4/3/09	7C
Laird, Deena L.	Arenzville, Ill.	Deceased	4/21/09	5C
Langrock, Karl F.	Wilsonville, Ore.	Deceased	10/14/09	1E
LaRiviere-Mestre, Ivis J.	Elgin, Ill.	Deceased	5/26/09	7E
Larsen, Alton F.	Minneapolis, Minn.	Deceased	10/4/09	3G
Lawson, Robert W.	Thousand Oaks, Calif.	Deceased	11/18/09	2B
Lee, Jerome A.	Elgin, N.D.	Deceased	9/23/09	3A
Lee, Kathryn A.	Milwaukie, Ore.	Deceased	1/14/09	1B
Lesemann, Charles L.	Weyers Cave, Va.	Deceased	2/27/09	9A
Lineberger, Ernest R. Jr.	Merced, Calif.	Deceased	12/2/09	2A
Litzer, Daniel J.	La Grande, Wash.	Deceased	5/24/09	1C
Lofsvold, Laurel A.	Ronneby, Sweden	Removed	12/15/09	1E
Luecke, Dennis E.	St. Elizabeth, Jamaica	Deceased	1/9/09	9E
Luoma, William H.	Bowling Green, Ohio	Deceased	3/26/09	6D
Lutze, Robert D.	Tuttle, Okla.	Deceased	12/26/09	4C
Magalee, John E.	Riverside, Calif.	Deceased	7/7/09	2C
Manson, A. Duane	Dubuque, Iowa	Deceased	5/25/09	5F
Manthei, Robert O.	Lancaster, Pa.	Deceased	6/21/09	7F
Marken, Howard K.	Columbia City, Ind.	Resigned	12/2/09	6C
Markquart, Melissa J.	De Forest, Wis.	Removed	3/9/09	5K
Marlow, Judith K.	Howard, Ohio	Deceased	2/9/09	8H
Martin, Raymond A.	Dubuque, Iowa	Deceased	8/4/09	5F
Matern, John V.	Saranac Lake, N.Y.	Deceased	12/1/09	7B
Matthews, Edward C.	Huntingdon Valley, Pa.	Resigned	9/17/09	7F
Mattson, Richard J. L.	Flagstaff, Ariz.	Deceased	8/15/09	2D
Mays, Charles	Everett, Wash.	Deceased	3/5/09	1B
McCammom, James P.	Palm Springs, Calif.	Removed	10/5/09	2C
McCormick, James A. Jr.	Cairnbrook, Pa.	Deceased	12/8/09	8C
McCrone, Thomas R.	Corpus Christi, Texas	Resigned	11/16/09	4E

McElwey, Thomas A.	Norwell, Mass.	Deceased	9/14/09	6A
Mechsner, Michael F.	Turlock, Calif.	Resigned	1/12/09	2A
Michelson, Fred C.	Waverly, Ohio	Deceased	1/31/09	6E
Middleswarth, William H.	Wilmington, Ohio	Deceased	11/16/09	6F
Midtling, John E.	Saint Paul, Minn.	Deceased	10/20/09	3G
Miller, Bradley W.	Des Moines, Iowa	Resigned	11/4/09	5D
Miller, Russell L.	Beaver Dam, Wis.	Deceased	11/21/09	5K
Minke, T. Scott	Woodland, Calif.	Deceased	11/16/09	2A
Moe, Dale L.	Grafton, N.D.	Resigned	7/31/09	3B
Moebius, John C.	Hickory, N.C.	Deceased	12/26/09	9B
Moeller, Paul H.	Columbia Heights, Minn.	Deceased	1/18/09	4A
Molvik, Maurice S.	Karlstad, Minn.	Deceased	2/9/09	3D
Nagel, Scott B.	Welcome, Minn.	Resigned	6/18/09	3F
Naugle, Gretchen R.	Lincoln, Neb.	Resigned	5/1/09	4A
Nelson, Charles A.	Knoxville, Tenn.	Deceased	2/9/09	9D
Nelson, D. Gregory	Lompoc, Calif.	Resigned	1/21/09	2B
Nelson, John P.	St Charles, Ill.	Resigned	12/27/09	5A
Nelson, Linda Lee	Naperville, Ill.	Removed	10/5/09	5A
Nelson, Martha Uecker	St Charles, Ill.	Resigned	12/22/09	5A
Neuberger, Gordon G.	Bismarck, N.D.	Deceased	6/22/09	3A
Niebanck, Richard J. III	Delhi, N.Y.	Resigned	8/23/09	7D
Nielsen, Lyle R.	Moose Lake, Minn.	Deceased	7/29/09	3E
Nielsen, Otto F.	Lake City, Iowa	Deceased	9/5/09	2A
Nielsen, Ove R.	Hot Springs Village, Ark.	Deceased	6/30/09	4C
Nilsen, Per C.	Rosemount, Minn.	Resigned	11/1/09	3H
Norheim, Harold L.	Waconia, Minn.	Deceased	8/15/09	5E
Oberg, Einar J. A.	Marshfield, Wis.	Deceased	12/20/09	3G
Okrzynski, Jason L.	Waconia, Minn.	Resigned	10/3/09	3G
Olson, Douglas R.	Honolulu, Hawaii	Deceased	12/30/09	2C
Olson, Russell J.	Kokomo, Ind.	Deceased	6/16/09	6C
Olsson, Barry B.	Eden Prairie, Minn.	Deceased	2/27/09	3G
Osmun, Robert F.	Grants Pass, Ore.	Deceased	7/25/09	1E
Ostgarden, Mark S.	Valley City, N.D.	Removed	9/19/09	3B
Ostlin, Melvin T.	Calhan, Colo.	Deceased	7/17/09	2E
Ozols, Alberts G.	Annandale, Va.	Deceased	12/30/09	7C
Paulsen, Clifford R.	Fairmont, Minn.	Deceased	4/26/09	3I
Pearson, Eunice W.	Prescott, Ariz.	Removed	2/7/09	2D
Persson, K. Alvar	Medford, Wis.	Deceased	8/15/09	5H
Peters, John V.	Macungie, Pa.	Deceased	12/6/09	7E
Peterson, Clarence W.	Minneapolis, Minn.	Deceased	7/14/09	3G
Peterson, Kurt M.	Ypsilanti, Mich.	Deceased	3/31/09	6A
Peterson, Paul K.	Minneapolis, Minn.	Deceased	9/8/09	3G
Phoenix, David P.	Twinsburg, Ohio	Deceased	6/18/09	6E
Pichaske, Donald R.	Allentown, Pa.	Deceased	4/18/09	9A
Powell, Eugene M.	Raleigh, N.C.	Deceased	4/9/09	9D

Priest, John E.	Delhi, N.Y.	Resigned	6/5/09	7D
Quillen, Robert B.	Fremont, Ohio	Resigned	12/1/09	6D
Rapp, David J.	Medford, Ore.	Resigned	4/24/09	1E
Rasmussen, Gordon E.	Northfield, Minn.	Deceased	3/8/09	3I
Rasmussen, James D.	Fort Collins, Colo.	Deceased	10/16/09	2E
Read, Paul N.	Minneapolis, Minn.	Removed	3/9/09	3G
Ree, Arthur J.	Saint Cloud, Minn.	Resigned	8/3/09	3F
Reichardt, Kurt A.	Berwyn, Ill.	Resigned	6/17/09	2A
Remmers, Le Roy T.	Green Bay, Wis.	Deceased	7/6/09	5I
Rhode, Clifford R.	Garnerville, N.Y.	Deceased	5/27/09	7A
Riddle, Ralph H.	Beaufort, S.C.	Deceased	5/17/09	9C
Ringstrom, Martin T.	Lindsborg, Kan.	Deceased	1/31/09	4B
Robb, Robert R.	Laconia, N.H.	Deceased	12/21/09	7B
Rockwood, David H.	Fairmont, W.Va.	Resigned	8/21/09	8H
Roden, Raymond M.	Fort Dodge, Iowa	Deceased	8/29/09	5E
Rodewald, Robert F.	Surfside Beach, S.C.	Deceased	10/15/09	9C
Roggenkamp, Gerhard H. W.	Hanover, Pa.	Deceased	8/11/09	8D
Rohrbaugh, John E.	Rochester, N.Y.	Deceased	7/31/09	7D
Rohwer, Harry M. Jr.	Tucson, Ariz.	Deceased	7/17/09	2D
Roman, William K.	Toledo, Ohio	Removed	9/19/09	6D
Ruff, Paul M.	Fairburn, Ga.	Deceased	11/6/09	8B
Rutrough, Billy F.	Santa Rosa Beach, Fla.	Deceased	3/31/09	9D
Sager, Denise E.	Aurora, Ohio	Removed	7/25/09	6E
Salomaa, Matti K.	Los Angeles, Calif.	Deceased	10/24/09	2B
Sanderson, Christopher E.	San Francisco, Calif.	Removed	10/5/09	2A
Satrom, Merlyn E.	Woodbury, Minn.	Deceased	8/18/09	3H
Schaffer, William D.	Southampton, Mass.	Deceased	1/18/09	7B
Schiller, Johannes A.	Tacoma, Wash.	Deceased	3/10/09	1C
Schlachtenhaufen, Bruno W.	Sun Prairie, Wis.	Deceased	3/31/09	5K
Schmidt, Roger A.	South Bend, Ind.	Deceased	3/14/09	6C
Schoenhals, Mark D.	Edina, Minn.	Resigned	12/31/09	3G
Schoeppler, Donald M.	Freeborn, Minn.	Deceased	1/15/09	3I
Shannon, James G.	Lititz, Pa.	Deceased	7/22/09	8D
Shealy, George B.	Walhalla, S.C.	Deceased	5/25/09	9C
Shockey, David W.	Hebron, Ky.	Removed	12/13/09	6C
Sickinger, Henry A.	Centennial, Colo.	Deceased	5/7/09	2E
Sieckman, Robert L.	Northglenn, Colo.	Deceased	12/12/09	2E
Sieverts, John C.	Waterloo, Iowa	Removed	9/9/09	4A
Sigurdson, Harvey L.	Paso Robles, Calif.	Deceased	11/27/09	2B
Skaar, Elroy S.	Sioux Falls, S.D.	Deceased	5/7/09	3C
Slagle, Lester E.	Toledo, Ohio	Deceased	11/17/09	6D
Slusser, H. Joseph	Nazareth, Pa.	Deceased	11/16/09	7E
Smith, David J.	Batesville, Ind.	Resigned	12/31/09	6C
Smith, Elsie N.	Brooklyn, N.Y.	Deceased	12/14/09	7C
Snooks, Thomas Wm. (Bill)	San Marcos, Texas	Resigned	12/2/09	4E

Sondahl, C. Althea	Spirit Lake, Idaho	Removed	10/5/09	1D
Sortland, Howard J.	Plymouth, Minn.	Deceased	8/3/09	3G
Stark, Joseph III	Yorktown, Ind.	Resigned	1/22/09	6C
Steen, Lawrence N.	Webster, S.D.	Deceased	6/14/09	3C
Stief, Harry F.	Anaheim, Calif.	Deceased	6/2/09	2C
Stolts, Michael D.	Glendale, Ariz.	Deceased	1/28/09	2D
Stone, Glenn C.	Jackson Heights, N.Y.	Deceased	6/6/09	7C
Stoopes, Jeffrey A.	Cascade, Mont.	Resigned	12/31/09	1F
Storley, Calvin J.	Minneapolis, Minn.	Deceased	1/28/09	3G
Storm, Waldemar G.	Mandan, N.D.	Deceased	5/16/09	3A
Stoutenburg, Wayne P.	Schaumburg, Ill.	Deceased	5/7/09	5A
Stowe, L. Douglas	Hampton, Va.	Deceased	7/31/09	9A
Strand, Ralph F.	Minneapolis, Minn.	Deceased	9/10/09	3G
Strand, Verner E.	Prairie Village, Kan.	Deceased	11/21/09	4B
Sunderland, William H.	Reading, Pa.	Deceased	12/12/09	7E
Svaren, C. Markus	Sioux Falls, S.D.	Deceased	3/12/09	3C
Swanson, Arvid T. Jr.	Zelienople, Pa.	Deceased	9/10/09	8B
Swanson, J. Gordon	Cotuit, Mass.	Deceased	3/5/09	7B
Swanson, Reuben J.	Fairfield, Ohio	Deceased	3/23/09	6F
Swiggum, Peter L.	Decorah, Iowa	Deceased	8/1/09	5F
Swygert, Thomas H.	Richardson, Texas	Deceased	3/15/09	4D
Thompson, Robert H. II	Hiddenite, N.C.	Deceased	11/8/09	9B
Thrun, Carl F.	Sarasota, Fla.	Deceased	5/28/09	9E
Tiemeyer, Arnold L.	Audubon, Pa.	Deceased	5/31/09	7F
Tyas, Jason P.	Toledo, Ohio	Resigned	9/30/09	6D
Underdahl, Eldon J.	Minneapolis, Minn.	Deceased	3/8/09	3G
Unseth, Malcolm W. Jr.	Seattle, Wash.	Deceased	4/25/09	1B
Vegdahl, Roger H.	Vancouver, Wash.	Resigned	8/26/09	1A
Voeks, George H.	Estes Park, Colo.	Deceased	9/25/09	2E
Volk, David G.	Allentown, Pa.	Deceased	4/16/09	7E
Wadsworth, Clara T. Rieck	Mitchell, S.D.	Resigned	1/14/09	3C
Wagner, B. Jerry	Green Valley, Ariz.	Deceased	11/19/09	7D
Walker, Conrad N.	San Antonio, Texas	Resigned	10/2/09	4E
Walker, Thomas H.	Sioux City, Iowa	Resigned	7/31/09	5F
Wall, Earl H.	Wichita, Kan.	Deceased	11/8/09	4B
Ward, Karen M.	Seattle, Wash.	Resigned	8/22/09	1B
Ware, Steven L.	Freehold, N.J.	Resigned	6/10/09	7C
Warren, Robert R.	Santa Ana, Calif.	Removed	12/5/09	2C
Weirick, George C.	Ravenswood, W. Va.	Deceased	12/9/09	8H
Weiser, Frederick S.	New Oxford, Pa.	Deceased	1/25/09	8D
West, William D. Sr.	De Soto, Ill.	Deceased	4/2/09	5C
Whitebread, Hoyt L.	Keokuk, Iowa	Deceased	1/4/09	5D
Whitenack, Robert L.	Evansville, Ind.	Deceased	1/21/09	6C
Williams, Griffith H.	Edina, Minn.	Deceased	11/19/09	3G

Williamsen, Thomas O.	Muskegon, Mich.	Deceased	8/5/09	6B
Williamson, David L.	Hot Springs Village, Ark.	Deceased	12/11/09	6C
Willms, Billy G.	Long Beach, Calif.	Deceased	2/11/09	2B
Wilson, Thomas W.	Altamont, Ill.	Deceased	10/4/09	5C
Wimberly, Fred	Gardena, Calif.	Deceased	5/2/09	2B
Wingard, William F.	Myrtle Beach, S.C.	Deceased	8/24/09	9C
Winkelmann, Richard F.	Fort Worth, Texas	Deceased	2/15/09	4D
Wolter, Ronald H.	New Albany, Ohio	Deceased	1/11/09	6F
Woolly, Donald E.	Columbia, S.C.	Deceased	11/26/09	9C
Wright, Stuart W.	Baltimore, Md.	Resigned	6/26/09	4F
Wrightsmann, Bruce	Decorah, Iowa	Deceased	10/4/09	5F
Wu, Ted T.	Alhambra, Calif.	Deceased	10/18/09	2B
Wuchter, Robert Z.	Wall Township, N.J.	Deceased	5/25/09	7A
Yoss, Joel R.	Hilton Head Island, S.C.	Deceased	2/12/09	9C

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Aamot, John G.	Edina, Minn.	Resigned	11/5/10	3G
Aaseng, Rolf E.	Northfield, Minn.	Deceased	1/8/10	3I
Ahnquist, Hubert N. G.	Rockford, Ill.	Deceased	10/8/10	5B
Akre, John W.	Billings, Mont.	Deceased	9/27/10	1F
Albers, Arthur L.	St Petersburg, Fla.	Deceased	8/23/10	9E
Albert, A. Jerome	Aberdeen, S.D.	Deceased	12/28/10	3C
Alexander, Eugene R.	Eldersburg, Md.	Deceased	9/16/10	8F
Alexander, Ryan M.	Lakeville, Minn.	Removed	8/4/10	3H
Alle, Robert V.	Hickory, N.C.	Resigned	12/13/10	9B
Alleman, Timothy L.	Thompson, Pa.	Resigned	7/9/10	8A
Allison, Rafe L.	Devils Lake, N.D.	Resigned	12/19/10	3B
Andeen, G. Kenneth	Milwaukee, Wis.	Deceased	6/8/10	5B
Andersen, Orville M.	Franklin, N.C.	Deceased	8/19/10	9E
Andersen, Victor C. Sr.	Dripping Springs, Texas	Deceased	1/24/10	4E
Anderson, Glenn L.	Springfield, Ill.	Deceased	6/26/10	5C
Anderson, Lloyd W. Jr.	Niobrara, Neb.	Deceased	1/22/10	4A
Anderson, Magnus B.	Modesto, Calif.	Deceased	2/12/10	2A
Anderson, Matthew M.	Plymouth, Minn.	Resigned	4/1/10	3G
Anderson, Michael F.	Irvine, Calif.	Resigned	8/27/10	2C
Anderson, Orville K.	Bluffton, S.C.	Deceased	8/1/10	3C
Anderson, Robert J.	Seattle, Wash.	Deceased	1/9/10	1B
Andriamihaja, Lalahery	Minneapolis, Minn.	Resigned	9/20/10	3G
Anenson, Stephen L.	Story City, Iowa	Resigned	4/26/10	5F
Anunson, Duane H.	Omaha, Neb.	Resigned	10/20/10	5E
Arheit, Thomas P.	Lima, Ohio	Deceased	2/15/10	6D
Arthur, Patrice T.	Edinburg, Va.	Deceased	9/11/10	9A
Ashley, Martin C.	Omaha, Neb.	Deceased	8/30/10	4A
Aurand, Charles T. R.	Newberry, S.C.	Removed	9/20/10	9C
Austin, Paul E.	Bel Air, Md.	Removed	6/7/10	8F
Bachmann, C. Charles	Clarence, N.Y.	Deceased	5/22/10	7D

Baker, Jonathan P.	Sun Prairie, Wis.	Resigned	12/21/10	5K
Bakewicz, William F.	Long Prairie, Minn.	Removed	7/1/10	3D
Bakke, Steven L.	Paynesville, Minn.	Resigned	7/31/10	3F
Baldukas, David J.	La Crosse, Wis.	Resigned	1/24/10	5L
Bankson, Donald P.	Fallbrook, Calif.	Resigned	8/27/10	2C
Bankson, Mark A.	Camano Island, Wash.	Resigned	10/31/10	1B
Barge, Jean M.	Silver Creek, N.Y.	Deceased	2/27/10	7D
Barnes, David J. II	Colora, Md.	Removed	9/20/10	8F
Bartell, Myron L.	Oregon, Ill.	Resigned	12/3/10	5B
Bartelt, Merlin H.	Alexandria, Minn.	Deceased	3/8/10	3D
Bauman, Philip Q.	Northfield, Minn.	Resigned	1/29/10	3I
Baxter, John D.	Dresser, Wis.	Resigned	3/31/10	5H
Beach, Oliver Jr.	Mansfield, Ohio	Deceased	6/24/10	6E
Beadle, Eleanor J.	Reading, Pa.	Deceased	10/11/10	7E
Beake, Donald M.	Bend, Ore.	Deceased	3/19/10	1E
Beal, Joseph E. A.	Lacey, Wash.	Resigned	9/14/10	1C
Beck, Arvo E.	Allentown, Pa.	Deceased	9/28/10	7E
Beck, Lori J.	Dent, Minn.	Removed	3/8/10	3D
Beem, John C.	Miltona, Minn.	Resigned	4/10/10	3D
Belcher, Winfred C.	Tahlequah, Okla.	Resigned	5/4/10	4C
Belinski, Steven E.	Reading, Pa.	Resigned	12/31/10	7E
Bendert, William M.	Lake Orion, Mich.	Resigned	10/15/10	6A
Bengtson, C. Luther B.	Seattle, Wash.	Deceased	4/22/10	5A
Benson, Hamar B.	Auburn, Wash.	Deceased	11/27/10	1C
Bent, John C.	Whitefish, Mont.	Resigned	3/14/10	1F
Berg, Terry A.	West Bend, Wis.	Deceased	11/14/10	5J
Bergeson, Steven P.	Fountain Hills, Ariz.	Resigned	12/11/10	2D
Berggren, Ralph D.	Mitchell, S.D.	Deceased	1/23/10	3C
Bergquist, Mariola Z.	Boerne, Texas	Resigned	4/6/10	4E
Berry, Robert C.	Cody, Wyo.	Deceased	10/4/10	4F
Berthelot, Paul Joseph	Boardman, Ore.	Resigned	6/28/10	1E
Berton, Walton F.	Apple Valley, Calif.	Deceased	11/6/10	2C
Bessey, Theodore I.	Oakland, Md.	Removed	10/30/10	8H
Bielfeldt, Dennis D.	Brookings, S.D.	Resigned	12/27/10	3C
Bielfeldt, Jon Weber	Thrall, Texas	Resigned	8/27/10	4E
Bigalk, Vernon D.	Annandale, Minn.	Resigned	7/29/10	3F
Billings, Carl H. Jr.	Brooklyn Park, Minn.	Resigned	9/19/10	3G
Bitler, David A.	Wellington, Colo.	Resigned	2/23/10	1F
Bjella, Robin K.	Silver Bay, Minn.	Resigned	6/9/10	3E
Blackman, Myron K.	Houston, Texas	Deceased	2/28/10	4F
Blackwelder, David L.	Millsboro, Del.	Deceased	1/13/10	8F
Bliss, Steven M.	Spicer, Minn.	Resigned	11/28/10	3F
Blobaum, Gary D.	Oregon, Ill.	Removed	9/13/10	5B
Blockhus, Harlan	Northfield, Minn.	Deceased	2/2/10	3I
Boggs, J. Russell	Fort Worth, Texas	Deceased	7/22/10	9B
Boggs, W. Gilmer	China Grove, N.C.	Deceased	2/25/10	9B
Bohline, William R.	Lakeville, Minn.	Removed	8/4/10	3H
Bohls, Jack S.	Taylor, Texas	Resigned	5/31/10	4E

Borgie, Jerald R.	San Diego, Calif.	Resigned	5/5/10	2C
Borows, Kurt W. Jr.	Oak Harbor, Ohio	Resigned	11/17/10	6D
Boyer, Ralph A. IV	Columbia Falls, Mont.	Resigned	4/16/10	7E
Braasch, Catherine I. H.	Smithfield, Neb.	Resigned	4/26/10	4A
Brandt, Erwin W.	Garretson, S.D.	Deceased	8/15/10	3C
Brandvold, Gregory O.	Colorado Springs, Colo.	Resigned	5/25/10	4B
Brazell, Marion C.	Conway, S.C.	Removed	9/20/10	9C
Brecount, John C.	Eden Prairie, Minn.	Resigned	4/30/10	3G
Breddin, Paul F.	Dubuque, Iowa	Resigned	2/12/10	5E
Breitsch, Peter W.	Williamsville, N.Y.	Resigned	5/10/10	7D
Breum, Terry R.	Lindenhurst, Ill.	Resigned	5/21/10	5A
Brodbeck, Mark E.	Findlay, Ohio	Resigned	10/20/10	6D
Bromhal, John F.	New Market, Md.	Resigned	7/17/10	8F
Brown, Donald J.	Landisburg, Pa.	Removed	4/4/10	8D
Brown, Harold J.	Beaverton, Ore.	Deceased	1/27/10	1E
Brown, Joyce L.	Bartlett, Ill.	Removed	9/30/10	5A
Bruer, Steven A.	Menahga, Minn.	Resigned	10/28/10	3D
Brueshoff, David W.	Apple Valley, Minn.	Removed	9/30/10	3G
Bucka, John R.	Blaine, Minn.	Deceased	11/18/10	3G
Burns, Michael G.	Dickinson, Texas	Removed	7/29/10	4F
Busboom, Barbara I.	Gifford, Ill.	Resigned	12/15/10	5C
Byerly, John F. Jr.	Richmond, Va.	Deceased	4/27/10	9A
Campbell, Janice A.	Rockdale, Texas	Resigned	12/22/10	4E
Cantrell, Gerald D.	Lexington, Ky.	Deceased	9/22/10	6C
Carlson, Andrew J.	St Louis Park, Minn.	Removed	9/15/10	3E
Carlson, David A.	Waller, Texas	Deceased	7/3/10	5G
Carlson, Janet A.	Sacramento, Calif.	Resigned	7/28/10	2A
Carlson, Merrill J.	Austin, Texas	Deceased	11/15/10	4E
Carlson, Ralph A.	Glendale, Ariz.	Deceased	11/8/10	2D
Carpenter, Jeffery L.	Boerne, Texas	Resigned	4/9/10	4E
Carter, Brett D.	Cottage Grove, Minn.	Resigned	8/25/10	3H
Carty, Jack R.	Saint Paul, Minn.	Deceased	4/29/10	3H
Caskey, Carol J.	Rhineland, Wis.	Deceased	8/23/10	5G
Cassese, Giacomo	Miami, Fla.	Resigned	3/24/10	9E
Cauble, Herman W.	West Columbia, S.C.	Deceased	4/25/10	9C
Cave, Daniel W.	Troy, Mich.	Resigned	10/31/10	6A
Cherney, Donald J.	North Myrtle Beach, S.C.	Deceased	3/13/10	9C
Chinery, James D.	Iron Mountain, Mich.	Resigned	12/1/10	5G
Christensen, David A.	Marshall, Minn.	Removed	8/30/10	3F
Christofferson, Chauncey	Stanwood, Wash.	Deceased	2/27/10	1B
Christopherson, Gerald A.	Sioux Falls, S.D.	Deceased	1/12/10	3C
Clement, Paul W.	Shelton, Wash.	Deceased	11/4/10	1C
Clites, Daniel D.	Northfield, Minn.	Resigned	1/25/10	3I
Cobb, John W.	Cherryville, N.C.	Deceased	4/25/10	9B
Cobb, Paul B.	Charlotte, N.C.	Deceased	1/21/10	9B
Coble, Gary S.	Salisbury, N.C.	Resigned	11/10/10	9B
Cobrda, Juan	Mundelein, Ill.	Deceased	7/1/10	7G

Coe, Cameron	Baltimore, Md.	Removed	3/8/10	7B
Cogan, Nila G.	Friedens, Pa.	Resigned	11/13/10	8C
Collick, Robert O.	La Quinta, Calif.	Deceased	7/24/10	2C
Comings, Janet I.	New Windsor, Md.	Removed	10/9/10	8F
Conrad, Paul L.	Winston-Salem, N.C.	Deceased	9/19/10	9B
Cooper, Jason D.	Soldier, Iowa	Resigned	9/9/10	5F
Cords, James D.	Tucson, Ariz.	Resigned	4/8/10	2D
Couchman, David M.	Victoria, Texas	Resigned	6/17/10	4E
Cowen, Stephen P.	Iron Mountain, Mich.	Resigned	10/1/10	5G
Crawford, Orville A.	Enumclaw, Wash.	Deceased	3/23/10	1C
Crocker, Brian J.	Clintonville, Wis.	Resigned	2/17/10	5I
Crofton, Robert E.	Ava, Mo.	Removed	10/23/10	4B
Crouser, William C.	Scotts Valley, Calif.	Deceased	4/20/10	2A
Crumpton, Kenneth Jr.	Richmond, Va.	Deceased	9/29/10	9A
Cudahy, Allen D.	Port Orchard, Wash.	Removed	9/1/10	1C
Cudmore, Larry D.	Idaho Falls, Idaho	Resigned	10/9/10	1D
Cunnings, Lawrence A.	Dallastown, Pa.	Removed	9/25/10	8D
Dahl, David G.	Tomah, Wis.	Resigned	12/19/10	5L
Dahlen, Lisa E.	Seattle, Wash.	Removed	7/20/10	1B
Daiker, Bernard F.	Altoona, Iowa	Removed	9/10/10	5D
Darling, C. David	Sun City, Ariz.	Resigned	4/14/10	2D
Davis, Barbara A.	Allentown, Pa.	Deceased	3/29/10	7E
Dearhamer, Timothy A. B.	London, England, U.K.	Removed	9/11/10	4C
DeHaven, Charles W.	New Braunfels, Texas	Resigned	4/13/10	4E
Deines, Donald L.	Austin, Minn.	Deceased	6/6/10	3I
Dennis, William E.	Stroudsburg, Pa.	Deceased	10/9/10	7F
Diekhoff, Leland R.	Victoria, Texas	Deceased	3/9/10	4E
Dietz, Elwood W.	Egg Harbor City, N.J.	Deceased	10/27/10	7A
Dill, Mark C.	Lavale, Md.	Removed	7/1/10	8F
Doerfler, Albert W.	Smithville, Texas	Deceased	2/12/10	4E
Dooley, John E.	Chesapeake, Va.	Resigned	6/3/10	9A
Dorsch, Otto E.	Zanesville, Ind.	Deceased	9/12/10	6C
Dovinh, John T.	Des Moines, Iowa	Resigned	12/11/10	5D
Duesenberg, Timothy A.	Onalaska, Wis.	Resigned	6/1/10	5L
Duffey, William F.	Belgrade, Mont.	Resigned	2/23/10	1F
Durst, Cynthia S.	Saint Paul, Minn.	Removed	3/7/10	5K
Dyste, A. Gerald	Forest City, Iowa	Deceased	1/19/10	5E
Echols, Brenda E.	Decatur, Ga.	Deceased	3/27/10	6A
Edwards, Donald P.	Muncy, Pa.	Resigned	7/23/10	8E
Egertson, Kermit G.	Stanwood, Wash.	Deceased	5/3/10	1B
Edge, Magnus	Fallbrook, Calif.	Resigned	8/27/10	2C
Ehrhart, Richard L.	Dover, Pa.	Deceased	11/1/10	8D
Eibel, David R.	Grapevine, Texas	Removed	8/29/10	4D
Eisemann, Richard G.	Morehead City, N.C.	Deceased	2/7/10	9B
Eisenbrey, Glenn P.	Louisville, Ky.	Removed	8/27/10	6C
Eklof, C. Carl	Princeton, Ill.	Deceased	11/24/10	5B

Eklund, Milton A.	Washburn, Ill.	Deceased	7/7/10	5F
Elhard, Leland E.	Bismarck, N.D.	Deceased	6/26/10	3A
Ellwood, Sheri D.	Little River, Kan.	Removed	3/8/10	4B
Engeling, Henry W.	New Braunfels, Texas	Resigned	2/25/10	4E
Engstrom, Richard W.	Cedar Rapids, Iowa	Deceased	2/5/10	5D
Engstrom, Robert A.	Moose Lake, Minn.	Deceased	7/24/10	3E
Enquist, Roy J.	Washington, D.C.	Deceased	4/13/10	8G
Epperson, Alvin L. Jr.	Mc Dade, Texas	Resigned	11/2/10	4E
Erdal, Paul J.	Ada, Minn.	Removed	9/30/10	3D
Ericksen, Earl C.	Burien, Wash.	Resigned	9/27/10	1B
Escobar, Rubén	Visalia, Calif.	Deceased	7/3/10	2A
Estenson, Gorden R.	Rockford, Minn.	Resigned	8/18/10	3G
Evans, Thomas W.	Newberry, Mich.	Removed	6/4/10	5G
Fankhanel, Stuart K.	Detroit Lakes, Minn.	Deceased	7/22/10	3D
Fast, Mary Margaret	Omaha, Neb.	Resigned	9/9/10	4A
Fields, J. Blair III	Burlington, Ky.	Resigned	2/3/10	6C
Fischer, George H.	Lometa, Texas	Resigned	2/10/10	4D
Fisher, David R.	Greenwood Village, Colo.	Resigned	1/4/10	2E
Fiske, Michael D.	Laporte, Minn.	Removed	9/25/10	3A
Fitzgerald, J. Patrick	San Jose, Calif.	Resigned	12/1/10	2A
Flugstad, Luther M.	Adair, Iowa	Deceased	4/7/10	4A
Fong, Timothy M.	Plano, Texas	Resigned	5/1/10	4D
Ford, Craven G.	Alamance, N.C.	Resigned	7/20/10	9B
Formwalt, Bryce J.	Johnsburg, Ill.	Removed	5/24/10	5B
Forsythe, Raymond Dean	Covington, Pa.	Resigned	12/31/10	8E
Fosen, Gerald A.	Litchfield Park, Ariz.	Deceased	7/23/10	2D
Foss, John D.	Aliso Viejo, Calif.	Resigned	3/12/10	2C
Freund, Randall S.	Hutchinson, Minn.	Removed	6/30/10	3F
Frohs, Mary A.	Indianapolis, Ind.	Resigned	11/3/10	6C
Fry, Mark C.	Elkhorn, Neb.	Resigned	10/13/10	4A
Fry, Wenda W.	Elkhorn, Neb.	Resigned	10/13/10	4A
Gabriel, Craig A.	Seguin, Texas	Resigned	4/27/10	4E
Gard, Grant G.	Camano Island, Wash.	Resigned	12/3/10	1B
Gardner, Karen M.	Richland, Wash.	Resigned	6/3/10	1D
Garwick, Dave R.	Maple Plain, Minn.	Resigned	10/1/10	3G
Gauch, Norman R.	Jamestown, N.Y.	Deceased	7/9/10	7D
Gausmann, Paul W.	York, Pa.	Resigned	9/25/10	8D
Gausmann, Sara A.	York, Pa.	Resigned	9/25/10	8D
Gedde, Palmer L.	Olympia, Wash.	Deceased	11/4/10	1D
Geelsdottir, Deborah R.	Saint Paul, Minn.	Removed	10/1/10	3C
Gehrke, Mark E.	Moline, Ill.	Removed	5/15/10	5B
Gerdts, Jon A.	Sun Prairie, Wis.	Removed	3/8/10	5K
Gilbert, Daniel G.	Palm Bay, Fla.	Resigned	4/20/10	9E
Glesne, David N.	Coon Rapids, Minn.	Resigned	6/15/10	3G
Going, Arthur L.	Plano, Texas	Resigned	10/29/10	4D
Gomez, Derrick P.	Snow Camp, N.C.	Removed	9/30/10	7C

Good, Leonard E.	Cranberry Township, Pa.	Deceased	2/14/10	8B
Gopp, Thomas J.	Bigfork, Mont.	Resigned	4/2/10	1F
Gordon, Robert A.	Titusville, Fla.	Resigned	5/2/10	9E
Gosnell, Gerhard A.	Clyde, Ohio	Resigned	1/1/10	6D
Graham, Mark A.	Roanoke, Va.	Resigned	6/3/10	9A
Grams, Owen K.	Napa, Calif.	Deceased	1/22/10	2A
Greene, Jeffray S.	Rantoul, Ill.	Resigned	10/31/10	5C
Grega, Darlene Elizabeth	Valparaiso, Ind.	Deceased	4/7/10	6C
Gregor, Milroy A.	New Ulm, Texas	Deceased	12/17/10	4F
Greiman, Ralph A. Jr.	York, Pa.	Deceased	9/28/10	8D
Grimmer, N. Amanda	Hatboro, Pa.	Removed	9/23/10	7F
Grorud, Scott M.	Hutchinson, Minn.	Removed	6/30/10	3F
Grunzke, Garry E.	New Ulm, Minn.	Deceased	7/28/10	3F
Gunderson, Lloyd L.	Northfield, Minn.	Deceased	7/4/10	3I
Gustafson, Jeffrey J.	Plymouth, Minn.	Resigned	9/9/10	3G
Gutiérrez, Juan	Loxahatchee, Fla.	Removed	6/30/10	9E
Hagstrom, David G.	Marion, Iowa	Resigned	1/31/10	5D
Hahn, Howard C. Jr.	Mesa, Ariz.	Deceased	8/4/10	2D
Hakala, Wendell E.	Springfield, Ohio	Resigned	8/1/10	6F
Halvorson, Loren E.	Minneapolis, Minn.	Deceased	2/15/10	3I
Ham, Myung S.	San Diego, Calif.	Resigned	5/31/10	7C
Hamill, William A.	Castlewood, S.D.	Removed	8/20/10	3C
Hanson, James A.	Moorhead, Minn.	Deceased	9/27/10	3B
Hanson, James E.	Mason, Ohio	Removed	3/26/10	6F
Hanson, Martha J.	Glenwood, Minn.	Resigned	11/18/10	3F
Hanson, Nathan J. H.	Hudson, S.D.	Resigned	4/16/10	3C
Hanson, William J.	Edina, Minn.	Deceased	7/29/10	3G
Harless, Glenn J.	Bellevue, Neb.	Resigned	1/31/10	4A
Harmon, E. Taylor	Columbia, S.C.	Deceased	4/19/10	9C
Hart, Charles M.	Roseville, Minn.	Deceased	7/22/10	5F
Harter, Robert N.	Northfield, Minn.	Deceased	2/25/10	3I
Hartman, Thomas D.	Columbia, Pa.	Resigned	10/7/10	8D
Hartten, Steven J.	Arvada, Colo.	Resigned	12/10/10	2E
Haselhuhn, Rodney K.	Alpena, Mich.	Deceased	11/10/10	6B
Haspel-Schoenfeld, Hans P.	Oakland, N.J.	Resigned	9/15/10	7A
Hauenstein, Paul E.	Vero Beach, Fla.	Deceased	1/17/10	9E
Hauge, Timothy M.	Odessa, Wash.	Resigned	9/7/10	1D
Haugen, Allen G.	Coeur D Alene, Idaho	Resigned	1/26/10	1F
Haugerud, Clifford P.	Maxbass, N.D.	Removed	9/30/10	3A
Haynes, Carl M.	Salisbury, N.C.	Resigned	12/2/10	9B
Hebel, H. Lee	Karthus, Pa.	Deceased	3/17/10	8C
Heber, Rebecca M. M.	Heathrow, Fla.	Removed	4/29/10	9E
Heber, William C. Jr.	Heathrow, Fla.	Removed	12/31/10	9E
Hefner, Virl Richard	Newton, N.C.	Deceased	12/7/10	9B
Heinecke, Timothy J.	Dongola, Ill.	Removed	1/16/10	5C
Hellemo, Abera B.	Sinking Spring, Pa.	Resigned	4/30/10	7E
Herbel, Richard G.	Oxford, Mich.	Resigned	11/27/10	6A

Hernandez, Bezaleel	Pharr, Texas	Resigned	4/8/10	4E
Herrig, Roger A.	Springfield, Ohio	Removed	11/17/10	6F
Hershberger, John R.	Philadelphia, Pa.	Deceased	9/21/10	7F
Hess, Dean C.	Clear Lake, Iowa	Removed	10/15/10	5F
Hetland, Gordon C.	Henning, Minn.	Deceased	1/12/10	3D
Hibbard, Gerald C.	Chetek, Wis.	Removed	3/8/10	5H
Hilker, F. William	Spokane, Wash.	Deceased	11/1/10	1D
Hill, Danny L.	Chula Vista, Calif.	Resigned	5/5/10	2C
Hoff, Daphne L.	Apple Valley, Minn.	Removed	6/14/10	3E
Hoffman, Mark A.	Millersburg, Pa.	Removed	9/25/10	8D
Hoffmann, Gregory J.	Poway, Calif.	Resigned	3/12/10	2C
Holmer, Arthur M.	Plainfield, Ill.	Deceased	9/1/10	5A
Horn, Paul A.	Otisfield, Maine	Deceased	5/22/10	7B
Hoverson, Jeffrey A.	Minot, N.D.	Removed	9/25/10	3A
Ingebretson, Marlin E.	Thornton, Iowa	Deceased	7/14/10	5F
Ishler, Cynthia A.	Parma, Ohio	Resigned	6/8/10	6E
Iverson, Maynard B.	Sun City West, Ariz.	Deceased	6/2/10	3G
Jacobson, Allen D.	Rapid City, S.D.	Deceased	7/23/10	3C
Jacobson, Theresa A.	Saint Paul, Minn.	Resigned	10/5/10	3D
Jacobson, Thomas E.	Saint Paul, Minn.	Resigned	10/3/10	3D
Jeffers, Doreen F.	New Brighton, Minn.	Resigned	6/2/10	5I
Jensen, Beverly A.	Enumclaw, Wash.	Removed	2/15/10	1D
Jensen, Herluf M.	Moorestown, N.J.	Deceased	10/14/10	7A
Jepsen, Gary R.	Puyallup, Wash.	Resigned	1/7/10	1C
Johansson, Paul S.	Elk River, Minn.	Removed	4/15/10	3G
Johnshoy, Arthur H.	Sioux Falls, S.D.	Deceased	4/1/10	3C
Johnson, David E.	Venice, Fla.	Deceased	1/22/10	9E
Johnson, Douglas L.	Rockton, Ill.	Resigned	9/9/10	5B
Johnson, Elmer J.	Cropsey, Ill.	Deceased	11/24/10	5C
Johnson, Erik E.	Washburn, N.D.	Removed	10/26/10	3A
Johnson, George L.	Jacksonville, Fla.	Resigned	2/10/10	9E
Johnson, Jay A.	Royal, Ill.	Resigned	10/31/10	5C
Johnson, Robert L.	Fort Collins, Colo.	Deceased	5/6/10	2E
Jole, Norman R.	Wautoma, Wis.	Deceased	3/18/10	5I
Jones, Andrew W.	Lexington, Ohio	Resigned	5/5/10	6E
Jones, George M. Jr.	Reading, Pa.	Deceased	5/11/10	7E
Jones, Gladys D.	Saint Louis, Mo.	Removed	9/30/10	4B
Jones, William D.	League City, Texas	Removed	3/7/10	4F
Jordahl, Paul N.	Decorah, Iowa	Deceased	5/17/10	5L
Joseph, Curt M.	Waukee, Iowa	Resigned	1/31/10	5D
Joseph, Diane L.	Des Moines, Iowa	Resigned	12/26/10	5D
Joseph, Donna E.	Des Moines, Iowa	Resigned	10/16/10	5D
Kaan, Sze (Ronnie)	Naperville, Ill.	Resigned	7/22/10	5A
Kabelitz, Norbert E.	Oklahoma City, Okla.	Deceased	7/20/10	4C
Kahl, John B.	Richfield, N.C.	Resigned	10/30/10	9B

Karle, Mark E.	Shelton, Wash.	Resigned	12/6/10	1C
Kasper, Kathleen G.	Alice, Texas	Resigned	12/16/10	4E
Kassebaum, Larry C.	Mesa, Ariz.	Resigned	4/21/10	2D
Kaufmann, Wolf W.	Chandler, Ariz.	Removed	9/30/10	7C
Kay, Linda A.	Chicago, Ill.	Removed	3/7/10	5A
Kaye, Karen A.	Bellevue, Ohio	Deceased	11/24/10	6D
Keljo, Karlo J.	Columbus, Ohio	Deceased	10/18/10	5G
Kelly, Sean S.	San Diego, Calif.	Resigned	3/13/10	2C
Kent, Donald L.	Silver Lake, N.H.	Deceased	7/27/10	7B
Kiehl, John H.	Stover, Mo.	Resigned	10/14/10	4B
Kielley, Timothy J.	Littlestown, Pa.	Resigned	1/22/10	8D
Kister, Ralph	Ottumwa, Iowa	Resigned	10/16/10	5D
Kjorvestad, Franklin D.	Reno, Nev.	Deceased	4/1/10	2A
Klak, David M.	Brenham, Texas	Removed	9/30/10	4F
Kleinert, Henry B.	Colleyville, Texas	Deceased	10/11/10	4D
Klinker, Dennis E.	Osborne, Kan.	Resigned	12/10/10	4B
Kluver, Arlo John	Park Rapids, Minn.	Resigned	8/1/10	3D
Knape, Steven W.	Athens, Ohio	Resigned	4/4/10	6F
Knauff, Michael M.	Castle Rock, Colo.	Removed	10/4/10	2E
Knoke, Alan K.	Union City, Ohio	Removed	11/1/10	6F
Knudsen, Arnold D.	Springfield, Ore.	Deceased	7/6/10	1E
Koenig, Marvin D.	New Braunfels, Texas	Resigned	2/22/10	4E
Kohler, Adolph H.	Sacramento, Calif.	Deceased	2/21/10	2A
Kolch, Victor F.	Fort Wayne, Ind.	Resigned	12/31/10	6C
Koonz, Mark S.	Walla Walla, Wash.	Resigned	10/20/10	1D
Kosec, Jonathon V.	Monticello, Iowa	Resigned	10/10/10	5D
Kot, Edmund S.	Golden, Colo.	Deceased	9/21/10	5I
Kramer, Steven E.	Lakeland, Minn.	Resigned	5/16/10	3H
Kreiselmeier, Howard F.	Englewood, Colo.	Deceased	11/22/10	2E
Krey, Andrew E. V.	Rincon, Ga.	Removed	6/14/10	9D
Krogstad, Jeffrey A.	Zimmerman, Minn.	Removed	4/15/10	3G
Kuder, Janice M.	Iola, Wis.	Resigned	3/24/10	5I
Kvanli, Justin A.	Lewisville, Texas	Removed	9/30/10	4D
Lamparter, Robert M.	Lititz, Pa.	Deceased	10/1/10	8D
Landeraaen, Paul A.	Peerless, Mont.	Resigned	2/3/10	1F
Lange, William F. Jr.	Seguin, Texas	Deceased	6/2/10	4E
Langford, Victor C. III	Seattle, Wash.	Resigned	10/20/10	1B
Langlais, Michael J.	Norway, Mich.	Resigned	8/1/10	5G
Lantz, Leland M.	Laguna Hills, Calif.	Resigned	3/12/10	2C
Larsen, Dean	Spicer, Minn.	Deceased	4/11/10	3F
Larson, Cary Gordon	New Richland, Minn.	Resigned	7/31/10	3I
Larson, Dale M.	Wauwatosa, Wis.	Deceased	12/10/10	5J
Larson, Lester K.	Seguin, Texas	Deceased	1/16/10	4E
Larson, Maynard	Menomonie, Wis.	Deceased	3/9/10	5H
Larson, Paul L.	Mansfield, Ohio	Resigned	5/5/10	6E
Larson, Percy L.	Fargo, N.D.	Deceased	9/20/10	3D
Lashley, Charles H.	Forest Hill, Md.	Removed	6/8/10	8F

Laursen, Carl	Eau Claire, Wis.	Deceased	11/28/10	1C
Learned, Richard I.	Meredith, N.H.	Deceased	8/25/10	7B
Lee, Philip K.	Des Moines, Wash.	Removed	9/18/10	1B
Lee, Theodore M.	Cokato, Minn.	Deceased	5/28/10	3F
Lehmann, James T.	Fithian, Ill.	Resigned	10/31/10	5C
Leshner, Robert L.	Mission, Kan.	Deceased	5/9/10	6C
Lezenby, Robert M. Sr.	Urbana, Ohio	Deceased	2/19/10	6F
Liebenow, George H.	Cincinnati, Ohio	Deceased	12/25/10	6F
Lindberg, Luther E.	Columbia, S.C.	Deceased	6/4/10	9C
Lindekugel, Jon J.	Hutchinson, Minn.	Resigned	9/5/10	3F
Lindell, David T.	Minneapolis, Minn.	Deceased	6/21/10	3G
Lindner, Roberta W.	Columbus, Ohio	Resigned	5/1/10	6F
Lindquist, Dean E.	Eureka, Calif.	Deceased	3/28/10	2A
Linna, John J.	Neenah, Wis.	Deceased	2/15/10	5G
Lionberger, Paul H.	Decorah, Iowa	Deceased	6/27/10	5F
Liverance, Lee L.	Iron Mountain, Mich.	Resigned	10/1/10	5G
Liverance, Lori L.	Iron Mountain, Mich.	Resigned	10/1/10	5G
Lloyd, Roy T.	Ridgefield, Conn.	Resigned	4/1/10	7C
Lo, Hansel H. C.	San Francisco, Calif.	Resigned	8/31/10	2A
Locke, Clifford E.	Pflugerville, Texas	Resigned	8/30/10	4E
Long, Jordan Manpign	Rochester, N.Y.	Resigned	8/30/10	7D
Lowry, Walter M.	Columbus, Ohio	Resigned	4/19/10	6F
Luecke, Carol M.	Northwood, N.D.	Resigned	4/16/10	3B
Luecke, Harold E.	Northwood, N.D.	Resigned	4/16/10	3B
Lund, Stephen J.	Norfolk, Neb.	Resigned	5/2/10	4A
Lundahl, Glenn W.	Maricopa, Ariz.	Deceased	6/1/10	2D
Lunde, Deborah Olsoe	Tofte, Minn.	Resigned	9/19/10	3E
Lundeen, Timothy W.	Erskine, Minn.	Resigned	11/1/10	3D
Lundin, Jack W.	Sonoma, Calif.	Deceased	5/6/10	2A
Lundquist, H. Melissa	Elko, Nev.	Deceased	4/20/10	2A
Lynum, Todd D.	Willmar, Minn.	Resigned	7/15/10	3F
Macan-Wightman, Lauren E.	Rochester, Wash.	Resigned	11/1/10	1C
MacLean, Fred W.	Birmingham, Mich.	Deceased	2/1/10	6B
MacNeil, Blaine A.	Little Falls, Minn.	Resigned	1/25/10	3E
Magnuson, Keith V.	Edina, Minn.	Removed	3/7/10	3G
Mahan, Richard G.	Charleston, W. Va.	Resigned	8/27/10	8H
Mai, Paul M.	Mount Pleasant, Mich.	Resigned	2/18/10	5G
Mamet, Norbert G.	Hanover, Pa.	Removed	6/15/10	8D
Mann, David P.	Columbus, Ohio	Removed	11/1/10	6F
Mann, Scott A.	Merrill, Wis.	Resigned	3/5/10	5I
Manrodt, David H.	Baltimore, Md.	Deceased	8/10/10	8F
Mansur, Herman F.	San Antonio, Texas	Deceased	2/8/10	4E
Markwald, Rudolf K.	Boerne, Texas	Deceased	3/29/10	4E
Martens, William S.	Richland, Wash.	Resigned	2/28/10	1D
Martin, Walter C.	Londonderry, N.H.	Deceased	12/28/10	7B
Matheson, Frances R.	Waxhaw, N.C.	Resigned	12/31/10	9B
Mathisen, Howard	West Boylston, Mass.	Deceased	12/21/10	7B
Matsen, Thor M.	Portage, Wis.	Deceased	8/1/10	6C

Mattson, Paul J.	Deerwood, Minn.	Resigned	11/24/10	3E
Mattson, Walter W.	Erie, Pa.	Deceased	12/27/10	8A
McCarthy, Michael A.	Greenford, Ohio	Removed	9/20/10	9C
McCulloch, Heather	Indianapolis, Ind.	Resigned	7/20/10	6C
McDorman, James W.	Boardman, Ohio	Deceased	6/30/10	6E
McGaw, Joseph C.	Carlsbad, Calif.	Deceased	12/1/10	2C
Mehl, Steven A.	Spirit Lake, Iowa	Resigned	3/31/10	3F
Meier, Scott A.	Spencer, Iowa	Resigned	10/15/10	5E
Mertz, Charles E.	Broadlands, Va.	Deceased	6/20/10	7E
Metke, Brian D.	Pell Lake, Wis.	Resigned	3/10/10	5K
Metz, Richard G.	Sisters, Ore.	Deceased	5/13/10	1E
Meyer, John R.	Albany, Ore.	Resigned	5/5/10	1E
Meyer, Lawrence F.	Pinehurst, N.C.	Deceased	9/10/10	9B
Meyer, Norbert W.	Lake Bluff, Ill.	Deceased	9/12/10	2E
Meyer, Walter H.	Granite City, Ill.	Deceased	12/21/10	5C
Michaelson, Roger	Rushford, Minn.	Resigned	10/9/10	3I
Midthun, Maynard V.	Eau Claire, Wis.	Deceased	5/26/10	5H
Mielke, Jonathan W.	Elgin, Texas	Resigned	8/31/10	4E
Mikkelson, Scott W.	Quincy, Ill.	Resigned	8/31/10	3D
Miller, Christopher H.	Cavalier, N.D.	Resigned	12/12/10	3B
Miller, Clyde A.	Saginaw, Mich.	Deceased	2/22/10	6B
Miller, James A.	Seward, Neb.	Resigned	11/17/10	4A
Miller, Marvin L.	Sandusky, Ohio	Deceased	9/14/10	6D
Miller, Rebecca F.	Cavalier, N.D.	Resigned	12/12/10	3B
Miller, Roger K.	Maumee, Ohio	Resigned	5/4/10	6D
Miller, William W.	Schaefferstown, Pa.	Deceased	4/23/10	8D
Milsten, Jeffrey A.	Niagara Falls, N.Y.	Resigned	5/27/10	7D
Moir, Weston G.	Wendell, Minn.	Resigned	5/19/10	3D
Moody, Karla W.	Big Canoe, Ga.	Removed	1/1/10	9D
Moore, Charles R.	Pataskala, Ohio	Removed	11/20/10	6F
Mossman, James F.	South Saint Paul, Minn.	Deceased	1/13/10	3G
Mruk, Rodney B.	Hermiston, Ore.	Resigned	6/15/10	1E
Muehlbrad, Timothy W.	Hutto, Texas	Resigned	9/28/10	4E
Muehlnickel, Donald W.	Brandon, Fla.	Deceased	2/7/10	9E
Mwitanti, Elijah	Roanoke, Va.	Resigned	6/3/10	9A
Nadeau, Leonard J.	Stillwater, Minn.	Deceased	12/19/10	5H
Nagelbach, Andrew	Evanston, Ill.	Deceased	2/23/10	5A
Nappe, Timothy M.	Milford, Iowa	Resigned	7/7/10	5E
Natterstad, Thomas G.	Valencia, Calif.	Deceased	11/6/10	2B
Nelson, Clifford H.	Dixon, Ill.	Deceased	1/12/10	3F
Nelson, Craig E.	Minong, Wis.	Resigned	4/30/10	5H
Nelson, Dean H.	Los Banos, Calif.	Resigned	4/23/10	2A
Nelson, Paul A.	Ames, Iowa	Removed	10/16/10	5D
Nelson, S. Bruce	Minneapolis, Minn.	Resigned	5/19/10	3G
Nelson, Theodore M.	Two Harbors, Minn.	Deceased	7/30/10	5H
Neubauer, Randy	Olney, Md.	Resigned	7/17/10	8F
Neuhaus, Robert H.	Oyster Bay, N.Y.	Deceased	9/13/10	7C

Neve, Ried	Saint Joseph, Mo.	Deceased	3/11/10	4A
Newman, David D.	Converse, Texas	Deceased	6/21/10	4E
Newpher, John D.	Ambler, Pa.	Deceased	5/22/10	7F
Nielsen, Ivan E.	Tucson, Ariz.	Deceased	4/16/10	2D
Nieting, Lorenz O.	Gettysburg, Pa.	Deceased	1/11/10	8D
Norland, David S.	Valparaiso, Ind.	Removed	8/27/10	6C
Nurmesviita, Markku J.	Bonham, Texas	Deceased	10/25/10	4D
Nystrom, David L.	Lincoln, Neb.	Deceased	8/20/10	4A
Odland, Mark P.	Circle Pines, Minn.	Removed	1/5/10	3F
Olson, Darrel R.	West Fargo, N.D.	Resigned	10/16/10	3B
Olson, Dwain M.	Waukesha, Wis.	Deceased	12/15/10	5J
Olson, Howard S.	Sun City Center, Fla.	Deceased	7/1/10	9E
Olson, Larry A.	Mountain Home, Ark.	Resigned	8/16/10	4C
Olson, Milton J.	Aztec, N.M.	Deceased	5/11/10	4B
Olson, Raymond O.	El Paso, Texas	Deceased	8/13/10	2E
Olson, Robert A.	Mahtomedi, Minn.	Deceased	6/23/10	3H
O'Neal, John K. Sr.	Lakewood, Wash.	Deceased	2/10/10	1C
Opp, Douglas F.	Geneva, Ill.	Resigned	7/1/10	5A
Orr, Thomas J.	Youngwood, Pa.	Deceased	4/15/10	8B
Otterness, David O.	St Peter, Minn.	Deceased	4/15/10	3F
Owens, Paul J.	Alpena, Mich.	Resigned	3/23/10	6B
Pagh, Gregory M.	Elk River, Minn.	Removed	9/9/10	3G
Pagliarini, Lynn J.	Stillwater, Minn.	Removed	5/18/10	3H
Palm, Carl R.	Hermantown, Minn.	Deceased	9/6/10	3E
Palmer, Glenn A.	Colorado Springs, Colo.	Removed	6/30/10	7B
Pankow, Richard C.	Hackensack, N.J.	Deceased	5/22/10	7C
Pearson, Neal	Edina, Minn.	Deceased	10/20/10	3G
Pechman, Warren W.	Vancouver, Wash.	Deceased	12/4/10	1E
Pederson, Brian L.	Allyn, Wash.	Resigned	2/28/10	1C
Perkins, Steven E.	Ramsey, Minn.	Resigned	8/27/10	3G
Peters, Karl G.	Minneapolis, Minn.	Resigned	10/25/10	5H
Petersen, Edward L.	North Las Vegas, Nev.	Deceased	12/21/10	2D
Peterson, Allen T.	Alexandria, Minn.	Resigned	9/1/10	3D
Peterson, Brad J.	Mitchell, S.D.	Deceased	2/16/10	3C
Peterson, Deane A.	Delafield, Wis.	Deceased	10/20/10	5J
Peterson, J. Clemmons	Madison, Wis.	Deceased	12/31/10	5K
Peterson, James L.	Byron, Minn.	Resigned	8/11/10	3I
Peterson, Kenneth E.	Santa Cruz, Calif.	Deceased	12/3/10	2A
Peterson, Lisa L.	Marblehead, Ohio	Resigned	9/22/10	6D
Peterson, Raymond H.	Waseca, Minn.	Resigned	1/25/10	3I
Peterson, Theodore C.	Ankeny, Iowa	Deceased	1/29/10	5D
Peterson, Todd P.	Dekalb, Ill.	Resigned	11/3/10	5B
Petrevics, Edgars R.	Brandon, Fla.	Removed	3/7/10	6A
Petrick, Bertram E.	Northfield, Minn.	Deceased	5/19/10	3I
Pfleiderer, Richard W.	Melbourne, Fla.	Deceased	10/2/10	9E
Pflueger, Virginia A.	Ashland, Ohio	Resigned	8/1/10	6E

Pieper, Donald A.	Port Hadlock, Wash.	Resigned	5/17/10	1C
Pilgrim, Paulus W.	Hutchinson, Minn.	Resigned	6/22/10	3F
Pineda, Oscar H.	Miami, Fla.	Deceased	7/15/10	9E
Pohl, William A.	Cumberland, Wis.	Resigned	8/15/10	3E
Powell, Richard W.	Toledo, Ohio	Deceased	8/29/10	6D
Priem, David W.	Fredericksburg, Texas	Resigned	10/19/10	4E
Quanbeck, B. Randolph	Monticello, Minn.	Deceased	11/13/10	3F
Ramey, Martha	Dallas, N.C.	Resigned	8/20/10	9B
Rampp, Charles W.	Harpers Ferry, W.Va.	Deceased	1/23/10	8H
Rasmussen, Carl L. M.	Kirkland, Ill.	Resigned	10/1/10	5B
Rasmussen, Ronald J.	Irwin, Iowa	Resigned	10/31/10	5E
Rau, Kurt M.	Kalispell, Mont.	Resigned	1/29/10	1F
Rawson, Catherine P.	Hamilton, Mont.	Removed	6/14/10	1F
Reaser, Paul L.	Northumberland, Pa.	Deceased	6/27/10	8E
Redding, Maurice R.	Chandler, Ariz.	Resigned	1/13/10	2D
Redfern, Thomas I.	Toledo, Ohio	Deceased	5/7/10	6D
Redlin, Jeffrey E.	Lebanon, Ore.	Resigned	4/30/10	1E
Reed, Michael L.	Wilmerding, Pa.	Deceased	9/7/10	8B
Reiff, Mark A.	Kingsburg, Calif.	Removed	5/13/10	1B
Reimers, Philip P.	Evergreen, Colo.	Removed	3/3/10	2E
Reitz, Phares O.	Allentown, Pa.	Deceased	7/15/10	7E
Rew-Werling, Janine G.	Milbank, S.D.	Resigned	11/12/10	3C
Rice, Theodore R.	Fort Pierce, Fla.	Removed	9/11/10	9E
Rice, William L.	Tomah, Wis.	Resigned	5/6/10	5L
Richardson, Clarence L.	Chapin, S.C.	Deceased	11/18/10	9C
Rintala, Richard D.	Warren, Ohio	Deceased	7/9/10	6E
Rittberger, William H.	Albany, N.Y.	Deceased	7/4/10	7D
Ritter, Bruce C.	Pocahontas, Mo.	Removed	10/23/10	4B
Robbins, James M.	Charleroi, Pa.	Deceased	1/25/10	8B
Roepke, Arthur F.	Traer, Iowa	Deceased	7/9/10	5F
Rogness, Andrew D.	Roseville, Minn.	Deceased	6/30/10	3H
Rognlien, Robert P. Jr.	Torrance, Calif.	Resigned	10/3/10	2B
Rohr, E. Jeff	Riverside, Calif.	Deceased	6/11/10	2C
Ronning, Donald	Fargo, N.D.	Deceased	1/19/10	3B
Ross, John L.	Alma, Neb.	Resigned	12/6/10	4A
Rothfusz, Paul W.	Weslaco, Texas	Deceased	4/28/10	5E
Rottman, Randall G.	Congers, N.Y.	Resigned	5/7/10	7C
Rowland, Mark Q.	Ridgecrest, Calif.	Resigned	7/2/10	2B
Rudolph, Leonard L.	Broomfield, Colo.	Deceased	12/6/10	2E
Rust, Obert A.	Rochester, Minn.	Deceased	8/3/10	3I
Rustad, Joel O.	Rochester, Minn.	Deceased	4/25/10	3I
Saethre, John M.	Kingsburg, Calif.	Resigned	6/16/10	2A
Sander, Daniel W.	Pataskala, Ohio	Deceased	8/15/10	6D
Sauer, Robert R.	Allen, Texas	Deceased	11/7/10	4D
Saxton, Christopher T.	Torrance, Calif.	Resigned	10/3/10	2B

Schaefer, James H.	Eau Claire, Wis.	Removed	7/15/10	5H
Schafer, Jerry L.	Pickerington, Ohio	Removed	9/30/10	6F
Scheck, Raymond C.	Monrovia, Md.	Resigned	7/17/10	8F
Schlaefel, Roger U.	Waukee, Iowa	Resigned	9/26/10	5D
Schlueter, Arnold E.	Fredericksburg, Texas	Resigned	10/26/10	4E
Schneider, Carl R. Jr.	San Diego, Calif.	Resigned	5/5/10	2C
Schneider, Delwin B.	Henderson, Nev.	Deceased	12/16/10	2C
Scholl, Ludwig	Windom, Minn.	Deceased	2/19/10	2E
Schroeder, Burton W.	Camas, Wash.	Deceased	2/9/10	1C
Schroer, Sherwood A.	Marysville, Ohio	Deceased	6/4/10	6F
Schulte, Henry Jr.	Boerne, Texas	Resigned	4/9/10	4E
Schurter, John A.	Glasford, Ill.	Removed	1/16/10	5C
Scott, Cynthia J.	Lake Charles, La.	Resigned	5/27/10	4F
Seibenick, Kurt B.	Toledo, Ohio	Removed	3/8/10	6D
Seitz, Bonnie H.	Red Lion, Pa.	Deceased	6/28/10	8D
Seitz, Joseph W.	Red Lion, Pa.	Deceased	12/28/10	8D
Semmler, Roger R.	Mitchell, S.D.	Resigned	10/8/10	3F
Senff, Paul G.	Stonewall, Texas	Resigned	10/29/10	4E
Senge, Thomas E.	Reese, Mich.	Resigned	6/18/10	6B
Shaffer, Rollin G.	Venice, Fla.	Deceased	11/23/10	9E
Shannon, John P.	Walla Walla, Wash.	Deceased	7/16/10	2D
Shay, Dwane H.	Mesa, Ariz.	Deceased	4/7/10	3C
Sheldon, Ernest B.	Advance, N.C.	Removed	3/7/10	9B
Sheppard, Henry S. G.	Hughesville, Md.	Resigned	9/7/10	7E
Shields, William J.	Lindenhurst, Ill.	Resigned	5/20/10	5A
Shintay, Rudolph S.	Chicago, Ill.	Deceased	4/3/10	7G
Short, Beverly A.	Davenport, Fla.	Resigned	6/7/10	9E
Sigmar, Eric H.	Auburn, Wash.	Deceased	5/15/10	1C
Sigmon, C. Jason	Newton, N.C.	Resigned	11/10/10	9B
Simen, Robert B.	Grove City, Pa.	Deceased	3/11/10	8B
Simms, Allan R.	Dubuque, Iowa	Removed	11/13/10	5F
Simonson, Elden R.	Kodiak, Alaska	Resigned	11/8/10	1A
Simonson, J. David	Fergus Falls, Minn.	Deceased	8/16/10	3D
Simpson, Theodore D.	Strum, Wis.	Removed	10/23/10	5H
Skarpness, Elwood G. O.	Delamere, N.D.	Resigned	6/15/10	3B
Smith, Larry J.	Sylvania, Ohio	Deceased	2/14/10	6D
Smith, Shealds R.	Tempe, Ariz.	Resigned	2/18/10	2D
Smith, William A.	Saint Paul, Minn.	Deceased	8/26/10	3G
Snyder, Verne E.	Birdsboro, Pa.	Deceased	7/12/10	7E
Solberg, Richard A.	Bella Vista, Ark.	Resigned	11/17/10	4C
Somers, Daniel H.	Iola, Wis.	Resigned	1/15/10	5I
Sorensen, Matthew P.	Constantine, Mich.	Deceased	1/24/10	6B
Sorensen, Paul D.	Glendale, Ariz.	Resigned	4/21/10	2D
Sorensen, Sara R.	Britton, S.D.	Resigned	12/31/10	3C
Sorensen, Richard E.	Eau Claire, Wis.	Deceased	6/12/10	5H
Souders, Charles A.	Shamokin, Pa.	Deceased	11/17/10	8E
Soye, Sandra S.	Sioux Falls, S.D.	Resigned	9/18/10	3C
Spangler, Kenneth E.	Chambersburg, Pa.	Deceased	6/20/10	8D

Spaulding, John P.	Minneapolis, Minn.	Resigned	3/17/10	3G
Spaulding, Loren L.	Spring Lake Park, Minn.	Resigned	4/7/10	3D
Spehr, Otto P. Jr.	Bloomington, Ind.	Deceased	6/1/10	6C
Spieker, Erich	Laurinburg, N.C.	Deceased	3/6/10	9B
Spies, Dawn L.	Long Beach, Miss.	Resigned	7/30/10	5H
Spring, Paul E.	State College, Pa.	Resigned	8/27/10	8C
Springer, Ronald W.	Lauderhill, Fla.	Deceased	2/7/10	9E
Spruth, Erwin L.	Colorado Springs, Colo.	Resigned	3/3/10	2E
Stack-Nelson, Troy R.	Stillwater, Minn.	Resigned	8/4/10	3I
Stadler, George M.	South Thomaston, Maine	Deceased	5/22/10	7B
Stafford, Lisa L.	Waupaca, Wis.	Resigned	1/31/10	5I
Stake, John K.	Friendship, Wis.	Removed	12/19/10	5L
Stegemoeller, Harvey A.	Sun City West, Ariz.	Deceased	9/5/10	2D
Stenshoel, Myles C.	Minnetonka, Minn.	Deceased	3/26/10	3G
Stenzel, Thomas L.	Lead, S.D.	Resigned	12/16/10	3C
Stephens, Richard D.	Harleysville, Pa.	Deceased	9/9/10	7F
Stier, Leon L.	Belle Plaine, Minn.	Resigned	8/1/10	3G
Stirewalt, M. Luther Jr.	Hillsborough, N.C.	Deceased	3/24/10	9B
Stoa, Norris W.	Seattle, Wash.	Deceased	6/30/10	1B
Stolzenbach, John C.	Dublin, Ohio	Removed	10/31/10	6F
Strain, Warren	Vancouver, Wash.	Deceased	1/16/10	1B
Strohschein, Wayne A.	Duke, Mo.	Removed	10/23/10	4B
Sulaica, Norman J. Jr.	Three Rivers, Texas	Resigned	10/4/10	4E
Swanson, Edwin	Redmond, Wash.	Deceased	8/30/10	1B
Swarthout, David B.	Frazier Park, Calif.	Resigned	7/1/10	2B
Swedberg, Joel R.	Howard Lake, Minn.	Resigned	3/22/10	3F
Swenson, Vernon G.	Lindsborg, Kan.	Deceased	7/23/10	4B
Talley, Sarah D.	New Glarus, Wis.	Removed	10/4/10	5K
Tallman, Jonathan A.	Azusa, Calif.	Resigned	7/25/10	4A
Tally, Jeffrey B.	Surprise, Ariz.	Resigned	1/3/10	2D
Tamorria, Michael H.	Frostburg, Md.	Resigned	11/1/10	8F
Tavella, Michael G.	Hatboro, Pa.	Removed	9/23/10	7F
Taylor, Donald W.	Anacortes, Wash.	Deceased	12/25/10	1B
Taylor, Martin S.	Mount Vernon, Wash.	Resigned	3/31/10	1B
Terrell, Marsa C.	Salem, Ore.	Removed	8/27/10	4B
Terry, Bill J. Jr.	Gothenburg, Neb.	Deceased	11/10/10	4A
Tessmer, Claudia W.	Hudson, Iowa	Resigned	7/12/10	5F
Tessmer, Frederick J.	Hudson, Iowa	Resigned	7/12/10	5F
Tetlie, James P.	Monticello, Minn.	Resigned	7/26/10	3F
Thies, David E.	Midwest City, Okla.	Deceased	6/15/10	4C
Thompson, Gerald L.	Silver City, N.M.	Deceased	11/3/10	2E
Thompson, H. Jerome	Barron, Wis.	Deceased	12/23/10	5H
Thompson, Zachary N.	Afton, Minn.	Resigned	5/16/10	3H
Thurber, William J.	Hartwell, Ga.	Deceased	12/27/10	9D
Thvedt, Kristin L.	East Grand Forks, Minn.	Removed	3/16/10	3D
Tobias, Robert I.	Racine, Wis.	Deceased	10/6/10	5J
Tollefson, M. Eugene	Fremont, Neb.	Deceased	7/7/10	4A

Tollefson, Otto C.	Olympia, Wash.	Deceased	12/24/10	1C
Torres, Jose A.	Dallas, Texas	Resigned	9/29/10	4D
Townsend, Christopher P.	Lodi, Calif.	Resigned	6/13/10	2A
Trawny, Henry	Wahoo, Neb.	Deceased	4/15/10	4A
Tropp, Lawrence R.	Lititz, Pa.	Deceased	2/13/10	8D
Ulring, Paul T.	Columbus, Ohio	Removed	10/31/10	6F
Vaage, Jorgen U.	Fort Myers, Fla.	Deceased	6/16/10	3B
Van Ert, Randy H.	Somers, Wis.	Resigned	10/22/10	4E
VanBoening, Grant R.	Omaha, Neb.	Deceased	7/7/10	4A
Vang, Youa K.	Milwaukee, Wis.	Deceased	9/9/10	5J
Veit, Benjamin F.	Zanesville, Ohio	Deceased	10/18/10	4C
Veit, Gary A.	Taylor, Texas	Resigned	7/4/10	4E
Vitek, Robert J.	Fredericksburg, Texas	Resigned	10/26/10	4E
Vocke, Arnold W.	Elk Grove, Calif.	Deceased	12/24/10	2A
von Gunten, Todd H. T.	Casper, Wyo.	Removed	10/8/10	2E
Waag, Kenneth M.	Great Falls, Mont.	Removed	5/4/10	1F
Wagener, Ginny M.	Mountain View, Calif.	Deceased	10/28/10	2A
Wagschal, Francis K.	Burlington, N.C.	Deceased	2/4/10	9B
Walde, Joel N.	Dillon, Mont.	Resigned	6/13/10	1F
Walloch, Jeremy J.	Giddings, Texas	Resigned	3/14/10	4E
Walth, James G.	Deerwood, Minn.	Resigned	8/22/10	3E
Wandrey, Kurt R.	Coeur d'Alene, Idaho	Resigned	9/2/10	1D
Ward, Colin T.	Sedalia, Mo.	Removed	3/8/10	4B
Warne-McGraw, Ryan D.	Irvine, Calif.	Resigned	8/27/10	2C
Wasberg, Kelly J.	Marshall, Minn.	Resigned	7/26/10	3F
Waters, Eric E.	Powell, Ohio	Removed	11/11/10	6F
Weber, Albert L.	Stevensville, Md.	Deceased	7/29/10	8F
Wegener, William E.	McLean, Va.	Deceased	10/18/10	8G
Wells, Roland J. Jr.	Saint Paul, Minn.	Resigned	3/17/10	3G
Werling, N. Craig	Milbank, S.D.	Resigned	11/12/10	3C
Wert, Donald W.	Lehighton, Pa.	Deceased	10/7/10	7E
Westerhold, Fred E.	Harvey, N.D.	Resigned	6/8/10	3A
Westerlund, Douglas W.	Mobridge, S.D.	Removed	8/15/10	3C
Westerlund, Frezil D.	Philip, S.D.	Resigned	9/3/10	3C
White, James B.	Lexington, N.C.	Resigned	7/6/10	9B
Whonsetler, Richard G.	Prospect, Ky.	Deceased	5/15/10	6C
Wilch, Robert S.	Hartland, Wis.	Deceased	1/29/10	5J
Wiles, Ruby M.	Warren, Pa.	Removed	3/16/10	7C
Wilhelm, Mark E.	Indianapolis, Ind.	Resigned	3/5/10	6C
Willadsen, Carol S.	Sedalia, Mo.	Removed	3/8/10	4B
Williams, David R.	Hunlock Creek, Pa.	Deceased	11/12/10	7E
Wilson, Dale R.	Appleton, Wis.	Resigned	9/13/10	5I
Witkop, David S.	Bellevue, Neb.	Resigned	1/31/10	4A
Witkop, John M.	Colorado Springs, Colo.	Removed	3/3/10	2E
Witkop, Paul W.	Cave Creek, Ariz.	Resigned	1/23/10	2D

Wittrock, Roland O.	Spokane, Wash.	Deceased	2/11/10	1D
Wolff, Walter L.	Hazen, N.D.	Resigned	6/25/10	3A
Wood, Prudence T.	Westerville, Ohio	Resigned	8/1/10	6F
Woodby, David K.	Owosso, Mich.	Resigned	10/10/10	6B
Worner, Rebecca W.	Hancock, Minn.	Resigned	9/19/10	3F
Worthington, James P.	Minneapolis, Minn.	Deceased	1/20/10	3G
Wright, Jimmie L.	Big Spring, Texas	Resigned	9/12/10	4D
Wylie, L. James	Prospect Heights, Ill.	Resigned	1/23/10	5A
Yarian, Derik C.	Clear Lake, Iowa	Removed	10/15/10	5F
Yarnell, Jerry A.	Canton, Mich.	Resigned	1/3/10	6A
Young, Jacob H. Jr.	Decatur, Ga.	Deceased	1/7/10	9B
Yuen, Royan S.	Pinole, Calif.	Resigned	7/21/10	2A
Zimmerman, Kathleen L.	Perry Hall, Md.	Deceased	1/31/10	8F

**Appendix F to the
Report of the Secretary**

**Additions to the Roster of
Associates in Ministry 2009–2010**

Name	City/State	Reason	Date	Region Synod
2009				
Bloomquist, Natalie C.	Hartford, Conn.	Commissioned	5/29/09	7B
Cairo, Arleen A.	Wittenberg, Wis.	Commissioned	6/28/09	5I
Carlsen, Christine L.	Ann Arbor, Mich.	Commissioned	7/19/09	6A
Carriker, Chandler R.	Gettysburg, Pa.	Commissioned	1/30/09	8D
Carson, Laura R.	Torrance, Calif.	Commissioned	4/19/09	2B
Cooper, James	Naples, Fla.	Commissioned	11/22/09	9E
Ganser, Debra	Sheboygan, Wis.	Commissioned	12/13/09	5J
Glimpse, Edward A.	Franklin, Minn.	Commissioned	4/25/09	3F
Grael, Jacqueline M.	Shillington, Pa.	Commissioned	8/2/09	7E
Haggerty-Brewster, Molly K.	Green Bay, Wis.	Commissioned	12/5/09	5I
Heindl, Kimberly Ann	Cape Coral, Fla.	Commissioned	10/11/09	9E
Kammerer, Lisa Whitman	Cresco, Iowa	Commissioned	7/19/09	5F
Langan, Heather A.	Clemmons, N.C.	Commissioned	2/22/09	9B
Maki, Ann E.	Loveland, Colo.	Commissioned	2/1/09	2E
Marthaler, Vicki L.	Detroit Lakes, Minn.	Commissioned	4/30/09	3D
Meier, Christie A.	Wadena, Minn.	Commissioned	12/6/09	3D
Schmidt, Kenneth A.	Chippewa Falls, Wis.	Commissioned	5/13/09	5H
Snider, Justin M.	Olympia, Wash.	Commissioned	9/21/09	1C
Sorrels, Bernice Linder	Greenville, Mich.	Commissioned	2/15/09	6B
Stadem, Thomas A.	Tea, S.D.	Commissioned	10/18/09	3C
Strong, Carl E.	Fremont, Neb.	Commissioned	8/2/09	4A
Wills, Alicia R.	San Antonio, Texas	Commissioned	3/8/09	4E
Wollman, Kristine C.	Sioux Falls, S.D.	Commissioned	11/15/09	3C
2010				
Book, Laura M.	Columbus, Ohio	Commissioned	5/21/10	6F
Buresh, Christopher D.	Chicago, Ill.	Commissioned	8/1/10	5A
Clark, Kara H.	Victoria, Texas	Commissioned	9/19/10	4E
Fisher, Jason A.	Champaign, Ill.	Commissioned	1/31/10	5C
Harstad, Bonnie N.	Lexington, Ky.	Commissioned	3/28/10	6C
Idler, Karen K.	Sacramento, Calif.	Reinstated	10/23/10	2A
Kehn, Kevin P.	Marion, Ohio	Commissioned	6/5/10	6D
Koch, Carol Ann	Wernersville, Pa.	Commissioned	5/2/10	7E
Lammi, Rachel S.	Dayton, Ohio	Commissioned	5/21/10	6F
Marburger, Jeremy J.	Broomfield, Colo.	Commissioned	3/21/10	2E
Montelaro, Janet J.	Wexford, Pa.	Commissioned	1/16/10	8B
Sedio, Mark E.	Minneapolis, Minn.	Reinstated	12/18/10	3G
Sullivan, Christine Faith	Wausau, Wis.	Commissioned	11/30/10	5I
Volfa, Julija	Columbus, Ohio	Commissioned	5/21/10	6F
West, Janet R.	McAllen, Texas	Commissioned	3/28/10	4E

**Appendix G to the
Report of the Secretary**

**Removals from the Roster of
Associates in Ministry 2009–2010**

Name	City/State	Reason	Date	Region Synod
2009				
Basche, Edward W.	Northport, N.Y.	Resigned	3/10/09	7C
Berg, Steven C.	Fairfield, Iowa	Removed	3/9/09	5D
Deuble, Esther M.	Milwaukee, Wis.	Deceased	4/1/09	5J
Ellingson, Irmgard	Decorah, Iowa	Resigned	11/14/09	5F
Fowler, Herbert O.	Clifton Park, N.Y.	Resigned	1/15/09	8D
Freeman, Robert T.	Gaithersburg, Md.	Removed	10/5/09	8G
Harrison, Denise A.	Harrisburg, Pa.	Removed	3/9/09	5D
Hebel, Nancy Dieckman	Indianapolis, Ind.	Removed	10/5/09	6C
Hokanson, Natalie S.	Saint Paul, Minn.	Removed	11/5/09	3H
Immich, Susan A.	Plymouth, Wis.	Removed	10/5/09	5J
Jensen, Elizabeth M.	Shoreline, Wash.	Removed	3/9/09	1B
Jensen, Walter A.	Brooklyn, N.Y.	Deceased	6/14/09	7C
Johnson, Della Gay	Ventura, Calif.	Deceased	5/1/09	2B
Kinkel, Kay A.	Indianola, Iowa	Resigned	12/1/09	5D
Lewis, Irene J.	Milwaukee, Wis.	Deceased	6/23/09	5J
Lewis, Richard W.	Yorba Linda, Calif.	Deceased	5/6/09	2C
Luther, Ann R.	Minneapolis, Minn.	Deceased	4/21/09	3G
Maas, Linda J.	Parkston, S.D.	Resigned	6/4/09	3C
Mahler, James	Willmar, Minn.	Deceased	5/9/09	3F
Manz, Paul O.	Minneapolis, Minn.	Deceased	10/28/09	5A
Mueller, Laurie S.	Central Islip, N.Y.	Resigned	3/9/09	7C
Neel, Susan J.	Canton, Ohio	Resigned	10/11/09	6E
Ose, Patricia A.	Coon Rapids, Minn.	Resigned	12/8/09	3G
Poppen, Marcella M.	Orange City, Iowa	Deceased	5/22/09	5E
Rismiller, Tammy L.	Enumclaw, Wash.	Removed	10/5/09	1C
Roberts, Coy G.	Los Banos, Calif.	Resigned	10/1/09	2A
Rustad, Louise A.	Fergus Falls, Minn.	Deceased	5/21/09	3D
Severson, Bernita M.	Prescott, Ariz.	Deceased	4/10/09	2D
Smotherman, Elisabeth J.	Castle Rock, Colo.	Resigned	10/8/09	2E
Sprang, Susan B.	Gladwin, Mich.	Removed	3/9/09	6B
Stiller, Raymond W.	Milton, Pa.	Resigned	9/1/09	8E
Theurer, Wayne A.	Monroe, N.C.	Resigned	7/20/09	9B
Wright, Maureen O'Day	Murrysville, Pa.	Removed	7/16/09	8B
2010				
Anderson, Agnes M.	Minneapolis, Minn.	Deceased	8/14/10	3G
Bighley, Milton A.	North St Paul, Minn.	Removed	3/7/10	3G
Bloxham, Ruth M.	Des Moines, Iowa	Resigned	10/16/10	5D
Bolen, Adele I.	Hazelwood, Mo.	Resigned	3/2/10	4B
Caldwell, Joyce A.	Cedarburg, Wis.	Removed	6/8/10	5J

Dahlen, Eloise M.	San Diego, Calif.	Deceased	3/18/10	2C
Eggers, Hertha	East Elmhurst, N.Y.	Deceased	11/27/10	7C
Eighmy, Kimberlee M.	Verona, Wis.	Removed	5/1/10	5K
Farrell, Helen	Edmonds, Wash.	Deceased	12/31/10	1B
Fell, Gloria B.	Cherry Hill, N.J.	Deceased	11/3/10	7A
Gasbarra, Marilyn J.	Rockford, Ill.	Deceased	2/19/10	5B
Haak, Barry W.	Sacramento, Calif.	Removed	7/11/10	2A
Haberman, Clara	Columbus, Ohio	Deceased	1/9/10	6F
Hefner, Wendy I.	Claremont, N.C.	Resigned	4/1/10	9B
Huebner, Betty M.	Independence, Iowa	Deceased	3/8/10	5F
Lommen, Debra J.	New Rockford, N.D.	Resigned	11/10/10	3B
Malik, Ruth E.	Ridgecrest, Calif.	Removed	5/23/10	2B
Most, Laura L.	Hastings, Minn.	Deceased	12/25/10	3H
Nixon, Alfred J. Jr.	Corona, Calif.	Resigned	8/27/10	2C
Oberdorf, Larry W. Jr.	Minster, Ohio	Removed	8/27/10	6C
Olson, Phyllis D.	West Fargo, N.D.	Resigned	10/16/10	3B
Osler, Peggy D.	Tipp City, Ohio	Deceased	12/19/10	6F
Peterson, Marybeth A.	Lindsborg, Kan.	Deceased	11/24/10	4B
Phillips, Kristen K.	Jacksonville, Fla.	Removed	4/29/10	9E
Quanbeck, Elsa C.	Fredericksburg, Pa.	Resigned	12/7/10	8D
Roberts, MaryLou	Abingdon, Md.	Removed	6/7/10	8F
Root, Michael J.	Columbia, S.C.	Resigned	7/19/10	9F
Rotvold, Marlene	Fargo, N.D.	Deceased	1/24/10	3B
Simenson, Hulda E.	Minneapolis, Minn.	Deceased	1/23/10	3G
Soistman, Edward C. Sr.	Orlando, Fla.	Deceased	8/17/10	9E
Stanislauskis, Elaine J.	Los Angeles, Calif.	Deceased	5/4/10	2B
Stockdale, Richard	Mesa, Ariz.	Deceased	6/4/10	7C
Tucker, Vivian I.	Plano, Texas	Deceased	1/15/10	4E
VanLaningham, Connie J.	Waverly, Iowa	Deceased	1/7/10	5F
Watts, Jerry W.	Frisco, Texas	Resigned	10/31/10	4D
Williams, Richard T.	Grand Marais, Minn.	Deceased	5/21/10	3H
Wolf, Rachel K.	Sugar Land, Texas	Removed	10/15/10	4F

Appendix H to the Report of the Secretary

Additions to the Roster of Deaconesses of the Evangelical Lutheran Church in America 2009–2010

Name	City, State	Reason	Date	Region Synod
2010				
Castner, Elizabeth M.	Ellwood City, Pa.	Consecrated	5/21/10	8B
Collins, Barbara L.	Minneapolis, Minn.	Consecrated	9/19/10	3G
Solmonson, Diane Leslie	Richfield, Minn.	Consecrated	10/24/10	3G

Appendix I to the Report of the Secretary

Removals from the Roster of Deaconesses of the Evangelical Lutheran Church in America 2009–2010

Name	City, State	Reason	Date	Region Synod
2009				
Boehling, A. Grace	Crown Point, Ind.	Deceased	5/30/09	7F
Houlroyd, Evelyn E.	Lititz, Pa.	Deceased	10/15/09	8D
Stalder, Dorothy M.	Minden, Neb.	Deceased	6/27/09	4A
Stormfeltz, Lois M.	Crown Point, Ind.	Deceased	7/27/09	5I
2010				
Lindquist, Amy M.	Saint Paul, Minn.	Resigned	9/9/10	3H

Appendix J to the Report of the Secretary

Additions to the Roster of Diaconal Ministers of the Evangelical Lutheran Church in America 2009–2010

Name	City/State	Reason	Date	Region Synod
2009				
Benjamin, Denise L.	Adrian, Mich.	Consecrated	6/21/09	6A
Bradtke, Joel H.	Merrimac, Wis.	Consecrated	5/16/09	5K
Bullock, Lynn Michele	Thousand Oaks, Calif.	Consecrated	1/25/09	2B
Carlisle, Pirjo Irmeli	Westminster, Calif.	Consecrated	9/6/09	2C
Franke, Susan Elizabeth	Bend, Ore.	Consecrated	2/8/09	1E
Haley, Susan Lindberg	Holliston, Mass.	Consecrated	5/29/09	7B
Kessel, Kirsten H.	Plymouth, Minn.	Consecrated	5/14/09	3G
Kosanovich, Danielle K.	Cary, N.C.	Consecrated	8/15/09	9B
Luscombe, Diana K.	Camillus, N.Y.	Consecrated	5/2/09	7D
Mason, Jane R.	Honesdale, Pa.	Consecrated	12/12/09	7E
Mastalerz, Rebecca G.	Mason, Ohio	Consecrated	1/31/09	6F
Myallis, Emily Renee	Jonestown, Pa.	Consecrated	8/30/09	8D
Nye, Joel C.	Akron, Iowa	Consecrated	7/12/09	5E
Runyan, Diane H.	Belleville, Ill.	Consecrated	11/29/09	5C
Sumner-Eisenbraun, Kevin	Glendale, Calif.	Consecrated	6/21/09	2B
Way, Helen Sue	Meeker, Okla.	Consecrated	11/14/09	4C
Werth, Pamela A.	Fond Du Lac, Wis.	Consecrated	2/7/09	5I
2010				
Blumenshine, Amy A.	Minneapolis, Minn.	Consecrated	1/3/10	3G
Doughty, Ellen D.	Harrisburg, Pa.	Consecrated	6/10/10	8D
Hoffman, Holly C.	Carlisle, Pa.	Consecrated	9/19/10	8D

Hovde, Kimberly K.	River Falls, Wis.	Consecrated	11/14/10	5H
Larson, Erica Jill	Minneapolis, Minn.	Consecrated	10/16/10	3G
Ludwig, Karen O.	Dexter, Mich.	Consecrated	12/19/10	6A
Mohr-Kelly, Richard C.	Pittsburgh, Pa.	Consecrated	4/25/10	8B
Morse-Wendt, Lauren Christine	Edina, Minn.	Consecrated	10/10/10	3G
Ralston, Wayne A.	Manassas, Va.	Consecrated	1/3/10	8G
Rohlwing, David Wilmer	Elgin, Ill.	Consecrated	11/21/10	5A
Troutman, Michael L.	Minneapolis, Minn.	Consecrated	1/3/10	3G

Appendix K to the Report of the Secretary

Removal from the Roster of Diaconal Ministers of the Evangelical Lutheran Church in America 2009–2010

Name	City/State	Reason	Date	Region Synod
2009				
Green, Karen D.	Joliet, Mont.	Deceased	5/30/09	1F
2010				
Kane, Pat	Cedar Rapids, Iowa	Resigned	2/26/10	5D
Schmidt, Esther L.	West Bend, Wis.	Deceased	10/25/10	5J

Appendix L to the Report of the Secretary

Congregations Received, Consolidated, or Merged 2009–2010

Congregations received, removed, consolidated, disbanded, merged, or withdrawn prior to 2009 but not previously reported in minutes of churchwide assemblies are included in these lists. The ELCA congregation identification number (in parentheses) follows the name of each congregation.

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*. (See Appendix M to the Report of the Secretary.)

“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 form a new congregation).

State/City	Congregation and Congregation Number	Region Synod	Action	Date
California				
San Jose	St. Andrew (05177)	2A	Merged into New Creation (30205)	8/30/09
Colorado				
Colorado Springs	Bethany (05501)	2E	Consolidated with Our Savior (10055) to form Grace (30912)	10/24/10
Colorado Springs	Grace Lutheran Church (30912)	2E	Received	10/24/10
Colorado Springs	Our Savior (10055)	2E	Consolidated with Bethany (05501) to form Grace (30912)	10/24/10
Ridgway	United Church of the San Juans Lutheran Church (30877)	2E	Received	2/13/10
District of Columbia				
Washington	Oromo Evangelical Church of Washington, D.C. (30769)	8G	Received	10/31/09
Illinois				
Aurora	Parroquia Luterana San Francisco de Asis (30303)	5A	Merged into New Hope (01974)	9/2/10
Machesney Park	GPS (God’s People Serving) Faith Community (30870)	5B	Received	5/15/10
Iowa				
North Liberty	Holy Trinity Lutheran Church (30780)	5D	Received	5/21/10

Michigan

Palmer	Community (30873)	5G	Received	5/27/10
Palmer	Concordia (06896)	5G	Consolidated with	5/27/10
			Our Saviour (06894) to form	
			Community (30873)	
Palmer	Our Saviour (06894)	5G	Consolidated with	5/27/10
			Concordia (06896) to form	
			Community (30873)	

Minnesota

Bemidji	Peoples Church (30543)	3D	Received	3/21/10
St. Louis Park	Spirit of Christ Community	3G	Received	5/31/09
	Lutheran Church (30859)			
St. Louis Park	Ascension (11912)	3G	Consolidated with	5/31/09
			First (11913) to form	
			Spirit of Christ Community	
			(30859)	
St. Louis Park	First (11913)	3G	Consolidated with	5/31/09
			Ascension (11912) to form	
			Spirit of Christ Community	
			(30859)	

Montana

Big Sky	All Saints Lutheran in Big Sky	1F	Received	6/6/10
	(30785)			

New Jersey

Hamilton	Elect Saints Lutheran Chapel	7A	Received	3/21/10
	(30752)			

New York

Amherst	Crossroads (30858)	7D	Received	5/31/09
Amherst	St. James (07013)	7D	Consolidated with	5/31/09
			Ascension (07044) and	
			Cleveland Hill (10323) to	
			form Crossroads (30858)	
Berne	St. Paul's (06959)	7D	Consolidated with	11/9/10
			St. John's (06964) to form	
			Helderberg Evangelical	
			(30913)	
Berne	Helderberg Evangelical	7D	Received	11/9/10
	Lutheran Church (30913)			
Chatham	Christ our Emmanuel (30881)	7D	Received	4/25/10
Chatham	Emmanuel (06962)	7D	Consolidated with	4/25/10
			Christ (06968) to form	
			Christ our Emmanuel	
			(30881)	
Cheektowaga	Cleveland Hill (10323)	7D	Consolidated with	5/31/09
			Ascension (07044) and	
			St. James (07013) to form	
			Crossroads (30858)	

East Berne	St. John's (06964)	7D	Consolidated with 11/9/10 St. Paul's (06959) to form Helderberg Evangelical (30913)
Ghent	Christ (06968)	7D	Consolidated with 4/25/10 Emmanuel (06962) to form Christ our Emmanuel (30881)
Snyder	Ascension (07044)	7D	Consolidated with 5/31/09 Cleveland Hill (10323) and St. James (07013) to form Crossroads (30858)
North Carolina			
Hickory	St. Paul (10384)	9B	Merged into 1/1/09 Amazing Grace Evangelical (04142)
North Dakota			
Leonard	Helendale (12424)	3B	Consolidated with 2/5/10 Leonard (12425) to form New Hope (30874)
Leonard	Leonard (12425)	3B	Consolidated with 2/5/10 Helendale (12424) to form New Hope (30874)
Leonard	New Hope (30874)	3B	Received 2/5/10
Ohio			
Canton	Martin Luther (13088)	6E	Merged into 4/25/09 Holy Trinity (04456)
Crestline	First English (04547)	6D	Merged into 6/7/09 Trinity (13149)
Lorain	Our Saviour (04501)	6E	Merged into 11/29/09 Christ (05569)
Pennsylvania			
Allentown	Nativity (00353)	7E	Consolidated with 1/13/09 St. Michael (00361) to form St. Michael Evangelical Lutheran Church of the Nativity (30827)
Allentown	St. Michael (00361)	7E	Consolidated with 1/13/09 Nativity (00353) to form St. Michael Evangelical Lutheran Church of the Nativity (30827)
Allentown	St. Michael Evangelical Lutheran Church of the Nativity (30827)	7E	Received 1/13/09

Apollo	Faith (06382)	8B	Consolidated with First (06419) to form Faith First (30885)	2/21/10
Apollo	Faith First (30885)	8B	Received	2/21/10
Orefield	Morgenland Union Church (30927)	7E	Received	1/1/10
Philadelphia	New Life Ministries of the ELCA (30899)	7F	Received	6/14/10
Philadelphia	Calvary (00414)	7F	Consolidated with Immanuel (00421) to form New Life Ministries (30899)	6/14/10
Philadelphia	Immanuel (00421)	7F	Consolidated with Calvary (00414) to form New Life Ministries (30899)	6/14/10
Vandergrift	First (06419)	8B	Consolidated with Faith (06382) to form Faith First (30885)	2/21/10
Wind Gap	Trinity (00467)	7E	Merged into St. Peter (00496)	11/8/09
York	Our Saviour (01488)	8D	Merged into Luther Memorial (01478)	4/25/09
Washington				
Spokane	St. Paul (04828)	1D	Merged into All Saints (13008)	3/2/09
Wisconsin				
Black Earth	Our Saviour (14621)	5K	Consolidated with St. John (14725) to form New Heights (30843)	1/1/09
Black Earth	St. John (14725)	5K	Consolidated with Our Saviour (14621) to form New Heights (30843)	1/1/09
Black Earth	New Heights (30843)	5K	Received	1/1/09

**Appendix M to the
Report of the Secretary**

**Removals from the Roster of
Congregations 2009–2010**

State/City	Congregation and Congregation Number	Region Synod	Reason	Date
Alabama				
Jacksonville	Covenant (07785)	9D	Disbanded	6/27/10
Alaska				
Kodiak	St. Paul (12885)	1A	Withdrawn	11/7/10
Arizona				
Cave Creek	Light of the Desert (30280)	2D	Withdrawn	2/20/10
Chandler	Light of Christ (30320)	2D	Withdrawn	2/20/10
Fountain Hills	Shepherd of the Hills (16061)	2D	Removed	12/11/10
Glendale	Community Church of Joy (16010)	2D	Withdrawn	9/27/09
Mesa	Victory (16079)	2D	Withdrawn	4/18/10
Phoenix	American (13927)	2D	Withdrawn	8/15/10
Tempe	Abiding Savior (14012)	2D	Withdrawn	2/14/10
Arkansas				
De Queen	Faith (16080)	4C	Disbanded	10/31/09
California				
Alhambra	Chinese Life (07566)	2B	Withdrawn	1/24/10
Auberry	Sierra (16417)	2A	Withdrawn	5/5/10
Bakersfield	Community Church of Life (30158)	2B	Disbanded	12/13/09
Elk Grove	Lord of Life (30277)	2A	Disbanded	1/31/10
Fallbrook	Christ the King (16263)	2C	Withdrawn	8/27/10
Frazier Park	El Camino Pines (16142)	2B	Withdrawn	12/20/09
Galt	Shepherd of the Valley (13812)	2A	Withdrawn	4/23/10
Hacienda Heights	St. Mark's Chinese (30225)	2B	Withdrawn	3/28/10
Hollister	Trinity (16356)	2A	Disbanded	4/25/10
Irvine	Good Shepherd (16036)	2C	Withdrawn	8/27/10
Kingsburg	Concordia (05238)	2A	Withdrawn	5/5/10
La Jolla	La Jolla (13845)	2C	Withdrawn	10/17/10
La Mesa	St. Luke's (13848)	2C	Withdrawn	3/12/10
Laguna Woods	Lutheran Church of the Cross (05125)	2C	Withdrawn	3/12/10
Lake Los Angeles	Spirit of Christ (30294)	2B	Disbanded	1/18/09
Lakewood	Mount Olivet (05104)	2B	Disbanded	2/22/09
Lodi	Emanuel (13857)	2A	Withdrawn	6/15/10
Los Banos	St. John Evangelical (16164)	2A	Withdrawn	4/22/10
Mission Viejo	Mount of Olives (05123)	2C	Withdrawn	8/27/10
Redway	Grace (13813)	2A	Withdrawn	1/15/10
Richmond	Life (30295)	2A	Withdrawn	6/26/10
Ridgecrest	Grace (13943)	2B	Withdrawn	5/23/10
Sacramento	Gloria Dei (13953)	2A	Disbanded	7/11/10
San Diego	Penasquitos (13969)	2C	Withdrawn	3/12/10
San Diego	St. Timothy (13972)	2C	Withdrawn	3/12/10

San Francisco	Chinese (07528)	2A	Withdrawn	6/26/10
San Jose	Gloria Dei (13981)	2A	Withdrawn	3/30/10
Torrance	Good Shepherd (14018)	2B	Withdrawn	10/3/10
Tustin	Red Hill (14024)	2C	Withdrawn	8/27/10
West Covina	Mount Calvary-Faith (13851)	2B	Withdrawn	7/11/10
Westminster	Westminster (14037)	2C	Withdrawn	10/27/10
Colorado				
Castle Rock	Faith (16275)	2E	Withdrawn	9/26/10
Colorado Springs	Bethel (16213)	2E	Withdrawn	1/21/10
Colorado Springs	Faith (10222)	2E	Withdrawn	2/28/10
Denver	Iglesia Luterana Familia de Cristo (10068)	2E	Disbanded	9/26/10
Denver	Valley (10079)	2E	Disbanded	4/25/10
Evergreen	Lutheran Church of the Cross (10092)	2E	Withdrawn	2/21/10
Connecticut				
Bridgeport	St. Mark (03451)	7B	Disbanded	6/21/09
Florida				
Cape Coral	Family of God (30161)	9E	Disbanded	11/15/09
Dade City	Shepherd of the Hills (16149)	9E	Withdrawn	10/31/10
Jacksonville	Shepherd of the Woods (16170)	9E	Withdrawn	2/10/10
Key West	Holy Trinity (01796)	9E	Disbanded	5/1/09
Lakeland	Faith (10399)	9E	Withdrawn	6/6/10
Lantana	Living Word (07303)	9E	Withdrawn	9/11/10
Miami	Hope (10416)	9E	Withdrawn	3/21/10
Orlando	St. Paul's (01738)	9E	Disbanded	1/31/10
Palatka	St. John (20037)	9E	Withdrawn	5/22/10
Port Charlotte	Peace (20274)	9E	Withdrawn	11/28/10
Tampa	Joyful Servants (30343)	9E	Disbanded	11/29/09
Titusville	Trinity (10529)	9E	Withdrawn	5/2/10
Georgia				
Clyo	Laurel Hill (05750)	9D	Withdrawn	6/3/10
Clyo	Wingard Memorial (05751)	9D	Withdrawn	6/3/10
Forest Park	St. Timothy (05781)	9D	Disbanded	12/24/10
Haralson	Mount Pilgrim (05782)	9D	Withdrawn	6/3/10
Hartwell	Faith (30220)	9D	Withdrawn	6/3/10
Springfield	Bethel (05761)	9D	Withdrawn	6/3/10
Springfield	Holy Trinity (05762)	9D	Withdrawn	6/3/10
Idaho				
Deary	Zion (04834)	1D	Withdrawn	9/16/09
Hayden	St. Mark (13404)	1D	Withdrawn	9/12/10
Idaho Falls	First (04815)	1D	Withdrawn	10/9/10
Pierce	Faith (12931)	1D	Withdrawn	2/28/10
Illinois				
Chicago	Christ the King (01856)	5A	Disbanded	10/11/09
Chicago	Esperanza de Santa Maria (St. Mary's Hope) (30149)	5A	Disbanded	10/16/10
Chicago	Grace (30181)	5A	Disbanded	8/1/10
Dekalb	Trinity (10635)	5B	Withdrawn	10/17/10

Dongola	First (02159)	5C	Withdrawn	5/20/10
Dongola	St. John's Evangelical (02161)	5C	Withdrawn	5/20/10
Emden	St. Peter (10648)	5C	Withdrawn	8/29/10
Franklin Grove	St. Paul (10665)	5B	Withdrawn	9/19/10
Joliet	Messiah (10692)	5B	Withdrawn	9/19/10
Kirkland	First (01970)	5B	Withdrawn	10/1/10
Le Roy	Faith (30223)	5C	Disbanded	12/31/10
Lee	Calvary (10699)	5B	Withdrawn	6/6/10
Lindenhurst	St. Mark (10705)	5A	Withdrawn	5/2/10
Mattoon	Trinity (10716)	5C	Disbanded	12/31/10
Maywood	Emmanuel (01906)	5A	Disbanded	4/26/09
McHenry	Together in Christ Lutheran Worshiping Community (30880)	5B	Disbanded	8/15/10
Moline	Faith (02049)	5B	Withdrawn	5/15/10
Oregon	St. Paul (02025)	5B	Withdrawn	9/11/10
Rantoul	American (10771)	5C	Withdrawn	10/31/10
Rockton	Prince of Peace (10779)	5B	Withdrawn	8/29/10
Royal	St. John (10782)	5C	Withdrawn	10/31/10
Thomasboro	Immanuel (10803)	5C	Withdrawn	10/31/10
Wilmette	Wilmette (01847)	5A	Disbanded	10/4/09
Indiana				
Fort Wayne	Light of the Cross Lutheran Worship Center, Inc. (10660)	6C	Disbanded	1/3/10
Greensburg	Grace (02330)	6C	Disbanded	5/14/10
Holland	St. James (10683)	6C	Withdrawn	8/15/09
Huntingburg	Grace (10684)	6C	Disbanded	3/7/10
Logansport	Trinity (02386)	6C	Withdrawn	6/4/10
Saint Joe	St. Mark (02264)	6C	Withdrawn	6/4/10
Stendal	St. Peter (10797)	6C	Withdrawn	7/25/10
Iowa				
Bode	St. Olaf (10853)	5E	Withdrawn	1/31/10
Clinton	New Hope (02438)	5D	Disbanded	1/10/10
Des Moines	Abiding Savior (30646)	5D	Disbanded	3/31/09
Des Moines	Highland Park (10921)	5D	Withdrawn	12/26/10
Des Moines	Unity (02473)	5D	Withdrawn	10/16/10
Des Moines	Zion (10925)	5D	Withdrawn	1/22/10
Dows	Vernon (10930)	5F	Disbanded	6/27/10
Eagle Grove	Holmes (10990)	5E	Withdrawn	4/25/10
Eagle Grove	Samuel (10940)	5E	Withdrawn	2/7/10
Evansdale	Prince of Peace (11195)	5F	Withdrawn	8/29/10
Fontanelle	Emmanuel (10961)	5E	Withdrawn	10/18/09
Hardy	Trinity (11174)	5E	Disbanded	6/27/10
Harlan	Bethlehem (11009)	5E	Withdrawn	9/12/10
Hudson	Zion (10994)	5F	Withdrawn	6/2/10
Hull	St. Paul (10995)	5E	Withdrawn	6/27/10
Inwood	Our Savior (11003)	5E	Withdrawn	7/11/10
Irwin	St. Paul (11007)	5E	Withdrawn	9/12/10
Kelley	Bethany (11017)	5D	Withdrawn	4/1/10

Lamont	St. Peter (11026)	5F	Disbanded	10/10/10
Milford	Little Sioux (11062)	5E	Disbanded	8/12/10
Ottumwa	First Evangelical (02453)	5D	Withdrawn	10/16/10
Persia	St. John (02486)	5E	Withdrawn	5/23/10
Roland	Salem (11125)	5F	Withdrawn	11/28/10
Ruthven	Zion (11128)	5E	Withdrawn	12/5/10
Shelby	United (11141)	5E	Withdrawn	3/7/10
Sioux City	Our Saviors (11148)	5E	Disbanded	2/22/09
Sloan	Skien (11153)	5E	Withdrawn	1/10/10
Story City	Immanuel (11164)	5F	Withdrawn	3/28/10
Stratford	Stratford (02527)	5E	Withdrawn	6/14/09
Thor	Ullensvang (11175)	5E	Withdrawn	9/18/10
Waterville	Waterville (11201)	5F	Disbanded	9/12/10
Waukee	Immanuel (16033)	5D	Withdrawn	1/31/10
Williams	St. Pauls (11213)	5F	Withdrawn	11/10/10
Kansas				
Dodge City	Christ the King (10083)	4B	Withdrawn	9/27/09
Home	Friedens (01625)	4B	Disbanded	12/18/10
Linn	St. Paul (01632)	4B	Withdrawn	10/23/10
Osborne	Faith (10194)	4B	Withdrawn	10/31/10
Palmer	St. Paul (10199)	4B	Withdrawn	9/24/10
Palmer	Zion (01620)	4B	Withdrawn	10/23/10
Kentucky				
Augusta	St. Paul (13064)	6C	Withdrawn	3/7/10
Florence	Hopeful (02322)	6C	Withdrawn	4/16/10
Hebron	Hebron (02323)	6C	Withdrawn	12/13/09
Louisville	Bethany (02346)	6C	Disbanded	6/27/09
Maryland				
Baltimore	Reformation (02702)	8F	Disbanded	4/28/09
Damascus	The Redeemer (02586)	8F	Withdrawn	7/17/10
Joppa	Trinity (10396)	8F	Withdrawn	6/7/10
Rockville	Thai Lutheran Mission (30557)	8G	Withdrawn	11/8/09
Sabillasville	St. Mark (02603)	8F	Withdrawn	10/9/10
Michigan				
Canton	St. Michael (07314)	6A	Withdrawn	2/13/10
Felch	Zion (06864)	5G	Withdrawn	9/30/10
Iron Mountain	Our Saviour's (06858)	5G	Withdrawn	9/30/10
Newaygo	Body of Christ (30510)	6B	Disbanded	1/31/10
Owosso	Redeemer (11338)	6B	Withdrawn	10/10/10
Reese	Christ (11357)	6B	Withdrawn	6/6/10
Stevensville	St. Luke (02851)	6B	Disbanded	12/30/10
Warren	Christ (11406)	6A	Withdrawn	10/3/10
White Pine	Faith (06850)	5G	Disbanded	10/18/09
Minnesota				
Afton	Shepherd of the Valley (16082)	3H	Withdrawn	5/16/10
Appleton	Good Shepherd (11984)	3F	Disbanded	11/15/09
Badger	Our Redeemers (11434)	3D	Withdrawn	12/31/10
Battle Lake	Trefoldighed (11442)	3D	Withdrawn	6/13/10

Brooklyn Center	Lutheran Church of the Master (03027)	3G	Withdrawn	10/21/10
Brooklyn Park	Brooklyn Park (11820)	3G	Withdrawn	9/19/10
Cannon Falls	Wangen Prairie (11745)	3I	Withdrawn	3/7/10
Crosby	Immanuel (02976)	3E	Withdrawn	10/29/10
Detroit Lakes	Lund (05339)	3D	Withdrawn	10/8/10
Duluth	New Hope Church of Lakewood (11488)	3E	Withdrawn	5/23/10
Elbow Lake	Bethlehem/West Elbow Lake (30520)	3D	Withdrawn	4/10/10
Elk River	Central (11748)	3G	Withdrawn	2/7/10
Ellendale	First (11750)	3I	Withdrawn	12/5/10
Erskine	Grace (11499)	3D	Withdrawn	11/1/10
Erskine	Rodnes (11500)	3D	Withdrawn	5/2/10
Floodwood	Hope (11518)	3E	Withdrawn	8/1/10
Fridley	Redeemer (03031)	3G	Withdrawn	10/21/10
Golden Valley	Calvary (11821)	3G	Withdrawn	9/27/10
Hanover	St. Paul (11769)	3G	Withdrawn	7/25/10
Hanska	Linden (12086)	3F	Disbanded	12/31/10
Hawley	Hawley (11550)	3D	Withdrawn	12/19/10
Hendricks	Singsaas (12095)	3F	Withdrawn	1/17/10
Howard Lake	St. John's (11784)	3F	Withdrawn	11/20/10
Hutchinson	Christ the King (12100)	3F	Withdrawn	5/23/10
Hutchinson	Faith (12101)	3F	Withdrawn	5/23/10
Lake Wilson	Ellsborough (11991)	3F	Disbanded	9/27/09
Lakeville	Hosanna (07599)	3H	Withdrawn	6/10/10
Long Prairie	American (12125)	3D	Withdrawn	5/23/10
Maple Plain	Christ (03001)	3G	Withdrawn	10/21/10
Maynard	Wang (12148)	3F	Withdrawn	12/5/10
Menahga	Bethany (11582)	3D	Withdrawn	9/19/10
Menahga	First English (11583)	3D	Withdrawn	10/24/10
Minneapolis	St. Paul's Evangelical (11860)	3G	Withdrawn	1/10/10
Monticello	Faith (03217)	3F	Withdrawn	3/21/10
Northfield	Rejoice! (30617)	3I	Withdrawn	1/25/10
Orr	Calvary (11606)	3E	Removed	4/14/09
Osakis	Salem (12176)	3D	Withdrawn	10/1/10
Osakis	Sauk Valley (12177)	3D	Withdrawn	10/1/10
Otsego	Christ (07778)	3G	Withdrawn	10/21/10
Rosemount	Community of Hope (30551)	3H	Withdrawn	11/5/09
Rushford	Rushford (11910)	3I	Withdrawn	10/9/10
Saint James	Albion (12196)	3F	Withdrawn	11/21/10
Silver Bay	Sychar (11653)	3E	Withdrawn	5/23/10
Springfield	St. John (12205)	3F	Withdrawn	9/1/10
Tofte	Zoar (11671)	3E	Withdrawn	9/19/10
Trimont	Kansas Lake (03165)	3F	Disbanded	6/21/09
Vining	Folden (11684)	3D	Withdrawn	10/17/10
Wannaska	Riverside (11691)	3D	Withdrawn	9/26/10

Missouri

Ava	Trinity (16067)	4B	Withdrawn	9/23/10
Independence	Abiding Savior (10126)	4B	Disbanded	9/27/09
Pocahontas	St. John (10766)	4B	Withdrawn	10/17/10
Stover	Christ (10230)	4B	Withdrawn	10/10/10

Montana

Belgrade	Peace (16227)	1F	Withdrawn	2/21/10
Bigfork	Bethany (13347)	1F	Withdrawn	4/25/10
Chester	Our Savior (13365)	1F	Withdrawn	8/29/10
Chester	St. Olaf (13425)	1F	Withdrawn	8/29/10
Conrad	Golden West (13374)	1F	Withdrawn	1/31/10
Conrad	Pondera Valley (13375)	1F	Withdrawn	1/31/10
Dillon	First (13379)	1F	Withdrawn	6/13/10
Flaxville	Pleasant Prairie (13386)	1F	Withdrawn	4/11/10
Flaxville	Zion (13387)	1F	Withdrawn	4/11/10
Great Falls	Faith (13395)	1F	Withdrawn	5/4/10
Kalispell	Calvary (13416)	1F	Withdrawn	1/24/10
Peerless	Peerless (13445)	1F	Withdrawn	1/24/10
Poplar	St. John's (13451)	1F	Withdrawn	4/18/10
Scobey	Scobey (13470)	1F	Withdrawn	1/31/10
Valier	Valier (13481)	1F	Withdrawn	6/20/10
Whitefish	Christ (13485)	1F	Withdrawn	3/14/10
Winifred	American (13490)	1F	Withdrawn	6/27/10

Nebraska

Alma	Peace (10005)	4A	Withdrawn	12/6/10
Alma	St. Paul (10209)	4A	Withdrawn	12/6/10
Axtell	Trinity (03378)	4A	Withdrawn	8/29/10
Bellevue	Thanksgiving (07709)	4A	Withdrawn	1/31/10
Fremont	Bluffs Trinity (10100)	4A	Withdrawn	10/17/10
Funk	Fridhem (03389)	4A	Withdrawn	6/27/10
Lincoln	Prince of Peace (10152)	4A	Disbanded	9/13/09
Norfolk	Christ the Servant (16049)	4A	Withdrawn	5/2/10
Smithfield	Hope (10226)	4A	Withdrawn	4/11/10

Nevada

Las Vegas	Amazing Grace (13853)	2D	Disbanded	9/29/09
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New Jersey

Linden	St. Paul (03654)	7A	Disbanded	1/31/10
North Plainfield	St. Peter (03664)	7A	Disbanded	11/1/09
Trenton	Advent (03726)	7A	Disbanded	8/9/09
Union	Christ (03671)	7A	Disbanded	6/13/10

New York

Brooklyn	Bethlehem (03855)	7C	Disbanded	2/1/09
Brooklyn	Salem (03887)	7C	Disbanded	1/3/10
Delhi	Immanuel (20196)	7D	Withdrawn	6/5/09
East Aurora	St. Nicodemus (10483)	7D	Withdrawn	2/14/10
Hollis	Holy Trinity (03969)	7C	Disbanded	11/1/09
Jeffersonville	First Evangelical (03898)	7C	Disbanded	7/1/10
Niagara Falls	St. James Evangelical (10289)	7D	Withdrawn	3/21/10

St. Johnsville	Evangelical (07057)	7D	Disbanded	9/27/09
West Falls	St. Paul's (10377)	7D	Withdrawn	4/26/09
North Carolina				
Charlotte	Well of Hope (30465)	9B	Withdrawn	6/3/10
Hickory	Miller's (10382)	9B	Withdrawn	10/31/10
Hickory	New Jerusalem (04150)	9B	Withdrawn	12/3/10
Kannapolis	Center Grove (04198)	9B	Withdrawn	12/3/10
Landis	Trinity (04052)	9B	Withdrawn	12/3/10
Newton	Grace (04167)	9B	Withdrawn	12/3/10
Newton	St. James (04168)	9B	Withdrawn	12/3/10
Salisbury	Christiana (04058)	9B	Withdrawn	12/3/10
Salisbury	St. Matthew (04068)	9B	Withdrawn	12/3/10
Salisbury	St. Paul (04069)	9B	Withdrawn	6/3/10
Salisbury	Union (04071)	9B	Withdrawn	12/4/10
Statesville	Mount Hermon (04073)	9B	Withdrawn	6/3/10
Weddington	Spirit of Joy (30076)	9B	Withdrawn	3/12/10
North Dakota				
Cooperstown	Mabel (12518)	3B	Withdrawn	12/5/10
Devils Lake	Peace (16362)	3B	Withdrawn	12/19/10
Enderlin	Anselm Trinity (12257)	3B	Withdrawn	11/7/10
Enderlin	Fillmore (12313)	3B	Disbanded	6/26/09
Fordville	Trinity (12418)	3B	Disbanded	6/14/09
Hazen	Peace (12633)	3A	Withdrawn	6/25/10
Rolla	Trinity (12487)	3B	Disbanded	11/1/09
Souris	Trinity (12727)	3A	Disbanded	4/19/09
Washburn	First (12754)	3A	Withdrawn	10/10/10
Ohio				
Ashland	St. Michael (04565)	6E	Withdrawn	7/24/10
Baltic	St. John (13262)	6E	Disbanded	8/31/09
Barberton	First (04430)	6E	Withdrawn	7/24/10
Cardington	St. Paul (13090)	6D	Withdrawn	8/15/10
Cincinnati	Faith (13101)	6F	Withdrawn	3/14/10
Cleveland	Martin Luther-Saint Paul (30468)	6E	Disbanded	8/31/09
Cleveland	Puritas (13117)	6E	Withdrawn	9/26/10
Columbus	Upper Arlington (13148)	6F	Withdrawn	10/31/10
Crestline	Trinity (13149)	6D	Withdrawn	5/2/10
Graytown	St. Mark (11283)	6D	Withdrawn	9/25/10
Greenford	Greenford (04587)	6E	Withdrawn	7/24/10
Greenville	St. John (13197)	6F	Withdrawn	10/31/10
Greenville	St. Paul (04759)	6F	Withdrawn	11/20/10
Mansfield	First English (04554)	6E	Withdrawn	4/24/10
Maumee	St. Paul (11311)	6D	Withdrawn	4/25/10
Port Clinton	Resurrection (11350)	6D	Withdrawn	8/15/10
Springfield	St. Paul (04710)	6F	Disbanded	9/26/10
Springfield	Trinity (04711)	6F	Withdrawn	11/20/10
Oklahoma				
Oklahoma City	Grace (20237)	4C	Disbanded	1/5/10

Oregon

Boardman	Good Shepherd (16214)	1E	Withdrawn	6/13/10
Hermiston	Trinity Evangelical (12871)	1E	Withdrawn	6/13/10

Pennsylvania

Abington	Holy Trinity (00703)	7F	Withdrawn	9/22/10
Allentown	St. James (00355)	7E	Disbanded	3/22/10
Collingdale	First (00439)	7F	Disbanded	4/11/10
Dallastown	Christ (01382)	8D	Withdrawn	9/25/10
Harrisburg	Lakeside (01548)	8D	Disbanded	10/31/10
Harrisburg	Trinity (01112)	8D	Disbanded	6/27/10
Johnstown	Dunmyer (01144)	8C	Withdrawn	11/20/10
Mc Connellsburg	St. Paul (01042)	8D	Removed	2/20/10
Mc Connellsburg	St. Paul's (01041)	8D	Removed	2/20/10
Mercersburg	Mount Zion (01040)	8D	Removed	2/20/10
Millersburg	St. Paul's Evangelical (01262)	8D	Withdrawn	9/25/10
Muncy	St. Andrew (01452)	8E	Withdrawn	7/22/10
Osterburg	St. James (01524)	8C	Disbanded	12/26/10
Philadelphia	Calvary (00646)	7F	Disbanded	9/12/10
Pittsburgh	Zion (10479)	8B	Withdrawn	12/12/10
York	St. Paul (01483)	8D	Withdrawn	9/25/10
York Haven	St. Paul (01334)	8D	Disbanded	12/26/10

South Carolina

Conway	Christ the Servant (07741)	9C	Withdrawn	4/19/10
Fort Mill	Lake Wylie (16194)	9C	Withdrawn	12/5/10
York	Abiding Presence (05594)	9C	Withdrawn	4/19/10

South Dakota

Armour	East Lake Andes (13616)	3C	Withdrawn	3/28/10
Armour	St. Peter (13556)	3C	Withdrawn	10/10/10
Buffalo	Ladner (13615)	3C	Withdrawn	7/14/10
Buffalo	Little Missouri (13532)	3C	Withdrawn	7/25/10
Castlewood	American (13533)	3C	Withdrawn	5/16/10
Columbia	Trinity (13595)	3C	Withdrawn	6/28/09
Hecla	St. John (13588)	3C	Withdrawn	6/28/09
Hudson	Lands (13599)	3C	Withdrawn	3/7/10
Hudson	Trinity (13601)	3C	Withdrawn	3/28/10
Lead	Shepherd of the Hills (13624)	3C	Withdrawn	9/26/10
Midland	Deep Creek (13652)	3C	Withdrawn	9/5/10
Midland	Trinity (13645)	3C	Withdrawn	8/29/10
Orient	Orient (13662)	3C	Disbanded	7/1/09
Philip	First (13666)	3C	Withdrawn	8/29/10
Philip	Our Savior (13632)	3C	Withdrawn	8/29/10
Pierpont	Bethlehem (13668)	3C	Withdrawn	5/12/10
Platte	Trinity (13671)	3C	Withdrawn	3/15/10
Sioux Falls	Sudanese Chapel at St. Mark (30778)	3C	Disbanded	12/31/09
Tripp	First (13717)	3C	Withdrawn	5/9/10
Tripp	Hope (13555)	3C	Withdrawn	7/11/10
White	Pioneer (05399)	3C	Removed	10/9/09

Texas

Alice	Immanuel (14047)	4E	Withdrawn	12/20/10
Boerne	St. John (14073)	4E	Withdrawn	3/17/10
Brenham	Salem Evangelical (14296)	4F	Withdrawn	10/31/10
Cleveland	Friendship (16367)	4F	Disbanded	2/7/10
Dime Box	St. John's (14113)	4E	Withdrawn	6/6/10
Farmers Branch	St. Paul (05929)	4D	Disbanded	5/30/10
Fredericksburg	Holy Ghost (14131)	4E	Withdrawn	10/10/10
Galveston	St. Paul's Evangelical (14136)	4F	Disbanded	5/31/09
Giddings	Martin Luther (14140)	4E	Withdrawn	3/14/10
Grand Prairie	St. John (05936)	4D	Disbanded	3/15/09
Grapevine	Living Word (07596)	4D	Withdrawn	9/25/10
Haskell	Trinity (14147)	4D	Withdrawn	6/27/10
Inez	Emmanuel (05895)	4E	Withdrawn	9/11/10
Missouri City	Houston Tamil Ministry (30793)	4F	Withdrawn	8/31/09
New Braunfels	St. Paul (14198)	4E	Withdrawn	1/31/10
Orange Grove	First (14211)	4E	Withdrawn	3/7/10
Point Comfort	St. Mark (05901)	4E	Withdrawn	9/11/10
Rockdale	Peace (14230)	4E	Withdrawn	11/12/10
San Antonio	Zion (14254)	4E	Disbanded	2/28/10
Snyder	Grace (05945)	4D	Withdrawn	9/12/10
Taylor	Immanuel (14276)	4E	Withdrawn	4/18/10
Taylor	Prince of Peace (14277)	4E	Withdrawn	4/18/10
Taylor	St. Paul (14278)	4E	Withdrawn	6/6/10
Thrall	St. John (14283)	4E	Withdrawn	8/8/10
Three Rivers	Our Saviour (05918)	4E	Withdrawn	9/11/10
Tivoli	First (05912)	4E	Withdrawn	9/11/10
Victoria	Zion (14287)	4E	Withdrawn	6/17/10
Weesatche	St. Andrew (05916)	4E	Withdrawn	4/30/10
Winters	St. John's (14303)	4D	Withdrawn	10/10/10
Yoakum	Holy Cross (05917)	4E	Withdrawn	9/11/10
Yorktown	St. Paul (14306)	4E	Withdrawn	9/26/10

Utah

Tooele	Mountain of Faith (30353)	2E	Removed	5/27/10
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Virginia

Chesapeake	Apostles (06116)	9A	Withdrawn	1/15/10
Culpeper	Reformation (16429)	9A	Withdrawn	12/5/10
Lebanon Church	Lebanon (06131)	9A	Withdrawn	9/23/10
Roanoke	St. John (06158)	9A	Withdrawn	1/15/10
Timberville	Morning Star (06123)	9A	Withdrawn	1/15/10

Washington

Bremerton	Emmanuel (12806)	1C	Withdrawn	8/22/10
Chimacum	Lutheran Church of the Redeemer (16324)	1C	Withdrawn	4/18/10
Lacey	Christ the Servant (16376)	1C	Withdrawn	8/31/10
Longview	Emmanuel (12896)	1C	Withdrawn	9/12/10
Mukilteo	Harbour Pointe Evangelical (16385)	1B	Disbanded	3/31/09
Odessa	Christ (12920)	1D	Withdrawn	2/21/10

Richland	Richland (12961)	1D	Withdrawn	2/28/10
Rochester	St. Mark (04911)	1C	Withdrawn	10/29/10
Seattle	Bethlehem (12973)	1B	Disbanded	5/23/10
Stanwood	Our Saviour's (13016)	1B	Withdrawn	9/19/10
Walla Walla	Emmanuel (13043)	1D	Withdrawn	12/20/09
West Virginia				
Charleston	St. Timothy (10511)	8H	Withdrawn	8/27/10
Wisconsin				
Clintonville	Christus (14364)	5I	Withdrawn	2/8/10
Edgar	Peace (14394)	5H	Withdrawn	10/23/10
Gillett	St. John (14421)	5I	Withdrawn	3/21/10
Iola	Hitterdal (14447)	5I	Withdrawn	7/28/10
Iola	Northland (14449)	5I	Withdrawn	1/10/10
La Crosse	Olivet (14699)	5L	Withdrawn	1/24/10
Luck	St. Peter (14458)	5H	Withdrawn	8/22/10
Manawa	Zion (14459)	5I	Withdrawn	2/14/10
Marion	Bethlehem (14516)	5I	Withdrawn	9/13/10
Marion	St. Paul (14465)	5I	Withdrawn	3/23/10
Marion	St. Peter (14334)	5I	Withdrawn	3/23/10
Mequon	House of Prayer (07172)	5J	Disbanded	5/1/10
Oconto Falls	Grace (14502)	5I	Withdrawn	2/14/10
Ogdensburg	First (14503)	5I	Withdrawn	2/14/10
Pell Lake	Trinity (06686)	5K	Withdrawn	8/11/10
Rice Lake	Stanfold (14531)	5H	Withdrawn	3/7/10
Sun Prairie	Living Water (30354)	5K	Withdrawn	5/1/10
Tomah	Gloria Dei (14822)	5L	Withdrawn	11/19/10
Viroqua	North West Prairie (14830)	5L	Withdrawn	7/18/10
Viroqua	South West Prairie (14831)	5L	Withdrawn	7/18/10
Weyauwega	St. John (14322)	5I	Withdrawn	12/15/10
Wyoming				
Newcastle	Christ the King (13657)	3C	Withdrawn	12/19/10

Report of the Treasurer

Part One:

Work of the Office

Responsibilities

The treasurer of the Evangelical Lutheran Church in America (ELCA) proposes policy and oversees the implementation, within such policies, of the financial, accounting, audit, banking, investment, property, information technology, and building management systems of the churchwide organization. In addition to serving as the executive officer for the Office of the Treasurer, the treasurer serves as president of the Mission Investment Fund of the ELCA (MIF). The duties and responsibilities of the treasurer are explicitly defined in the *Constitution, Bylaws, and Continuing Resolution of the Evangelical Lutheran Church in America*, provision 13.50. and following, with additional responsibilities related to the operation of the MIF found in provision 17.50. and following.

Introduction

Over the past biennium, a period marked by economic instability and decreasing financial support, a critical responsibility of the Office of the Treasurer has been to project revenue, recommend spending authorization levels, and advise the Office of the Presiding Bishop regarding the required level of contingency and underspending plans. Reductions in churchwide revenue have impacted support and operations across a broad scope of mission and ministries, many carried out in partnership with other parts of this church. Through careful work in estimating and monitoring revenue and adjusting spending plans, the financial operations and responsibilities of the churchwide organization were not compromised, and it continues to meet legal obligations and to maintain strong controls and financial standards. In the midst of making adjustments for decreased financial resources, the other work of the office continued, including necessary and strategic system implementations and upgrades, financial reporting, and management of the business functions of the churchwide organization. A summary of some key accomplishments is provided below.

Organizational Transition and Building Management

Since the restructuring of the churchwide organization in late 2010, the Office of the Treasurer has concentrated its efforts on closing the fiscal year with positive net income; implementing the changes called for under the new design proposal; incorporating the asset management, administration, customer service and accounting functions formerly carried in the ELCA Foundation; and ensuring that strong internal controls are maintained throughout the transition process and into the new structure.

The redesign of the churchwide organization made it necessary to realign many churchwide operating systems to match the new structure, including the website, general ledger, donor management, time and attendance, printers, telephones, and numerous ancillary systems.

To support efficient operations and a shorter process of transitioning to a new organizational structure and culture, it was important to move staff into their new organizational units as soon as possible. A new configuration for work space assignments was designed and approved at the end of 2010. In this process, all units, with the exception of some major unit subgroups, such as the Information Technology team, were located together, and the seventh floor was vacated and made available for leasing to new tenants, which will generate additional income for the churchwide operating budget. The staff moves (and moving of related phones, computers, and printers) were completed by the end of March 2011 with minimal new configuration. Other work with building and tenant management is ongoing. The large projects scheduled for 2011 are replacement of the original roof of the Lutheran Center and some renovation work in the parking garage.

Budget Development and Unit Accounting Services

Accounting coding for the new organizational structure has been developed, as well as mapping to trace the accounting history from the old structure into the new. The Office of the Treasurer worked closely with units to establish accounting and budget structures that best serve their management needs as well as those of the organization. Reports are being revised to service the new structure and management requirements.

The Office of the Treasurer continues to work closely with the Office of the Presiding Bishop and the Mission Advancement unit in the monitoring and reporting of synodical mission-support plans and contingency planning processes.

Information Technology

Information Technology (IT) is an area for most organizations that carries both a high level of risk and the potential for delivering greater organizational capacity and efficiency. As such, the churchwide organization has dedicated significant time and resources to ensuring that the systems are as secure as possible from external or internal threats to processes or data. This process has included investment in technology and business continuity architecture. In 2010, the churchwide organization and the MIF also contracted for a special external IT audit to test for any vulnerabilities and recommend ways for enhancing security. The results of the audit were very favorable, and recommendations have been implemented and reported to the ELCA and MIF Audit Committees.

At the same time, the churchwide organization invested in new business and operating systems that will enhance the efficiency and effectiveness of how it carries out ministry through the churchwide expression, while keeping a strategic focus to all purchasing decisions. A recently formed Technology Advancement Team will establish and facilitate technology-related project selection and prioritization criteria aligned with the ELCA's two churchwide strategic priorities, business and communication objectives, and unit strategies. The team is charged with making decisions for the benefit of the whole organization and will have shared ownership for decision-making related to project selection, prioritization, and release approval.

Over the biennium, a number of IT projects have been or are in the process of being implemented. A summary of those having the greatest operational and strategic impact are noted in the following paragraphs:

- **ELCA Constituent Information System (ECIS):** Phase II of the project to unify all constituent data sources of the churchwide organization involves integrating over 345,000 donors, 1.6 million gifts, and the online giving application into ECIS. It also includes integrating ECIS with the churchwide organization's general ledger system and an

upgraded Synod Remittance Advice System for use by synods. Data clean-up, data de-duplication, and streamlining business processes continue following completion of the first phase of the data consolidation. Cross-unit communication and work efficiencies in managing this information have been strengthened through the restructuring of the churchwide organization.

An ECIS pilot has been implemented with the Metropolitan Chicago Synod and the Greater Milwaukee Synod to investigate how this new system could serve synods and other related organizations.

- **MIF Technology Enhancements:** An initiative to have MIF join the churchwide organization in using the data center at the Board of Pensions in Minneapolis as a secondary site for purposes of business continuity is on schedule. Replication of some business-critical data has already begun. The site is expected to be fully ready to host MIF disaster recovery efforts before the expiration of the current SunGard contract in mid-2011.

IT has an active supporting role in discussions regarding a replacement of the MIF core banking system scheduled for 2012. The new system is expected to deliver substantial improvements in customer support and relationship management, business intelligence, executive management reporting, and integration to other systems, resulting in improved operational efficiency and marketing opportunities.

- **Human Resources Information System Conversion:** IT, General Accounting, Human Resources (HR), and Global Mission staff have been working collectively on migrating HR and payroll systems and services from ADP to Ultimate Software's UltiPro solution. The new web-based system will provide all employees and Global Mission personnel with a secure portal that allows global access to manage their contacts, benefits, performance management, attendance, payroll, and other HR services online. In addition, it will streamline several processes and provide management with flexible reporting tools. The first time the new system will be used is June 2011.
- **Churchwide Assembly Related Projects:** IT has been working on a pilot project to provide documents electronically, instead of in binders, to the 2011 Churchwide Assembly voting members of five designated synods. The platform will be an Apple iPad or similar device with the *Pre-Assembly Report* loaded and networked into a dedicated website to provide updates during the course of the assembly. The goal is for the chosen device to be programmed to resemble the binder and be user-friendly.

IT, in coordination with the Office of the Secretary, has been working to provide an enhanced system to handle the nominations process at the 2011 Churchwide Assembly. This new system will be based in the ECIS integrated data system.

- **Contract Management:** A contract management module is being implemented to streamline the process of initiating, authorizing, procuring, disbursing, and monitoring approved contracts. The module provides staff with the capability of electronically storing, managing, and reporting on past, future, and upcoming contracts and commitments. A pilot for managing the 2012 ELCA Youth Gathering contracts is scheduled for July 2011, with staff training slated to take place during the summer and fall.
- **Foundation System Conversions:** IT and accounting staff teams have been working collectively on two system conversions. For endowment administration, the HWA Trust Processor system was selected and is live with the check writing module. The other modules will be implemented in phases during third quarter 2011. The second project is the implementation of PG Calc's GiftWrap web-based software to replace the current custom deferred gifts system in September 2011. GiftWrap will also integrate with ECIS.

- **Synodical and Congregational Support:** IT is piloting a program to provide remote backup services to the Southeastern Iowa Synod. The service provides for backing up files and directories on synod computers in Southeastern Iowa to storage devices located in the Lutheran Center. If the pilot is successful, the service could be offered to all synods in fall 2011.

Affiliate agreements with Qwest Communications and Verizon Wireless are now in place for ELCA congregations and synods. All congregational and synodical employees are now eligible for discounted business and personal Verizon wireless accounts. Discounts also are available using Qwest Communications audio and web-conferencing solutions and on long-distance telephone services.

- **Novell to Microsoft Transition:** IT has an initiative to transition away from Novell technology to Microsoft technology. The most visible component of this effort is the move from GroupWise email and scheduling to Exchange Server and the Outlook client in late 2011. Less visible infrastructure components already have been migrated.

In a related project, the operating system of the churchwide office computers will be upgraded to Windows 7 and the Office 2010 Professional suite. Other possible enhancements of this project include better support for remote connectivity, more robust security features, integration between voicemail and email, and the use of SharePoint as a collaboration tool.

By replacing aged Novell services with up-to-date Microsoft services, plus introducing the new services outlined above, IT is positioning the organization to move into the future.

Audit

Over the course of 2009 and 2010, the internal audit function made significant progress in identifying and reviewing new areas of risk, assisting with major information technology implementations, and helping to implement controls that ensured compliance with new government regulations. High-profile internal audit work included:

- Three new comprehensive reviews conducted to verify compliance with the churchwide organization's contract and fixed asset policies. These audits have become part of the regular audit cycle and have led to new fixed-asset and contracts policies being implemented;
- A new review of the controls surrounding Global Mission operations;
- Assistance with the successful implementation of a program to ensure compliance with the newly enacted Red Flag Act (a government-mandated program to ensure that constituent data is protected), along with the implementation of a mandatory workshop to teach all employees about compliance with this act;
- Completion of a special churchwide audit to examine the efficiencies of each unit within the churchwide organization;
- Assistance with the implementation of new data security and electronic communications policies;
- A general controls review of ECIS that verified the system was properly designed, tested, and implemented; and
- More than 1,100 hours on IT work, including assisting with new systems implementations, audit follow-up work, operational reviews, and assistance given to a special full-scope IT review conducted by an outside IT-audit firm.

Crowe Horwath LLP is the firm contracted to perform the external audit for the churchwide organization. It meets twice a year with the ELCA Audit Committee and coordinates effectively with Internal Audit to maximize their audit scope and results. In order to be

consistent with best practices for audit firm or partner rotation, the Audit Committee determined to continue with Crowe Horwath LLP but requested a rotation in audit partners. A new audit partner was assigned for the 2011 audit. Over the biennium, the audit process was well-managed and the audit results were positive. No significant control weaknesses were identified.

Data Security

Internal Audit partnered with IT and HR to implement a comprehensive, multi-pronged identity theft prevention program, which will further enhance the churchwide organization's control over the use of confidential data as well as ensure compliance with many governmental identity theft regulations. This program was put in place late in the second quarter 2010. It includes a mandatory "Identity Theft" workshop that every employee must attend at least once every two years. In addition, the Data Security Committee has moved from assessing the current data security environment to designing and implementing new policies and procedures that will strengthen the data security process. New procedures include:

- The Red Flag Policy and procedure;
- The Electronic Data Communications policy and procedure; and
- The Data Security policy and related procedures.

General Accounting

Under the new churchwide design, ELCA Foundation accounting and finance staff have been centralized and relocated to the Office of the Treasurer. The initial priorities of the General Accounting team were to maintain all administrative and customer service functions, close the fiscal year on schedule, produce the financial statements, and prepare for the audit. Over the coming year, the general accounting team will be focused on integrating its responsibilities, identifying redundancies and best practices, cross-training, and developing enhanced teamwork.

The Office of the Treasurer is increasingly working to provide accounting services to related entities. The first year of operations under new service-level agreements was completed in 2010 with Women of the ELCA, Lutheran Men in Mission, and National Lutheran Campus Ministry, Inc. The Office of the Treasurer now manages six general ledgers for the churchwide organization and certain related ministries.

Banking

The Foundation and Endowment Fund Pooled Trust operating accounts were moved from Northern Trust to Harris Bank to consolidate all treasury management activity at Harris Bank. As a result of the consolidation, Harris offered a 1 percent earnings credit on all balances held by Harris, including those held prior to the transfer. This level of earnings credit is more than double the rates available for short-term overnight investments, which had been the practice for available ELCA funds.

Receipts Processing

Gifts processing completed a successful upgrade to the software used to receive and process online gifts. As part of the new design, additional gift processing functions have been assigned to the Office of the Treasurer. In order to enhance controls over incoming funds, all checks and deposits are now being sent from the mailroom directly to Receipts Processing, and the team works with unit representatives to confirm deposit information and share documentation.

Receipts Processing staff also participated heavily in the new ECIS design, testing, and training. Planning is underway concerning the best processes for ensuring an efficient system for crediting gifts and maintaining accurate constituent information in the new system.

Accounts Payable

As part of the implementation of new endowment and deferred-gift administration systems, the accounts payable functions for these programs will move from the general ledger system to the respective new administration systems. Accounts Payable staff has been preparing for the increased tax form 1099 reporting requirements for payment to suppliers, expected to take effect in 2012. The team will be instrumental in the churchwide organization’s review of unclaimed property, scheduled for late 2011.

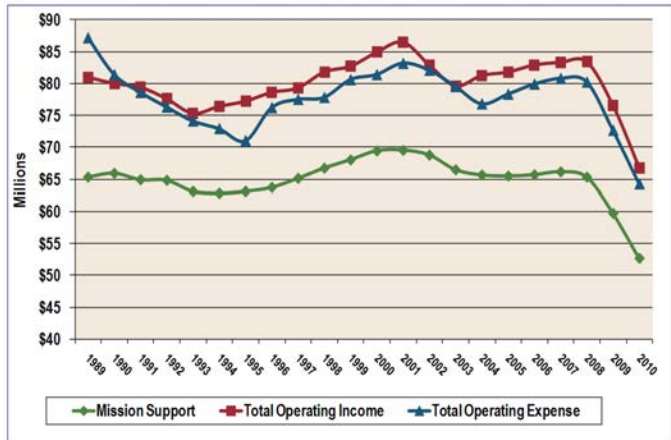
The Office of the Treasurer now provides expense reimbursements through direct deposit into individual staff banking accounts. The office also began utilizing workflow capabilities for the automatic electronic submission of general accounting system reports to staff.

Major Work in 2011–2013

Major work that will be undertaken by the Office of the Treasurer over the next biennium is expected to include:

- Review of all major functions impacted by the centralization of churchwide accounting functions to ensure maximum efficiency and the application of best practices where diverse processes have come together as one function.
- Full review and updating of policy and procedure documents that govern the operations of the office.
- Establishment of charters for inter-unit work groups that will oversee the administration and servicing of the endowment fund and deferred gift programs.
- Assistance to the Office of the Presiding Bishop in finalizing the new biennium spending plan.
- Support for units in reviewing initial budget plans and making adjustments to budget structure for 2012.
- Completion of implementation and training and continuation of planning to leverage the capacity of the new operating systems for endowment, deferred gifts, constituent information management, human resources information, and contract management.
- Transition of the churchwide organization from Novell technology to Microsoft technology.

ELCA Churchwide Organization
Current Operating Income vs. Expense
1989 – 2010



Part Two:

2009 and 2010 Financial Report

Audited Financial Report for Fiscal Year 2009 and 2010

The consolidated, audited financial statements for the Evangelical Lutheran Church in America for the years ended January 31, 2010, and January 31, 2011, are attached as Appendix A and Appendix B of this report. These statements include the activities of all units and offices of the churchwide organization that are not separately incorporated as well as the Endowment Fund Pooled Trust. The report includes a consolidating schedule by fund of General Operating Funds, the Endowment Fund, and the Deferred Gift Fund. The financial statements are prepared by management, audited by Crowe Horwath LLP, and reviewed by the ELCA Audit Committee.

As a result of current operating expenditures being managed within available income and good recovery in the market value of the endowment and deferred-gift pools, the results for fiscal years 2009 and 2010 were positive.

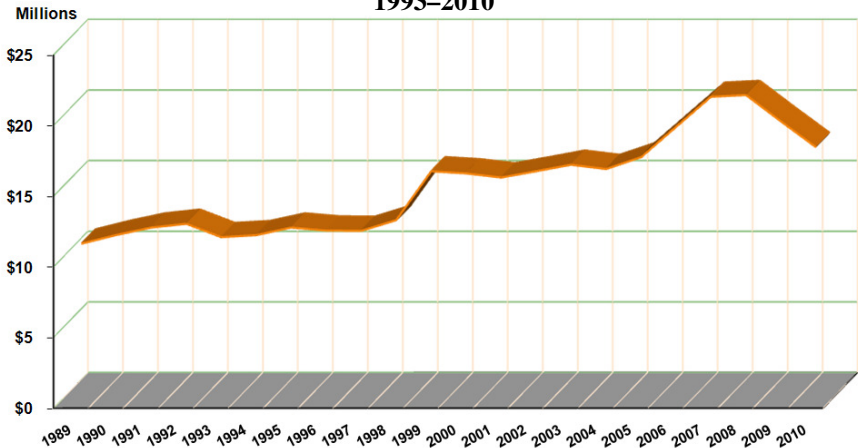
Current Operating Results for 2009 and 2010

The current operating results for the biennium, reported exclusive of the Endowment and Deferred Gift Funds and non-operational, pre-audit adjusting entries, also reflected positive net income. Net operating income for the 2009 and 2010 fiscal years amounted to \$3.9 million and \$2.6 million, respectively.

After five years of increases, total current fund operating income for the churchwide organization decreased in 2009 by \$6.9 million to \$76.5 million and again in 2010 by \$9.8 million to \$66.8 million. The primary factor impacting revenue was mission-support income. Income from congregations in the form of Mission Support decreased from \$65.3 million in 2008 to \$52.6 million in 2010, a total reduction for the biennium of \$12.7 million or 19.5 percent.

Operating expenses were managed within estimated revenue and declined in proportion to decreases in income. Expenses amounted to \$72.6 million in 2009 and \$64.2 million in 2010, as compared to \$80.2 million in 2008. There were no additional allocations made by the Church Council for designated purposes.

**ELCA World Hunger Income
1993–2010**



ELCA World Hunger

Giving to ELCA World Hunger was \$19.6 million in 2009, a decrease of \$1.9 million, and further decreased to \$17.7 million in 2010, a reduction of \$1.8 million over the prior year. The primary factor in the decrease was a difference in the amount of bequest income, although there also was a decrease in gift income.

ELCA members also contributed \$12.4 million to ELCA Disaster Response in 2010—double the amount received in 2009. This total included a generous outpouring of gifts for the Haiti disaster response of \$8.3 million.

Deferred Gifts

As of December 31, 2010, the ELCA's gift annuity pool had 4,865 active annuities with associated segregated assets totaling \$100 million. The ELCA issued approximately 340 new gift annuities in 2009 and 2010. More than 650 gift annuities matured during this same time period, with \$8.6 million distributed to ELCA ministries and other charitable organizations.

The churchwide organization administers 411 active charitable remainder trusts and a limited number of pooled income funds with investments totaling approximately \$80 million as of December 31, 2010. During 2009 and 2010, approximately \$1 million in matured gifts were distributed to ELCA ministries through these programs.

The ELCA Board of Pensions serves as the investment advisor for the gift annuity program, with fixed income instruments constituting approximately 96 percent of the pool's investments. Wells Fargo and Thrivent Financial serve as investment managers for 85 percent and 15 percent, respectively, of the total charitable trust and pooled income fund investments.

ELCA Endowment Fund

The financial results for the Endowment Fund Pooled Trust are found below in Part Three of this report.

Financial Summary

Despite significantly reduced income over the past two years, the churchwide organization was able to manage its expenses accordingly, resulting in positive income less expense in both years. The final month of the 2010 fiscal year was the first time in 18 months that mission-support income surpassed the corresponding month from the previous year. The careful income projections made during this biennium have proven to be the necessary ones in order to maintain stability and ensure ongoing support for those that depend on it. While decreases in Mission Support have continued in 2011, many synods have begun to recover financially and are sharing more Mission Support in 2011 than in the prior year. Other categories of income are also performing positively or at the estimated level. The Office of the Treasurer does not anticipate the need for further budget reductions or underspending in the current fiscal year.

Conclusion

In the midst of these challenging times, I have been grateful for the cooperative, responsive, and visionary leadership of the Church Council, Conference of Bishops, churchwide staff and executives, and the presiding bishop and executive for administration. I also give thanks for the continuing generosity and stewardship of the ELCA's members. Because of you, we are together making a difference in the world for the sake of the Gospel. It has been an unsurpassed privilege to serve as your treasurer.

Part Three:

The Endowment Fund of the ELCA

Board of Trustees

Mr. Eric N. Anderson, Salina, Kan. (2011)
Ms. Teresa Chow, Hoffman Estates, Ill. (2015)
The Rev. Susan J. Crowell, Greenville, S.C. (2015)
Ms. Ann Sponberg Peterson, *chair*, Decorah, Iowa (2011)
Ms. Kathleen M. Rehl, Land O'Lakes, Fla. (2014)
Mr. Fred B. Renwick, New York, N.Y. (2011)
Mr. John H. Saeger, Lancaster, Pa. (2013)
Mr. James E. Willis, Rockwell City, Iowa (2015)

Staff Leadership

Mr. David P. Novak, *president*

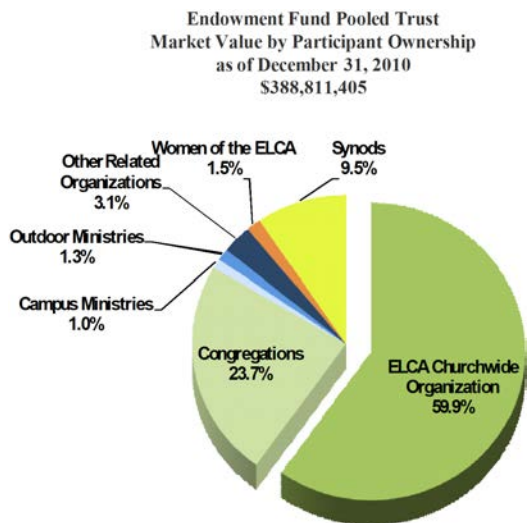
Purpose

The Endowment Fund of the ELCA is separately incorporated. Most of the assets of the Endowment Fund are invested in the Endowment Fund Pooled Trust (Pooled Trust), which offers pooled investment services for the endowment funds held by the ELCA churchwide organization as well as the invested funds of ELCA congregations, synods, agencies, and institutions. The Pooled Trust is administered by the Office of the Treasurer and the ELCA Foundation with the ELCA Board of Pensions acting as investment advisor.

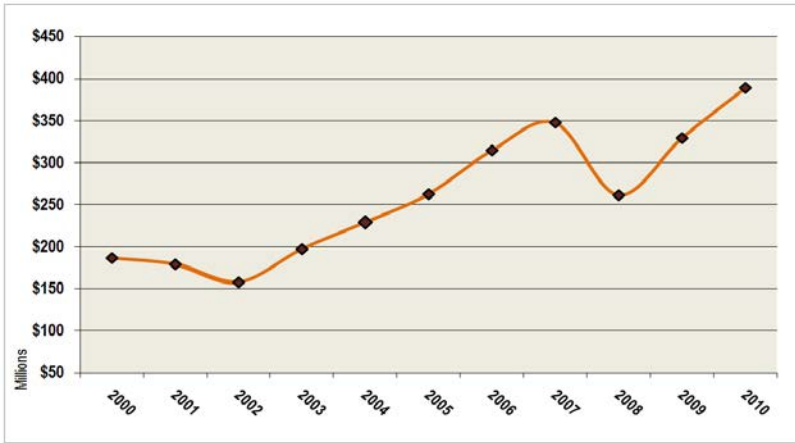
Investment Management Structure and Objective

When organizations invest in the Pooled Trust, their endowment assets are pooled with the accounts of many other ELCA ministries and the permanent endowment funds of the ELCA churchwide organization into Endowment Fund "A" (Fund A). The larger aggregate fund allows for a diversity of investments that may not otherwise be available to these ministries. To the extent practicable, investments are made in accordance with the ELCA's guidelines for socially responsible investing.

The objective of Fund A is to provide participants with a stable, quarterly stream of distributable investment income that grows over time approximately in line with the expected long-term rate of inflation. The current recommended distribution rate of 4.25 percent is intended to provide participants with long-term capital appreciation. Fund A's target asset allocation is 35 percent U.S. equity, 25 percent non-U.S. equity, 15 percent investment grade fixed income, 5 percent inflation indexed bonds, 10 percent high yield fixed income and 10 percent global real estate securities.



**Endowment Fund Pooled Trust
Market Value at Year-End
2000 through 2010**



Financial Results: 2009 and 2010

As of December 31, 2010, the ELCA Endowment Fund Pooled Trust held 1,818 individual accounts totaling \$388.8 million. This represents a net increase of 114 accounts since December 2008. Of these accounts, 884 (\$232.8 million) are currently owned by the ELCA churchwide organization and 934 (\$156.0 million) are owned by other investor participants.

Revenue contributed in 2009 and 2010 for unrestricted, temporarily restricted, and permanently restricted endowments owned by the ELCA, including permanently restricted endowments benefitting numerous other ELCA ministry partners, totaled \$33.3 million compared to \$31.7 million for the prior biennium. Approximately \$157 million of the total net assets of the Pooled Trust at December 31, 2010, were to benefit ministries of the ELCA churchwide organization.

The Pooled Trust grew by 64 new investor participant accounts during the biennium, representing approximately \$8.9 million in new investor deposits. Approximately \$11.5 million in net additions were made to the Pooled Trust by existing investor participants, and 29 accounts totaling approximately \$1.6 million were closed.

Over the two-year period, there was a net increase of approximately 50 percent in the market value of the Endowment Fund Pooled Trust.

Part Four:

August 17, 2011

Voting members, bishops, Church Council members, colleagues, and other partners in ministry, I am thankful for this opportunity to report to you once more on the financial status of the ELCA churchwide organization.

Since I last addressed the assembly, we have gone through a difficult financial period for this church, but I am pleased to begin by reporting that the churchwide organization completed fiscal years 2009 and 2010 with revenue exceeding expense in its current budgeted operations.

I will be sharing with you some slides that contain very condensed highlights of these results. The full consolidated and audited financial statements reflect consolidating entries and additional data and footnotes and are included in the appendices to this report.

Current Operating Funds
Revenue and Expense Summary
(in Millions)

	2010 <u>Actual</u> ↓	2009 <u>Actual</u> ↓	<u>Variance</u>
Total Revenue	\$ 66.8	\$ 76.5	\$ (9.8)
Total Expense	64.2	72.6	8.4
Net Revenue	<u>\$ 2.6</u>	<u>\$ 3.9</u>	<u>\$ (1.4)</u>

I will start with a summary of our results for the two-year period. This first slide portrays total revenue and expense numbers for 2009 and 2010 and the variance between years. In the variance columns, unbracketed numbers are favorable and bracketed numbers are unfavorable. Let's begin on the first line with total revenue. Total revenue available for current operations decreased from \$76.5 million in 2009 to \$66.8 million in 2010—a negative variance of \$9.8 million or 12.8 percent. Next, operating expenses of approximately \$64.2 million in 2010 reflect a decrease of \$8.4 million from 2009. These expenses were favorable to the operating budget in both years, meaning expenses were kept within the approved spending level. Revenue minus expense resulted in a positive variance of approximately \$3.9 million in 2009 and \$2.6 million in 2010. Net revenue in excess of expense—a positive bottom line—is important to us financially because it maintains cash reserves, assures sufficient liquidity and covers capital expenditure needs. Careful budgeting, contingency planning, and controlled spending have been essential over the past three years in order to maintain a positive balance of income to expense.

Revenue-Expense Summary

Next let's look a little closer at the revenue side of the revenue-expense equation. We begin on the first line with Mission Support. Mission-support income—that is, the unrestricted income from congregations through synods, to the churchwide organization—declined from \$59.7 million in 2009 to \$52.6 million in 2010—a negative variance of \$7.1 million or 11.8 percent. Mission Support is the foundation upon which the churchwide operating budget is built, representing almost 80 percent of total current fund revenue in any given year. In 2009,

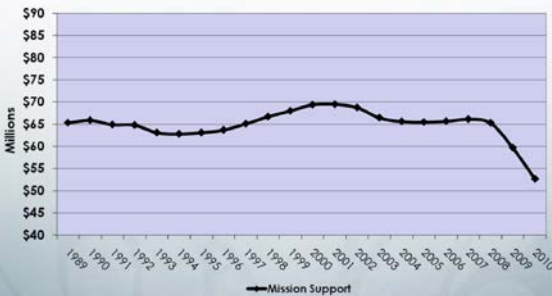
Mission Support decreased \$5.6 million to \$59.7 million. In 2010, it decreased an additional \$7.1 million to \$52.6 million. This represents a decrease of 19.5 percent for the two-year period. All other categories of revenue, representing the remaining 20 percent of total revenue available for current operations, decreased from \$16.8 million in 2009 to \$14.1 million in 2010. Missionary sponsorship was the second highest category of income in 2010, receiving

Current Fund Revenue (In Millions)

APPEAL	2010 ACTUALS	2009 ACTUALS	VARIANCE
Mission Support	\$52.6	\$59.7	(\$7.1)
Missionary Sponsorship	\$3.6	\$3.6	\$0.0
Bequests and Trusts	\$1.5	\$4.0	(\$2.5)
Investment Income	\$0.8	\$1.7	(\$0.9)
Endowment	\$2.1	\$2.3	(\$0.2)
Mission Investment Fund	\$1.5	\$1.6	(\$0.1)
Vision for Mission	\$1.5	\$1.0	\$0.5
Other	\$3.2	\$2.4	\$0.8

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Mission Support Income 1989 - 2010



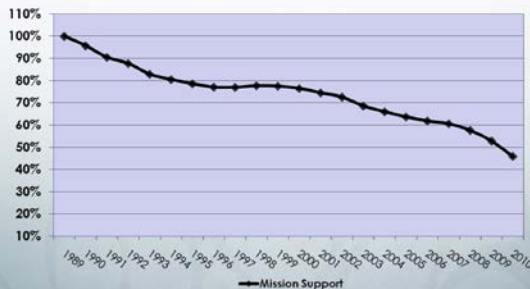
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God's work. Our hands.

mission-support income since 1989. Total mission-support income in 2010 was about \$12.5 million below the amount received in 1989, the first year depicted on this chart. In the years prior to 2009, mission-support income fluctuated, but always stayed between \$62 million and \$70 million. Facing unprecedented

\$3.6 million in both years. The largest decrease by category was in bequest and trust income, which was uncharacteristically low in 2010—down to \$1.5 million from \$4.0 million in 2009 and unfavorable to budget by \$1.0 million. The largest percentage change came in Vision for Mission income, which increased 50 percent to \$1.5 million in 2010.

The next slides track

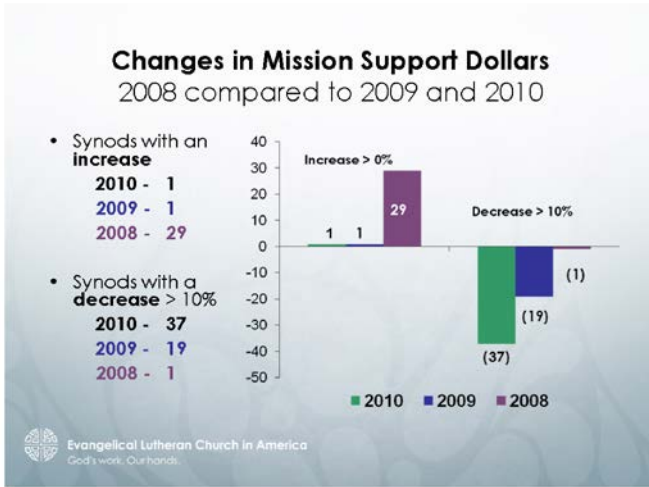
Mission Support Income With Inflation Adjusted Figures 1989 - 2010



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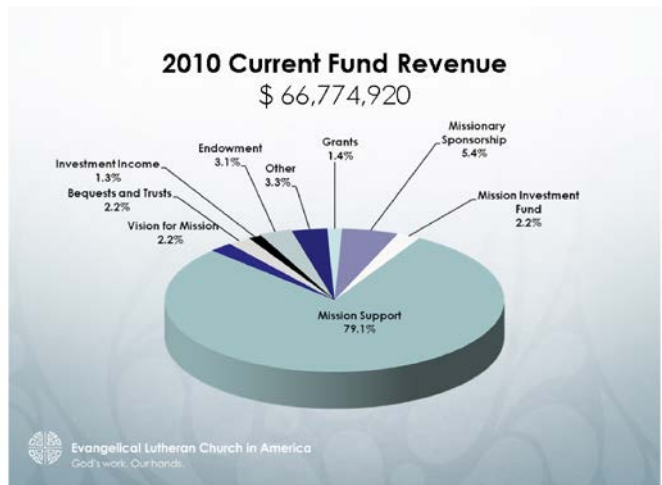
decreases in 2010 and unable to maintain current operations and programs with such a sharp decline in support, a restructuring of the churchwide organization was undertaken, effective with the 2011 fiscal budget. In addition to the decrease in mission-support dollars compared with 1989, the inflation-adjusted value of those dollars over the past 22 years, compounds the challenge. This next slide shows the impact over time on funding for the programs and ministries supported through mission-support income. The inflation adjusted value of mission-support income is 46 percent of its 1989 value.

The next slide looks more closely at mission-support changes by synods over the past two years. As shown here, in 2008, 29 synods increased the amount of their mission-support dollars shared with the churchwide organization as compared to the prior year; while in 2009, the number of synods that increased their mission-support sharing was down to one, with 19 synods decreasing Mission Support by more than 10 percent. In 2010, again, only one synod



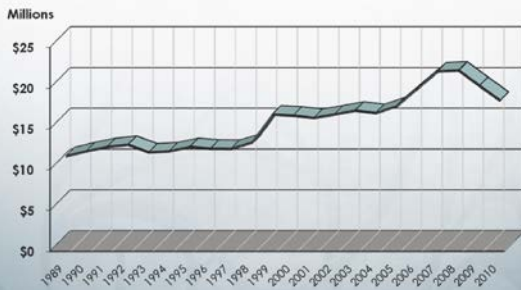
increased Mission Support and the number with a decrease greater than 10 percent compared to the prior year was up to 37 of the 65 synods.

The next slide illustrates the percentage of income received in 2010 by major source, beginning with Mission Support. Mission Support represented approximately 79 percent of current revenue available for budgeted expenses in 2010. Other major sources of current revenue included missionary sponsorship—\$3.6 million or 5.4 percent, and endowment distributions—\$2.1 million or 3.1 percent. Bequest and trust income, Vision for Mission appeal, and the Mission Investment



Fund support for new congregation starts were each \$1.5 million and 2.2 percent of the whole in 2010. Grants were \$1.0 million; investment income was \$800,000; and other income was about \$2.2 million.

ELCA World Hunger Income 1989 - 2010



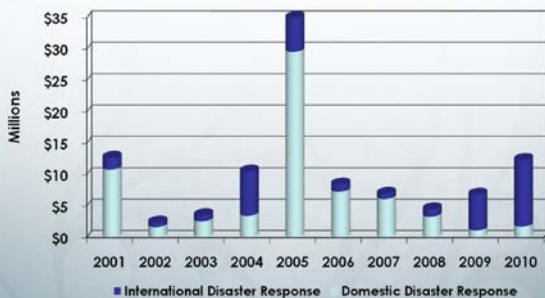
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God's work. Our hands.

years of consecutive increases in ELCA World Hunger, 2009 and 2010 income was down, with 2010 closing at \$17.7 million, a decrease of \$1.8 million from 2009. Some of the prior increases were driven by extraordinarily high levels of gifts from bequests and trusts for ELCA World Hunger—beyond what would be considered a sustainable budget level. ELCA members have been consistent and generous supporters of ELCA World Hunger. It will be important to maintain that level of support over the next five years, even as we commit to an additional opportunity to raise \$15 million for the ELCA Malaria Campaign, so that the vital ongoing ministries of ELCA World Hunger can continue.

The next slide looks at ELCA Disaster Response income from 2001 through 2010. Over the past two years, ELCA members gave generously to support Disaster Response in Haiti, the United States and around the globe. Over the two-year period, \$18.6 million was received for disaster response. Of this, \$12.8 million was designated for Haiti Earthquake Relief. In addition to Haiti, disaster income was received for Chile, Pakistan, and U.S. areas affected by spring storms, floods, and hurricanes. And \$5 million was undesignated—to be used where most needed!

We turn next to the ELCA World Hunger Appeal. Because this is restricted income, ELCA World Hunger is not part of the current operating revenue and expense, but is instead budgeted and accounted for separately. When combined with our current income, the total income received for budgeted programs of the churchwide organization in 2010 was \$84.5 million. Of this total, ELCA World Hunger income was 21 percent. Following four

ELCA Disaster Appeal 2001 - 2010



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

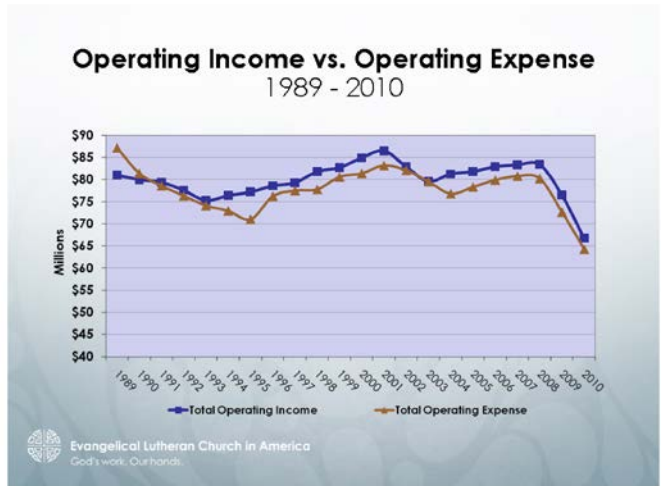
Operating Results

We have looked at both the income and expense side of our operating results. This next chart gives some perspective on our operating results over time. Here, operating revenue is compared

with expense on an annual basis since 1989 with the gap between the two lines representing net income or deficit. The goal is to operate as much as possible with a modest surplus each year. This has been accomplished for the last 20 years.

While the overall financial results for the biennium were positive, the impact of the economic downturn combined with membership losses and congregations leaving is clear. For the churchwide organization, the downturn began to impact income in the final two months of the 2008 fiscal year and income has continued to decrease into 2011.

Working closely with synods and monitoring trends, adjustments were made regularly to estimated income including revised recommendations for spending. With responsiveness and careful contingency planning by the Office of the Presiding Bishop, the churchwide organization was able to avoid deficit spending despite an almost 20 percent decrease over the two-year period. Not avoidable were the difficult decisions that needed to be made and the impact on ministries across the church and extending to global and ecumenical partners.

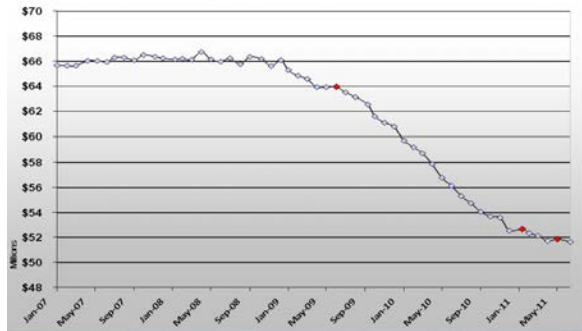


Despite the sizable decrease in available resources over the two-year period, there are positive factors to note:

- While congregations and synods faced sometimes unprecedented decreases in revenue this biennium, they continued in their commitment to fund the work of this church beyond their own community and synod and did not simply turn inward with their resources. Together, in the midst of difficult financial times, we've achieved things on a scale and scope that we could never achieve through our individual efforts.
- In the midst of difficult financial constraints and increasing unemployment, congregations and members responded generously in times of disaster, both globally and domestically, sharing \$18.6 million in additional to other ongoing support. Thank you.
- Last year in 2010, the Vision for Mission appeal had its best year ever at \$1.5 million, a 50 percent increase in support for this appeal that provides extra support for churchwide ministries. Thank you.
- Also in 2010, with ELCA World Hunger income down in the first three quarters of 2010 and critical program support at risk, a call went out to church leaders and through ELCA networks and you, the church, responded, resulting in all-time best for December ELCA World Hunger income, so that the year closed down, but considerably better than earlier projections with vital program support protected. Thank you.
- And, after 18 consecutive months of downturns in mission-support income, January 2011, the last month of the fiscal year, saw an increase in mission-support income compared to January 2010.

In estimating income for 2011, we projected that the size of Mission Support decreases would improve and some synods would start rebuilding income over the course of the year. On this slide, the first red diamond is on June 2009, which was the last month of an increase in Mission Support compared to the same month prior year until January 2011, which is indicated by the second red diamond. The third red diamond is at May 2011, when again we had a positive month of mission-support income compared to May 2010. As expected, the decreases month-to-month are smaller and the number of synods with increases is growing.

Mission Support – Rolling 12-Month Totals
January 2007 - June 2011



Update on the Financial Situation in 2011

At the end of the five-month period ending June 30, mission-support income was \$20 million, a decrease of \$1 million or 4.8 percent. On the other hand, mission-support income was favorable to the revised budget by \$700,000 or 3.4 percent and has increased in 21 synods, a significant improvement from the 2010 fiscal year which closed with only one synod up in mission-support contributions.

The favorable variance to budget is a positive indication that income is stabilizing, the operating budget is realistic and the churchwide organization can anticipate fully funding the commitments in the 2011 spending plan.

Contributions to ELCA World Hunger for the five months are \$5.1 million—favorable to the same period in fiscal 2010 by \$0.5 million. Again, maintaining support for ELCA World Hunger while responding to global and local disasters and the ELCA Malaria Campaign will be vital and consistent with our historical commitment to addressing poverty in a sustainable way.

ELCA members have contributed an additional \$5.2 million for ELCA Disaster Response in the first five months of 2011, including \$2.6 million for the Japan tsunami disaster and \$1.1 million for the U.S. spring storms. While not part of the June results, appeals have gone out for the Horn of Africa drought and members are responding.

Looking ahead, I do believe that the difficult but necessary work of restructuring the churchwide organization has positioned the church well for growth as it comes out of the financial difficulties of the past three years.

Part Five:

Mission Investment Fund Report

Now I'd like to turn my attention to the Mission Investment Fund of the ELCA—the sole lending institution of the ELCA. "MIF" is committed to supporting the growth of ministries across this church. I'm going to begin the report by sharing a short video, so I invite you to sit back and watch how the work of the Mission Investment Fund inspires others, changes lives and helps build our church.

[The assembly was invited to watch a video.]

I think you'll agree the video makes a powerful statement. We, at the Mission Investment Fund, have a powerful charge: We support our congregations and ministries in their mission by providing loans at competitive rates—loans that help established congregations and ministries expand or renovate and loans that enable new ELCA congregations to buy land or construct a first church building.

It is these new and revitalized church buildings, expanded fellowship spaces, vibrant preschools and upgraded kitchens—all made possible by MIF loans—that allow us to reach out in our communities, teach our children and invite the hungry to our table. We make these vital loans with the investments that ELCA members and ministries make with the Mission Investment Fund. Together, Mission Investment Fund investors and borrowers achieve what they could not do alone. And because of that, lives are changed and the good news of God's love in Christ is shared more widely.

Turning to the financial results, I am pleased to report that while the recession clearly had an impact on operations, the Mission Investment Fund not only weathered the financial storm, but achieved solid results. We grew our asset base over the past two years from nearly \$618 million at the end of 2008 to \$642 million at year-end 2010. Net assets, or our net worth, grew from \$163 million at year-end 2008 to \$172 million as of December 31, 2010.

Financial strength and stability are always of highest priority for the Mission Investment Fund. An important indicator of financial strength is an institution's equity ratio—which is the ratio of net assets to total assets. The equity ratio for the Mission Investment Fund is 26.8 percent. This is a strong capital position—more than double that of most financial institutions. This assures a level of financial stability that enables us to meet our financial obligations and offer security to our investors.

The Mission Investment Fund offers a diverse portfolio of investment products, including Term Investments, Demand Investments and Individual Retirement Accounts. At year-end 2010, total investor deposits were \$465 million, an increase from \$451 million two years prior. As of December 31, 2010, we increased our investors to more than 14,000—including individuals, congregations and ministries. Together, they held more than 24,000 accounts, with congregations accounting for nearly half of the investment dollars.

While investments were up over the biennium, we experienced a decrease in loan applications. Many ELCA members and congregations have been struggling financially over the past two to three years. Operating on scaled-back budgets, some congregations decided to postpone large capital projects. Mission Investment Fund loans to congregations and ministries decreased to \$450 million in 2010, down from \$485 million at year-end 2008. At year-end 2010, the Mission Investment Fund had 763 outstanding loans, compared to 797 at the end of 2008, a decrease of 4 percent.

During the recession and into this post-recession period, the Mission Investment Fund has been responsive in providing loan modifications to help our congregations and ministry customers continue making payments on their loans. Together, we have succeeded at keeping loans on track and delinquencies below 2.5 percent of our portfolio. I am pleased to report that we did not record any losses on loans.

At year-end 2010, the Mission Investment Fund also held nearly \$23 million in real estate, primarily for new-start congregations expecting to construct first church buildings.

As you know, the economy remains weak, but we are seeing signs of improvement. Loan requests for the first six months of 2011 are up 30 percent over the same period last year, with an increase of 45 percent in loan dollars. Congregations are moving ahead with some larger-scale building and renovation projects.

With the modest growth in investments, the recent uptick in loan applications, and our excellent capital position, the Mission Investment Fund continues to be a strong, stable financial institution and is well positioned for the future. We are committed to our strategic objectives of increasing awareness and participation in the Mission Investment Fund and offering superb service to our customers.

To support congregations, we offer the unique expertise of our church building consultants, who advise congregations on the complete building process. Our building consultants encourage congregations and ministries to implement earth-friendly and energy-efficient features that will reduce their impact on the environment and produce substantial energy savings.

It is our mission to further the work of this church; that is at the heart of decisions we make every day. In addition to buying land and providing loans to new-start congregations, we continued our ongoing, annual grant of \$1.5 million to help develop new-start congregations. In 2010, we provided a special grant of \$360,000—the balance of funding that enabled 13 additional new congregations to start up last year.

With the help of the Mission Investment Fund's \$1.5 million challenge grant that established a new mission developer scholarship fund, the Fund for Leaders was able to award 10 scholarships over the last two years to students enrolled in mission developer programs at ELCA seminaries. The ELCA needs pastors who have the gifts and passion for starting new congregations, and the Mission Investment Fund is helping to support the development of these new pastors who will lead our outreach efforts in the coming years. This is the core of what the Mission Investment Fund is all about—supporting the growth of the ELCA and, as part of that, recognizing the critical role of leadership in enabling our church to thrive.

Finally, I would like to extend my thanks to each of you who has helped the Mission Investment Fund grow and prosper. We appreciate the investments you make in the Mission Investment Fund. Know that we are careful stewards of the funds you entrust to us. Those of you with Mission Investment Fund loans, we are delighted to work with you and watch as the dreams you have for your congregations and ministries become reality. Together, in this exciting partnership, we can do God's work in communities across this church.

If you are not yet an investor or borrower with the Mission Investment Fund, I encourage you to participate. Perhaps the time is right.

Part Six:

Closing Remarks

Serving as the president of the Mission Investment Fund and treasurer of the ELCA has been a pleasure and privilege. A particular joy has been in sharing the story behind the numbers, because behind the numbers is the story of this church at work in the world. It is the story of many hands coming together and strong belief and a shared commitment that we are freed by God's grace to love and serve our neighbors. In this work I have been strengthened in my own faith by your witness, lifted up by your prayers, and encouraged by your support. Thank you.

I have had the privilege of serving with exceptional colleagues, including Pastor Linda Norman and Eva Roby, who already are leading so capably and will serve very well as the next ELCA treasurer and MIF president. It is with great expectations that I will pass leadership to them on September 1 as I step into my new work with the Mission Advancement unit. They will be well supported by staff colleagues in the Office of the Treasurer, including Information Technology, and the Mission Investment Fund, incredibly talented individuals that often serve behind the scenes to enable our work to move forward effectively.

The working relationship of the treasurer with the executive for administration is critical, as we tend to and collaborate on many operational and budget processes. This has never been more important than in the past several years. Dr. Wyvetta Bullock has been a strong partner in this work. Thank you, Wyvetta, for the trust and respect we share, and for your unfailing integrity and attention to good process and planning.

I had an opportunity to give my thanks to synod and churchwide officers on Sunday, but I do want to also express a special word of thanks to Presiding Bishop Hanson, who invited me into this work in the first place. Bishop Hanson, your attentiveness to financial matters, whether responding to a sudden downturn in income or lifting up a giving opportunity, has set an important tone for strong fiscal management and faithful stewardship of the gifts of this church. You are incredibly gifted as both CEO and pastor, and for us as churchwide staff that is very important. For your encouragement, personal witness, support, and confidence I continue to be so grateful. Thank you.

Finally, I want to thank my family because without their support I could not do this work. I'm really happy that my husband Tim is here today for his first taste of a Churchwide Assembly. Thank you, Tim. We have three kids: Benjamin, who is 16; Anna is 14, and today was her first day of high school; and Ella, who was minus one month old at my first assembly in Milwaukee, will be 8 in September. For their patience and for the joy they bring to every day, I give thanks.

With gratitude to God for the opportunity to serve, that concludes my report.

**Appendix A to the Report of the Treasurer:
2009 ELCA Financial Statements**

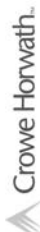
EVANGELICAL LUTHERAN CHURCH IN AMERICA
CHURCHWIDE ADMINISTRATIVE OFFICES
CONSOLIDATED FINANCIAL STATEMENTS
January 31, 2010 and 2009

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CHURCHWIDE ADMINISTRATIVE OFFICES
CONSOLIDATED FINANCIAL STATEMENTS
January 31, 2010 and 2009



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Crowe Horwath LLP
Independent Member Crowe Horwath International

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, 2010, 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 2009 financial statements; in our report dated June 10, 2009, 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, 2010, 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.

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, 2010, 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, 2010, on pages 37 and 38, 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. The prior year summarized comparative information presented in the consolidated schedules of expenses by object has been derived from the Church's 2009 financial statements; in our report dated June 10, 2009, we expressed an opinion that such information was fairly stated in all material respects in relation to the basic 2009 financial statements taken as a whole.

As discussed in Note 22 to the financial statements, the State of Illinois enacted *Uniform Prudent Management of Institutional Funds Act (UPMIFA)*, which was adopted by the Church during the year ended January 31, 2010. Also, as discussed in Note 1, the Church adopted the Financial Accounting Standards Board (FASB) *Accounting Standards Codification™* and the *Hierarchy of Generally Accepted Accounting Principles* and the accounting for *Uncertain Tax Positions* during the year ended January 31, 2010.

Crowe Horwath LLP
Crowe Horwath LLP

Chicago, Illinois
June 9, 2010

EVANGELICAL LUTHERAN CHURCH IN AMERICA
CHURCHWIDE ADMINISTRATIVE OFFICES
CONSOLIDATED STATEMENTS OF FINANCIAL POSITION
January 31, 2010, with comparative balances for 2009

	<u>2010</u>	<u>2009</u>
ASSETS		
Cash and cash equivalents	\$ 20,653,325	\$ 17,875,667
Cash and securities held as collateral for securities loaned (Note 18)	35,852,254	63,977,642
Payable under securities loan agreements (Note 18)	(35,852,254)	(63,977,642)
Accounts receivable (Note 2)	12,518,071	12,178,888
Due from related organizations	1,696,259	-
Interest receivable	1,195,359	1,227,268
Investments (Note 3)	546,239,196	471,376,221
Prepaid expenses and other assets	8,536,912	8,995,623
Mortgages, notes, and contracts for deed, net (Note 4)	3,051,972	2,042,545
Overseas church construction loans (Note 5)	884,961	956,288
Property, furniture, and equipment, net (Note 6)	30,386,536	29,683,427
Beneficial interest in perpetual trusts	15,546,698	13,974,920
Total assets	\$ 639,013,030	\$ 560,007,146
LIABILITIES AND NET ASSETS		
Accounts payable	\$ 6,191,616	\$ 7,960,357
Deferred revenue	1,733,581	6,508,269
Due to related organizations	-	-
Annuities payable (Note 8)	105,015,382	100,494,629
Funds held for others	176,675,033	148,832,644
Note payable (Note 7)	4,483,052	5,852,953
Funds held for others in perpetuity	39,612,185	28,221,033
Other liabilities	1,133,811	1,987,900
Total liabilities	335,974,585	299,857,785
Net assets		
Unrestricted (Note 19)	65,282,894	48,770,151
Temporarily restricted (Note 20)	93,590,423	73,310,092
Permanently restricted (Note 21)	144,165,128	138,069,118
Total net assets	303,038,445	260,149,361
Total liabilities and net assets	\$ 639,013,030	\$ 560,007,146

See accompanying notes to consolidated financial statements.

EVANGELICAL LUTHERAN CHURCH IN AMERICA
CHURCHWIDE ADMINISTRATIVE OFFICES
CONSOLIDATED STATEMENTS OF ACTIVITIES
Year ended January 31, 2010, with comparative balances for 2009

	Unrestricted	Temporarily Restricted	Permanently Restricted	2010 Total	2009 Total
Contributed revenue					
Synod mission support (Note 16)	\$ 59,700,627	-	-	\$ 59,700,627	\$ 62,286,926
World Hunger Appeal	3,644,337	17,979,684	-	17,979,684	17,638,641
Missionary sponsorship	-	3,644,337	-	3,644,337	3,772,484
Donations	5,832,427	-	-	5,832,427	5,652,442
Visions for Mission	1,048,735	-	1,048,735	1,048,735	1,032,642
Deformed gift contributions	-	400,853	714,576	1,115,429	901,263
Endowment contributions	557,566	3,948,473	-	4,506,039	20,013,914
Mission Investment Fund	1,625,000	116,000	4,545,205	6,286,205	1,581,529
Women of the ELCA	10,711	49,060	-	59,771	-
Bequests, trusts, and residuaries	4,465,002	2,306,640	-	6,771,642	9,254,950
Grants - corporate and other	940,000	1,672,568	-	2,612,568	2,283,362
Other gifts	675,111	2,613,338	3,288,449	6,576,898	4,654,337
Total contributed revenue	72,662,119	34,876,993	5,299,281	112,838,393	133,585,118
Other revenue					
Dividend and interest income	8,145,926	222,793	437	8,369,156	9,466,128
Realized loss on investments	(159,480)	-	-	(159,480)	(2,966,028)
Loss on sale of investments	2,908,690	35,690,737	5,976,986	44,576,413	(6,212,056)
Change in market value of beneficial outside trusts	1,394,220	-	1,070,584	2,464,804	(4,255,523)
Region officer's revenue	-	(3,277,945)	-	(3,277,945)	-
Change in value of split interest agreements	18,379,283	-	(4,642,824)	13,736,459	687,560
Services and other revenue	914,249	-	-	914,249	940,920
Lease income	127,276	-	-	127,276	901,507
Miscellaneous income	16,471,688	39,633,605	2,465,159	58,570,452	89,835
Total other revenue	36,242,708	36,412,858	7,543,186	79,998,752	(86,198,222)
Net assets released from restrictions					
Satisfaction of program restrictions (Note 15)	27,152,962	(27,152,962)	-	-	-
Distribution in excess of current year income	9,504,460	(9,504,460)	-	-	-
Income expenses from					
- annuities held in perpetuity	3,025,735	(3,025,735)	-	-	-
- transfer to affiliated organization (Note 15)	271,320	-	(1,628,920)	(1,357,600)	-
Net assets released from restrictions	40,083,157	(39,811,257)	(1,628,920)	(1,357,600)	-
Total revenue	129,221,964	27,200,811	6,096,010	163,018,785	77,396,893
Expenses					
Program services					
Evangelical Outreach and	21,450,179	-	-	21,450,179	22,013,888
World Hunger Appeal	3,183,201	-	-	3,183,201	3,183,201
Cross Mission	1,451,128	-	-	1,451,128	1,618,300
Multicultural Ministries	10,362,496	-	-	10,362,496	12,796,270
Church in Society	19,098,376	-	-	19,098,376	13,871,487
Vocational and Education	3,740,832	-	-	3,740,832	3,905,269
Communication Services	-	-	-	-	-

(Continued)

EVANGELICAL LUTHERAN CHURCH IN AMERICA
CHURCHWIDE ADMINISTRATIVE OFFICES
CONSOLIDATED STATEMENTS OF ACTIVITIES
Year ended January 31, 2010, with comparative balances for 2009

	Unrestricted	Temporarily Restricted	Permanently Restricted	2010 Total	2009 Total
Expenses (Continued)					
Program services (Continued)					
Church Yearly	3,220,312	-	-	3,220,312	3,775,238
Office of the Presiding Bishop	5,268,088	-	-	5,268,088	6,402,613
Bishop's office expense	1,696,311	-	-	1,696,311	1,859,311
Religious office expense	(346,921)	-	-	(346,921)	1,233,939
Postretirement health care benefits	2,500,000	-	-	2,500,000	2,500,000
Distribution of endowment income	(2,192,281)	-	-	(2,192,281)	(278,684)
and other investing expenses	102,448,284	-	-	102,448,284	108,210,866
Total program services	12,499,950	-	-	12,499,950	16,998,011
Management and general					
Office of the Presiding Bishop	5,111,621	-	-	5,111,621	4,801,224
Office of the Treasurer	4,746,949	-	-	4,746,949	2,681,191
Office of the Secretary	1,412,281	-	-	1,412,281	1,669,370
Foundation	1,696,432	-	-	1,696,432	2,267,076
Development services	13,417,224	-	-	13,417,224	11,056,822
Total management and general	27,790,811	-	-	27,790,811	30,476,623
Fundraising					
Evangelical Outreach and	47,749	-	-	47,749	46,639
Cong. Ministries	52,036	-	-	52,036	96,705
Communication Services	1,781,963	-	-	1,781,963	1,715,854
ELCA Foundation	1,582,445	-	-	1,582,445	1,571,240
Development Services	3,464,193	-	-	3,464,193	3,630,928
Total fundraising	7,328,386	-	-	7,328,386	7,061,366
Total expenses	20,128,201	-	-	20,128,201	24,276,626
Net operating revenues less operating expenses	9,092,263	27,700,811	6,096,010	42,889,084	(47,319,783)
Non-operating transactions:					
Change in accounting principle (Note 2)	(2,617,180)	2,617,180	-	-	-
Recovery of accumulated loss on endowment balances (Note 2)	10,037,660	(10,037,660)	-	-	-
Change in net assets	16,512,743	20,280,331	6,096,010	42,889,084	(47,319,783)
Net assets at beginning of year	48,270,131	73,310,092	138,093,118	260,149,361	307,469,114
Net assets at end of year	\$ 65,282,894	\$ 93,590,423	\$ 144,189,128	\$ 303,038,445	\$ 260,149,361

See accompanying notes to consolidated financial statements.

EVANGELICAL LUTHERAN CHURCH IN AMERICA
CHURCHWIDE ADMINISTRATIVE OFFICES
CONSOLIDATED STATEMENTS OF CASH FLOWS
Year ended January 31, 2010, with comparative balances for 2009

	2010	2009
Cash flows from operating activities		
Change in net assets	\$ 42,889,084	\$ (47,319,783)
Adjustments to reconcile change in net assets to net cash from operating activities:		
Depreciation	1,813,981	1,630,179
Loss (gain) on investments, net	(77,866,666)	146,269,924
Acquisition of investments through gifts	(1,585,703)	(2,624,343)
Gifts restricted for long-term investment	(4,545,205)	(11,339,865)
Loss (gain) on beneficial interest in perpetual trusts	(1,571,778)	4,643,962
Currency exchange loss (gain) on overseas loan	(43,049)	51,235
Decrease in allowance on notes	1,169	3,100
Changes in:		
Accounts receivable	(339,183)	1,643,754
Accounts payable	31,909	76,908
Interest receivable	458,711	(774,881)
Prepaid expenses and other assets	(1,768,741)	1,788,301
Deferred revenue	(4,774,688)	4,332,995
Due to related organizations	2,826,224	(1,266,146)
Other liabilities	(854,089)	(250,068)
Funds held for others	27,842,389	(34,320,143)
Funds held for others in perpetuity	11,391,132	(11,816,072)
Net cash provided by (used in) operating activities	(6,099,473)	50,728,154
Cash flows from investing activities		
Purchase and acquisition of equipment	(2,517,090)	(1,234,937)
Issuance of mortgages, notes, and contracts for deed	(1,299,427)	-
Payments received on mortgages, notes, and contracts for deed	288,831	193,186
Issuance of overseas church construction loans	-	(377,252)
Payments received on overseas church construction loans	114,376	95,313
Purchase of investments	(64,927,597)	(102,743,519)
Proceeds from sale of investments	69,515,981	62,355,932
Net cash provided by (used in) investing activities	1,175,024	(41,701,277)
Cash flows from financing activities		
Proceeds from gifts restricted for long-term investment	4,545,205	11,339,865
Amortities payable	4,520,753	(13,988,725)
Payments on mortgage payable, notes payable, and capital leases	(1,369,901)	(1,802,813)
Net cash provided by (used in) financing activities	7,695,057	(4,451,673)
Increase in cash and cash equivalents	2,777,658	4,575,302
Cash and cash equivalents at beginning of year	17,875,667	13,300,465
Cash and cash equivalents at end of year	\$ 20,653,325	\$ 17,875,767
Supplemental disclosure of cash flow information		
Interest paid	\$ 215,778	\$ 272,756
Gifts of investments	1,385,703	2,634,343

See accompanying notes to consolidated financial statements.

NOTE 1 - NATURE OF BUSINESS AND SIGNIFICANT ACCOUNTING POLICIES
(Continued)

To ensure the observance of limitations and restrictions placed on the use of resources available, the Church maintains its financial accounts in accordance with the principles and practices of fund accounting. The financial statements focus on the organization as a whole and present balances and transactions classified based upon the existence or absence of donor-imposed restrictions. Net assets, revenue, expenses, gains, and losses have been classified into three net asset classes based on these donor-imposed restrictions. A description of each net asset class follows:

Unrestricted - Net assets that are not subject to donor-imposed restrictions including the carrying value of all property, furniture, and equipment. Items that affect this category of net assets include unrestricted contributions and bequests, restricted contributions and bequests whose donor-imposed restrictions were met during the fiscal year, and investment income whose use is unrestricted, as well as all expenses incurred in connection with the operations of the Church. Consistent with past policy, certain temporarily restricted contributions are classified as unrestricted because they are fully expended in the current year. Certain funds, generally set aside by church council action, function as endowments and are included in unrestricted net assets.

Temporarily Restricted - Net assets subject to donor-imposed restrictions that will be met either by actions of the Church or the passage of time. Items in this net asset category are restricted contributions, bequests, and investment income whose use is limited to specific purposes by the donor. These amounts are reclassified when such restrictions are met or when time restrictions have expired.

Permanently Restricted - Net assets that are subject to donor-imposed restrictions which require gifts to be maintained permanently by the Church. Items in this net asset category include gifts wherein donors stipulate that the corpus be held in perpetuity and only the income be made available for unrestricted or restricted purposes (primarily gifts for endowments and gifts solicited by the Church that will fund perpetual endowments).

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, 2009.

(Continued)

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 or the Trustee). 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 in America (the Board of Pensions), an affiliated and separately incorporated 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 the ELCA Endowment Fund Pooled Trust. These financial statements do not include the accounts of organizations, such as the Board of Pensions, Mission Investment Fund of the Evangelical Lutheran Church in America (Mission Investment Fund), Publishing House of the Evangelical Lutheran Church in America, Lutheran Men in Mission, and Women of the Evangelical Lutheran Church in America, congregations, schools, cemeteries, homes, seminaries, or any other institution owned and operated by religious orders of men or women, except insofar as financial transactions have taken place between them and the Church (e.g., subsidies, loans, and deposits). These organizations may or may not be separate corporations under civil law and may or may not be under the control of the 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)

NOTE 1 - NATURE OF BUSINESS AND SIGNIFICANT ACCOUNTING POLICIES
(Continued)

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 as revenue when documentation of the beneficial interest is received. Annual distributions of income from these trusts are recorded directly by the Church divisions which benefit from this interest.

Charitable Remainder Trusts - A charitable remainder trust is an arrangement with an outside organization in which the donor establishes and funds a trust and stipulates that specific distributions be made to a designated beneficiary or beneficiaries over the life of the beneficiary(ies), with the remainder to be distributed to the Church upon death of the beneficiary(ies). When notified of the irrevocable interest in the trust, the Church records the 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; the difference is reported as a change in the value of the split-interest agreements. At death and voluntary distribution, the assets received by the Church are recognized at fair value, the contribution receivable is closed, and any remaining difference is reported as a change in the value of split-interest agreements.

Investments and Related Income, Gains, and Losses: Investments are reported at fair value, except for certain investments in real estate, which are reported at cost. Investments carried at fair value consist primarily of stocks, corporate and government obligations, publicly traded real estate securities, mortgage-backed securities, and mutual funds. The cost of securities sold is based on either the specific identification or average-cost method. Investment income, gains and losses, and any investment-related expenses are recorded as changes in unrestricted net assets in the statement of activities unless their use is temporarily or permanently restricted by explicit donor stipulations.

(Continued)

NOTE 1 - NATURE OF BUSINESS AND SIGNIFICANT ACCOUNTING POLICIES
(Continued)

Due to Due From: The Church handles transactions including receipts processing, accounts payable and payroll for certain affiliated organizations which are periodically reimbursed by the affiliate. The outstanding balances in these accounts reflect the net amount due to or due from the related organizations.

Property, Furniture, Equipment, and Depreciation: Property, furniture, and equipment are recorded at cost less accumulated depreciation to date. Depreciation is provided over the following useful lives on a straight-line basis:

Office building	50 years
Mission homes and apartments	25 years
Building 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.

Deferred Revenue: Deferred revenue consists of funds received relating to subsequent periods. Additionally, the Church also recognizes its remainder interest in the assets received from donors under pooled income fund agreements and life income fund agreements as contribution revenue in the period in which the assets are received from the donor. The difference between the assets recognized and the revenue recognized is recorded as deferred revenue, representing the amount of the discount for future interest.

Vacation Pay: The Church recognizes vacation pay expense when earned by its nonmissionary personnel. The liability for vacation pay of missionary personnel cannot be reasonably estimated, and such amounts are recognized when paid.

Revenue, Expenses, and Contributions: Revenues are reported as increases in unrestricted net assets unless use of the related assets is limited by donor-imposed restrictions. Expenses are reported as decreases in unrestricted net assets. Gains and losses on investments and other assets or liabilities are reported as increases or decreases in unrestricted net assets unless their use is restricted by explicit donor stipulation. Expirations of temporary restrictions on net assets (i.e., the donor-stipulated purpose has been fulfilled and/or the stipulated time period has elapsed) are reported as reclassifications between applicable classes of net assets.

(Continued)

NOTE 1 - NATURE OF BUSINESS AND SIGNIFICANT ACCOUNTING POLICIES

(Continued)

Contributions, including unconditional promises to give, are recognized in the period received. Conditional contributions are not recognized until the conditions on which they depend are substantially met. Contributions of assets other than cash are recorded at estimated fair value. Contributions to be received after one year are discounted at an appropriate discount rate commensurate with the risk involved. Amortization of discount is recorded as additional contribution revenue in accordance with donor-imposed restrictions, if any, on the contributions.

Contributions received with donor-imposed restrictions are reported as revenue of the temporarily restricted net asset class. Contributions of land, buildings, and equipment without donor-imposed restrictions concerning the use of such long-lived assets are reported as revenue of the unrestricted net asset class.

Endowment Pool Utilization: Endowment investments are pooled and managed on the *total return* concept. When a pool is established, ownership interests are initially assigned through utilization to the pool based on the fair value of the cash and securities placed in the pool by each participant. Current fair value is used to determine the number of units allocated to additional assets placed in the pool and to value withdrawals from the pool.

Income Tax: The Church has received a determination letter from the Internal Revenue Service indicating that it is exempt from Federal income taxes on income related to its exempt purpose under Section 501(c)(3) of the Internal Revenue Code. There were no significant unrelated business income activities during the years ended January 31, 2010 and 2009.

Uncertainty in Income Taxes: The Church adopted guidance issued by the FASB with respect to accounting for uncertainty in income taxes as of February 1, 2009. A tax position is recognized as a benefit only if it is *more likely than not* that the tax position would be sustained in a tax examination, with a tax examination being presumed to occur. The amount recognized is the largest amount of tax benefit that is greater than 50% likely of being realized on examination. For tax positions not meeting the *more likely than not* test, no tax benefit is recorded. The adoption had no effect on the Church's financial statements.

The Church recognizes interest and penalties related to unrecognized tax benefits in interest and income tax expense, respectively. The Church has no amounts accrued for interest or penalties as of January 31, 2010 and 2009.

Due to its tax-exempt status, the Church is not subject to U.S. federal income tax or state income tax. The Church is no longer subject to examination by U.S. federal or state taxing authorities for years before December 31, 2006. The Church does not expect the total amount of unrecognized tax benefits to significantly change in the next 12 months.

(Continued)

NOTE 1 - NATURE OF BUSINESS AND SIGNIFICANT ACCOUNTING POLICIES

(Continued)

Use of Estimates: The preparation of financial statements in conformity with accounting principles generally accepted in the United States of America requires management to make estimates and assumptions that affect the reported amounts of assets and liabilities and disclosures of contingent assets and liabilities at the date of the financial statements and the reported amounts of revenue and expenses during the reporting period. A significant estimate is the liability related to annuities payable. Actual results could differ from estimates.

Adoption of New Accounting Standards: During 2009, the Financial Accounting Standards Board (FASB) issued *The FASB Accounting Standards Codification™ (Codification) and the Hierarchy of Generally Accepted Accounting Principles (GAAP)*. The Codification is the single source of authoritative U.S. GAAP and supersedes all existing accounting and reporting standards. This Statement is effective for financial periods ending after September 15, 2009.

Effective for financial periods ending after June 15, 2009, accounting rules require the disclosure of the date through which an entity has evaluated subsequent events and the basis for that date.

FASB has updated requirements for fair value measurements and associated disclosures provided in financial statements. New requirements include disclosures by major category of investment about the attributes of investments, such as the inputs and valuation techniques used to measure fair value, nature of restrictions on redeeming investments, unfunded commitments and investment strategies. This requirement is effective for financial periods ending after December 15, 2009.

Re-classifications: Certain amounts presented in the 2009 statements of financial position and activities have been reclassified to conform with the 2010 presentation. These reclassifications did not affect the change in net assets or total net assets.

NOTE 2 - ACCOUNTS RECEIVABLE

Included in accounts receivable at January 31, 2010 and 2009, were \$10,515,033 and \$10,907,459, respectively, relating to synods' contributions for mission support, world hunger appeal, missionary sponsorship, and other programs that have been collected subsequent to year end. Management reviews the receivables on an individual basis for collectability and determines whether an allowance is necessary. No allowance for bad debts has been established because management considers all accounts receivable to be collectible.

(Continued)

NOTE 3 - INVESTMENTS AND FAIR VALUE MEASUREMENTS

Investments at January 31, 2010 and 2009, consist of the following:

	2010	2009
Investments in pools	\$ 328,063,516	\$ 260,557,396
Direct investments		
Equity securities	40,832,669	32,065,060
Fixed income securities		
U.S. government obligations	104,283,778	103,903,932
Corporate bonds	59,492,722	63,072,545
Mission Investment Fund	7,412,646	7,396,209
Real estate investments	6,094,613	4,313,063
Other	59,252	68,016
	<u>\$ 546,239,196</u>	<u>\$ 471,376,221</u>

Out of the \$546,239,196 and \$471,376,221 of total investments at fair value at January 31, 2010 and 2009, \$510,678,692 and \$436,911,844 are stated at fair value determined at December 31, 2009 and 2008. Management believes that the composition of the portfolio and the fair value of these investments at December 31, 2009 and 2008, are not materially different than if they were recorded as of January 31, 2010 and 2009. Dividend and interest income are recorded net of investment-related expenses which were \$2,777,637 and \$3,236,342 as of January 31, 2010 and 2009, 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 \$504,000 and \$958,000 on temporarily restricted investments and \$487,000 and \$815,000 on permanently restricted investments for the years ended January 31, 2010 and 2009, respectively, with offsetting increases in certain liabilities reported. Investment return shown above is net of such pass-through gains and losses.

Also, unrealized gains and (losses) of approximately \$23,658,000 and (\$20,430,000) on these investments with offsetting changes in certain liabilities were reported for the years ended January 31, 2010 and 2009, respectively. Unrealized losses recorded in net unrealized and realized gain/(loss) on investments in the Statement of Activities for the year ended January 31, 2009, that are still held at January 31, 2010, totaled approximately \$15,089,739.

Investments are reported at fair value except for certain investments in real estate which are reported at cost. Investments carried at fair value consist primarily of stocks, corporate and government obligations, publicly traded real estate securities, mortgage-backed securities, mutual funds and investments in pools.

(Continued)

NOTE 3 - INVESTMENTS AND FAIR VALUE MEASUREMENTS (Continued)

Fair value is the price that would be received for an asset (an exit price) in the principal or most advantageous market for the asset in an orderly transaction between market participants on the measurement date. Investments that have readily determinable market values are determined using quoted market prices. Fair values of investments for which market prices are not readily available are determined based upon quoted market close prices for similar issues, dealer quotes, appraisals, or pricing models utilizing market-observable inputs from comparable securities.

The fair value hierarchy is based on maximizing observable inputs and minimizing unobservable inputs when measuring fair value. Three levels of inputs may be used to measure fair value.

Level 1: Quoted prices (unadjusted) for identical assets in active markets that the Church has the ability to access as of the measurement date.

Level 2: Significant other observable inputs other than Level 1 prices, such as quoted prices for similar assets, quoted prices in markets that are not active, or other inputs that are observable or can be corroborated by observable market data.

Level 3: Significant unobservable inputs that reflect the Church's own assumptions that the market participants would use in pricing an asset.

In many cases, a valuation technique used to measure fair value includes inputs from multiple levels of the fair value hierarchy. Investments are classified in their entirety based on the lowest level of input that is significant to the fair value measurement.

Investment in Pools: The Church's pooled investments are invested in the investment pools of the Board of Pensions. The fair value of each of the Church's portfolios is measured using a unitization method, with values differing according to the underlying securities of each pool. Security prices are based on quotes that are obtained from an independent pricing service. Fair values of securities for which market prices are not readily available are determined based upon quoted market close prices for similar issues, dealer quotes, or pricing models utilizing market observable inputs from comparable securities. This total fair value is divided by the total number of units in the pool to determine the per-share value that is assigned to the Trust's units. (Level 2 inputs).

(Continued)

NOTE 3 - INVESTMENTS AND FAIR VALUE MEASUREMENTS (Continued)

Direct investments: The Church's direct investments which are reported at fair value are valued using the following inputs and valuation techniques:

Equity securities: The Church's equity securities are readily marketable and have fair values which are determined by obtaining quoted market prices in active markets. (Level 1 inputs).

Fixed income securities: Fair values of U.S. Government securities reflect closing prices reported in the active markets in which the securities are traded. (Level 1 inputs). Fair values of corporate bonds are determined based on quoted prices for similar instruments in active markets, quoted prices for identical or similar instruments in markets that are not active and other market-corroborated sources, such as indices, yield curves and matrix pricing. (Level 2 inputs).

Mission Investment Fund: Demand accounts are estimated to approximate deposit-account balances. Term certificates are estimated to approximate principal amounts plus capitalized interest as of the reporting date. No discounts for credit quality or liquidity were determined to be applicable. Term certificates have varying maturity dates, may be redeemed prior to maturity at the discretion of the Mission Investment Fund, and are subject to an early redemption penalty. (Level 2 inputs).

Beneficial Interests in Trusts: The fair value of beneficial interests in trusts is determined based upon the Church's proportional interest in the fair value of the underlying trust assets. The underlying trust assets are readily marketable and have fair values which are determined by obtaining quoted market prices in active markets. This valuation method has been estimated to represent the present value of future distributed income. (Level 3 inputs).

(Continued)

NOTE 3 - INVESTMENTS AND FAIR VALUE MEASUREMENTS (Continued)

The following table sets forth, by level within the fair value hierarchy, financial instruments owned, at fair value as of January 31, 2010 and January 31, 2009:

	2010			Total
	Level 1	Level 2	Level 3	
Investments in pools	\$ -	\$ 328,063,516	\$ -	\$ 328,063,516
Direct investments				
Equity securities	39,636,469	1,196,200	-	40,832,669
Fixed income securities				
U.S. government obligations	104,283,778	-	-	104,283,778
Corporate bonds	-	59,492,722	-	59,492,722
Mission Investment Fund	-	7,412,646	-	7,412,646
Other	49,282	9,970	-	59,252
Investments held at fair value	\$ 143,969,529	\$ 396,175,054	\$ -	\$ 540,144,583
Physical real estate held at cost*				6,094,613
Total investments				\$ 546,239,196
Beneficial interest in trusts, fair value	\$ -	\$ -	\$ 15,546,698	\$ 15,546,698

	2009			Total
	Level 1	Level 2	Level 3	
Investments in pools	\$ -	\$ 260,557,396	\$ -	\$ 260,557,396
Direct investments				
Equity securities	30,868,860	1,196,200	-	32,065,060
Fixed income securities				
U.S. government obligations	103,903,932	-	-	103,903,932
Corporate bonds	-	63,072,545	-	63,072,545
Mission Investment Fund	-	7,396,209	-	7,396,209
Other	68,016	-	-	68,016
Investments held at fair value	\$ 134,840,808	\$ 332,222,350	\$ -	\$ 467,063,158
Physical real estate held at cost*				4,313,063
Total investments				\$ 471,376,221
Beneficial interest in trusts, fair value	\$ -	\$ -	\$ 13,974,920	\$ 13,974,920

*Physical real estate investments, comprised of land and building held by the Church at cost, were \$6,094,613 and \$4,313,063 as of January 31, 2010 and 2009, respectively, and were not included in the fair value tables above.

(Continued)

NOTE 3 - INVESTMENTS AND FAIR VALUE MEASUREMENTS (Continued)

The table below rolls forward balances for Level 3 beneficial interest in trusts from February 1, 2009, through the year ended January 31, 2010:

Balance as of February 1, 2009	\$ 13,974,920
Unrealized gains (losses) - Funds Held for Others	501,194
Unrealized gains (losses) - Permanently Restricted	1,070,584
Balance as of January 31, 2010	<u>\$ 15,546,698</u>

Assets held at net asset value: The Church participates in certain investment pools that calculate a net asset value (NAV) per share. Accounting requirements necessitate certain disclosures in relation to these investments which are included below.

Investments in pools are allocated to the following asset categories at January 31, 2010 and 2009:

	<u>2010</u>	<u>2009</u>
Investments in pools		
Common stocks	\$ 166,347,219	\$ 134,849,367
Non-U.S. stocks	49,030,446	39,618,190
Government and corporate bonds	62,600,999	47,000,403
High-yield securities	33,536,036	23,390,312
Real Estate investment securities	<u>16,548,816</u>	<u>15,699,124</u>
Total investment pools	<u>\$ 328,063,516</u>	<u>\$ 260,557,396</u>

On the first business day of each month, the Trust may purchase or redeem units in the investment pools based on the pools' prior month-end closing unit prices. Units in these pools are not exchanged and do not have quoted prices in active markets; however, the majority of the underlying securities of the pools have quoted prices in active markets.

(Continued)

NOTE 3 - INVESTMENTS AND FAIR VALUE MEASUREMENTS (Continued)

Strategies Employed for Achieving Objectives for Pooled Investments: The Board of Pensions of the Evangelical Lutheran Church in America (Investment Advisor) of the ELCA Endowment Fund Pooled Trust (the Trust) endeavors to achieve long-term return objectives within prudent risk constraints by investing the Trust's assets in a diversified portfolio that places a greater emphasis on equity-based and fixed-income investments. Investments are selected in accordance with the criteria of social responsibility that is consistent with the values and programs of the Church. The Trust's target asset allocation ranges are 46% to 54% in U.S. equity securities, 13% to 17% in Non-U.S. equity securities, 17% to 23% in fixed income securities, 8% to 12% in high-yield securities, and 3% to 7% in global real estate securities with the balance in cash and cash equivalents.

The Investment Advisor, at its option, may appoint one or more investment advisors to carry out certain responsibilities with respect to the Trust, including investment advisory responsibilities subject to the approval of the Trustee. The investment advisors as of December 31, 2009 are as follows:

The U.S. equity securities portfolio is invested in the Investment Advisor's Social Purpose U.S. Equity Pool, which is managed by the following investment advisors: ELCA Board of Pensions Internal Equity Group (33% to 39%), J.P. Morgan Asset Management (12% to 16%), AXA Rosenberg (10% to 14%), AllianceBernstein Holding L.P. (26% to 34%), and SEI Investments (6% to 10%).

The Non-U.S. equity securities portfolio is invested in the Investment Advisor's Social Purpose Non-U.S. Equity Pool, which is managed by J.P. Morgan Asset Management (23% to 27%), Barclays Global Investors (33% to 37%), AllianceBernstein Holding L.P. (18% to 22%) and Baillie Gifford Overseas Limited (18% to 22%).

The fixed income securities portfolio is invested in the Investment Advisor's Social Purpose Investment Grade Bond Pool, which is managed by two investment managers: the ELCA Board of Pensions Internal Fixed Income Group (60% to 70%) and BlackRock Financial Management (30% to 40%).

The high-yield portfolio is invested in the Investment Advisor's Social Purpose High Yield Pool, which is managed by two investment managers: Shenkman Capital Management, Inc. and T. Rowe Price Associates, Inc. The expected allocation to each of the managers will range from approximately 45% to 55% of the high-yield pool.

The real estate securities portfolio is invested in the Investment Advisor's Global Real Estate Pool which consists of a diversified portfolio of equity real estate securities, which include the stock of Real Estate Investment Trusts (REITs), investment builders, residential builders, developers, or other companies engaged in various aspects of real estate business or which hold significant real estate assets. The global real estate securities pool is managed by Cohen and Steers Capital Management.

(Continued)

EVANGELICAL LUTHERAN CHURCH IN AMERICA
 CHURCHWIDE ADMINISTRATIVE OFFICES
 NOTES TO THE CONSOLIDATED FINANCIAL STATEMENTS
 Year ended January 31, 2010 with comparative information for 2009

NOTE 3 - INVESTMENTS AND FAIR VALUE MEASUREMENTS (Continued)

BNY Mellon Cash Investment Strategies (BNY Mellon) is responsible for managing a short-term cash portfolio to be invested in short-term debt securities of corporate issuers with a significant portion invested in repurchase agreements. The Investment Advisor anticipates that BNY Mellon will manage substantially all of the cash and cash equivalents of the Trust's investments. At December 31, 2009 and 2008, BNY Mellon managed 100% of the cash and cash equivalents, excluding operating accounts.

NOTE 4 - MORTGAGES, NOTES, AND CONTRACTS FOR DEED

Mortgages, notes, and contracts for deed as of January 31, are summarized as follows:

	Interest Rates	2010	2009
Mortgages and contracts for deed	2.5% - 8.3%	\$ 905,000	\$ 905,000
Notes	0.0% - 9.0%	2,415,485	1,407,227
Less allowance for doubtful accounts		(268,513)	(269,682)
Totals		<u>\$ 3,051,972</u>	<u>\$ 2,042,545</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 balances of overseas church construction loans outstanding as of January 31, 2010 and 2009, are \$884,961 and \$956,288, respectively.

(Continued)

EVANGELICAL LUTHERAN CHURCH IN AMERICA
 CHURCHWIDE ADMINISTRATIVE OFFICES
 NOTES TO THE CONSOLIDATED FINANCIAL STATEMENTS
 Year ended January 31, 2010 with comparative information for 2009

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:

	2010	2009
Land	\$ 133,000	\$ 133,000
Buildings and improvements	45,298,621	45,298,621
Furniture and equipment	22,619,929	20,102,839
	68,051,550	65,534,460
Less accumulated depreciation	(37,665,014)	(35,851,033)
Totals	<u>\$ 30,386,536</u>	<u>\$ 29,683,427</u>

Depreciation expense for the years ended January 31, 2010 and 2009, was \$1,813,981 and \$1,630,179, respectively.

NOTE 7 - NOTE PAYABLE

Details of the note payable as of January 31 are as follows:

	2010	2009
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 \$15,031,552 at January 31, 2010.	\$ 3,976,523	\$ 5,852,953
Capital lease obligation	506,529	-
Total note payable	<u>\$ 4,483,052</u>	<u>\$ 5,852,953</u>

Total interest expenses for the years ended January 31, 2010 and 2009, were approximately \$215,778 and \$272,756, respectively, which include approximately \$199,141 and \$272,756 of interest on the note payable.

(Continued)

EVANGELICAL LUTHERAN CHURCH IN AMERICA
 CHURCHWIDE ADMINISTRATIVE OFFICES
 NOTES TO THE CONSOLIDATED FINANCIAL STATEMENTS
 Year ended January 31, 2010 with comparative information for 2009

NOTE 7 - NOTE PAYABLE (Continued)

Annual principal payments on the note payable for years ending January 31 are as follows:

Year ending January 31:	<u>Amount</u>
2011	\$ 1,952,358
2012	<u>2,024,165</u>
	<u>\$ 3,976,523</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.

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.

(Continued)

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NOTE 8 - SPLIT INTEREST AGREEMENTS ADMINISTERED BY THE ELCA FOUNDATION (Continued)

Pooled Income Funds and Life Income Contracts: Donors contribute assets to an investment pool and are assigned a specific number of units based on the proportion of the fair value of their contribution to the total fair value of the pooled income fund on the date of the donor's entry to the pooled fund. Until a donor's death, the donor or designated beneficiary is paid the actual ordinary income earned on the donor's units. Realized gains or losses are added to each unit's principal. Upon the donor's death, the value of the units is released to the Church or a related organization to be used as specified by the donor.

The contributed assets are recorded at fair value. A contribution is recorded at the fair value of the assets discounted for the estimated time period until the donor's death. The 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.

A summary of recorded amounts related to these arrangements as of December 31, 2009 and 2008, is as follows:

	2009		2008	
	Deferred Revenue	Annuity Payable	Deferred Revenue	Annuity Payable
Charitable remainder annuity trusts	\$ -	\$ 2,515,727	\$ -	\$ 2,434,924
Charitable remainder unitrusts	-	39,705,857	-	33,076,734
Charitable gift annuities	-	62,793,798	-	64,982,971
Pooled income funds	1,000,004	-	966,849	-
Life income funds	91,165	-	99,500	-
Life income estates	144,023	-	155,545	-
	<u>\$ 1,235,222</u>	<u>\$ 105,015,382</u>	<u>\$ 1,221,894</u>	<u>\$ 100,494,629</u>

The summary of recorded amounts listed above is as of December 31, 2009 and 2008, which management believes is not materially different than if the amounts were recorded as of January 31, 2010 and 2009.

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.

(Continued)

NOTE 9 - RELATED-PARTY TRANSACTIONS

The Church provided 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. The Church is providing unbilled rental of office space to these entities which has an estimated fair value of \$167,000 as of January 31, 2010 and \$157,000 as of January 31, 2009.

The Church does not recognize the economic substance (fair value) of the unbilled services in the financial statements as these are immaterial.

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, 2010 and 2009 were \$3,964,989 and \$3,760,469, respectively. All contributions to the plan are funded on a current basis.

NOTE 11 - PENSION AND POST-RETIREMENT MEDICAL BENEFITS

Pension Benefits: The Church has established minimum pension levels, assumed from predecessor church organizations, for certain clergy who retired prior to January 1, 1988. The Church provides funding for these minimum pension benefits to the extent that the reserves maintained by the Board of Pensions are insufficient to fund the plan. During the years ended January 31, 2010 and 2009, the Church made no payments to the Board of Pensions to cover the cost of retirees' pension benefits. Employer contributions to the Pension Plan during the fiscal year ending January 31, 2011, are expected to be zero.

During 2009, \$93,961 was paid in benefits to members and survivors under these plans. Total actuarial liability as of January 31, 2010 was \$2,470,483, and plan assets were \$3,526,622, which resulted in excess plan assets over actuarial liabilities of \$1,056,139. The assumed long-term rates of investment return for minimum and non-contributory benefits were 4.0% and 6.8% at January 31, 2010 and 2009, respectively.

(Continued)

NOTE 11 - PENSION AND POST-RETIREMENT MEDICAL BENEFITS (Continued)

The invested assets supporting the Church's minimum pension and non-contributory pension obligations were allocated across several asset categories at December 31, 2009 and 2008. The following table shows the percent of assets in each category:

Asset Category	2009	2008
Equity securities	44.6%	45.4%
Debt securities	38.8	42.3
Real estate	4.8	4.8
Cash and short-term investments	11.8	7.5
Total	100.0%	100.0%

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 bonds, real assets, and other investments. Volatility of market values of the Fund is of secondary concern relative to meeting current and future payments to the Fund's beneficiaries.

Strategic Asset Allocation: The Fund will be invested 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 as follows:

	Minimum and Non-Contributory Pension Plans
2010	\$ 321,997
2011	292,551
2012	264,574
2013	238,128
2014	213,251
2015-2019	749,266
	<u>\$ 2,079,767</u>

(Continued)

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NOTE 11 - PENSION AND POST-RETIREMENT MEDICAL BENEFITS (Continued)

Post-Retirement Medical Benefits: The ELCA Board of Pensions also provides medical contribution subsidies 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 Church 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 post-retirement medical subsidies are funded through trust funds set aside for that purpose. The trust funds are held and reported by the ELCA Board of Pensions; additional contributions are made by Church entities pursuant to a funding understanding with the ELCA Board of Pensions and other participating employers. The full actuarial valuation of the obligation is reported on the financial statements of the ELCA Board of Pensions. The Church contributed \$2,500,000 in 2009 and \$2,500,000 in 2008 toward the funding of this post-retirement health care benefit.

NOTE 12 - LEASES

Operating Leases: The Church leases certain office facilities and equipment under various operating leases. The facilities' leases generally provide for renewal options and include escalator clauses based on increases in real estate taxes and operating expenses. Total rent expenses for operating leases were approximately \$489,471 and \$429,438 for the years ended January 31, 2010 and 2009, respectively.

Minimum annual rental commitments under non-cancelable leases for the years ending January 31 are as follows:

	Office Facilities	Office Equipment	Total
2011 \$	230,708	289,975	\$ 520,683
2012	236,366	161,972	398,338
2013	210,600	42,382	252,982
2014	208,718	5,400	214,118
2015	215,508	900	216,408
2016	745,857	-	745,857
Thereafter			
Total	\$ 1,847,757	\$ 500,629	\$ 2,348,386

(Continued)

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NOTE 12 - LEASES (Continued)

Capital Lease: The following schedule shows the years of future annual minimum lease payments under capital lease, together with the present value of the net minimum lease payments:

Year ending January 31,	
2011	\$ 159,600
2012	159,600
2013	159,600
2014	58,923
Total minimum lease payments	537,723
Less: Amounts representing interest	31,194
Present value of net minimum lease payments	\$ 506,529

The capital leases include the following classes of property:

Office equipment	\$ 621,666
Less: Accumulated amortization	103,611
	\$ 518,055

NOTE 13 - COLLECTIONS

The Church's art collections, which were acquired through purchases and contributions, are not recognized as assets on the statement of financial position. The collections represent a wide variety of art mediums: collagraph, etching, intaglio, dry-point engraving, katazome, linocut, oil, serigraphy/silk-screen, stained glass, watercolor, and woodcut. The art is intended to share the Gospel visually with many of the pieces having biblical references. Purchases of collection items, if any, are recorded as decreases in unrestricted net assets in the year in which the items are acquired. Contributed collection items, if any, are not reflected on the financial statements. Proceeds from de-accessions or insurance recoveries, if any, are reflected as increases in the appropriate net asset classes.

(Continued)

NOTE 14 - LINE OF CREDIT

At January 31, 2010, the Church had a \$20,000,000 line of credit with a bank, of which \$10,000,000 was on a committed basis at a variable interest rate and with a maturity date of October 31, 2010; there is no termination date on the uncommitted portion. Interest on outstanding borrowings is charged at the greatest of: the bank's prime commercial rate plus 1.9%; the quoted federal funds rate in the secondary market plus ½ of 1%; or one-month LIBOR rate plus 1.0%. The agreement requires that a certain amount of unrestricted cash and investments be held, which was exceeded by the Church throughout the year. There were no borrowings outstanding under the line of credit at January 31, 2010 or 2009, or during the years then ended. An annual commitment fee of 0.125% is charged on the unused portion of the committed portion of the line of credit.

NOTE 15 - 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, 2010:

Satisfaction of program restrictions:	
World Hunger	\$19,891,525
Disaster Relief	3,083,015
Global Mission Programs	1,680,105
Office of the Presiding Bishop	319,343
Withdrawals from donor-advised funds	315,254
Other programs	1,863,720
Satisfaction of program restrictions	<u>\$27,152,962</u>

Transfer to affiliated organizations: During 2009, the Lutheran Men in Mission, previously a program included in the Evangelical Outreach and Congregational Mission program unit, became separately incorporated and thus is no longer included in the financial statements for the Church. Funds restricted in purpose for that organization were transferred to that organization. Endowment funds permanently restricted and held by the Church on behalf of Lutheran Men in Mission were reclassified to funds held for others in perpetuity.

Additionally, there was an endowment received in 2008 that was recognized as a permanently restricted net asset. During 2009, new information became available to the Church through discussions with the donor that indicates that this endowment is for the benefit of an affiliated organization. In the current year this amount was transferred from permanently restricted net assets to funds held for others in perpetuity.

(Continued)

NOTE 16 - CONCENTRATIONS OF RISK

The Church's primary sources of revenue are contributions from synods. The synod contributions are dependent upon contributions from the membership of congregations of the Church. There are nine regions comprising a total of 65 synods. The following is a summary of the contributions by synods in each of the regions during the years ended January 31:

	2010	2009
Region 1 - Northwest area	\$ 2,379,397	\$ 2,546,242
Region 2 - Southwest area	5,114,633	5,848,710
Region 3 - Northwest Midwest area	8,326,280	8,714,386
Region 4 - Southwest Midwest area	6,022,020	6,397,693
Region 5 - Northeast Midwest area	12,172,959	13,133,429
Region 6 - Southeast Midwest area	5,878,606	6,535,698
Region 7 - Northeast area	6,318,816	6,917,255
Region 8 - East area	7,005,289	7,670,190
Region 9 - Southeast area	6,482,627	7,523,323
Total synod mission support	\$ 59,700,627	\$ 65,286,926

NOTE 17 - FAIR VALUE OF FINANCIAL INSTRUMENTS

Accounting rules require the disclosure of the methods and assumptions used to estimate the fair value of each class of financial instruments for which it is practical to estimate that value. Changes in assumptions could significantly affect the estimates.

Cash, cash equivalents, 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, 2009. The carrying value, which approximates fair value, is based on future payments at the nominal interest rate (ranging from 2% to 3%), discounted at the prime rate, at January 31, 2009.

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NOTE 17 - FAIR VALUE OF FINANCIAL INSTRUMENTS (Continued)

Annuitiies payable funds held for others and funds held for others in perpetuity carrying value of funds held for others and funds held for others in perpetuity approximates the fair value as the carrying value is calculated as the present value of the estimated future cash flows. The fair value of annuities payable is also calculated as the present value of the estimated future cash flows; however, the fair value is approximately \$116,407,000 versus a carrying value of approximately \$105,015,000.

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 18 - 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, 2009 and 2008, investment securities with an aggregate market value of approximately \$36 million and \$64 million, respectively, were loaned to various brokers and are returnable upon demand.

The ELCA Foundation earned approximately \$379,000 in fees for the year ended December 31, 2009, and \$575,000 in fees for the year ended December 31, 2008.

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NOTE 19 - UNRESTRICTED NET ASSETS

Unrestricted net assets consist of the following at January 31:

	2010	2009
General	\$ 28,067,041	\$ 15,120,255
Funds functioning as endowment	11,312,369	9,819,422
Net investment in property, furniture and equipment	25,903,484	23,830,474
	<u>\$ 65,282,894</u>	<u>\$ 48,770,151</u>

NOTE 20 - TEMPORARILY RESTRICTED NET ASSETS

Temporarily restricted net assets are available for the following purposes or periods at January 31:

	2010	2009
Program-restricted:		
Disaster Relief	\$ 12,337,808	\$ 9,235,769
World Hunger	4,787,262	4,648,137
Office of the Presiding Bishop	465,885	220,594
Vocation and Education	1,344,258	770,736
Global Mission	3,075,413	2,274,318
Evangelical Outreach and Congregational Mission	1,725,521	1,842,485
Church in Society	5,322,832	5,394,634
Other programs	208,498	3,874,401
	<u>29,267,477</u>	<u>28,261,074</u>
Time-restricted, expendable in subsequent years	64,322,946	45,049,018
	<u>\$ 93,590,423</u>	<u>\$ 73,310,092</u>

(Continued)

NOTE 21 - PERMANENTLY RESTRICTED NET ASSETS

Permanently restricted net assets are restricted to:

Investments in perpetuity, the income from which is expendable	2010	2009
	\$128,733,722	\$124,746,426
Deferred gifts that will provide proceeds upon death of annuitant for a permanent endowment	13,261,271	11,212,532
Paid-up life insurance policies that will provide proceeds upon death of insured for permanent endowments	<u>2,170,135</u>	<u>2,110,160</u>
	<u>\$144,165,128</u>	<u>\$138,069,118</u>

NOTE 22 - ENDOWMENT FUNDS

Interpretation of Relevant Law: Effective June 30, 2009 Illinois signed into law a version of the 2006 Uniform Prudent Management of Institutional Funds Act (UPMIFA). UPMIFA modernizes the laws governing a not-for-profit organization's investment and management of donor-restricted endowment funds. The Board of Trustees of the Endowment Fund, serving as the body delegated to manage the Church's endowments, has interpreted UPMIFA as allowing, but not requiring, the preservation of the historic dollar value of the original gift of donor-restricted endowment funds, absent explicit donor stipulations to the contrary. As a result of this interpretation, the Church has chosen to classify as permanently restricted net assets (a) the original value of gifts donated to the permanent endowment, (b) the original value of subsequent gifts to the permanent endowment, and (c) accumulations to the permanent endowment made in accordance with the direction of the applicable donor gift instrument at the time the accumulation is added to the fund.

In accordance with accounting principles governing not-for-profit organizations subject to an enacted version of UPMIFA, the portions of donor-restricted endowments not classified as permanently restricted net assets are classified as temporarily restricted net assets until appropriated for expenditure. Realized and unrealized gains and losses on all Church permanently restricted endowments are being recognized in temporarily restricted net assets, except for unrealized gains and losses on deferred gifts that will provide proceeds upon death of the annuitant for a permanent endowment. In conjunction with its adoption of UPMIFA, the Church transferred \$2,617,180 from unrestricted to temporarily restricted net assets. This transfer is reflected as a *Change in Accounting Principle* on the Consolidated Statement of Activities.

(Continued)

NOTE 22 - ENDOWMENT FUNDS (Continued)

The Church classifies as temporarily restricted net assets all donor-restricted endowment funds where donor stipulation allows for the release of such funds according to an event or time restriction. In the absence of donor stipulations to the contrary, losses on the investment of such a donor-restricted endowment fund reduce temporarily restricted net assets to the extent that the donor-imposed temporary restrictions on net appreciation of the fund have not been met before the loss occurs. Any remaining loss is recorded as a reduction of unrestricted net assets.

The aggregate amounts of funds for which the fair value of the assets held is less than the level required by donor stipulation or law were \$91,939,535 and \$123,448,143 at December 31, 2009 and 2008, respectively. At December 31, 2009, a cumulative loss of approximately \$8,024,000 was reported in unrestricted net assets, a cumulative loss of approximately \$6,024,000 in accordance with governing accounting principles. During the current year, losses of approximately \$10,038,000 have been recovered and reclassified from temporarily restricted to unrestricted net assets.

Endowment Spending Policies: Endowment pool distributions are made quarterly at a rate established annually by the Trustee. The distribution rate reflects the Trustee's consideration of the anticipated returns of the Trust and anticipated changes in the purchasing power of the Trust. The rate established for both 2009 and 2008 was 4.5% and is normally less than the anticipated total return of the Trust. The distribution unit value is equal to the average of the unit values on December 31 of the five preceding years multiplied by the annual distribution rate. The Trustee-approved distribution for the year 2010 is 4.25% of the average December 31 unit values of the five preceding years.

Earnings in excess of the distribution rate are allocated among the endowment accounts in proportion to the number of units assigned to each account as undistributed earnings. If the quarterly distribution exceeds the actual dividend, interest, and net realized gains earned in the quarter, the excess is distributed from accumulated undistributed earnings or participant capital. At December 31, 2009, 598 of 1,737 accounts had accumulated undistributed earnings compared to 862 of 1,704 at December 31, 2008.

In consideration of donor request or intent, certain donor-restricted endowments are invested through instruments held outside of the Trust. Investment income is distributed or reinvested according to the donor-imposed restriction(s) for the usage of endowment distributions.

Endowment Investment Policies: The Trust's investment objective is to provide a stable stream of investment income with long-term capital appreciation, while assuming a moderate level of investment risk. In accordance with guidelines approved by the Trustee, the Trust's assets are invested in a manner that is intended to produce results that exceed the investment's benchmark by 35 basis points over rolling five-year time periods. Actual returns in any given year may vary from this objective.

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NOTE 22 - ENDOWMENT FUNDS (Continued)

	Endowment Roll-Forward			Total
	Unrestricted	Temporarily Restricted	Permanently Restricted	
Net assets, January 31, 2009	\$ (6,532,582)	\$ 30,920,247	\$ 124,746,426	\$ 150,134,091
Investment return:				
Net investment income	6,692,163	171,890	437	6,864,490
Net gain (loss) in fair value (realized and unrealized)	(12,224,731)	36,070,079	1,070,584	24,415,932
Total investment return	(6,032,568)	36,241,969	1,071,021	31,280,422
New gifts	436,933	4,294,973	4,345,205	9,277,111
Net assets released from restriction	13,463,561	(13,192,191)	(1,628,930)	(1,357,560)
Other changes				
Distribution of endowment income	(6,119,955)	(313,254)	-	(6,433,209)
Total other changes	(6,119,955)	(313,254)	-	(6,433,209)
Recovery of endowment balance	10,037,660	(10,037,660)	-	-
Change in accounting principle	(2,617,180)	2,617,180	-	-
Net assets, January 31, 2010	\$ 3,635,869	\$ 50,529,264	\$ 128,733,722	\$ 182,898,855
Cash surrender value of life insurance	-	-	2,170,135	2,170,135
Net assets, January 31, 2010	\$ 3,635,869	\$ 50,529,264	\$ 130,903,857	\$ 185,068,990

(Continued)

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NOTE 23 - 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 24 - SUBSEQUENT EVENTS

Management has performed an analysis of the activities and transactions subsequent to January 31, 2010, to determine the need for any adjustments to and/or disclosures within the audited financial statements for the year ended January 31, 2010. Management has performed their analysis through June 9, 2010, the date the financial statements were available to be issued. Activities subsequent to this date have not been evaluated by management.

SUPPLEMENTARY INFORMATION

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CONSOLIDATED SCHEDULES OF EXPENSES BY OBJECT
Years ended January 31, 2010 and 2009

	2010	2009
Financial support - grants	\$ 43,104,255	\$ 53,676,275
Compensation	27,744,056	25,529,342
Central staff	3,280,194	3,702,989
Missionaries	12,055,864	11,666,258
Employee benefits	1,724,937	1,797,008
Central staff	(346,921)	1,253,939
Missionaries	2,500,000	2,500,000
Retiree pension expenses	2,874,704	4,211,059
Postretirement health care benefits	9,403,924	3,718,249
Travel - staff, board, and committees	1,203,323	2,100,226
Special events	3,546,164	3,119,324
Office expenses	3,758,144	4,159,542
Printing/ copying	1,509,310	1,718,163
Purchased services	453,232	602,023
Regional office expenses	1,025,116	1,052,772
Insurance	1,202,437	(1,303,788)
Investment expense	215,778	272,756
Endowment interest payments and distribution	2,155,329	2,174,683
Interest expense	570,983	738,703
Facilities and utilities	1,813,981	1,630,179
Non-capitalized equipment, repairs, and rentals	334,891	986,974
Depreciation	-	-
Miscellaneous	-	-
Total expenses	<u>\$ 120,129,701</u>	<u>\$ 124,706,676</u>

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CONSOLIDATING STATEMENT OF FINANCIAL POSITION INFORMATION BY FUND
January 31, 2010

	General Operating and Other Restricted Funds	Endowment Funds	Deferred Gift Funds	Total
ASSETS				
Cash and cash equivalents for securities held as collateral	\$ 11,296,322	\$ 2,576,598	\$ 6,780,405	\$ 20,653,325
Payables under securities loan securities	-	-	35,852,254	35,852,254
Accounts receivable	11,980,256	-	(35,852,254)	(35,852,254)
Interest receivable	337,815	-	12,318,071	12,318,071
Investments	35,560,504	337,204,254	1,195,339	1,195,339
Prepaid expenses and other assets	3,794,972	3,499,810	1,342,130	8,536,912
Mortgages, notes, and contracts for deed, net	2,146,972	-	905,000	3,051,972
Overseas church construction loans net	884,961	-	-	884,961
Property, furniture, and equipment, net	30,295,432	-	91,104	30,386,536
Beneficial interest in perpetual trusts	-	14,301,929	1,244,769	15,546,698
Total assets	<u>\$ 95,959,419</u>	<u>\$ 357,862,591</u>	<u>\$ 185,471,020</u>	<u>\$ 639,013,030</u>
LIABILITIES AND NET ASSETS				
Liabilities				
Accounts payable	\$ 5,993,010	\$ 8,646	\$ 189,960	\$ 6,191,616
Deferred revenue	280,768	217,591	1,235,222	1,733,581
Due to related organizations	(245,660)	1,345,530	30,055	1,129,925
Annuities payable	-	-	105,015,382	105,015,382
Funds held for others	10,521	131,329,649	45,334,863	176,675,033
Note payable	4,483,052	-	-	4,483,052
Funds held for others in perpetuity	-	39,612,185	-	39,612,185
Other liabilities	1,133,471	-	340	1,133,811
Total liabilities	<u>11,655,162</u>	<u>172,513,601</u>	<u>151,805,822</u>	<u>335,974,585</u>
Net assets				
Unrestricted	53,661,198	3,635,869	7,985,827	65,282,894
Temporarily restricted	30,643,059	50,329,264	12,418,100	93,390,423
Permanently restricted	-	130,903,857	13,261,271	144,165,128
Total net assets	<u>84,304,257</u>	<u>185,068,990</u>	<u>33,665,198</u>	<u>303,038,445</u>
Total liabilities and net assets	<u>\$ 95,959,419</u>	<u>\$ 357,862,591</u>	<u>\$ 185,471,020</u>	<u>\$ 639,013,030</u>

Appendix B to the Report of the Treasurer: 2010 ELCA Financial Statements

EVANGELICAL LUTHERAN CHURCH IN AMERICA
CHURCHWIDE ADMINISTRATIVE OFFICES
CONSOLIDATED FINANCIAL STATEMENTS
January 31, 2011 and 2010

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Crowe Horwath LLP
Independent Member Crowe Horwath International

REPORT OF INDEPENDENT AUDITORS

The Church Council
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, 2011, the related consolidated statement of activities and cash flows for the year then ended. These financial statements are the responsibility of the Church's management. Our responsibility is to express an opinion on these financial statements based on our audit. The prior year summarized comparative information has been derived from the Church's 2010 financial statements, in our report dated June 9, 2010. 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, 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, 2011, 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.

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, 2011, 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 conducted for the purpose of forming an opinion on the consolidated financial statements taken as a whole. The consolidating information on page 30 is presented for purposes of additional analysis of the consolidated financial statements rather than to present the financial position of the individual organizations. The supplemental information for the year ended January 31, 2011, on page 31, is presented for purposes of additional analysis and is not a required part of the consolidated financial statements. The consolidating and other supplemental information has been subjected to the auditing procedures applied in the audit of the consolidated financial statements and, in our opinion, is fairly stated in all material respects in relation to the consolidated financial statements taken as a whole. The prior year summarized comparative information presented in the consolidated schedules of expenses by object has been derived from the Church's 2010 consolidated financial statements; in our report dated June 9, 2010, we expressed an opinion that such information was fairly stated in all material respects in relation to the 2010 consolidated financial statements taken as a whole.

Crowe Horwath LLP

Chicago, Illinois
June 1, 2011

EVANGELICAL LUTHERAN CHURCH IN AMERICA
CHURCHWIDE ADMINISTRATIVE OFFICES
CONSOLIDATED STATEMENTS OF FINANCIAL POSITION
January 31, 2011, with comparative balances for 2010

	2011	2010
ASSETS		
Cash and cash equivalents	\$ 19,850,488	\$ 20,653,325
Loans and securities held as collateral for securities loaned (Note 18)	37,326,460	35,852,254
Payable under securities loan agreements (Note 18)	10,992,503	12,518,071
Accounts receivable (Note 2)	1,298,003	1,195,359
Interest receivable	606,578,144	546,239,196
Investments (Note 3)	9,519,163	8,536,912
Prepaid expenses and other assets	4,753,591	3,051,972
Mortgages, notes, and contracts for deed, net (Note 4)	1,059,908	884,961
Overseas church construction loans (Note 5)	30,406,190	30,396,536
Property, furniture, and equipment, net (Note 6)	16,653,121	15,546,698
Beneficial interest in perpetual trusts (Note 3)		
Total assets	\$ 701,101,111	\$ 639,013,030
LIABILITIES AND NET ASSETS		
Liabilities		
Accounts payable	\$ 3,614,564	\$ 6,191,616
Deferred revenue	1,448,769	1,733,581
Due to related organizations	1,074,671	1,129,925
Note payable (Note 7)	2,385,929	4,483,052
Other liabilities	930,309	1,133,811
Annuitiess payable (Note 8)	103,936,652	105,015,382
Funds held for others	208,114,583	176,675,033
Funds held for others in perpetuity	47,514,958	39,612,165
Total liabilities	369,022,435	335,974,585
Net assets		
Unrestricted (Note 19)	74,176,363	65,282,894
Temporarily restricted (Note 20)	109,384,693	93,590,423
Permanently restricted (Note 21)	148,515,620	144,165,128
Total net assets	332,076,676	303,038,445
Total liabilities and net assets	\$ 701,101,111	\$ 639,013,030

See accompanying notes to consolidated financial statements.

EVANGELICAL LUTHERAN CHURCH IN AMERICA
CHURCHWIDE ADMINISTRATIVE OFFICES
CONSOLIDATED STATEMENTS OF ACTIVITIES
Year ended January 31, 2011, with comparative balances for 2010

	2011			Total
	Unrestricted	Temporarily Restricted	Permanently Restricted	
Contributed revenue	\$ 52,645,913	\$ 17,466,310	\$ -	\$ 52,645,913
Synod mission support (Note 16)	17,466,310	-	-	17,466,310
World Hunger Appeal	3,578,763	10,661,230	-	14,239,993
Disaster relief	1,483,844	-	-	1,483,844
Vision for Mission	286,563	378,134	-	664,697
Deferred gift contributions	778,766	4,966,065	3,603,576	9,348,407
Endowment contributions	1,500,000	-	-	1,500,000
Mission investment fund	234,665	-	-	234,665
ELCA World Council of Churches	1,473,649	2,893,895	-	4,367,544
Broadway trusts, and residua	1,000,000	699,454	-	1,699,454
Grants—corporate and other	1,513,392	2,618,335	-	4,131,727
Other gifts	53,978,170	39,976,602	3,981,170	107,935,942
Total contributed revenue	74,988,883	293,690	109	77,922,682
Other revenue	9,490,373	(11,873)	-	9,478,500
Dividend and interest income	1,719,011	12,501,208	1,332,656	15,552,875
Realized gain (loss)	-	-	-	-
Unrealized gain	-	-	-	-
Change in market value of beneficial	-	-	-	-
Region offices' revenue	1,369,886	-	1,104,373	1,104,373
Change in value of split interest agreements	8,531,855	(270,475)	(1,790,817)	(2,069,392)
Services and other revenue	819,640	-	-	819,640
Lease income	20,468,368	12,512,650	690,828	42,641,738
Miscellaneous income	-	-	14,607	14,607
Total other revenue	27,695,978	(27,695,978)	-	-
Net assets released from restrictions	70,019	3,684	(73,703)	-
Satisfaction of program restrictions (Note 15)	(10,017)	10,017	-	-
Expiration of time restrictions	-	-	-	-
Change in current year income	4,694,561	(4,636,635)	(57,929)	-
Income expended from	-	3,443	(160,417)	(156,974)
Investments held in perpetuity	-	-	-	-
Change in donor designation	-	-	-	-
Transfer to affiliated organization (Note 15)	32,450,551	(32,315,469)	(292,040)	(166,974)
Net assets released from restrictions	125,897,021	20,173,888	4,350,492	150,421,451
Total revenue	125,897,021	20,173,888	4,350,492	150,421,451
Expenses				
Program services	18,676,233	-	-	18,676,233
Evangelical Outreach and	33,523,147	-	-	33,523,147
Cong. Mission	1,186,159	-	-	1,186,159
Multicultural Ministries	797,118	-	-	797,118
Church in Society	10,382,496	-	-	10,382,496
World Council of Churches	1,267,625	-	-	1,267,625
Communication Services	3,000,692	-	-	3,000,692
Total expenses	68,093,268	-	-	68,093,268
Total	\$ 52,645,913	\$ 17,466,310	\$ -	\$ 52,645,913
Total	17,466,310	-	-	17,466,310
Total	3,578,763	10,661,230	-	14,239,993
Total	1,483,844	-	-	1,483,844
Total	286,563	378,134	-	664,697
Total	778,766	4,966,065	3,603,576	9,348,407
Total	1,500,000	-	-	1,500,000
Total	234,665	-	-	234,665
Total	1,473,649	2,893,895	-	4,367,544
Total	1,000,000	699,454	-	1,699,454
Total	1,513,392	2,618,335	-	4,131,727
Total	53,978,170	39,976,602	3,981,170	107,935,942
Total	7,498,883	293,690	109	7,792,682
Total	9,490,373	(11,873)	-	9,478,500
Total	1,719,011	12,501,208	1,332,656	15,552,875
Total	-	-	-	-
Total	1,369,886	-	1,104,373	1,104,373
Total	8,531,855	(270,475)	(1,790,817)	(2,069,392)
Total	819,640	-	-	819,640
Total	20,468,368	12,512,650	690,828	42,641,738
Total	27,695,978	(27,695,978)	-	-
Total	70,019	3,684	(73,703)	-
Total	(10,017)	10,017	-	-
Total	4,694,561	(4,636,635)	(57,929)	-
Total	-	3,443	(160,417)	(156,974)
Total	-	-	-	-
Total	32,450,551	(32,315,469)	(292,040)	(166,974)
Total	125,897,021	20,173,888	4,350,492	150,421,451
Total	18,676,233	-	-	18,676,233
Total	33,523,147	-	-	33,523,147
Total	1,186,159	-	-	1,186,159
Total	797,118	-	-	797,118
Total	10,382,496	-	-	10,382,496
Total	1,267,625	-	-	1,267,625
Total	3,000,692	-	-	3,000,692
Total	68,093,268	-	-	68,093,268

(Continued)

EVANGELICAL LUTHERAN CHURCH IN AMERICA
CHURCHWIDE ADMINISTRATIVE OFFICES
CONSOLIDATED STATEMENTS OF ACTIVITIES

Year ended January 31, 2011, with comparative balances for 2010

	2011		2010	
	Unrestricted	Temporarily Restricted	Permanently Restricted	Total
Expenses (Continued)				
Program services (Continued)				
Church Personnel	2,864,435	-	2,864,435	2,220,312
Churchwide Outreach	1,439,942	-	1,439,942	1,509,311
Region office expense	1,439,942	-	1,439,942	1,509,311
Refugee pension expense	(469,910)	-	(469,910)	(346,921)
Postretirement health care benefits	2,500,000	-	2,500,000	2,500,000
Distribution of endowment income and other investing expenses	18,637,245	-	18,637,245	2,189,281
Total program services	104,995,958	-	104,995,958	102,448,281
Management and general				
Office of the Presiding Bishop	2,064,760	-	2,064,760	1,249,950
Office of the Treasurer	5,231,317	-	5,231,317	5,111,021
Office of the Secretary	1,502,573	-	1,502,573	1,412,281
Foundation	2,019,525	-	2,019,525	1,696,443
Development services	12,008,962	-	12,008,962	14,217,224
Total management and general	36,778	-	36,778	47,749
Fundraising				
Evangelical Outreach and Cong. Ministries	36,778	-	36,778	47,749
Communication Services	5,447	-	5,447	52,036
ELCA Foundation	1,870,721	-	1,870,721	1,761,963
Diocesan Services	3,476,300	-	3,476,300	3,464,183
Total fundraising	121,381,220	-	121,381,220	120,129,701
Total expenses	4,515,851	20,173,868	4,350,482	42,889,084
Net operating revenues less operating expenses	4,379,618	(6,379,618)	-	-
Non-operating transactions: Recovery of accumulated loss on endowment balances (Note 22)	8,895,469	15,794,270	4,350,482	42,889,084
Change in net assets	65,282,684	93,589,423	144,165,128	260,149,381
Net assets at beginning of year	74,170,263	109,354,693	148,515,620	303,039,445
Net assets at end of year				

See accompanying notes to consolidated financial statements.

EVANGELICAL LUTHERAN CHURCH IN AMERICA
CHURCHWIDE ADMINISTRATIVE OFFICES
CONSOLIDATED STATEMENTS OF CASH FLOWS

Year ended January 31, 2011, with comparative balances for 2010

	2011	2010
Cash flows from operating activities	\$ 29,040,231	\$ 42,889,084
Change in net assets		
Adjustments to reconcile change in net assets to net cash from operating activities:		
Depreciation	1,937,511	1,813,981
Gain on investments, net	(65,596,336)	(77,865,656)
Acquisition of investments through gifts	(1,459,250)	(1,585,703)
Gifts restricted for long-term investment	(3,603,576)	(4,545,205)
Gain on beneficial interest in perpetual trusts	(1,106,423)	(1,571,778)
Currency exchange gain on overseas loan	(81,127)	(43,049)
(Increase) decrease in allowance on notes	(200,000)	1,169
Changes in:		
Accounts receivable	1,535,568	(339,183)
Interest receivable	(102,644)	31,909
Prepaid expenses and other assets	(982,251)	468,711
Accounts payable	(2,577,052)	(1,768,741)
Deferred revenue	(284,812)	(4,774,688)
Due to related organizations	(203,502)	(65,254)
Other liabilities	(65,254)	2,826,224
Funds held for others	(203,502)	(654,089)
Funds held for others in perpetuity	31,439,550	27,842,389
Funds held for others in perpetuity	7,902,773	11,381,152
Net cash used in operating activities	(4,396,594)	(6,093,473)
Cash flows from investing activities		
Purchase and acquisition of equipment	(1,957,165)	(2,517,090)
Issuance of mortgages, notes, and contracts for deed	(2,086,071)	(1,289,427)
Payments received on mortgages, notes, and contracts for deed	384,452	288,851
Payments received on overseas church construction loans	106,160	114,376
Purchase of investments	(154,211,893)	(64,927,997)
Proceeds from sale of investments	160,928,531	69,515,981
Net cash provided by investing activities	3,164,034	1,175,074
Cash flows from financing activities		
Proceeds from gifts restricted for long-term investment	3,603,576	4,545,205
Amortizes payable	(1,076,730)	4,520,753
Payments on mortgage payable, notes payable, and capital leases	(2,097,123)	(1,369,901)
Net cash provided by financing activities	429,723	7,696,057
(Decrease) increase in cash and cash equivalents	(802,837)	2,777,658
Cash and cash equivalents at beginning of year	20,653,325	17,875,667
Cash and cash equivalents at end of year	\$ 19,850,488	\$ 20,653,325
Supplemental disclosure of cash flow information		
Interest paid	\$ 138,048	\$ 215,778
Gifts of investments	1,459,250	1,585,703

See accompanying notes to consolidated financial statements.

NOTE 1 - NATURE OF BUSINESS AND SIGNIFICANT ACCOUNTING POLICIES (Continued)

Temporarily Restricted - Net assets subject to donor-imposed restrictions that will be met either by actions of the Church or the passage of time. Items in this net asset category are restricted contributions, bequests, and investment income whose use is limited to specific purposes by the donor. These amounts are reclassified when such restrictions are met or when time restrictions have expired.

Permanently Restricted - Net assets that are subject to donor-imposed restrictions which require them to be maintained permanently by the Church. Items in this net asset category include gifts wherein donors stipulate that the corpus be held in perpetuity and only the income be made available for restricted or restricted purposes (primarily gifts for endowments and gifts solicited by the Church that will fund perpetual endowments).

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, 2010.

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 as revenue when documentation of the beneficial interest is received. Annual distributions of income from these trusts are recorded directly by the Church divisions which benefit from this interest.

Charitable Remainder Trusts - A charitable remainder trust is an arrangement with an outside organization in which the donor establishes and funds a trust and stipulates that specific distributions be made to a designated beneficiary or beneficiaries over the life of the beneficiary(ies), with the remainder to be distributed to the Church upon death of the beneficiary(ies). When notified of the irrevocable interest in the trust, the Church records the fair value of the trust's assets, which represents the net present value of future amounts to be received, as a contribution receivable. Present values are calculated using a 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; the difference is reported as a change in the value of the split-interest agreements. At death and voluntary distribution, the assets received by the Church are recognized at fair value, the contribution receivable is closed, and any remaining difference is reported as a change in the value of split-interest agreements.

Investments and Related Income, Gains, and Losses: Investments are reported at fair value, except for certain investments in real estate, which are reported at cost. Investments carried at fair value consist primarily of stocks, corporate and government obligations, publicly traded real estate securities, mortgage-backed securities, and mutual funds. The cost of securities sold is based on either the specific identification or average-cost method. Investment income, gains and losses, and any investment-related expenses are recorded as changes in unrestricted net assets in the statement of activities unless their use is temporarily or permanently restricted by explicit donor stipulations.

(Continued)

NOTE 1 - NATURE OF BUSINESS AND SIGNIFICANT ACCOUNTING POLICIES

Organization: The Evangelical Lutheran Church in America (the ELCA) is a Minnesota, nonprofit organization that functions independently with the congregations and synods of the ELCA. The ELCA serves on behalf of and in support of the ELCA's members, congregations, and synods. To fulfill its purpose, the ELCA receives, establishes, and supports congregations and ministries necessary to carry out its mission. The ELCA has constituent Lutheran congregations in 65 synods throughout the United States and the Caribbean. The ELCA's principal source of revenue is contributions.

The ELCA Endowment Fund Pooled Trust (the Trust) was initially established on October 9, 1995, and restated on January 20, 1999, under a Restated Declaration of Trust by and between the ELCA and the Endowment Fund of the Evangelical Lutheran Church in America (the Endowment Fund or the Trustee). The ELCA established the Trust to allow for the collective long-term investment of funds belonging to the ELCA. Endowment Fund, its congregations, synods, seminaries, and other eligible affiliated entities. The Endowment Fund is the trustee of the Trust. The ELCA Foundation, an unincorporated unit of the ELCA, is the administrator of the Trust. The Board of Pensions of the Evangelical Lutheran Church in America (the Board of Pensions), an affiliated and separately incorporated 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 the ELCA Endowment Fund Pooled Trust (collectively, the Church). These financial statements do not include the accounts of organizations, such as the Board of Pensions, Mission Investment Fund of the Evangelical Lutheran Church in America (Mission Investment Fund), Publishing House of the Evangelical Lutheran Church in America, Lutheran Men in Mission, and Women of the Evangelical Lutheran Church in America, congregations, schools, cemeteries, homes, seminaries, or any other institution owned and operated by religious orders of men or women, except insofar as financial transactions have taken place between them and the Church (e.g., subsidies, loans, and deposits). These organizations may or may not be separate corporations under civil law and may or may not be under the control of the 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.

To ensure the observance of limitations and restrictions placed on the use of resources available, the Church maintains its financial accounts in accordance with the principles and practices of fund accounting. The financial statements focus on the organization as a whole and present balances and transactions classified based upon the existence or absence of donor-imposed restrictions. Net assets, revenue, expenses, gains, and losses have been classified into three net asset classes based on these donor-imposed restrictions. A description of each net asset class follows:

Unrestricted - Net assets that are not subject to donor-imposed restrictions including the carrying value of all property, furniture, and equipment. Items that affect this category of net assets include unrestricted contributions and bequests, restricted contributions and bequests whose donor-imposed restrictions were met during the fiscal year, and investment income whose use is unrestricted, as well as all expenses incurred in connection with the operations of the Church. Consistent with past policy, certain temporarily restricted contributions are classified as unrestricted because they are fully expended in the current year. Certain funds, generally set aside by church council action, function as endowments and are included in unrestricted net assets.

(Continued)

NOTE 1 - NATURE OF BUSINESS AND SIGNIFICANT ACCOUNTING POLICIES (Continued)

Due To Due From: The Church handles transactions including receipts processing, accounts payable and payroll for certain affiliated organizations which are periodically reimbursed by the affiliate. The outstanding balances in these accounts reflect the net amount due to or due from the related organizations.

Property, Furniture, Equipment, and Depreciation: Property, furniture, and equipment are recorded at cost less accumulated depreciation to date. On an ongoing basis, the Church reviews long-lived assets for impairment whenever events or circumstances indicate that the carrying amount may be overstated. Depreciation is provided over the following useful lives on a straight-line basis:

Office building	50 years
Mission homes and apartments	25 years
Building 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.

Deferred Revenue: Deferred revenue consists of funds received relating to subsequent periods. Additionally, the Church also recognizes its remainder interest in the assets received from donors under pooled income fund agreements and life income fund agreements as contribution revenue in the period in which the assets are received from the donor. The difference between the assets recognized and the revenue recognized is recorded as deferred revenue, representing the amount of the discount for future interest.

Vacation Pay: The Church recognizes vacation pay expense when earned by its nonmissionary personnel. The liability for vacation pay of missionary personnel cannot be reasonably estimated, and such amounts are recognized when paid.

Revenue, Expenses, and Contributions: Revenues are reported as increases in unrestricted net assets unless use of the related assets is limited by donor-imposed restrictions. Expenses are reported as decreases in unrestricted net assets. Gains and losses on investments and other assets or liabilities are reported as increases or decreases in unrestricted net assets unless their use is restricted by explicit donor stipulation. Expirations of temporary restrictions on net assets (i.e., the donor-stipulated purpose has been fulfilled and/or the stipulated time period has elapsed) are reported as reclassifications between applicable classes of net assets.

Contributions, including unconditional promises to give, are recognized in the period received. Conditional contributions are not recognized until the conditions on which they depend are substantially met. Contributions of assets other than cash are recorded at estimated fair value.

Contributions to be received after one year are discounted at an appropriate discount rate commensurate with the risk involved. Amortization of discount is recorded as additional contribution revenue in accordance with donor-imposed restrictions, if any, on the contributions.

(Continued)

NOTE 1 - NATURE OF BUSINESS AND SIGNIFICANT ACCOUNTING POLICIES (Continued)

Contributions received with donor-imposed restrictions are reported as revenue of the temporarily restricted net asset class. Contributions of land, buildings, and equipment without donor-imposed restrictions concerning the use of such long-lived assets are reported as revenue of the unrestricted net asset class.

Endowment Pool Utilization: Endowment investments are pooled and managed on the total return concept. When a pool is established, ownership interests are initially assigned through utilization to the pool based on the fair value of the cash and securities placed in the pool by each participant. Current fair value is used to determine the number of units allocated to additional assets placed in the pool and to value withdrawals from the pool.

Income Tax: The Church has received a determination letter from the Internal Revenue Service indicating that it is exempt from Federal income taxes on income related to its exempt purpose under Section 501(c)(3) of the Internal Revenue Code. There were no significant unrelated business income activities during the years ended January 31, 2011 and 2010.

Uncertainty in Income Taxes: The Church follows guidance issued by the Financial Accounting Standards Board (FASB) with respect to accounting for uncertainty in income taxes. A tax position is recognized as a benefit only if it is more likely than not that the tax position would be sustained in a tax examination, with a tax examination being presumed to occur. The amount recognized is the largest amount of tax benefit that is greater than 50% likely of being realized on examination. For tax positions not meeting the more likely than not test, no tax benefit is recorded.

The Church recognizes interest and penalties related to unrecognized tax benefits in interest and income tax expense, respectively. The Church has no amounts accrued for interest or penalties as of January 31, 2011 and 2010.

Due to its tax-exempt status, the Church is not subject to U.S. federal income tax or state income tax. The Church is no longer subject to examination by U.S. federal or state taxing authorities for years before December 31, 2007. The Church does not expect the total amount of unrecognized tax benefits to significantly change in the next 12 months.

Use of Estimates: The preparation of financial statements in conformity with accounting principles generally accepted in the United States of America requires management to make estimates and assumptions that affect the reported amounts of assets and liabilities and disclosures of contingent assets and liabilities at the date of the financial statements and the reported amounts of revenue and expenses during the reporting period. A significant estimate is the liability related to annuities payable. Actual results could differ from estimates.

NOTE 2 - ACCOUNTS RECEIVABLE

Included in accounts receivable at January 31, 2011 and 2010, were \$9,607,733 and \$10,515,033, respectively, relating to synods' contributions for mission support which hunger appeal, missionary support, and other programs that have been collected subsequent to Year End. Management assesses the receivables on an individual basis for collectability and determines whether an allowance is necessary. No allowance for bad debts has been established because management considers all accounts receivable to be collectible.

(Continued)

NOTE 3 - INVESTMENTS AND FAIR VALUE MEASUREMENTS

Investments at January 31, 2011 and 2010, consist of the following:

	2011	2010
Investments in pools	\$ 393,130,256	\$ 326,063,516
Direct investments		
Equity securities	23,072,156	29,230,449
U.S. equity securities	16,730,771	11,602,220
Non-U.S. equity securities		
Fixed income securities	61,844,309	104,283,778
U.S. government obligations	96,928,410	59,492,722
Corporate bonds	7,494,356	7,412,646
Mission Investment Fund	22,600	59,252
Real estate investments	<u>606,578,144</u>	<u>546,239,196</u>
Other		

Out of the \$606,578,144 and \$546,239,196 of total investments held at January 31, 2011 and 2010, \$570,016,863 and \$510,678,692 are valued at December 31, 2010 and 2009. Such amounts reported as of December 31st are administered by the ELCA Foundation. Management believes that the composition of the portfolio and the fair value of these investments at December 31, 2010 and 2009, are not materially different than if they were recorded as of January 31, 2011 and 2010. Dividend and interest income are recorded net of investment-related expenses which were \$3,467,016 and \$2,777,637 as of January 31, 2011 and 2010, 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 \$494,000 and \$504,000 on temporarily restricted investments and \$439,000 and \$487,000 on permanently restricted investments for the years ended January 31, 2011 and 2010, respectively, with offsetting increases in certain liabilities reported. Investment return shown above is net of such pass-through gains and losses.

Also, unrealized gains of approximately \$6,066,552 and \$23,658,000 on these investments with offsetting changes in certain liabilities were reported for the years ended January 31, 2011 and 2010, respectively.

Investments are reported at fair value except for certain investments in real estate which are reported at cost. Investments carried at fair value consist primarily of stocks, corporate and government obligations, publicly traded real estate securities, mortgage-backed securities, mutual funds and investments in pools.

Fair value is the price that would be received for an asset (an exit price) in the principal or most advantageous market for the asset in an orderly transaction between market participants on the measurement date. Investments that have readily determinable market values are determined using quoted market prices. Fair values of investments for which market prices are not readily available are determined based upon quoted market close prices for similar issues, dealer quotes, appraisals, or pricing models utilizing market-observable inputs from comparable securities.

(Continued)

NOTE 3 - INVESTMENTS AND FAIR VALUE MEASUREMENTS (Continued)

The fair value hierarchy is based on maximizing observable inputs and minimizing unobservable inputs when measuring fair value. Three levels of inputs may be used to measure fair value.

Level 1: Quoted prices (unadjusted) for identical assets in active markets that the Church has the ability to access as of the measurement date.

Level 2: Significant other observable inputs other than Level 1 prices, such as quoted prices for similar assets, quoted prices in markets that are not active, or other inputs that are observable or can be corroborated by observable market data.

Level 3: Significant unobservable inputs that reflect the Church's own assumptions that the market participants would use in pricing an asset.

In many cases, a valuation technique used to measure fair value includes inputs from multiple levels of the fair value hierarchy. Investments are classified in their entirety based on the lowest level of input that is significant to the fair value measurement.

Investment in Pools: The Church's pooled investments are invested in the investment pools of the Board of Pensions. The fair value of each of the Church's portfolios is measured using a unitization method, with values differing according to the underlying securities of each pool. Security prices are based on quotes that are obtained from an independent pricing service. Fair values of securities for which market quotes are not readily available are determined based upon quoted market close prices for similar issues, dealer quotes, or pricing models utilizing market-observable inputs from comparable securities. The total fair value is then divided by the total number of units in the pool to determine the per-share value that is assigned to the Trust's units. (Level 2 inputs).

Direct Investments: The Church's direct investments which are reported at fair value are valued using the following inputs and valuation techniques:

Equity securities: The Church's equity securities are readily marketable and have fair values which are determined by obtaining quoted market prices in active markets (Level 1 inputs). Also included in equity securities is an investment that the Church holds at cost, which management believes approximates fair value. Audited financial statements are obtained on an annual basis and the investment is reviewed for impairment. The investment is in a cooperative society that offers loans or investment capital for microfinance institutions, cooperatives and small and medium-sized enterprises in developing countries (Level 2 inputs).

Fixed income securities: Fair values of U.S. Government securities reflect closing prices reported in the active markets in which the securities are traded (Level 1 inputs). Fair values of corporate bonds are determined based on quoted prices for similar instruments in active markets, quoted prices for identical or similar instruments in markets that are not active and other market-corroborated sources, such as indices, yield curves and matrix pricing (Level 2 inputs).

Mission Investment Fund: Demand accounts are estimated to approximate deposit-account balances. Term certificates are estimated to approximate principal amounts plus capitalized interest as of the reporting date. No discounts for credit quality or liquidity were determined to be applicable. Term certificates have varying maturity dates, may be redeemed prior to maturity at the discretion of the Mission Investment Fund, and are subject to an early redemption penalty. (Level 2 inputs).

(Continued)

NOTE 3 - INVESTMENTS AND FAIR VALUE MEASUREMENTS (Continued)

Beneficial interests in Trusts: The fair value of beneficial interests in trusts is determined based upon the Church's proportional interests in the fair value of the underlying trust assets. The underlying trusts are generally trusts that are actively managed and are valued by independent, nationally recognized market makers in active markets. This valuation method has been estimated to represent the present value of future distributed income. The liquidation of these assets is contingent upon circumstances that are out of the Church's control and cannot be liquidated on a periodic basis (Level 3 inputs).

The following table sets forth, by level within the fair value hierarchy, financial instruments owned, at fair value as of January 31, 2011 and 2010:

	Level 1	Level 2	Level 3	Total
Investments in pools	\$ -	\$ 393,130,256	\$ -	\$ 393,130,256
Direct investments				
Equity securities				
U.S. equity securities	22,802,444	269,712	-	23,072,156
Non-U.S. equity securities	15,804,283	926,488	-	16,730,771
Fixed income securities				
U.S. government obligations	61,844,309	-	-	61,844,309
Corporate bonds	-	96,928,410	-	96,928,410
Mission Investment Fund	-	7,491,868	-	7,491,868
Other	-	21,600	-	21,600
Investments held at fair value	\$ 100,451,036	\$ 488,771,822	\$ -	\$ 589,222,858
Physical real estate held at cost*	-	-	-	7,355,286
Total investments	\$ -	\$ -	\$ 16,653,121	\$ 606,578,144
Beneficial interest in trusts, fair value	\$ -	\$ -	\$ -	\$ 16,653,121

	Level 1	Level 2	Level 3	Total
Investments in pools	\$ -	\$ 328,063,516	\$ -	\$ 328,063,516
Direct investments				
Equity securities				
U.S. equity securities	28,960,737	269,712	-	29,230,449
U.S. equity securities	10,675,732	926,488	-	11,602,220
Fixed income securities				
U.S. government obligations	104,283,778	-	-	104,283,778
Corporate bonds	-	59,492,722	-	59,492,722
Mission Investment Fund	-	7,412,646	-	7,412,646
Other	49,282	9,970	-	59,252
Investments held at fair value	\$ 143,969,529	\$ 396,175,054	\$ -	\$ 540,144,583
Physical real estate held at cost*	-	-	-	6,094,613
Total investments	\$ -	\$ -	\$ -	\$ 546,239,196
Beneficial interest in trusts, fair value	\$ -	\$ -	\$ 15,546,698	\$ 15,546,698

*Physical real estate investments, comprised of land and building held by the Church at cost, were \$7,355,286 and \$6,094,613 as of January 31, 2011 and 2010, respectively, and were not included in the fair value tables above.

(Continued)

NOTE 3 - INVESTMENTS AND FAIR VALUE MEASUREMENTS (Continued)

The table below rolls forward balances for Level 3 beneficial interest in trusts from February 1, 2009, through January 31, 2011:

Balance as of February 1, 2009	\$ 13,974,920
Unrealized gains (losses) -	
Funds Held for Others	501,194
Unrealized gains (losses) -	
Permanently Restricted	1,070,584
Balance as of February 1, 2010	15,546,698
Unrealized gains (losses) -	
Funds Held for Others	2,050
Unrealized gains (losses) -	
Permanently Restricted	1,104,373
Balance as of January 31, 2011	\$ 16,653,121

Unrealized gains recorded in funds held for others in the Statement of Financial Position and change in fair value of beneficial outside trusts in the Statement of Activities for the year ended January 31, 2010, that are still held at January 31, 2011, totaled approximately \$29,224 and \$1,077,199, respectively.

Assets held at net asset value: The Church participates in certain investment pools that calculate a net asset value (NAV) per share. Accounting requirements necessitate certain disclosures in relation to these investments which are included below.

Investments in pools are allocated to the following asset categories at January 31, 2011 and 2010:

	2011	2010
Investments in pools		
Common stocks	\$ 198,242,720	\$ 188,347,219
Non-U.S. stocks	60,605,144	49,030,446
Government and corporate		
bonds	73,728,757	62,600,999
High yield securities	38,439,930	33,536,036
Real Estate investment		
securities	21,815,723	16,548,816
Other	287,982	-
Total investment pools	\$ 393,130,256	\$ 328,063,516

On the first business day of each month, the Trust may purchase or redeem units in the investment pools based on the pools' prior month-end closing unit prices. Units in these pools are not exchanged and do not have quoted prices in active markets; however, the majority of the underlying securities of the pools have quoted prices in active markets.

Strategies Employed for Achieving Objectives for Pooled Investments: The Board of Pensions of the Evangelical Lutheran Church in America (Investment Advisor) for the ELCA Endowment Fund Pooled Trust (the Trust) and for the Church's charitable gift annuity program endeavors to achieve long-term return objectives within prudent risk constraints. Investments are selected in accordance with the criteria of social responsibility that is consistent with the values and programs of the Church.

(Continued)

NOTE 3 - INVESTMENTS AND FAIR VALUE MEASUREMENTS (Continued)

A portion of the Church's charitable gift annuity assets are invested in the Investment Advisor's Social Purpose 40e Fund. The Fund seeks to generate rates of return moderately in excess of the rate of inflation over longer time periods, with a long-term goal of growing purchasing power of participants in the Fund. The Fund's target asset allocation ranges from 20% to 30% in U.S. equity securities, 20% to 40% in fixed income securities, 5% to 15% in U.S. equity derivatives, 5% to 15% in high-yield securities, 5% to 15% in real assets, 5% to 15% in inflation indexed bonds, and 0% to 10% in alternative equities.

The Trust's assets are invested in a diversified portfolio that places a greater emphasis on equity-based and fixed-income investments. The Trust's target asset allocation ranges are 46% to 54% in U.S. equity securities, 13% to 17% in Non-U.S. equity securities, 17% to 23% in fixed income securities, 8% to 12% in high-yield securities, and 3% to 7% in global real estate securities with the balance in cash and cash equivalents.

The Investment Advisor, at its option, may appoint one or more investment advisors to carry out certain responsibilities with respect to the Trust, including investment advisory responsibilities subject to the approval of the Trustee. The investment advisors as of December 31, 2010 are:

The U.S. equity securities portfolio is invested in the Investment Advisor's Social Purpose U.S. Equity Pool, which is managed by the following investment advisors: ELCA Board of Pensions Internal Management (34% to 39%), J.P. Morgan Asset Management (12% to 16%), State Street Global Markets (10% to 14%), AllianceBernstein Holding L.P. (26% to 34%), LSV Asset Management (3% to 5%), and Frontier Capital Management (3% to 5%).

The Non-U.S. equity securities portfolio is invested in the Investment Advisor's Social Purpose Non-U.S. Equity Pool, which is managed by J.P. Morgan Asset Management (23% to 27%), BlackRock Financial Management (33% to 37%), AllianceBernstein Holding L.P. (18% to 22%) and Baillie Gifford Overseas Limited (18% to 22%).

The fixed income securities portfolio is invested in the Investment Advisor's Social Purpose Investment Grade Bond Pool, which is managed by two investment managers: the ELCA Board of Pensions Internal Fixed Income Group (60% to 70%) and BlackRock Financial Management (30% to 40%).

The high-yield portfolio is invested in the Investment Advisor's Social Purpose High Yield Pool, which is managed by two investment managers: Shenkman Capital Management, Inc. and T. Rowe Price Associates, Inc. The expected allocation to each of the managers will range from approximately 45% to 55% of the high-yield pool.

The real estate securities portfolio is invested in the Investment Advisor's Global Real Estate Pool which consists of a diversified portfolio of U.S. and non-U.S. equity real estate securities, which include the stock of Real Estate investment Trusts (REITs), investment builders, residential builders, developers, or other companies engaged in various aspects of real estate business or which hold significant real estate assets. The global real estate securities pool is managed by Cohen and Steers Capital Management.

BNY Mellon Cash Investment Strategies (BNY Mellon) is responsible for managing a short-term cash portfolio to be invested in short-term debt securities of corporate issuers with a significant portion invested in repurchase agreements. The investment Advisor anticipates that BNY Mellon will manage substantially all of the cash and cash equivalents of the Trust's investments. At December 31, 2010 and 2009, BNY Mellon managed 100% of the cash and cash equivalents, excluding operating accounts.

(Continued)

NOTE 4 - MORTGAGES, NOTES, AND CONTRACTS FOR DEED

Mortgages, notes, and contracts for deed as of January 31 2011 and 2010, are summarized as follows:

	2011	2010
Mortgages and contracts for deed	\$ 1,127,043	\$ 905,000
Notes	3,895,061	2,414,485
Less allowance for doubtful accounts	(268,513)	(268,513)
Totals	\$ 4,753,591	\$ 3,051,972

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 balances of overseas church construction loans outstanding as of January 31, 2011 and 2010, are \$1,059,908 and \$884,961, 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 2011 and 2010, are presented below:

	2011	2010
Land	\$ 133,000	\$ 133,000
Buildings and improvements	45,298,621	45,298,621
Furniture and equipment	24,577,094	22,619,929
	70,008,715	68,051,550
Less accumulated depreciation	(39,602,525)	(37,665,014)
Totals	\$ 30,406,190	\$ 30,386,536

Depreciation expense for the years ended January 31, 2011 and 2010, was \$1,937,5011 and \$1,813,981, respectively.

NOTE 7 - NOTE PAYABLE

Details of the note payable as of January 31 2011 and 2010, are as follows:

	2011	2010
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 \$15,031,552 at January 31, 2011.	\$ 2,023,570	\$ 3,976,523
Capital lease obligation	382,359	506,529
Total note payable	\$ 2,385,929	\$ 4,483,052

Total interest expense for the years ended January 31, 2011 and 2010, was approximately \$138,048 and \$215,778, respectively, which include approximately \$122,617 and \$199,141 of interest on the note payable. Annual principal payments on the note payable for year ending January 31 2012, is \$2,023,570.

(Continued)

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's 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 future payments to the beneficiaries. Present values are calculated using a discount rate estimated from the applicable federal rate at the date of the trust and life expectancies of the beneficiaries. The 2000 mortality tables are used to calculate life expectancies unless a time restriction is specified.

Upon termination of the trust, the remaining assets are given to a combination of the Church, related organizations, and other organizations, with no more than 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)

NOTE 8 - SPLIT-INTEREST AGREEMENTS ADMINISTERED BY THE ELCA FOUNDATION
 (Continued)

A summary of recorded amounts related to these arrangements as of December 31, 2010 and 2009, is as follows:

	2010		2009	
	Deferred Revenue	Annuity Payable	Deferred Revenue	Annuity Payable
Charitable remainder annuity trusts	\$ -	\$ 2,221,775	\$ -	\$ 2,515,727
Charitable remainder units	-	40,741,950	-	39,705,857
Charitable gift annuities	959,230	60,974,927	-	62,793,798
Pooled income funds	-	-	1,000,034	-
Life income funds	-	-	91,165	-
Life income estates	96,442	-	144,023	-
	\$ 1,142,669	\$ 103,938,652	\$ 1,235,222	\$ 105,015,382

The summary of recorded amounts listed above is as of December 31, 2010 and 2009, which management believes is not materially different than if the amounts were recorded as of January 31, 2011 and 2010.

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 provided 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 three affiliates. The Church is providing unbilled rental of office space to these entities which has an estimated fair value of \$133,000 as of January 31, 2011 and \$129,000 as of January 31, 2010.

The Church does not recognize the economic substance (fair value) of the unbilled services in the financial statements as these are considered by management to be immaterial.

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, 2011 and 2010 were \$3,223,224 and \$3,964,989, respectively. All contributions to the plan are funded on a current basis.

(Continued)

NOTE 11 - PENSION AND POST-RETIREMENT MEDICAL BENEFITS

Pension Benefits: The Church has established minimum pension levels, assumed from predecessor Church organizations, for certain clergy who were hired prior to January 1, 1988. The Church provides funding for these pensions, for certain clergy who were hired after January 1, 2011 and 2010. The Church made no payments to the Board of Pensions to cover the cost of retirees' pension benefits. Employer contributions to the Pension Plan during the fiscal year ending January 31, 2012, are expected to be zero.

During 2010, \$353,939 was paid in benefits to members and survivors under these plans. Total actuarial liability as of January 31, 2011 was \$2,071,124, and plan assets were \$3,597,173, which resulted in excess plan assets over actuarial liabilities of \$1,526,049. The assumed long-term rate of investment return for minimum and non-contributory benefits was 4.0% at January 31, 2011 and 2010.

The invested assets supporting the Church's minimum pension and non-contributory pension obligations were allocated across several asset categories at December 31, 2010 and 2009. The following table shows the percent of assets in each category:

Asset Category	2010	2009
Equity securities	44.3%	44.6%
Debt securities	36.7	38.8
Real estate	14.9	11.8
Cash and short-term investments	14.1	11.8
Total	100.0%	100.0%

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 bonds, real assets, and other investments. Volatility of market values of the Fund is of secondary concern relative to meeting current and future payments to the Fund's beneficiaries.

Strategic Asset Allocation: The Fund will be invested 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%
Minimum and Non-Contributory Pension Plans		
2011	\$ 3,017,540	
2012	265,758	
2013	256,371	
2014	229,294	
2015	204,369	
2016-2020	714,767	
	<u>\$ 2,008,108</u>	

Expected future cash flows for minimum and non-contributory pension benefits for the years ending December 31 are as follows:

(Continued)

NOTE 11 - PENSION AND POST-RETIREMENT MEDICAL BENEFITS (Continued)

Post-Retirement Medical Benefits: The ELCA Board of Pensions also provides medical contribution subsidies 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 Church 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 post-retirement medical subsidies are funded through trust funds set aside for that purpose. The trust funds are held and reported by the ELCA Board of Pensions; additional contributions are made by Church entities pursuant to a funding understanding with the ELCA Board of Pensions and other participating employers. The full actuarial valuation of the obligation is reported on the financial statements of the ELCA Board of Pensions. The Church contributed \$2,500,000 in each of 2010 and 2009 toward the funding of this post-retirement health care benefit.

NOTE 12 - LEASES

Operating Leases: The Church leases certain office facilities and equipment under various operating leases. The facilities' leases generally provide for renewal options and include escalator clauses based on increases in real estate taxes and operating expenses. Total rent expenses for operating leases were approximately \$541,386 and \$489,471 for the years ended January 31, 2011 and 2010, respectively.

Minimum annual rental commitments under non-cancelable leases for the years ending January 31 are as follows:

	Office Facilities	Office Equipment	Total
2012	\$ 236,386	\$ 101,161	\$ 427,597
2013	210,680	71,571	282,251
2014	208,717	12,697	221,414
2015	215,508	900	216,408
2016	221,974	-	221,974
Thereafter	523,884	-	523,884
Total	<u>\$ 1,617,049</u>	<u>\$ 276,329</u>	<u>\$ 1,893,378</u>

Capital Leases: The following schedule shows the years of future annual minimum lease payments under capital lease, together with the present value of the net minimum lease payments:

Year ending January 31	
2012	\$ 159,600
2013	159,600
2014	58,923
Total minimum lease payments	<u>378,123</u>
Less: Amount representing interest	15,764
Present value of net minimum lease payments	<u>\$ 362,359</u>

The capital leases include the following classes of property:
 Office equipment \$ 621,664
 Less: Accumulated amortization 227,944
\$ 393,722

(Continued)

NOTE 13 - COLLECTIONS

The Church's art collections, which were acquired through purchases and contributions, are not recognized as assets on the statement of financial position. The collections represent a wide variety of art mediums: collagraph, etching, intaglio, dry-point engraving, katazome, linocut, oil, serigraph/silk-screen, stained glass, watercolor, and woodcut. The art is intended to share the Gospel visually with many of the pieces having biblical references. Purchases of collection items, if any, are recorded as decreases in unrestricted net assets in the year in which the items are acquired. Contributed collection items, if any, are not reflected on the financial statements. Proceeds from de-accessions or insurance recoveries, if any, are reflected as increases in the appropriate net asset classes.

NOTE 14 - LINE OF CREDIT

At January 31, 2011, the Church had a \$20,000,000 line of credit with a bank, of which \$10,000,000 was on a committed basis at a variable interest rate and with a maturity date of October 11, 2011; there is no stated date on the uncommitted interest. Outstanding borrowings in this line of credit are, in the greatest of: (i) the bank's prime commercial rate plus 1.0%; (ii) the quoted federal funds rate plus the secondary market plus 1.5%; or (iii) one-month LIBOR rate plus 2.0%. The agreement requires that \$8 million of unrestricted cash and investments be held, which was exceeded by the Church throughout the year. There were no borrowings outstanding under the line of credit at January 31, 2011 or 2010, or during the years then ended. An annual commitment fee of 0.125% is charged on the unused portion of the committed portion of the line of credit.

NOTE 15 - 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, 2011:

Satisfaction of program restrictions:	\$ 19,017,239
World Hunger	6,298,911
Disaster Relief	1,682,648
Global Mission Programs	362,143
Office of the Presiding Bishop	278,745
Withdrawals from donor-advised funds	56,292
Other programs	56,292
Satisfaction of program restrictions	<u>\$ 27,695,976</u>

Transfer to affiliated organizations: During 2009, the Lutheran Men in Mission, previously a program included in the Evangelical Outreach and Congregational Mission program unit, became separately incorporated and thus is no longer included in the financial statements for the Church. Funds restricted in purpose for that organization were transferred to that organization. Endowment funds permanently restricted and held by the Church on behalf of Lutheran Men in Mission were reclassified to funds held for others in perpetuity.

(Continued)

NOTE 16 - CONCENTRATIONS OF RISK

The Church's primary sources of revenue are contributions from synods. The synod contributions are dependent upon contributions from the membership of congregations of the Church. There are nine regions comprising a total of 65 synods. The following is a summary of the contributions by synods in each of the regions during the years ended January 31:

	2011	2010
Region 1 – Northwest area	\$ 2,104,035	\$ 2,379,397
Region 2 – Southwest area	4,351,962	5,114,633
Region 3 – Northwest Midwest area	7,584,426	8,326,280
Region 4 – Southwest Midwest area	5,209,205	6,022,020
Region 5 – Northeast Midwest area	10,886,681	12,172,959
Region 6 – Southeast Midwest area	4,961,212	5,876,606
Region 7 – Northeast area	6,004,847	6,316,816
Region 8 – East area	6,283,873	7,005,289
Region 9 – Southeast area	5,259,672	6,482,627
Total synod mission support	<u>\$ 52,645,913</u>	<u>\$ 59,700,627</u>

NOTE 17 - FAIR VALUE OF FINANCIAL INSTRUMENTS

Accounting rules require the disclosure of the methods and assumptions used to estimate the fair value of each class of financial instruments for which it is practical to estimate that value. Changes in assumptions could significantly affect the estimates.

Cash, cash equivalents, 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, 2011. The carrying value, which approximates fair value, is based on future payments at the nominal interest rate (ranging from 2% to 5%), discounted at the prime rate, at January 31, 2011.

Annuities payable, funds held for others and funds held for others in perpetuity: The carrying value of funds held for others and funds held for others in perpetuity approximates the fair value as the carrying value is calculated as the present value of the estimated future cash flows. The fair value of annuities payable is also calculated as the present value of the estimated future cash flows; however, the fair value is approximately \$122,409,000 versus a carrying value of approximately \$103,939,000.

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.

(Continued)

NOTE 18 - 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, 2010 and 2009, investment securities with an aggregate market value of approximately \$37 million and \$36 million, respectively, were loaned to various brokers and are returnable upon demand.

The ELCA Foundation earned approximately \$146,000 in fees for the year ended December 31, 2010, and \$379,000 in fees for the year ended December 31, 2009.

NOTE 19 - UNRESTRICTED NET ASSETS

Unrestricted net assets consist of the following at January 31:

	2011	2010
General	\$ 25,669,296	\$ 28,067,041
Funds functioning as endowment	20,268,806	11,312,369
Net investment in property, furniture and equipment	<u>28,020,261</u>	<u>25,903,484</u>
	<u>\$ 74,178,363</u>	<u>\$ 65,282,894</u>

NOTE 20 - TEMPORARILY RESTRICTED NET ASSETS

Temporarily restricted net assets are available for the following purposes or periods at January 31:

	2011	2010
Program-restricted:		
Disaster Relief	\$ 18,391,942	\$ 12,337,608
World Hunger	3,844,517	4,787,262
Office of the Presiding Bishop	613,804	465,885
Vocation and Education	2,084,926	1,344,258
Global Mission	3,446,634	3,075,413
Evangelical Outreach and Congregational Mission	2,142,735	1,725,521
Church in Society	5,442,377	5,322,632
Other programs	<u>36,295,915</u>	<u>29,267,477</u>
Time-restricted, expendable in subsequent years	73,088,778	64,322,946
	<u>\$ 109,384,693</u>	<u>\$ 93,590,423</u>

(Continued)

NOTE 21 - PERMANENTLY RESTRICTED NET ASSETS

Permanently restricted net assets are restricted to:

	2011	2010
Investments in perpetuity, the income from which is expendable	\$ 133,149,735	\$ 128,733,772
Deferred gifts that will provide proceeds upon death of annuitant for a permanent endowment	13,181,144	13,261,271
Paid-up life insurance policies that will provide proceeds upon death of insured for permanent endowments	<u>2,184,741</u>	<u>2,170,135</u>
	<u>\$ 148,515,620</u>	<u>\$ 144,165,128</u>

NOTE 22 - ENDOWMENT FUNDS

Interpretation of Relevant Law: The Uniform Prudent Management of Institutional Funds Act (UPMIFA) modernizes the laws governing a not-for-profit organization's investment and management of donor-designated endowment funds. The Board of Trustees of the Endowment Fund, serving as the body delegated to manage the Church's endowments, has interpreted UPMIFA as allowing, but not requiring, the preservation of the historic dollar value of the original gift of donor-restricted endowment funds, absent explicit donor stipulations to the contrary. As a result of this interpretation, the Church has chosen to classify as permanently restricted net assets (a) the original value of gifts donated to the permanent endowment, (b) the original value of subsequent gifts to the permanent endowment, and (c) accumulations to the permanent endowment made in accordance with the direction of the applicable donor gift instrument at the time the accumulation is added to the fund.

In accordance with accounting principles governing not-for-profit organizations subject to an enacted version of UPMIFA, the portions of donor-restricted endowments not classified as permanently restricted net assets are classified as temporarily restricted net assets until appropriated for expenditure. Realized and unrealized gains and losses on all Church permanently restricted endowments are being recognized in temporarily restricted net assets, except for unrealized gains and losses on deferred gifts that will provide proceeds upon death of the annuitant for a permanent endowment.

The Church classifies as temporarily restricted net assets all donor-restricted endowment funds where donor stipulation allows for the release of such funds according to an event or time restriction. In the absence of donor stipulations to the contrary, losses on the investment of such a donor-restricted endowment fund reduce temporarily restricted net assets to the extent that the donor-imposed temporary restrictions on net appreciation of the fund have not been met before the loss occurs. Any remaining loss is recorded as a reduction of unrestricted net assets.

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 \$71,752,363 and \$91,939,535 at December 31, 2010 and 2009, respectively. At December 31, 2010, a cumulative loss of approximately \$3,645,000 was reported in unrestricted net assets to re-establish underwater endowment balances in accordance with governing accounting principles. During the current year, losses of approximately \$4,380,000 have been recovered and reclassified from temporarily restricted to unrestricted net assets.

(Continued)

NOTE 22 - ENDOWMENT FUNDS (Continued)

Endowment Spending Policies: Endowment pool distributions are made quarterly at a rate established annually by the Trustee. The distribution rate reflects the Trustee's consideration of the anticipated returns of the Trust and anticipated changes in the purchasing power of the Trust. The rate established for 2010 was 4.25%, compared to a rate of 4.5% for 2009, and is normally less than the anticipated total return of the Trust. The distribution unit value is equal to the average of the unit values on December 31 of the five preceding years multiplied by the annual distribution rate. The Trustee-approved distribution for the year 2011 is 4.25% of the average December 31 unit values of the five preceding years.

Earnings in excess of the distribution rate are allocated among the endowment accounts in proportion to the number of units assigned to each account as undistributed earnings. If the quarterly distribution exceeds the actual dividend, interest, and net realized gains earned in the quarter, the excess is distributed from accumulated undistributed earnings or participant capital. At December 31, 2010, 578 of 1,818 accounts had accumulated undistributed earnings compared to 598 of 1,757 at December 31, 2009.

In consideration of donor request or intent, certain donor-restricted endowments are invested through instruments held outside of the Trust. Investment income is distributed or reinvested according to the donor-imposed restriction(s) for the usage of endowment distributions.

Endowment Investment Policies: The Trust's investment objective is to provide a stable stream of investment income with long-term capital appreciation, while assuming a moderate level of investment risk. In accordance with guidelines approved by the Trustee, the Trust's assets are invested in a manner that is intended to produce results that exceed the investment's benchmark by 35 basis points over rolling five-year time periods. Actual returns in any given year may vary from this objective.

The Board of Pensions, serving as the investment advisor to the Trust, endeavors to achieve long-term return objectives within prudent risk constraints by investing the Trust's assets in a diversified portfolio that places a greater emphasis on equity-based and fixed-income investments. Investments are selected in accordance with the criterion of social responsibility that is consistent with the values and programs of the Church. The Trust's target asset allocation ranges are 46% to 54% in U.S. equity securities, 13% to 17% in non-U.S. equity securities, 17% to 23% in fixed income securities, 8% to 12% in high-yield securities, and 3% to 7% in real estate securities with the balance in cash and cash equivalents. The Board of Pensions, at its option and expense, may appoint one or more investment advisors to carry out certain responsibilities with respect to the Trust, including investment advisory responsibilities subject to the approval of the Trustee.

Certain donor-restricted endowments that are held outside of the Trust are generally invested in term certificates intended to provide interest income and preserve principal amounts while assuming a low level of investment risk.

(Continued)

NOTE 22 - ENDOWMENT FUNDS (Continued)

Net asset composition by type of endowment fund as of January 31, 2011 and 2010:

	2011		
	Unrestricted	Temporarily Restricted	Permanently Restricted
Donor-restricted funds*	\$ (3,560,966)	\$ 58,269,133	\$ 133,149,735
Funds functioning as endowment	20,288,806	-	-
	\$ 16,707,838	\$ 58,269,133	\$ 133,149,735
Total			\$ 187,837,900
			\$ 20,288,806
			\$ 208,126,706

	2010		
	Unrestricted	Temporarily Restricted	Permanently Restricted
Donor-restricted funds*	\$ (7,676,500)	\$ 50,529,264	\$ 128,733,722
Funds functioning as endowment	11,312,369	-	-
	\$ 3,635,869	\$ 50,529,264	\$ 128,733,722
Total			\$ 171,586,486
			\$ 11,312,369
			\$ 182,898,855

* With the exception of certain investments held by outside trust, Church permanently restricted net assets are based on the historic dollar value of donor-stipulated permanently restricted net assets.

(Continued)

EVANGELICAL LUTHERAN CHURCH IN AMERICA
 CHURCHWIDE ADMINISTRATIVE OFFICES
 NOTES TO THE CONSOLIDATED FINANCIAL STATEMENTS
 Year ended January 31, 2011 with comparative information for 2010

NOTE 22 - ENDOWMENT FUNDS (Continued)

	Endowment Roll-Forward		
	Unrestricted	Temporarily Restricted	Permanently Restricted
Net assets, January 31, 2009	\$ (5,532,582)	\$ 30,920,247	\$ 124,746,426
Investment return:			
Net investment income	6,692,163	171,890	437
Net gain (loss) in fair value (realized and unrealized)	(12,724,731)	36,070,079	1,070,584
Total investment return	(6,032,568)	36,241,969	1,071,021
New gifts	436,933	4,294,973	4,545,205
Net assets released from restriction	13,463,561	(13,192,191)	(1,628,930)
Other changes			
Distribution of endowment income	(6,119,855)	(315,254)	-
Total other changes	(6,119,855)	(315,254)	-
Recovery of endowment balance	10,037,660	(10,037,660)	-
Change in accounting principle	(2,617,180)	2,617,180	-
Net assets, January 31, 2010	\$ 3,635,869	\$ 50,529,264	\$ 128,733,722
Cash surrender value of life insurance	-	-	2,170,135
Net assets, January 31, 2010	\$ 3,635,869	\$ 50,529,264	\$ 130,903,857

(Continued)

EVANGELICAL LUTHERAN CHURCH IN AMERICA
 CHURCHWIDE ADMINISTRATIVE OFFICES
 NOTES TO THE CONSOLIDATED FINANCIAL STATEMENTS
 Year ended January 31, 2011 with comparative information for 2010

NOTE 22 - ENDOWMENT FUNDS (Continued)

	Endowment Roll-Forward		
	Unrestricted	Temporarily Restricted	Permanently Restricted
Net assets, January 31, 2010	\$ 3,635,869	\$ 50,529,264	\$ 128,733,722
Investment return:			
Net investment income	6,650,877	110,358	109
Net gain (loss) in fair value (realized and unrealized)	11,042,215	11,578,323	1,104,374
Total investment return	17,693,092	11,688,681	1,104,483
New gifts	7,911,379	5,581,065	3,603,576
Net assets released from restriction	5,215,312	(5,150,259)	(292,046)
Other changes			
Distribution of endowment income	(22,127,432)	-	-
Total other changes	(22,127,432)	-	-
Recovery of endowment balance	4,379,618	(4,379,618)	-
Net assets, January 31, 2011	\$ 16,707,838	\$ 58,269,133	\$ 133,149,735
Cash surrender value of life insurance	-	-	2,184,741
Net assets, January 31, 2011	\$ 16,707,838	\$ 58,269,133	\$ 135,334,476

(Continued)

EVANGELICAL LUTHERAN CHURCH IN AMERICA
CHURCHWIDE ADMINISTRATIVE OFFICES
NOTES TO THE CONSOLIDATED FINANCIAL STATEMENTS
Year ended January 31, 2011 with comparative information for 2010

NOTE 23 - 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 24 - SUBSEQUENT EVENTS

Management has performed an analysis of the activities and transactions subsequent to January 31, 2011, to determine the need for any adjustments to and/or disclosures within the audited financial statements for the year ended January 31, 2011. Management has performed their analysis through June 11, 2011, the date the financial statements were available to be issued. Activities subsequent to this date have not been evaluated by management.

SUPPLEMENTARY INFORMATION

EVANGELICAL LUTHERAN CHURCH IN AMERICA
CHURCHWIDE ADMINISTRATIVE OFFICES
CONSOLIDATING STATEMENT OF FINANCIAL POSITION INFORMATION BY FUND
January 31, 2011

	General Operating and Other Restricted Funds	Endowment Funds	Deferred Gift Funds	Total
ASSETS				
Cash and cash equivalents	\$ 13,424,375	\$ 1,756,655	\$ 4,669,458	\$ 19,850,488
Cash and securities held as collateral for secured loan(s)	-	-	37,326,460	37,326,460
Loans under securities loan agreements	-	-	(37,326,460)	(37,326,460)
Accounts receivable	10,642,614	-	339,889	10,982,503
Interest receivable	260,174	-	1,037,829	1,298,003
Investments	36,561,281	397,960,193	172,056,670	606,578,144
Prepaid expenses and other assets	4,682,514	3,648,398	1,188,251	9,519,163
Mortgages, notes, and contracts for deed, net	3,626,548	-	1,127,043	4,753,591
Overseas church construction loans net	1,059,908	-	-	1,059,908
Property, furniture, and equipment,	30,241,807	-	164,383	30,406,190
Beneficial interest in perpetual trusts	-	15,435,526	1,217,595	16,653,121
Total assets	\$100,499,221	\$418,800,772	\$181,801,118	\$701,101,111

LIABILITIES AND NET ASSETS

Liabilities				
Accounts payable	\$ 2,982,186	\$ 56,409	\$ 575,969	\$ 3,614,564
Deferred revenue	1,142,869	23,115	1,142,869	2,348,819
Due to and from organizations	(163,468)	-	1,046,671	883,203
Notes payable	2,385,929	1,286,385	(50,246)	2,385,929
Other liabilities	930,089	-	220	930,309
Annuitiess payable	-	-	103,938,652	103,938,652
Funds held for others	24,732	159,397,568	48,692,293	208,114,583
Funds held for others in perpetuity	-	47,514,958	-	47,514,958
Total liabilities	6,233,553	208,489,325	154,299,557	369,022,435
Net assets				
Unrestricted	56,495,308	16,707,838	875,217	74,178,363
Temporarily restricted	37,770,360	58,269,133	13,345,200	109,384,693
Permanently restricted	-	135,334,476	13,181,144	148,515,620
Total net assets	94,265,668	210,311,447	27,501,561	332,078,676
Total liabilities and net assets	\$100,499,221	\$418,800,772	\$181,801,118	\$701,101,111

See accompanying Report of Independent Auditors.

EVANGELICAL LUTHERAN CHURCH IN AMERICA
CHURCHWIDE ADMINISTRATIVE OFFICES
CONSOLIDATED SCHEDULES OF EXPENSES BY OBJECT
Years ended January 31, 2011 and 2010

	2011	2010
Financial support - grants	\$ 46,587,879	\$ 43,104,265
Compensation	21,897,636	27,744,056
Central staff	2,849,071	3,280,194
Missionaries	10,141,620	12,055,864
Emergency benefits	1,520,238	1,724,937
Central staff	(469,910)	(346,921)
Missionaries	2,500,000	2,500,000
Postretirement health care benefits	2,560,779	2,874,704
Travel - staff, board, and committees	1,704,549	9,403,924
Special events	1,119,660	1,203,323
Office expenses	2,967,310	3,546,164
Printing/copying	2,501,297	3,758,144
Purchased services	1,430,942	1,509,310
Regional office expenses	521,756	453,232
Insurance	1,211,155	1,025,116
Investment expense	177,498,825	1,202,457
Endowment interest payments and distribution	13,438	13,438
Interest expense	2,092,428	2,155,329
Financial liabilities	761,171	570,983
Non-capitalized equipment, repairs, and rentals	1,937,509	1,813,981
Depreciation	188,038	334,891
Miscellaneous	-	-
Total expenses	\$ 121,311,201	\$ 120,129,701

See accompanying Report of Independent Auditors.

Sermon of Presiding Bishop Mark S. Hanson Monday, August 15, 2011

Luke 1:26–38, 46–55
Mary, Mother of Our Lord

Grace to you and peace in Jesus' name. Amen.

I have a question, so please take out your voting machine. Oh, you obeyed the rules and left them in the plenary hall. Okay, so all of you—advisors and visitors, too—take out your *imaginary* voting machines.

Here is the question: “Like Mary, are we as a church ready to be moved by the power of the Holy Spirit?”

- Press 1 for Yes
- Press 2 for No
- Press 3 for “Moved? I just got here!”
- Press 4 for “I am totally confused, Bishop.”

Vote now. Voting is closed. Let's see the results. My screen says: “No results at this time. They will be posted Friday before adjournment.”

Are we ready, as the Evangelical Lutheran Church in America, for the Holy Spirit to move us as the Spirit moved Mary? To know the answer we first must ask, “Are we ready to begin where Mary began when she responded to God's interrupting, God's disrupting word of promise by asking, ‘How can this be?’”

When was your life last so interrupted, so disrupted by God's grace that all you could say was, “How can this be?” Or has your life become so well-ordered, routines so set, relationships so secure, ministries so predictable that you honestly cannot remember the last time you joined with Mary in her pondering and her wondering, “How can this be?”

Perhaps it is just the opposite for you. Maybe your life has been in such turmoil—the economy so volatile, relationships so unstable, giving to your congregation so variable that nothing surprises you, nothing leaves you asking, “How can this be?”

Back to the question. Are we ready for the Holy Spirit to move us as the Spirit moved Mary? Are we ready to be moved from a “How can this be?” church to a “Let it be to us according to your Word” church?

To know the answer, we must ask whether we as a church stand with Mary. Is our response to God's absolutely interrupting, disrupting, dislocating, relocating, amazing grace Mary's response of awe and wonder? Or has God's disrupting word of promise become so familiar, so predictable, so domesticated by us that it leaves us neither perplexed nor pondering?

Just try to imagine what the angel Gabriel's announcement was like for Mary. “Greetings, favored one! The Lord is with you.”

Mary had to have wondered, “With me? The Lord has found favor with me? Why? I have done nothing worthy of drawing God's attention. The Lord is with me? How can that possibly be?”

Oh, but Gabriel was not done. “Do not be afraid, Mary, for you have found favor with God. And now, you will conceive in your womb and bear a son, and you will name him Jesus.” And the angel kept going . . . “He will be great and will be called the Son of the Most High, and the Lord God will give to him the throne of his ancestor David. He will reign over the house of Jacob forever, and of his kingdom there will be no end.”

“How can this be? Me, pregnant? I am a virgin. My child shall be called ‘Son of the Most High’ . . . the name reserved only for the son of Caesar. How is it possible that I can be both in a favored place, a favored relationship with God and yet—with this news that Gabriel brings me—I will be outside my community’s moral boundaries in a place of disfavor? How can this be?”

Have you ever been there? Are you standing with Mary today? Does God’s word of promise spoken to you not fit with how the community—yes, let us be honest, how the community of faith—regards or disregards you? Do you hear the church’s commitment to being freed in Christ to serve the poor, but deep within you wonder what it is going to be like and how they will respond when you are honest with your fellow church members that you are one who is living in poverty, home facing foreclosure, and unemployed for 18 months or longer?

Are there those who deserve to hear God’s disrupting, inviting word of grace, but they are having trouble getting within earshot of hearing it because they have been made to feel so unacceptable, so peripheral to our communities of faith? Do we talk so warmly about welcoming the stranger, the sojourner, but we really do not want to know about the one—the immigrant who lives in fear among us, lacking documentation?

What is it that you carry deep inside? What awareness about who you are or what you have done in the past? What fear of the future? What struggle diminishes your sense of self-worth and makes you feel less than whole as a person?

Friends, God’s gracious word of promise disrupts all such fears and feelings that have you trapped. God says to you today, “You are not less than human. In Christ you are a new creation. I do not hold your sins against you anymore. You are not peripheral. I have taken you in my merciful arms. In Christ, you are reconciled to me and to those from whom you feel such deep alienation.”

“Do not be afraid.” This is God’s gift of grace given to you for Jesus’ sake. “How can this be?” It really is okay to be there with Mary, perplexed and pondering over the awe and the wonder of God’s disrupting grace given to you for Jesus’ sake.

“How can this be?” was more than Mary’s response to Gabriel’s greeting and announcement of her pregnancy. “How can this be?” became the refrain that became the response to the public ministry of Mary’s child. As people saw Jesus extend the embrace of God’s reign to outcasts and sinners, as Jesus embraced the despised and the diseased, as Jesus boldly healed on the Sabbath and engaged a Samaritan woman in a public conversation about living water, as Jesus raised Lazarus from the dead and rankled religious authorities, his critics cried out, “How can this be?”

Finally, Jesus caused such disruption with God’s gracious word of promise that the cry, “How can this be?” turned into shouts of “This must not be. Crucify him! Crucify him!” Even the angel’s announcement on Easter morning, “He is not here. He is risen!” left Jesus’ followers fearful and bewildered, asking, “How can this be? How can it be that not even death has the final word with us?”

But it is tempting for us to stay there, is it not? It is tempting for us as the ELCA to be content as a “How can this be?” church, a community that finds its comfort zone among the

ponderers. Skepticism becomes our first response when someone tells us of God's disrupting, interrupting grace in their life. Suspicion becomes our first posture toward our neighbor.

So are we ready for the Holy Spirit to move us with Mary? I believe that, as the Evangelical Lutheran Church in America, we are being moved by the power of the Holy Spirit to sing Mary's song of God's disrupting, dislocating, relocating power.

Oh, yes, I believe the Holy Spirit is moving us to sing Mary's Magnificat not only in the security of our sanctuaries, but also in the public square. It will take the Spirit's power to embolden us to sing of God scattering the proud in the thoughts of their hearts and bringing down the powerful from their thrones.

In the midst of the gridlock over the debt ceiling and debt reduction debate, I went to Washington, D.C., to join other religious leaders in singing Mary's song about God's promise to fill the hungry with good things. But, I can tell you, the refrains of Mary's song were not resounding throughout those halls of power. There seemed to be more willingness to dismantle programs than to draw a circle of protection around those programs that serve the hungry, the homeless, the most vulnerable in our land and around the world.

Friends, you know and I know that religious leaders singing Mary's song are not packing people into sports stadiums for so-called religious rallies. In a consumer-oriented, competitive, what-has-God-done-for-me-lately? religious marketplace, we are not going to hear much about God dismantling structures that marginalize and exclude people in poverty or those whose race or gender or citizenship or sexual orientation, physical or mental abilities or health makes them unwanted, unnoticed.

But that is Mary's song, and it is Mary's song that the Holy Spirit will give you the courage and voice to sing. It is Mary's song of God bringing the despised and the marginalized, the outcast and the downcast, the defeated and the denied, and even the dead into a new place. The place where God is building the new creation—the new community in Christ.

When we have been disrupted by God's grace, when we have been dislocated, when we have been knocked off balance by God's word of judgment and left wondering, "How can this be?" the Holy Spirit moves us. The Holy Spirit relocates us into God's abundant mercy, into a community of faith that with Mary believes "Nothing will be impossible with God."

Oh yes, this is who we are as the Evangelical Lutheran Church in America—a community freed in Christ to serve. So let this assembly unfold. Come, Holy Spirit. Come with your power, Holy Spirit. Move us as you moved Mary. Move us to sing, to live Mary's song. Move us to faith. Move us to a living, daring confidence in God's grace. Move us to respond with Mary, "Here am I—here we are. Let it be to me—let it be to us, the Evangelical Lutheran Church in America, according to your word."

So, like Mary, are we ready to be moved by the power of the Holy Spirit? Don't forget—by adjournment Friday, we will have given our answer. Amen.

Greeting from the Rev. Martin Junge General Secretary The Lutheran World Federation

August 17, 2011

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

I am glad to be here today! I bring you prayers and best wishes from sisters and brothers from around the world, united with you in the communion of The Lutheran World Federation (LWF). Their presence with you at this assembly gives a powerful sign that your church is not alone. Each of you comes from a congregation where the life of the Church is fully present. It is so also [that the life of the Church is fully present] in the ELCA. And yet none of our communities alone can be all that the Church of Jesus Christ is meant to be. We are incomplete without unity with one another. We need one another, of course—but even more, our life together gives us strength and joy.

This awareness of being part of the global church is deep in the bones of this church. Simply said, we would not have the LWF without the leadership of American Lutherans. That was true at the beginning, in 1947, and it has remained an important aspect of who we are. You have shared generously your resources and also the talents and energies of your leaders; they have been our leaders too. Currently, our able LWF [acting] treasurer is your own Christina Jackson-Skelton, executive director of the Mission Advancement unit. And, of course, here with me on the platform today, your Presiding Bishop Mark S. Hanson is the immediate past president of the LWF. Last summer, he completed his office by presiding over the Eleventh LWF Assembly in Germany. There he showed the unmatched skill, dignity, and grace which he brings to your own Churchwide Assemblies. Lutherans around the world are indebted to him for his leadership, and I am pleased today to thank him in the midst of his own church.

“Freed in Christ to Serve” is the theme of your assembly. Reflecting on this theme brings to my mind many images from my time in Kenya earlier this month. There I saw how churches are responding to drought and hunger in their communities, thus expressing their holistic understanding of mission. Because Jesus did not make a dichotomy between body and soul, the church in mission is called to engage with human beings in precisely this attitude. In Kenya I also visited the Dadaab camp, the largest refugee camp in the world. Each day it receives more than 1,000 people fleeing from famine in the Horn of Africa. Working with the United Nations, the LWF is responsible here for a “city” of about 400,000 people. I saw painful poverty and human misery there. A young woman, 21 years old and with five malnourished children, told me that she walked for 23 days in order to reach the camp! But I also saw the beautiful witness of concerted efforts of UN bodies, the Kenyan government, and NGOs [non-governmental organizations], as well as the excellent coordination done by the LWF, all of them

with the firm conviction that every single human life counts, and therefore working with tireless resolve for the sake of each single human seeking refuge.

From its beginning after World War II, the LWF was shaped by this call to serve the neighbor—by *diakonia*, as we say in biblical language. As it is today in Africa, it was then the care for refugees after the Second World War that brought Lutherans together. The service to the neighbor became a road by which Lutherans, divided by the war, could advance toward healing their wounds. And ever since, this diaconal focus has given the LWF a distinctive identity among global Christian families. In recent years we have produced theological resources, which emphasize that prophetic advocacy as well as service belongs to the Church's diaconal ministries. To be diaconal is not a choice we can consider among other options or priorities. It is internal to our being as Church, an internal aspect of our joyful response to the liberating grace of God.

As people freed by grace to serve, we come in touch with other people—and being in touch means that we expose ourselves to others, even to the point that our hands may get dirty as we serve our neighbor. If they do not, we must wonder if we are close enough to what is hurting. *Diakonia* forges links with others pursuing the same aims—others from different churches, even different religions, and from civil society organizations. If we act only on our own, we must ask if we are open enough to all the ways God is active in our world today. It is our experience that diaconal work draws upon our best ecumenical advances and interfaith bridge-building. Then, in a hopeful spiral, it leads us into richer relationships of common work from which deeper understanding can, in its turn, arise.

But let me move now to another topic, one which is receiving much of our attention now in the LWF Communion Office. We are approaching a milestone Reformation anniversary. In 2017, the Lutheran movement has its 500th birthday. We want a celebration which recognizes how far we have come from the last centennial anniversary a hundred years ago. By God's grace, we Lutherans are now world citizens. Not only the North Atlantic churches but churches from Argentina to Zimbabwe, from Siberia to Sumatra are helping today to explore the contemporary meanings of Lutheran insights into the Gospel. We want to celebrate these insights joyfully, as a truly global communion of churches.

We also plan our commemoration to be ecumenically accountable and ecumenically engaged. With the spiritual insight of justification by faith alone as the cornerstone of our theological identity, we would contradict ourselves if we approach Reformation 2017 in a spirit of self-justification. Last year at our LWF Assembly we demonstrated the spirit of honesty with ourselves and trust in God's mercy in which we want to continue. In a moving and memorable moment, we asked forgiveness from God and our Mennonite sisters and brothers for the legacies of persecutions we had inflicted on Anabaptists. Building on what had been done by the ELCA and other local churches, this was a Communion-defining action. The solid confessional foundation of the LWF and its members churches will be recognized precisely in our ability to be self-critical about our witness throughout the centuries.

But there is more. If we want to be true to the spirit of Lutheran Reformation, we can't just remain "churches of the Reformation" with our eyes on the past. Rather, together with others, we are "churches in an ongoing process of reform," therefore confidently looking into the future. We are asking how Lutheran insights and Lutheran churches contribute to Christian

witness in coming years. I will mention only a few areas in which the Spirit of God is calling us to find new forms of faithful response:

- How are we faithfully the Church in the midst of situations of growing religious diversity— where many churches face secularism, and yet at the same time vibrant religious diversity is newly present in virtually all local contexts?
- How are we faithfully the global Church in a globalizing world, where there are amazing possibilities and means to communicate, yet in other ways great difficulties in communication?
- What is our witness when hundreds of billions of dollars can be found within days to bail out the financial industry—but the crushing debts of the less powerful, even when illegitimately contracted, find little relief? And how do we see all of this when we hear that the \$1.3 billion to alleviate the hunger of refugees in Dadaab has not yet been raised! There is a set of moral questions here, which churches need to address publicly.

To discern our next steps, we need the wisdom, engagement, and support of the ELCA and of all our member churches. We do not get to choose the challenges we face, but we know our journey is not unaccompanied. Since becoming general secretary, I have returned often to Luke's story of the disciples walking to Emmaus. We see them at a moment both of despair and of hospitality. And then they find the scriptures opened to them afresh and the risen Christ present in the breaking of the bread. I am inviting all of us to see ourselves in this story. As a worldwide communion of churches, we are walking together toward a future we cannot fully see. Some of us have known discouragement; we are discussing mightily among ourselves what the scriptures might mean. But Christ does not leave us alone on this journey. In actions of hospitality and *diakonia*, in interpreting together, around the Table together, we share our journey not only with one another but also with our Risen Lord. Let it be so—for the ELCA and for the entire Lutheran communion.

The Rev. Martin Junge is the first Latin American general secretary of the LWF. He was elected by the LWF Council at its October 2009 meeting in Chavannes-de-Bogis near Geneva, Switzerland, and assumed office on November 1, 2010.

In 1996, Pr. Junge was elected president of the Evangelical Lutheran Church in Chile. He has served the LWF for nine years as area secretary for Latin America and the Caribbean in the Department for Mission and Development.



**Evangelical Lutheran
Church in America**

God's work. Our hands.

**CONSTITUTIONS,
BYLAWS, AND
CONTINUING RESOLUTIONS
of the
Evangelical Lutheran Church
in America®**

as adopted by the Constituting Convention
of the Evangelical Lutheran Church in America
(April 30, 1987)

and

as amended by the

First (1989), Second (1991), Third (1993), Fourth (1995),
Fifth (1997), Sixth (1999), Seventh (2001), Eighth (2003),
Ninth (2005), Tenth (2007), Eleventh (2009), and Twelfth (2011)

Churchwide Assemblies of the
Evangelical Lutheran Church in America

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INTRODUCTION

The *Constitutions, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America* reflect both the underlying theology of this church as well as its organizational principles and governance structures. They are ecclesial, legal, and missional documents. Thus, they commit this church in each of its expressions—congregations, synods, and the churchwide organization—to the centrality of proclaiming the Gospel of Jesus Christ, carrying out Christ’s Great Commission, serving the neighbor in response to God’s love, worshiping God, nurturing members in the Word of God, and manifesting the unity given to God’s people in living together in Christ. At the same time, these governing documents also provide necessary organizational principles, structures, and policies for good order and to meet legal requirements. Taken together, these governing documents reflect the organic whole of this church in its interdependent relationships and as part of the one holy, catholic, and apostolic Church.

Although the Evangelical Lutheran Church in America began operation in 1988, its governing documents are rooted in Scripture, the Lutheran Confessions, and in the experiences of predecessor church bodies. They incorporate important provisions that unite us as this church, yet provide organizational flexibility to congregations and synods. As such, they should facilitate ministry, not inhibit it.

We, as members of this church, find ourselves consulting these documents frequently to guide, direct, and assist us in mission and ministry together. They remind us again and again that this is not our church, but God’s church. As God’s people in the Evangelical Lutheran Church in America, we have been “freed in Christ to serve,” and together we are doing God’s work. “God’s work. Our hands.”

Secretary David D. Swartling
September 15, 2011

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:

<u>Name</u>	<u>Post Office Address</u>	<u>Expiration Date of Term— Close of the Church’s Convention in the Year:</u>
<i>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.</i>		

ARTICLE VIII

Except as otherwise provided in the Church's Constitution, the Church shall have no members with voting rights.

Whenever, and to the extent that, the Church's Constitution provides that voting rights shall be exercised by individuals elected, appointed, or otherwise designated to serve as voting members of an assembly of the Church, then the voting members of this Church for purposes of the laws of the State of Minnesota shall be the persons who were most recently seated as the voting members of an assembly of the Church.

Members of congregations of the Church shall not, as such, have any voting rights with respect to this corporation.

ARTICLE IX

For purposes of the laws of the State of Minnesota, only the Church's Constitution shall be treated as the bylaws of this corporation, and none of this corporation's governing documents other than these Articles of Incorporation and the Church's Constitution need be subject to the procedures specified by law or otherwise for the amendment of articles of incorporation or bylaws.

ARTICLE X

Members of this corporation shall not be personally liable for the payment of any debts or obligations of this corporation of any nature whatsoever, nor shall any of the property of the members be subject to the payments of the debts or obligations of this corporation to any extent whatsoever.

ARTICLE XI

This corporation shall have no capital stock.

ARTICLE XII

These Articles of Incorporation may be amended from time to time in the manner prescribed by law.

ARTICLE XIII

In the event of the dissolution of this corporation any surplus property remaining after the payment of its debts shall be disposed of by transfer to one or more corporations, associations, institutions, trusts, community chests, or foundations organized and operated exclusively for one or more of the purposes of this corporation, and described in section 501(c)(3) of the Internal Revenue Code of 1954, in such proportions as the Church Council of this corporation shall determine. Notwithstanding any provision herein to the contrary, nothing herein shall be construed to affect the disposition of property and assets held by this corporation upon trust or other condition, or subject to any executory or special limitation, and such property, upon dissolution of this corporation, shall be transferred in accordance with the trust, condition, or limitation imposed with respect to it.

**CONSTITUTION, BYLAWS,
AND CONTINUING RESOLUTIONS
of the
EVANGELICAL LUTHERAN CHURCH
IN AMERICA®**

CONSTITUTION, BYLAWS, AND CONTINUING RESOLUTIONS of the EVANGELICAL LUTHERAN CHURCH IN AMERICA®

CODIFICATION EXPLANATION

The provisions of the Constitution, the Bylaws, and the Continuing Resolutions that pertain to the same matter have been placed together. This arrangement requires that the three types of material be identified by means other than physical separation.

The three types of provisions are identified by the following devices:

- a. All constitutional provisions are printed in **bold** face type.
- b. All bylaw provisions are printed in light face type.
- c. All continuing resolutions are printed in *italic* type.
- d. A numerical codification indicates general subject, constitutional provisions, bylaw provisions, and continuing resolutions.

Major sections are designated as chapters. The chapters are numbered 1 through 22. The chapter designation becomes the first number in the codification sequence and is followed by a period. Thus provisions in “Chapter 14. Church Council” are preceded by “14.”

General subjects normally are titled and designated by a number ending in zero. Thus, a subdivision of Chapter 12 that contains provisions regarding the Churchwide Assembly is codified and titled “12.20. Duties of the Churchwide Assembly.” When subjects that are bylaw provisions only are titled, the same principles would apply within the third number sequence, *e.g.*, 12.41.10. Voting Members.

Constitutional provisions are codified with two sets of numbers, the chapter number and a two-digit number preceding the second period in the codification. Thus, one constitutional provision related to the presiding bishop of this church is 13.21.

Bylaw provisions are codified with three sets of numbers: the chapter number; the related constitutional provision number; and a two-digit bylaw number. Thus, one bylaw provision related to the secretary of this church is codified as 13.41.01.

Continuing resolutions also are codified with three sets of numbers except that the third set is preceded by a capital letter. Thus, a continuing resolution might be numbered 16. to designate the chapter; 16.11. to designate the subject matter within the chapter; and the third set might be numbered A07. in the codification 16.11.A07. to indicate by the “A” that it is the first continuing resolution regarding that subject and by the “07” that it was adopted in 2007.

When many related provisions are parts of a unit that are considered inseparable, they normally are lettered “a,” “b,” “c,” etc. When related provisions are part of a unit but considered separable, such as a list of duties, they are normally numbered in sequence. If the related provisions cannot be clearly judged to be separable or inseparable, preference will be given to a number sequence.

If chapter numbers are considered the major sequence number, constitution numbers as a fraction of the chapter number, and bylaw numbers as a fraction of the constitution number, then the codification follows a progressive sequence. Thus, 8.31. will precede 8.33.01., and 9.21.01. will precede 9.22.

Provisions in the *Constitution for Synods* are prefaced with “S,” and those in the *Model Constitution for Congregations* with “C.”

In these governing documents, with the exception of the “Restated Articles of Incorporation,” “Church” with a capital letter is used in references to the one, holy, catholic, and apostolic Church. In references to the Evangelical Lutheran Church in America, the words “church” and “this church” in lower case letters are employed.

PREAMBLE

Convinced that the Holy Spirit is leading us toward unity in the household of God, we of The American Lutheran Church, The Association of Evangelical Lutheran Churches, and the Lutheran Church in America give thanks to God for the faith we share together in Christ and, by adopting this constitution, form a new church, in the name of the Father, the Son, and the Holy Spirit.

Chapter 1.

NAME, INCORPORATION, SEAL, AND LOCATION

- 1.01. The name of this church shall be Evangelical Lutheran Church in America.**
- 1.01.01.** The name, Evangelical Lutheran Church in America, as used herein, refers, in general references, to this whole church, including its three expressions: congregations, synods, and the churchwide organization. The name, Evangelical Lutheran Church in America, is also the name of the corporation of the churchwide organization to which specific references are made herein.
- 1.02. For the purposes of this constitution and the accompanying bylaws, the Evangelical Lutheran Church in America is hereafter designated as “this church.”**
- 1.11. The churchwide organization shall be incorporated.**
- 1.21.01.** The seal of the churchwide organization is a cross with three united flames emanating from the base of the cross and three entwined circles beside the cross. The year of the constituting convention of this church is included at the base of the cross. The name of this church forms the circular outer edge of the seal.



- 1.31.01.** The principal office of the churchwide organization shall be located in Chicago, Illinois.
- 1.31.02.** The churchwide organization may maintain offices in such other locations as the Churchwide Assembly or the Church Council shall determine.

Chapter 2.

CONFESSION OF FAITH

- 2.01.** This church confesses the Triune God, Father, Son, and Holy Spirit.
- 2.02.** This church confesses Jesus Christ as Lord and Savior and the Gospel as the power of God for the salvation of all who believe.
- a.** Jesus Christ is the Word of God incarnate, through whom everything was made and through whose life, death, and resurrection God fashions a new creation.
 - b.** The proclamation of God’s message to us as both Law and Gospel is the Word of God, revealing judgment and mercy through word and deed, beginning with the Word in creation, continuing in the history of Israel, and centering in all its fullness in the person and work of Jesus Christ.
 - c.** The canonical Scriptures of the Old and New Testaments are the written Word of God. Inspired by God’s Spirit speaking through their authors, they record and announce God’s revelation centering in Jesus Christ. Through them God’s Spirit speaks to us to create and sustain Christian faith and fellowship for service in the world.
- 2.03.** This church accepts the canonical Scriptures of the Old and New Testaments as the inspired Word of God and the authoritative source and norm of its proclamation, faith, and life.
- 2.04.** This church accepts the Apostles’, Nicene, and Athanasian Creeds as true declarations of the faith of this church.
- 2.05.** This church accepts the Unaltered Augsburg Confession as a true witness to the Gospel, acknowledging as one with it in faith and doctrine all churches that likewise accept the teachings of the Unaltered Augsburg Confession.
- 2.06.** This church accepts the other confessional writings in the Book of Concord, namely, the Apology of the Augsburg Confession, the Smalcald Articles and the Treatise, the Small Catechism, the Large Catechism, and the Formula of Concord, as further valid interpretations of the faith of the Church.
- 2.07.** This church confesses the Gospel, recorded in the Holy Scripture and confessed in the ecumenical creeds and Lutheran confessional writings, as the power of God to create and sustain the Church for God’s mission in the world.

Chapter 3.

NATURE OF THE CHURCH

- 3.01.** All power in the Church belongs to our Lord Jesus Christ, its head. All actions of this church are to be carried out under his rule and authority.
- 3.02.** 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 ministry, as well as the churchwide organization itself, is a separate legal entity and is responsible for exercising its powers and authorities.
 - d. Each congregation and synod in its governing documents shall include the Confession of Faith and Statement of Purpose and such structural components as are required in this constitution. Beyond these common elements, congregations and synods shall be free to organize in such manner as each deems appropriate for its jurisdiction.
 - e. The Church Council shall establish an ongoing process to review the function of the structural organization of this church and to develop recommendations for changes.
 - f. Except as otherwise provided in this constitution and bylaws, the churchwide organization, through the Church Council, shall establish processes that will ensure that at least 60 percent of the members of its assemblies, councils, committees, boards, and other organizational units shall be laypersons; that as nearly as possible, 50 percent of the lay members of these assemblies, councils,

committees, boards, or other organizational units shall be female and 50 percent shall be male, and that, where possible, the representation of 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 the churchwide organization shall be those persons elected to serve as members of the Churchwide Assembly. Membership in a congregation does not, in itself, confer voting rights in this corporation.**
- 6.02.A09.** *It is the goal of this church that at least 10 percent of the voting members of the Churchwide Assembly, Church Council, and churchwide boards and committees be youth and young adults. The Church Council shall establish a plan for implementing this goal. For purposes of the Constitution, Bylaws, and Continuing Resolutions of the ELCA, the term “youth” means a voting member of a congregation who has not reached the age of 18 at the time of election or appointment for service. The term “young adult” means a voting member of a congregation between the ages of 18 and 30 at the time of election or appointment for service.*

Chapter 7. MINISTRY

7.10. MINISTRY OF THE BAPTIZED PEOPLE OF GOD

7.11. This church affirms the universal priesthood of all its baptized members. In its function and its structure this church commits itself to the equipping and supporting of all its members for their ministries in the world and in this church. It is within this context of ministry that this church calls some of its baptized members for specific ministries in this church.

7.20. 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 this church's constitutions, bylaws, and continuing resolutions.

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's constitutions, bylaws, and continuing resolutions and in policies developed by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council:

- a. commitment to Christ;
- b. acceptance of and adherence to the Confession of Faith of this church;

- c. willingness and ability to serve in response to the needs of this church;
- d. academic and practical qualifications for ministry, including leadership abilities and competence in interpersonal relationships;
- e. commitment to lead a life worthy of the Gospel of Christ and in so doing to be an example in faithful service and holy living;
- f. receipt and acceptance of a letter of call; and
- g. membership in a congregation of this church.

7.31.12.

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 granted entrance to candidacy by and under the guidance and supervision of the appropriate committee for at least a year before being approved for call;

- c. satisfactorily completed the requirements for the Master of Divinity degree from an accredited theological school in North America, including practical preparation, as defined by the appropriate churchwide unit, such as internship and supervised clinical work;
- d. completed at least one year of residency in a seminary of this church or of the Evangelical Lutheran Church in Canada, except when waived by the appropriate committee in consultation with the faculty of a seminary of this church or of the Evangelical Lutheran Church in Canada;
- e. been recommended for approval by the faculty of a seminary of this church or of the Evangelical Lutheran Church in Canada;
- f. been examined and approved by the appropriate committee according to criteria, policies, and procedures recommended by the appropriate churchwide unit after consultation with the Conference of Bishops and 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 subsequent 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, 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 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.

Disability. Ordained ministers 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 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 disabled status resides at too great a distance from any congregation of this church to be able to sustain an active relationship with that congregation, 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.

7.41.19.

Retention of Roster Records. When an ordained minister resigns or 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 resignation or 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

Setting	Calling Body
1.0 <i>Congregational ministry</i>	
1.1 <i>Single congregation</i>	<i>Congregation meeting</i>
1.11 <i>Pastor</i>	
1.12 <i>Senior Pastor</i>	
1.13 <i>Associate/assistant pastor</i>	
1.14 <i>Co-pastor</i>	
1.15 <i>Shared-time pastor</i>	

1.2	<i>Multiple-congregation parish</i>	<i>Congregation meetings, acting on a common proposal</i>
	1.21 <i>Pastor</i>	
	1.22 <i>Other pastoral arrangements</i>	
1.3	<i>Coalition and cluster ministry</i>	<i>Synod Council</i>
1.4	<i>Congregations beyond ELCA</i>	
	1.41 <i>Independent Lutheran congregation</i>	<i>Synod Council</i>
	1.42 <i>Overseas independent Lutheran congregation</i>	<i>Church Council upon request of appropriate churchwide unit</i>
	1.43 <i>Other</i>	<i>Synod Council or Church Council</i>
1.5	<i>Interim pastor</i>	<i>Synod Council</i>
1.6	<i>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 the termination of a parish arrangement; 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 standards, policies, and procedures:

- 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, 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:
 - 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 granted entrance to candidacy by and under the guidance and supervision of the appropriate synodical candidacy committee for at least a year before being approved for call 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 criteria, policies, and procedures recommended by the appropriate churchwide unit after consultation with the Conference of Bishops and adoption by the Church Council;
 - 5) received and accepted a properly issued and attested letter of call.
- 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 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 call;
 - 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 criteria, policies, and procedures recommended by the appropriate churchwide unit after consultation with the Deaconess Community of the ELCA and the Conference of Bishops and adoption by the Church Council;
 - 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.
- 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 call;
- 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 recommended by the appropriate churchwide unit after consultation with the Conference of Bishops, and adoption by the Church Council;
- 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.

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.

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, 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 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. Disability. Associates in ministry, deaconesses, and diaconal ministers 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 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 disabled status resides at too great a distance from any congregation of this church to be able to sustain an active relationship with that congregation, 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.

7.52.26. Retention of Roster Records. When an associate in ministry, deaconess, or diaconal minister resigns or is removed from the roster of this church, the roster record shall be retained by the secretary of this church, and the synodical bishop shall invite the person at the time of resignation or removal to provide, annually, appropriate current information for the roster record.

7.52.27. 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 Church camp ministry	
7.1 Staff	Synod Council
8.0 Ecumenical ministry	
8.1 Related to a synod	Synod Council
8.2 Related to more than one synod	Synod Council of one of the synods
8.3 National/international organization	Church Council
9.0 Inter-Lutheran ministry	
9.1 Related to a synod	Synod Council
9.2 Related to more than one synod	Synod Council of one of the synods
9.3 National/international organization	Church Council
10.0 Educational ministry	
10.1 ELCA-related seminary	Church Council upon request of appropriate churchwide unit
10.2 Seminary unrelated to ELCA	Church Council upon request of appropriate churchwide unit
10.3 ELCA-related college	Synod Council of the synod in which college is located
10.4 College unrelated to ELCA	Synod Council of the synod in which college is located
10.5 ELCA-related school	Congregation of which the school is a part or, if related to several congregations, Synod Council of the synod in which the school is located
10.6 School unrelated to ELCA	Synod Council of the synod in which school is located
10.7 Director/staff of a continuing education center related to the appropriate churchwide	Synod Council of the synod in which the main office of center is located upon the request of appropriate churchwide unit
11.0 Missionary ministry	
11.1 Outside United States	Church Council upon request of appropriate churchwide unit
11.2 Within United States	Church Council upon request of appropriate churchwide unit
12.0 Other	
12.1 Non-stipendiary service under call	Synod Council upon approval by the Conference of Bishops
12.2 Unusual ministries (as in conjunction with	Synod Council or Church Council upon recommenda-

occupations and in situations not approved by Conference of Bishops otherwise specified)

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 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 of this church shall be separately incorporated or, if unincorporated, shall be a school, department, or unit of a college or university of this church. Whether separately incorporated or not, seminaries of this church shall be governed consistent with policies established by the Church Council upon recommendation of the appropriate unit of the churchwide organization. Seminaries may be organized into groupings, known as clusters, for the purposes of cooperation, interaction, and support.

8.31.02. Amendments to the governing documents of each separately incorporated seminary and each seminary cluster shall be submitted, upon recommendation of the appropriate unit of the churchwide organization, to the Church Council for approval. Amendments to the governing documents of a college or university of this church that affect the authority or integrity of an unincorporated seminary of this church associated with that college or university shall be submitted, upon recommendation of the appropriate unit of the churchwide organization, to the Church Council for approval.

8.31.03. The board of directors of each separately incorporated seminary shall be nominated and elected to terms as specified in the governing documents of the respective seminaries, and shall consist of 12 to 30 members, as follows:

- a. At least one-fifth nominated, in consultation with the seminaries, by the appropriate churchwide unit and elected by the Church Council;
- b. Two members elected by the bishops of the supporting synods from among their number; and
- c. The remaining members elected by the supporting synods, in consultation with the seminaries, with the number to be elected by each synod set forth in the governing documents of the seminary.

Elections shall be so arranged that the terms of all directors of any given seminary elected in any year shall commence simultaneously.

8.31.04. Each unincorporated seminary shall have an advisory council or governing board distinct from the board of directors of the college or university of which the seminary is a school, department, or unit. The seminary advisory council or governing board shall relate to the Church Council through the

appropriate churchwide unit. The members of the unincorporated seminary's advisory council or governing board shall be elected as specified in the governing documents of the related college or university, and shall consist of 12 to 30 members, as follows:

- a. At least one-fifth nominated by the Church Council upon recommendation of the appropriate churchwide unit after consultation with the seminary's advisory council or governing board;
- b. Two members nominated by the bishops of the supporting synods from among their number;
- c. One member, who shall serve as chair of the advisory council or governing board and as a voting member of the board of directors of the college or university, nominated by the Church Council, upon recommendation of the appropriate churchwide unit after consultation with the seminary's advisory council or governing board; and
- d. The remaining members to be from the supporting synods, nominated by the seminary's advisory council or governing board in consultation with the supporting synods.

8.31.05. In accordance with the governing documents of each separately incorporated seminary, the board of directors shall elect the president of the seminary in consultation with the presiding bishop of this church and the appropriate churchwide unit. The board shall exercise all other normal governance functions, including the appointment of tenured faculty, and shall have authority to recruit students throughout this church.

8.31.06. Each unincorporated seminary shall have a chief administrative officer, such as an academic dean, seminary provost, or vice president, who is on the roster of ordained ministers of this church. In the appointment or election of the chief administrative officer of the seminary, the college or university shall consult with the seminary advisory council or governing board, the presiding bishop of this church, and the appropriate churchwide unit. The college or university board shall exercise all other normal governance functions, including the appointment of tenured faculty, in consultation with the seminary's advisory council or governing board, and shall have authority to recruit students throughout this church.

8.31.07. The seminaries shall receive churchwide and synodical financial support. The amount of such support shall be determined through a consultation process involving seminaries, synods, and the appropriate churchwide unit. To implement financial support by this church, synods shall be assigned to specific seminaries in such manner as to attain equitable distribution of synods. Normally, all synods in a given region will be assigned to one seminary. Churchwide funds shall be distributed according to a formula developed by the appropriate churchwide unit and approved by the Church Council. Seminaries shall provide for their remaining financial requirements through tuition, fees, endowment income, and fund-raising programs. Fund-

raising in the congregations of supporting synods, however, shall be conducted only upon approval of the synods.

- 8.31.08.** Aid to students preparing for the ministries of this church shall be administered by the seminaries under guidelines developed by the appropriate churchwide units in consultation with the presidents of the seminaries and adopted by the Church Council.
- 8.32.** **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 Churchwide Assembly, and (2) that shall hold the 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.
- 8.32.06.** In addition to and consistent with the above provision 8.32 and bylaws 8.32.01 through 8.32.05, colleges and universities of this church where a school, department, or unit of that institution is a seminary of this church must comply with all requirements, policies, procedures, and standards specified in provision 8.31 and bylaws 8.31.01 through 8.31.08.
- 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 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 may establish relationships with Lutheran organizations, institutions, or agencies whose purposes are compatible with its mission and ministry. Policies and procedures to create and implement these relationships shall be adopted by the Church Council.**
- 8.52. 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 interchurch agencies and councils in relationships that will reflect this church's objectives of sharing with other faith communities in study, dialogue, and common action, in accordance with adopted policies governing such associations.**
- 8.61.01.** 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 and Rostered Laypersons**
- 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 policies developed at the direction of the presiding bishop and secretary, reviewed by the Conference of Bishops, and adopted by the Church Council. An associate in ministry, deaconess, or diaconal 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 appropriate roster—upon endorsement by the synodical bishops and by action of the Synod Council in the synod in which the associate in ministry, deaconess, or diaconal minister is listed on the roster—under policies developed at the direction of the presiding bishop and secretary, reviewed by the Conference of Bishops, and adopted by the Church Council.

- a. A letter of call may be issued to 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.
- e. A first call may not be served in a congregation or other entity of a full-communion partner church.

- 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, associate in ministry, deaconess, or diaconal 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 rostered leader's experience and fitness for ministry is expected between the synodical bishop (or other appropriate office or entity) of this church and the appropriate person, office, or entity in the other church. Relevant information related to fitness for ministry shall include, but is not limited to, any information concerning disciplinary proceedings or allegations that could result, or could have resulted, in disciplinary proceedings.
- 8.72.14.** 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 church-wide 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, associate in ministry, deaconess, or diaconal 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.
- 8.74.01.** The approval is granted initially for one year only and must be reviewed and approved annually by the Synod Council. Any time that the local practice of altar and pulpit fellowship no longer serves the mission and ministry needs of this church, the synodical bishop may withdraw endorsement and the Synod Council may withdraw the approval.
- 8.74.02.** An ordained minister of a church body with which the ELCA is not in full communion who is serving in a ministry involving the local practice of altar and pulpit fellowship with an ELCA congregation is understood to be subject to the standards, policies, and discipline of the church body in which the ordained minister is rostered or holds ministerial membership. Such an ordained minister, while serving an ELCA congregation or other ministry, is expected to abide by the standards and policies of this church related to ordained ministers. An ordained minister of this church, while serving in a ministry involving the local practice of altar and pulpit fellowship with a non-ELCA congregation, remains subject to the standards, policies, and discipline of the Evangelical Lutheran Church in America.
- 8.75.** 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 as defined in the bylaws accompanying this provision, and with the approval of the synodical bishop;**
- e. agree to be responsible for their life as a Christian community; and**
- f. agree to support the life and work of this church.**

9.21.01. Approval of the synodical bishop, as required in 9.21.d., involves the bishop's attesting that a candidate for the roster of 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 congregation's governing documents that were in force at the establishment of this church.

9.52.A93.

The Church Council, in cooperation with the synods, shall provide an ongoing process for congregations whose governing documents have been accepted into this church under 9.52. to review those documents and compare them with the required elements of the Model Constitution for Congregations listed in 9.25.b., applicable to the extent provided in 9.52. to congregations recognized and received by this church as of January 1, 1988. Congregations are encouraged to resolve significant conflicts between their governing documents and the Model Constitution for Congregations.

9.53.

Each congregation shall have governing documents, no terms of which shall conflict with provision 9.21. Subject to the provisions of 9.52., these documents shall contain the elements listed in the bylaws.

9.53.01.

The governing documents of congregations shall include:

- a. the Confession of Faith;
- b. the Statement of Purpose;
- c. provisions describing the congregation's relationship to this church;
- d. a process for calling a pastor;
- e. a listing of the duties of a pastor;
- f. provisions describing the role of the pastor in the governance of the congregation;
- g. a process for removal of a pastor;
- h. provisions regulating the disposition of property;
- i. a legislative process;
- j. an enumeration of officers with definition of authority and functions of each;
- k. a definition of each structural component (*e.g.*, committees, boards); and
- l. a process for the discipline of members.

9.53.02.

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

9.53.03.

Each congregation shall provide a copy of its governing documents to the synod. All proposed changes in the constitution or incorporation documents of a congregation shall be referred to the synod with which the congregation is affiliated. The synod shall 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 and the appropriate program unit of the churchwide organization before any steps are taken leading to such action. The approval of the Synod Council shall be received before any such action is effected.
- 9.53.07.** Congregations shall have the right to petition this church. 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.
- 9.53.08.** A congregation considering development of an additional site to be used regularly for worship shall confer with the bishop of the synod in which it is territorially located and the appropriate program unit of the churchwide organization before any steps are taken leading to such action.

9.60. TERMINATION OF RELATIONSHIP

- 9.61. The relationship between a congregation and this church may be terminated in one of the following ways:**
- a. The congregation takes action to dissolve.**
 - b. The congregation ceases to exist.**
 - c. The congregation is no longer recognized by this church under the disciplinary provisions of Chapter 20.**
 - d. The congregation terminates its relationship according to the procedure outlined in 9.62.**
 - e. The membership of the congregation becomes so scattered or diminished in numbers as to make it impracticable for such congregation to fulfill the purposes for which it was organized. In such case, the synod, in order to protect the property from waste and deterioration, through the Synod Council or trustees appointed by it, may take charge and control of the property of the congregation to hold, manage, and convey the same on behalf of the synod. The congregation shall have the right to appeal the decision to the Synod Assembly.**
- 9.62. A congregation may terminate its relationship with this church by the following procedure:**
- a. A resolution indicating the intent to terminate its relationship must be adopted at a legally called and conducted special meeting of the congregation by a two-thirds vote of the voting members present. Such meeting may be held no sooner than 30 days after written notice of the meeting is received by the bishop of the synod, during**

which time the congregation shall consult with the bishop and the bishop's designees, if any. The times and manner of the consultation shall be determined by the bishop in consultation with the congregation council. Unless he or she is a voting member of the congregation, the bishop and the bishop's designees, if any, shall have voice but not vote at the meeting.

- b. The secretary of the congregation shall submit a copy of the resolution to the bishop, attesting that the special meeting was legally called and conducted and certifying the outcome of the vote, and shall mail a copy of the resolution to voting members of the congregation. This notice shall be submitted within 10 days after the resolution has been adopted.
- c. The bishop of the synod and the congregation shall continue in consultation, as specified in paragraph a. above, during a period of at least 90 days after receipt by the synod of the notice as specified in paragraph b. above.
- d. If the congregation, after such consultation, still seeks to terminate its relationship, such action may be taken at a legally called and conducted special meeting by a two-thirds vote of the voting members present. Notice of the meeting shall be mailed to all voting members and to the bishop at least 10 days in advance of the meeting. Unless he or she is a voting member of the congregation, the bishop and the bishop's designees, if any, shall have voice but not vote at the meeting.
- e. A copy of the resolution, attesting that the special meeting was legally called and conducted and certifying the outcome of the vote, shall be sent to the bishop within 10 days after the resolution has been adopted, at which time the relationship between the congregation and this church shall be terminated, subject to paragraphs g., h., and i. below. Unless this notification to the bishop also certifies that the congregation has voted by a two-thirds vote to affiliate with another Lutheran denomination, the congregation will be conclusively presumed to be an independent or non-Lutheran church.
- f. Notice of termination shall be forwarded by the bishop to the secretary of this church, who shall report the termination to the Churchwide Assembly.
- g. Congregations seeking to terminate their relationship with this church which fail or refuse to comply with each of the foregoing provisions in 9.62. shall be required to receive Synod Council approval before terminating their membership in this church.
- h. Congregations which had been members of the Lutheran Church in America shall be required, in addition to complying with the

foregoing provisions in 9.62., to receive synodical approval before terminating their membership in this church.

- i. Congregations established by the Evangelical Lutheran Church in America shall be required, in addition to complying with the foregoing provisions in 9.62., to satisfy all financial obligations to this church and receive Synod Council approval before terminating their membership in this church.
- j. If a congregation fails to achieve the required two-thirds vote of voting members present at the congregation's first meeting as specified in paragraph a. above, another special meeting to consider termination of relationship with this church may be called no sooner than six months after that first meeting. If a congregation fails to achieve the required two-thirds vote of voting members present at the congregation's second meeting as specified in paragraph d. above, another attempt to consider termination of relationship with this church must follow all requirements of 9.62. and may begin no sooner than six months after that second meeting.

9.70.

OWNERSHIP OF PROPERTY

9.71.

Subject to the provisions of 9.52., the following shall govern the ownership of property by congregations of this church:

- a. Title to property shall reside in the congregation. The congregation may dispose of its property as it determines, subject to any self-accepted indebtedness or other self-accepted restrictions.
- b. Title to the undisposed property of a congregation that ceases to exist shall pass to the synod of this church to which the congregation is related.
- c. Title to the property of a congregation that is no longer recognized by this church as a result of discipline shall continue to reside in the congregation.
- d. Title to the property of a congregation that has acted to terminate its relationship with this church by the provisions of 9.62. and has acted by a two-thirds vote to relate to another Lutheran church body shall continue to reside in the congregation.
- e. Title to the property of a congregation that has acted to terminate its relationship with this church by the provisions of 9.62. and has acted by a two-thirds vote to become independent or to relate to a non-Lutheran church body shall continue to reside in the congregation only with the consent of the Synod Council. The Synod Council, after consultation with the congregation by an established synodical process, may give approval to the request to become independent or to relate to a non-Lutheran church body, in which case title shall remain with the majority of the congregation. If the

Synod Council fails to give such approval, title shall remain with those members who desire to continue as a congregation of this church.

9.80. 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 constitutions, bylaws, and continuing resolutions of this church. In addition, it shall enter into relationships with geographic synods in order to provide opportunities for congregations, 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 Chapter 20 of this constitution.
- 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, after consultation with the presiding bishop of the Evangelical Lutheran Church in America, shall convene the Synod Council to**

arrange for the conduct of the duties of the bishop until a new bishop shall be elected, or, in the case of temporary disability, until the bishop resumes full performance of the duties of the office.

- 10.31.01.** The bishop shall be elected by the Synod Assembly. The bishop shall be a 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 may be elected by the Synod Assembly or may be appointed by the Synod Council. 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. (†S14.13.), 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, associates in ministry, deaconesses, and diaconal ministers, or those

designated as disabled, on the roster of the synod to serve as voting members of the Synod Assembly, consistent with bylaw 10.41.01. above.

- 10.41.03.** Synods may establish processes that permit ordained ministers, associates in ministry, deaconesses, and diaconal ministers who are on leave from call or those designated as disabled on the roster of the synod to serve as voting members of the Synod Assembly, consistent with bylaw 10.41.01. above.
- 10.41.04.** Synods may establish processes that permit representatives of congregations under development and synodically authorized worshiping communities, under bylaw 10.02.03., to serve as voting members of the Synod Assembly, consistent with bylaw 10.41.01.
- 10.41.05.** Synods may establish processes that permit Synod Council voting members who are not otherwise serving as voting members of the Synod Assembly the privilege of both voice and vote as members of the Synod Assembly.

10.50. **SYNOD COUNCIL**

10.51. Each synod shall have a Synod Council, which shall be its board of directors, and which shall serve as the interim legislative authority between meetings of the Synod Assembly, except that it may not take any action which is reserved exclusively for the Synod Assembly or which is in conflict with action taken by the Synod Assembly.

10.52. The Synod Council shall consist of the four officers of the synod, 10 to 24 other members, at least one young adult, and at least one youth, all elected by the Synod Assembly. Each person elected to the Synod Council shall be a voting member of a congregation of the synod, with the exception of 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, AREA SUBDIVISIONS, AND NETWORKS
- 10.61.** Each synod may establish conferences, clusters, coalitions, area subdivisions, and networks as appropriate within its territory and in collaboration with other synods and partners as specified in the bylaws and continuing resolutions. The purpose of such groupings shall be to foster interdependent relationships for missional purposes among congregations, synods, the churchwide organization, and other partners.
- 10.62.** Each synod may establish such boards, committees, task forces, and other organizational forms as it deems necessary to carry out effectively the functions assigned to the synod.
- 10.63.** Each synod shall have an Executive Committee, a Consultation Committee, an Audit Committee, and a Committee on Discipline. Each synod also shall establish a Mutual Ministry Committee to provide support and counsel to the bishop.
- 10.70.** FISCAL POLICY
- 10.71.** Each synod shall remit to the churchwide organization a percentage 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 constitution.

11.32.

The Church Council shall exercise interim legislative authority and shall serve as the board of directors of the corporation.

11.33.

Leadership of this church shall be vested in the churchwide officers, the Churchwide Assembly, the Church Council, the Conference of Bishops, and executive directors of churchwide units. The full-time officers shall be the presiding bishop, secretary, and treasurer. The vice president shall be non-salaried and shall serve as chair of the Church Council.

11.34.

The churchwide organization shall carry out its duties through 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 separately incorporated ministry shall be governed by a board.

11.40. GENERAL FISCAL POLICIES

11.41. Within the limits established by the Churchwide Assembly in the constitution, bylaws, and continuing resolutions, the Church Council, as the board of directors, shall establish the fiscal policies of the churchwide organization.

11.41.01. A single treasury shall be maintained for the receipt and disbursement of funds for the churchwide organization and its units receiving budgetary support, except as otherwise provided in the constitution and bylaws or as approved by the Church Council.

11.41.02. Within the policies established by the Churchwide Assembly and the Church Council, the management and investment of the funds of the churchwide organization and its units receiving budgetary support shall be the responsibility of the Office of the Treasurer.

11.41.03. On the basis of estimated income, and upon advice of the Office of the Presiding Bishop and the Office of the Treasurer, in consultation with the units receiving support from the churchwide budget, the Church Council shall authorize expenditures within the budget for the fiscal year and the units may incur financial obligations up to the specified amounts. Expenditure authorizations shall be subject to revision, in light of changing conditions, by the Church Council, upon the advice of the Office of the Presiding Bishop and the Office of the Treasurer.

11.41.04. The Church Council shall establish a working capital fund to be administered by the Office of the Treasurer within the policies established by the Church Council.

11.41.05. The fiscal year for the churchwide organization shall be February 1 through January 31.

11.41.06. No churchwide appeal to congregations or individuals of this church for the raising of funds shall be conducted by the churchwide organization or churchwide units without the consent of the Churchwide Assembly, following consultation with the Conference of Bishops. No appeal to selected congregations and individuals of this church for the raising of funds shall be conducted by the churchwide organization or churchwide units without the consent of the Church Council, following consultation with either the Conference of Bishops or specific synods as appropriate. Proposals for such special appeals shall be presented to the Church Council through the appropriate council committee with recommendations by the Office of the Presiding Bishop.

11.41.07. This church shall not, in any manner, be responsible for the debts or liabilities of other Lutheran organizations, institutions, or agencies, whether independent of or affiliated with this church.

Chapter 12.

CHURCHWIDE ASSEMBLY

12.10. DESCRIPTION AND AUTHORITY OF THE CHURCHWIDE ASSEMBLY

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

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

12.12.01. **A social statement, 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 through 2013, and triennially thereafter. 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. Notice shall be provided to all voting members or voting members-elect not more than 30 days or less than 10 days in advance of any meeting. Notice may be provided electronically for voting members or voting members-elect who have provided email addresses, unless the voting member or voting member-elect has requested that written notice be mailed.

12.31.03.

At least 20 days prior to an assembly the secretary shall prepare and distribute to each congregation and to the voting members-elect a pre-assembly report. Distribution to congregations may be accomplished by posting the report on the Web site of this church. Distribution to voting members-elect may be accomplished electronically to those who have provided e-mail addresses. A written copy of the *Pre-Assembly Report* will be mailed to any voting member-elect who does not provide an e-mail address and to any congregation or voting member-elect who requests a written copy.

12.31.04.

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

12.31.05.

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

12.31.06.

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

12.31.07.

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

- 12.31.08. Proxy and absentee voting shall not be permitted at a Churchwide Assembly.
- 12.31.09. The Churchwide Assembly shall use parliamentary procedures in accordance with *Robert's Rules of Order*, latest edition, unless otherwise ordered by the assembly.
- 12.31.A11. *To implement the transition to a triennial cycle, the Church Council shall make recommendations to the 2013 Churchwide Assembly regarding elections to the Church Council, boards, and committees. This continuing resolution shall expire upon adjournment of the 2013 Churchwide Assembly.*
- 12.40. **MEMBERS OF THE CHURCHWIDE ASSEMBLY**
- 12.41. **The voting members of the Churchwide Assembly shall be the voting members of this corporation. The requirements for voting members of the assembly and other members shall be specified in the bylaws.**
- 12.41.10. **Voting Members**
- 12.41.11. Each synod shall elect one voting member of the Churchwide Assembly for every 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 Church Council may allocate up to ten additional voting members among synods in order to further the principles of organization, commitment to inclusiveness, and interdependence as specified in Chapter 5 of this constitution, but no single synod may be allocated more than two additional voting members. The secretary shall notify each synod of the number of assembly members it is to elect.
- 12.41.12. The secretary of each synod shall submit to the secretary of this church at least nine months before each regular Churchwide Assembly a certified list of the voting members elected by the Synod Assembly. If a voting member elected by the Synod Assembly is unable to serve, the name of an eligible person chosen by the Synod Council shall be submitted by the secretary of the synod to the secretary of this church. If a vacancy occurs or exists within 30 days or less of the convening of the Churchwide Assembly or during the meeting of the Churchwide Assembly, the synodical bishop may submit the name of an eligible person to the secretary of this church. The individual whose name is submitted to the secretary of this church shall be registered and seated by the Credentials Committee as a voting member from the synod.
- 12.41.13. Each voting member of the Churchwide Assembly shall be a voting member of a congregation of this church. Any such voting member (except a rostered person described in 7.42.b., c., d., or e., or 7.52.14.) shall cease to be a member of the assembly if no longer a voting member of a congregation of

this church within the synod from which elected. The criterion for voting membership in the congregation from which the voting member is elected shall be in effect regarding minimum age for that voting member.

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 the churchwide organization and the bishops of the synods shall serve as *ex officio* members of the Churchwide Assembly. They shall have voice and vote.

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 otherwise elected as voting members, shall serve as advisory members of the Churchwide Assembly. In addition, executive directors of units of the churchwide organization, the executive for administration, and other persons from the churchwide organization designated by the presiding bishop shall serve as advisory members of the Churchwide Assembly. The Church Council also may designate other persons as advisory members of the Churchwide Assembly.

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 at least one person 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, bylaws, and continuing resolutions of this church.

**Chapter 13.
OFFICERS**

13.10. OFFICERS

13.11. The officers shall be the presiding bishop, vice president, secretary, and treasurer.

13.20. PRESIDING BISHOP

13.21. The presiding bishop shall be an ordained minister of this church who, as its pastor, shall be a teacher of the faith of this church and shall provide leadership for the life and witness of this church. The presiding bishop shall:

- a. Be the president and chief executive officer of the corporation, overseeing the work of the churchwide organization.**
- b. Be the chief ecumenical officer of this church and its primary representative in the national and international interchurch agencies in which this church holds membership.**
- c. Provide for the preparation of the agenda for the Churchwide Assembly, Church Council, Executive Committee, and Conference of Bishops, and preside at the Churchwide Assembly.**
- d. Provide leadership and care for the bishops of the synods.**
- e. Supervise the work of the other officers.**
- f. Provide for the preparation of the budget for the churchwide organization.**
- g. Nominate and direct the work of the executive for administration.**
- h. Coordinate and supervise the work of executives of churchwide units.**
- i. Appoint members of all churchwide committees for which election procedures are not provided.**
- j. Be responsible for the chaplaincies of this church in federal agencies, institutions, and armed forces and provide for the pastoral care of those called to these ministries.**
- k. 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.

13.30.

VICE PRESIDENT

13.31.

The vice president shall be a layperson who shall serve as chair of the Church Council and, in the event the presiding bishop is unable to do so, as chair of the Churchwide Assembly. The vice president shall serve under the presiding bishop of this church, providing leadership as specified in provision 11.33. of this constitution.

13.32.

The vice president shall be elected by the Churchwide Assembly to a six-year term and 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 shall serve under the presiding bishop of this church, providing leadership, as specified in Chapter 11 of this constitution, and shall fulfill the normal functions of the secretary of a corporation.

13.41.01.

The secretary, as the recording officer of this church, shall keep the minutes, have responsibility for rosters, records, and reporting of parochial statistics, oversee the archives, attest to all documents that require such signature, be the custodian of the seal, and perform other duties as prescribed by the *Constitutions, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*.

13.41.02.

The secretary shall:

- a. Be responsible for the minutes and records of the Churchwide Assembly, Church Council, Executive Committee, and Conference of Bishops, and shall receive complete minutes for permanent record of all boards and committees of the churchwide organization.
- b. Maintain the rosters of 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 churchwide meetings, including the Churchwide Assembly, Church Council, Conference of Bishops, and others.
 - i. Have custody of the seal, maintain a necrology, and attest documents.
- 13.41.03.** The secretary, in consultation with the presiding bishop, shall be responsible for preparation and research of amendments to the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*, as well as the *Constitution for Synods* and the *Model Constitution for Congregations*, to be proposed by the Church Council for action by the Churchwide Assembly in accordance with provisions of Chapter 22.
- 13.41.04.** The secretary shall prepare interpretations, as necessary, of the *Constitutions, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*. If a board, committee, or synod disagrees with the interpretations, as rendered, the objecting entity may appeal the secretary's interpretation to the Church Council.
- 13.41.05.** The secretary shall provide staff services to the Nominating Committee of the Churchwide Assembly and the nomination process of the Church Council; shall be responsible for declaring an interim vacancy resulting from the resignation, death, or disability of a member of a board, committee, or council; and shall arrange for an election by the Church Council to fill the vacancy consistent with Chapter 19.
- 13.42.** **The secretary shall be elected by the Churchwide Assembly to a six-year term and 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 shall serve under the presiding bishop of this church, providing leadership as specified in Chapter 11 of this constitution, and shall fulfill the normal functions of the treasurer of a corporation.**
- 13.51.01.** The treasurer shall propose policy for review and action by the Church Council and provide for the implementation, within such policies, of the financial, accounting, insurance, property management, investment, and money management systems, and related services for the units of the churchwide organization.
- 13.52.** **The treasurer shall be elected by the Church Council to a six-year term and 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.

- 13.60. DEATH, RESIGNATION, OR DISABILITY OF AN OFFICER**
- 13.61.** Should the presiding bishop die, resign, or be unable to serve, the vice president shall convene the Church Council to arrange for the appropriate care of the responsibilities of the presiding bishop until an election of a new presiding bishop can be held or until the presiding bishop is able to serve again. The term of the successor presiding bishop, elected by the next Churchwide Assembly, or a special meeting of the Churchwide Assembly called for the purpose of election, shall be six years, with the subsequent election to take place at the assembly closest to the expiration of such a term.
- 13.62.** Should the vice president, secretary, or treasurer die, resign, or be unable to serve, the presiding bishop, with the approval of the Executive Committee of the Church Council, shall arrange for the appropriate care of the responsibilities of the officer until an election of a new officer can be held or until the officer is able to serve again. The term of the successor vice president or secretary, elected by the next Churchwide Assembly, shall be six years. The Church Council shall elect the successor treasurer for a term of six years.
- 13.63.** The Executive Committee of the Church Council shall determine whether an officer is unable to serve; the officer may appeal the decision of the Executive Committee by requesting a hearing before the Church Council. A meeting to determine the ability of an officer to serve shall be called upon the request of at least three members of the Executive Committee and prior notice of the meeting shall be given to the officer in question.
- 13.70. OFFICERS OF PREDECESSOR CONTINUING CORPORATIONS**
- 13.71.** Whenever an existing but inactive corporate entity that previously functioned as a predecessor or more remote predecessor of this church or as an incorporated board, agency, or synod related to such predecessors, and such entity is otherwise without officers or directors, the officers of this church shall constitute the directors of such entity and shall hold the same office as they hold in this church.

Chapter 14.

CHURCH COUNCIL

- 14.10. PURPOSE AND MEETINGS**
- 14.11. The Church Council shall be the board of directors and shall serve as the interim legislative authority between meetings of the Churchwide Assembly.**
- 14.12. The Church Council shall meet at least two times each year.**
- 14.12.01.** The Church Council and its committees may hold meetings by remote communication, including electronically and by telephone conference, and, to the extent permitted by state law, notice of all meetings may be provided electronically.
- 14.13. “Interim legislative authority” is defined to mean that between meetings of the Churchwide Assemblies, the Church Council may exercise the authority of the Churchwide Assembly so long as:**
- a. the actions of the Church Council do not conflict with the actions of and policies established by the Churchwide Assembly; and**
 - b. the Church Council is not precluded by constitutional or bylaw provisions from taking action on the matter.**
- 14.14. The Church Council shall elect the treasurer.**
- 14.15. The Church Council shall fulfill responsibilities for elections as provided in the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America* and, in the event that a vacancy on the council or on a board or committee of the churchwide organization is declared by the secretary, the Church Council shall elect a member to serve the balance of the term.**
- 14.16. The Church Council of the Evangelical Lutheran Church in America may remove for cause a voting member of the Church Council, other than an officer, at a duly held regular meeting by the affirmative vote of two-thirds of the voting members of the Church Council, provided that at least 30 days written notice shall be given to each voting member of the Church Council that removal of a specific member of the Church Council will be on the agenda for such a meeting. The Church Council may remove an advisory member for cause, provided notice has been given as specified in this provision, by a majority vote of the voting members of the council.**
- 14.20. RESPONSIBILITIES OF THE CHURCH COUNCIL**
- 14.21. The specific duties of the Church Council shall be listed in the bylaws.**
- 14.21.01.** The Church Council shall act on the policies proposed by churchwide units, subject to review by the Churchwide Assembly.
- 14.21.02.** The Church Council shall review the procedures and programs of the churchwide units to assure that churchwide purposes, policies, and objectives are being fulfilled. Each unit shall recommend policy and

develop strategies in its particular areas of responsibility after consultation with other units of the churchwide organization and affected synods, congregations, agencies, and institutions.

a. Policies related to the day-to-day functioning of the unit or to the specific responsibilities of the unit that have no implications for other units, congregations, synods, agencies, or institutions may be approved by the unit, subject to ratification by the Church Council.

b. All other policies shall be submitted to the Church Council for approval.

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

14.21.04. The Church Council may adopt policies in accord with this church's constitutions, bylaws, and continuing resolutions.

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

14.21.06. The Church Council shall adopt personnel policies for the churchwide organization. Salary structures of churchwide units shall be within the personnel policies of the churchwide organization, unless exceptions are granted by the Church Council.

14.21.07. 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 may direct the churchwide organization to exercise the corporate social responsibility of this church by filing shareholder resolutions, casting proxy ballots, and taking other actions as it deems appropriate.

14.21.15. The Church Council shall determine, unless otherwise specified in the constitution, bylaws, and continuing resolutions, the appropriate churchwide unit for the fulfillment of particular program or policy responsibilities identified in the bylaws.

14.21.16. The Church Council shall establish the criteria and policies for the relationship between the churchwide organization and independent, cooperative, and related Lutheran organizations. The policies adopted by the Church Council shall be administered by the appropriate unit of the churchwide organization. The determination of which organization shall relate to a specific unit of the churchwide organization shall be made by the Church Council.

14.21.20. ELECTIONS BY THE CHURCH COUNCIL

14.21.21. Unless otherwise specified in the constitution, bylaws, and continuing resolutions, the Church Council shall elect the executive director for each churchwide unit to a four-year term in consultation with and with the approval of the presiding bishop. Nomination of a candidate for election shall be made by the presiding bishop. The presiding bishop, as chief executive officer, shall arrange within the personnel policies of the churchwide organization for an annual review of each executive director. A unit executive director shall be eligible for reelection. The employment of the executive director may be terminated jointly by the presiding bishop and the Executive Committee of the Church Council.

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

14.21.A11. *Election of an Executive Director for Service Units*
Unless otherwise specified in this constitution and bylaws, the Church Council shall elect the executive director for each churchwide service 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. 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.

14.30. COMPOSITION OF THE CHURCH COUNCIL

14.31. The voting members of the Church Council shall consist of the four churchwide officers, the chair of the Conference of Bishops, and at least 33 and not more than 45 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.

14.32.05. Advisory and liaison members of the Church Council shall have voice but not vote.

14.32.C10. *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 churchwide 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 ministries.*

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.
- g. when necessary, serve as members of the U.S.A. National Committee of the Lutheran World Federation.

14.41.A10.

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. The committee shall relate to the work of the Office of the Treasurer.

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.C11.

Planning and Evaluation Committee

A Planning and Evaluation Committee shall be composed of members of the Church Council elected by the council and shall have staff services provided by the Office of the Presiding Bishop. This committee shall assist the presiding bishop in coordinated, strategic planning for the work of the churchwide organization. This committee also shall be responsible for the ongoing evaluation of churchwide units and the structure of the churchwide organization, making recommendations to the Churchwide Assembly through the Church Council. This committee shall establish a process for a periodic review of all churchwide units. Further, in consultation with the executive for administration, this committee shall evaluate and report annually to the Church Council and to the Churchwide Assembly on how the churchwide organization complies with and implements commitments and policies adopted by the Churchwide Assembly and the Church Council.

14.41.D99.

Program and Services Committee

A Program and Services Committee shall be composed of members of the Church Council elected by the council and shall have staff services provided by the Office of the Presiding Bishop. This committee shall assist the council in assuring that churchwide purposes, policies, and objectives are being fulfilled through the programs and services of the units of the churchwide organization. All churchwide policies and strategies recommended by units that have implications for congregations, synods, other churchwide units, or institutions and agencies of this church shall be considered by this committee for recommendation to the Church Council.

14.41.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 of the churchwide organization is directly related to and under the authority of a full-time officer of this church. Each office is related to the Church Council through the officer, who reports to the Church Council in the interim between regular meetings of the Churchwide Assembly. Each office may have executive assistants to undergird the officer in the performance of specified functions that are the responsibility of that officer.**

15.11.01. There shall be the following offices:

- a. Office of the Presiding Bishop;
- b. Office of the Secretary; and
- c. Office of the Treasurer.

15.11.02. ***Administrative Team.*** The presiding bishop, secretary, treasurer, and executive for administration, along with the executive directors of the churchwide units, shall function as an administrative team, directed by the presiding bishop. This administrative team shall assist the presiding bishop in providing leadership, planning, oversight, management, supervision, and coordination in the operation of the churchwide organization.

15.11.03. ***Responsibility for Planning and Evaluation.*** The Office of the Presiding Bishop shall provide coordinated, strategic planning for, and review and evaluation of, the work of the churchwide organization and shall coordinate this planning process with the budget-development process.

15.12. OFFICE OF THE PRESIDING BISHOP

15.12.01. **Responsibilities of the Office of the Presiding Bishop, in addition to those specified in the bylaws, shall be set forth in continuing resolutions.**

15.12.A10. *Responsibilities of the Executive for Administration*

The executive for administration shall be accountable to the presiding bishop and shall serve as chief administrator of the churchwide organization. The executive for administration shall be elected by the Church Council upon nomination of the presiding bishop and shall serve coterminous with the term of the presiding bishop. At the direction of the presiding bishop, the executive for administration shall:

- a. *supervise the day-to-day functioning of the churchwide organization and coordinate the work of churchwide units;*
- b. *coordinate the strategic planning and day-to-day staff activities within the Office of the Presiding Bishop and the functioning of the administrative team;*

- c. *facilitate the interdependent functioning of churchwide units in the fulfillment of the responsibilities assigned to them;*
- d. *develop the budget for the churchwide organization and report to the Church Council and the Churchwide Assembly through the Budget and Finance Committee of the Church Council with regard to the preparation of the budget; and*
- e. *provide staff services and documentation to the Planning and Evaluation Committee and the Board Development Committee of the Church Council.*

15.12.B10. 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 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) *provide active support of the membership of this church in ecumenical organizations, such as World Council of Churches, National Council of the Churches of Christ in the U.S.A., and Lutheran World Federation;*
 - 4) *guide the process of reception of theological agreements and give advice in matters of fellowship and unity with other Lutheran churches; and*
 - 5) *assist synods, congregations, and churchwide units in carrying out their ecumenical, inter-Lutheran, and inter-religious responsibilities by giving guidance and by preparing guidelines for action.*
- b. *From time to time as necessary, the Executive Committee of the Church Council shall convene as the U.S.A. National Committee of the Lutheran World Federation. The U.S.A. National Committee also consists of the members of this church who serve as voting members of the council of the Lutheran World Federation. One staff member of the Global Mission unit and the executive for ecumenical and inter-religious relations shall serve as consultants to the U.S.A. National Committee of the Lutheran World Federation.*

- c. *Ecumenical representatives shall be chosen by the presiding bishop of the Evangelical Lutheran Church in America in consultation with the Executive Committee of the Church Council. These representatives include members of delegations to national and international inter-church entities in which this church holds membership and members of inter-Lutheran, inter-faith, and ecumenical discussions, including bilateral dialogues and conversations, in which this church participates. All such appointments shall be reported to the Church Council as information.*

15.12.C10. *Responsibility for Federal Chaplaincy Ministries*

Responsibility for the chaplaincies of this church in the U.S. armed forces, the Veterans Affairs Administration, and other federal agencies and institutions shall be carried out by an assistant to the presiding bishop for federal chaplaincy ministries, who shall:

- a. *supervise the operation of the Bureau for Federal Chaplaincy Ministries of the Evangelical Lutheran Church in America;*
- b. *fulfill the requirements for endorsement of candidates for services in federal chaplaincies;*
- c. *seek periodically the advice and counsel of the inter-Lutheran committee for federal chaplaincies, whose members from this church shall be appointed by the presiding bishop, and;*
- d. *be appointed by the presiding bishop.*

15.12.D10. *Responsibility for Human Resources*

Responsibility for human resources shall be exercised by the Office of the Presiding Bishop, which shall develop and manage the personnel policies and procedures for the churchwide organization, including policies and procedures regarding equal-employment opportunity; recruitment, interview, and selection of staff; compensation and benefits; employee-assistance programs; just and equitable employee-relations practices; performance evaluation; maintenance of personnel records; and training. In accordance with bylaw 14.21.06., the Church Council shall adopt personnel policies upon recommendation of the Office of the Presiding Bishop. The executive for human resources shall be appointed by the presiding bishop.

15.12.E10. *Responsibility for Research and Evaluation*

Responsibility for research and evaluation shall be exercised by the Office of the Presiding Bishop to provide reliable and valid research, relevant information, and appropriate evaluation related to the purposes of this church in order to assist the presiding bishop, other leaders, and staff of the churchwide organization to accomplish their duties. The executive for research and evaluation shall be appointed by the presiding bishop.

15.12.F10. *Responsibility for Synodical Relations*

Responsibility for synodical relations shall be exercised by the Office of the Presiding Bishop in order to coordinate the relationships between the churchwide organization and synods, render support for synodical bishops and synodical staff, and provide staff services for the Conference of Bishops. To fulfill these responsibilities, an 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 for federal chaplaincy ministries;*
- c. plan and coordinate churchwide participation in synodical assemblies;*
- d. provide for synodical services, including assistance to synods for organizational concerns, long-range planning, and ongoing evaluation; and*
- e. coordinate the interaction of churchwide units with synodical responsibilities and programs.*

15.12.G11. *Responsibility for Theological Discernment*

Responsibility shall be exercised in the Office of the Presiding Bishop for serving the Church's theological work by promoting, coordinating, and facilitating theological discernment of the Church's message and its theological foundations in collaboration with all who share in the responsibilities to be teachers of the faith in the Church, including the Conference of Bishops, the seminary faculties, the convocation of teaching theologians, networks such as Lutheran ethicists and women theologians, the editorial staff of the ELCA publishing ministry and publications, and all rostered leaders. This responsibility for serving the Church's theological work also shall encompass theological work in and commitment to discern, understand, and respond to racism, classism, and sexism and issues of justice for women in the Church and in society in order to advance full participation, equal opportunity, and justice for all. To fulfill these responsibilities the presiding bishop shall appoint an executive for theological discernment, who will assist the presiding bishop and coordinate the service of staff groups that provide theological resources and assistance in programmatic implementation.

15.13. OFFICE OF THE SECRETARY

15.13.01. The responsibilities of the Office of the Secretary, in addition to those specified in the bylaws, shall be set forth in continuing resolutions.

15.13.A10. *Responsibility for Risk Management*

The Office of the Secretary, in collaboration with the Office of the Treasurer, shall provide and manage insurance (exclusive of life and health) programs for the churchwide organization and shall make available insurance programs to congregations, synods, regions, and related institutions, agencies, and organizations. Recommendations on standards for adequate, continuous insurance coverage to be maintained by synods, as required in constitutional provision 10.74., may be provided.

15.14. OFFICE OF THE TREASURER

15.14.01. The responsibilities of the Office of the Treasurer, in addition to those specified in the bylaws, shall be set forth in continuing resolutions.

15.14.A10. *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 shall make a commitment that binds the churchwide organization to an outside lending or other similar institution or which creates a liability of this church to such an institution without prior approval of the Office of the Treasurer.*
- d. *This office, through the Budget and Finance Committee of the Church Council, shall recommend to the Church Council a certified public accounting firm to audit the financial records of the churchwide organization. Synodical financial reports shall be submitted to this office for compilation.*
- e. *This office shall provide for internal audit procedures of the churchwide organization.*
- f. *This office shall provide legal documents pertaining to the financial and property management matters of the churchwide organization. These legal documents shall be signed by the officers authorized by the Church Council.*
- g. *This office shall be authorized, within policies established by the Churchwide Assembly and the Church Council, to purchase or otherwise acquire title to real property; to mortgage, lease, sell, or otherwise dispose of the same; and otherwise to act on behalf of the churchwide organization regarding real property.*

- h. *This office shall provide for a common system of financial reporting from synods and regions.*
- i. *This office, within the policies established by the Church Council, shall assure the implementation of a donor gift acknowledgment process.*
- j. *This office, in consultation with the 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.*
- k. *This office shall provide for the management of capital funds.*
- l. *This office shall manage capital loan funds established by the Church Council. The management shall be within policies established jointly by the Office of the Treasurer and other affected churchwide units.*
- m. *This office, in collaboration with the Office of the Secretary, shall examine the risk management and insurance needs of the churchwide organization and synods.*
- n. *This office shall be responsible for building management and the coordination of central services for the churchwide organization.*

15.14.B10.

Responsibility for Information Technology

The treasurer shall provide for information technology in support of the work of the churchwide organization. In so doing, the treasurer shall have an executive for information technology, appointed by the treasurer, who shall be responsible for the development and review of guidelines and policies for computer standards, security of electronic data, application development, data storage and data retrieval, and shall enable use of electronic technologies for churchwide staff to assist in support of congregations, synods, and related institutions and agencies of this church.

15.15.

This church shall have a separately incorporated ministry, known as the Endowment Fund of the Evangelical Lutheran Church in America, which shall hold and manage endowment assets and offer pooled investment services for endowment funds of this church and its related congregations, synods, agencies, and institutions.

15.15.01.

The Endowment Fund shall have a board of trustees that shall be composed of at least nine but not more than 12 persons elected to six-year terms by the Church Council of the Evangelical Lutheran Church in America, with no consecutive reelection and with approximately one-third of the members

elected each biennium. The board of trustees shall have advisory members as specified in the bylaws of the Endowment Fund.

- 15.15.02.** The president of the Endowment Fund shall be elected by the board of trustees to a four-year term in consultation with and with the approval of the presiding bishop of the Evangelical Lutheran Church in America. The president shall be eligible for reelection. The employment of the president may be terminated jointly by the board of trustees and the presiding bishop of the Evangelical Lutheran Church in America.
- 15.15.03.** Constitutional provision 16.12. and bylaws 14.21.02., 14.21.03., 14.21.07., and 16.12.14. shall apply to the operation of the Endowment Fund of the Evangelical Lutheran Church in America.
- 15.15.04.** In addition to management of endowment assets and pooled investments, specific responsibilities of the Endowment Fund of the Evangelical Lutheran Church in America may be enumerated in a continuing resolution.

15.20. **STAFF**

15.21. **The churchwide organization shall employ staff according to churchwide policies.**

- 15.21.01.** The presiding bishop shall recommend to the Church Council the personnel policies of the churchwide organization. Such policies shall be binding unless exceptions are granted by the Church Council or specified in the constitution, bylaws, and continuing resolutions.
- 15.21.02.** In consultation with the executive for administration, the presiding bishop shall authorize all staff positions in the churchwide organization.

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.C10.

Staff Services for the Conference of Bishops

Staff services for meetings of the Conference of Bishops shall be provided by the Office of the Presiding Bishop and the Office of the Secretary. The assistant to the presiding bishop for synodical relations shall coordinate the operation of the Conference of Bishops.

Chapter 16.

UNITS OF THE CHURCHWIDE ORGANIZATION

16.10. CHURCHWIDE UNITS

16.11. **A unit of the churchwide organization is assigned leadership responsibility for major, identified portions of the mission and ministry of this church.**

16.11.A11. *Identity of Units*

Units of the churchwide organization, which shall function through cooperation, coordination, and collaboration, are the following:

- a. Congregational and Synodical Mission unit;*
- b. Global Mission unit;*
- c. Mission Advancement unit.*

16.12. **Each unit shall report to the Churchwide Assembly and will report to the Church Council in the interim. The policies, procedures, and operation of each unit shall be reviewed by the Church Council in order to assure conformity with the constitution, bylaws, and continuing resolutions and with Churchwide Assembly actions.**

16.12.01. The responsibilities of the units shall be described in continuing resolutions.

16.12.A10. *Congregational and Synodical Mission Unit*

The Congregational and Synodical Mission unit shall foster and facilitate the work of synods, congregations, and partners in making congregations vital centers for mission and in creating coalitions and networks to promote justice and peace. Its work includes creating and revitalizing congregations; leadership development; providing worship and liturgical resources; enhancing discipleship; supporting multicultural ministries and the commitment of this church to inclusivity, fostering relationships with educational partners; facilitating the engagement of this church in advocacy; and related activities that serve the evangelical mission of synods and congregations. The Congregational and Synodical Mission unit shall relate to the Deaconess Community, Lutheran Men in Mission, National Lutheran Campus Ministry, Inc., and ELCA Risk Management, Inc.

- a. The Deaconess Community of the Evangelical Lutheran Church in America is a separately incorporated ministry of theologically trained, professionally prepared women called to ministry and service by congregations, synods, and agencies of the Evangelical Lutheran Church in America and the Evangelical Lutheran Church in Canada. Its mission is “Compelled by the love of the Christ and sustained by community, we devote our lives to proclaiming the Gospel through ministries of mercy and servant leadership.” Deaconesses are consecrated by the ELCA and the ELCIC.*

- b. *Lutheran Men in Mission is a separately incorporated, self-supporting ministry whose vision is for every man to have a growing relationship with Jesus Christ through an effective men's ministry in every congregation. The purpose of Lutheran Men in Mission is, by God's grace, to build men's faith, relationships, and ministry through events, resources, and ongoing leadership development.*
- c. *National Lutheran Campus Ministry, Inc. is a separately incorporated ministry that helps to provide and support suitable facilities to carry out ELCA campus ministry at state-supported and non-ELCA-related colleges and universities.*
- d. *ELCA Risk Management, Inc. (ELCARM) is a separately incorporated ministry that provides risk management and insurance services to colleges, universities, and seminaries related to the ELCA.*

16.12.B10. Global Mission Unit

The Global Mission unit shall provide integrated support of this church's work in other countries and be the means through which churches in other countries engage in mission to this church and society. The Global Mission unit shall build capacity and provide support for mission in the following areas:

- a. *Global Community: maintaining church-to-church relationships and mutual endeavors for evangelical witness, leadership development, sharing of mission personnel, and collaborative work;*
- b. *Mission Formation and Relationships: mutual learning and growth with companion churches and ELCA synods and congregations in the accompaniment model for mission, companion synod relationships, young adults in global mission, relationships with independent Lutheran organizations related to global mission, and mission efforts for full communion partners;*
- c. *Diakonia: meeting human need and working collaboratively with partners toward the flourishing of human community through engagement in international development and disaster response.*

16.12.C11. Mission Advancement Unit

The Mission Advancement unit shall be responsible for coordinating this church's communication, marketing, public relations, mission funding, major gifts, planned gifts, and constituent data management. It also shall oversee the work of the following:

- a. *The Lutheran magazine*
- b. *The ELCA Foundation.*

16.12.D11. The church periodical, The Lutheran, shall be published by the churchwide organization. The following shall apply to the church periodical:

- a. *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.

- b. 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 content.*
- c. Official notices of this church shall be published in the periodical.*
- d. 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. The advisory committee of the church periodical shall be composed of nine members elected by the Church Council.*
 - 1) 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.*
 - 2) 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.*
 - 3) 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 Church Council.*
 - 4) The Church Council shall appoint one voting member of the council to serve as an advisory member of this committee.*
 - 5) The Conference of Bishops shall elect one bishop to serve as an advisory member of this committee.*
 - 6) 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.**

16.12.E11.

The ELCA Foundation shall provide major gift and deferred giving programs, including educational and support services, for individual donors, congregations, synods, agencies, and related institutions, and shall promote pooled investment services for endowment funds of this church, its congregations, synods, agencies, and affiliated institutions. The ELCA Foundation shall also:

- a. conduct—on behalf of this church, its congregations, synods, churchwide units, and related institutions—a program of major gifts and deferred giving.*

- b. *provide educational materials and resources in the area of deferred giving.*
- c. *provide advice to 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.*
- d. *engage—in cooperation with congregations, synods, 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 its programs and ministries with the objectives and programs of other stewardship and financial-resource development activities of this church.*

Chapter 17.

SEPARATELY INCORPORATED MINISTRIES

17.10. SEPARATELY INCORPORATED MINISTRIES

17.11. **This church may fulfill some of its purposes, as described in Chapter 4, through separately incorporated ministries.**

17.20. **This church shall have a separately incorporated ministry, known as the Board of Pensions of the Evangelical Lutheran Church in America, to provide church retirement and other benefits plans. The president of the corporation shall serve as its chief executive officer.**

17.20.01. The Churchwide Assembly shall:

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

17.20.02. The Church Council shall:

- a. review policy established by the board and take action on any policy that would change significantly the documents establishing and governing the ELCA Pension and Other Benefits Program.
- b. approve any changes in the ELCA Pension and Other Benefits Program when there is to be:
 - 1) a significant increase in cost to the employers or members; or
 - 2) a significant increase or decrease in benefits to the members.
- c. refer any amendments to the ELCA Pension and Other Benefits Program initiated by the Church Council to the board for recommendation before final action by the Church Council, assuring that no amendment shall abridge the rights of members with respect to their retirement accumulations.
- d. refer, as it deems appropriate, proposed amendments to the ELCA Pension and Other Benefits Program to the Churchwide Assembly for final action.

17.20.03. The Board of Pensions shall have a board of trustees composed of 14–18 persons elected for one six-year term with no consecutive reelection and with approximately 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 retirement plans, and two to five persons who are members of the plan, at least one of whom shall be a lay plan member or lay recipient of plan benefits and at least one of whom shall be 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.

17.20.04. The board shall organize itself as it deems necessary.

17.20.05. Constitutional provision 16.12. and bylaws 14.21.02., 14.21.07., and 16.12.14. shall apply to this board.

17.20.06. The president shall be elected by the board of trustees of the Board of Pensions to a four-year term in consultation with and with the approval of the presiding bishop of this church. Nomination of a candidate for president shall be made jointly by the presiding bishop and the search committee of the board. The board, together with the presiding bishop, shall arrange for an annual review of the president. The president shall be eligible for 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.

17.20.07. The specific responsibilities of the Board of Pensions shall be enumerated in continuing resolutions. Such continuing resolutions may be amended by a majority vote of the Churchwide Assembly or by a two-thirds vote of the Church Council. Should the board disagree with the action of the Church Council, it may appeal the decision to the Churchwide Assembly.

17.20.A11. *Responsibilities of the Board of Pensions*

The Board of Pensions of the Evangelical Lutheran Church in America shall:

- a. *manage and operate the Pension and Other Benefits Program for this church and plans for other organizations operated exclusively for religious purposes, and shall invest the assets according to fiduciary standards set forth in the plans and trusts.*
- b. *provide retirement, health, and other benefits exclusively for the benefit of eligible members working within the structure of this church and other organizations operated exclusively for religious purposes.*
- c. *provide summary plan descriptions outlining all benefits to be provided as a part of the ELCA Pension and Other Benefits Program.*
- d. *report to the appropriate committee of the Church Council on the financial effect of changes to the ELCA Pension and Other Benefits Program.*

- e. *report to the Churchwide Assembly through the Church Council, with the Church Council making comments on all board actions needing approval of the Churchwide Assembly.*
- f. *maintain appropriate communication with other units of this church.*
- g. *be self-supporting, except for certain ELCA minimum pensions and post-retirement health benefits of certain ELCA retirees, with all costs being paid from the administrative and management charges to the employers and members utilizing the plans and from investment income.*
- h. *manage its finances in a manner that assures an efficient and effective administration of the plans for retirement and other benefits. The board shall maintain its own accounting, data processing, personnel, and other administrative functions essential to the ongoing work of this organization.*
- i. *not be responsible, nor assume any liability for, health-insurance programs provided by colleges and universities of this church through voluntary employees' beneficiary associations or similar arrangements.*
- j. *manage and operate those portions of The American Lutheran Church and Lutheran Church in America plans requiring continuation in this church.*
- k. *provide an appeal process with the Board of Pensions to enable members in the plans to appeal decisions.*
- l. *make editorial and administrative changes and routine modifications to the ELCA Pension and Other Benefits Program, as well as changes required to comply with federal and state law.*
- m. *set contribution rates for the ELCA Survivor Benefits Plan, the ELCA Disability Benefits Plan, and the ELCA Medical and Dental Benefits Plan, and establish interest crediting rates for the ELCA Retirement Plans.*
- n. *manage assets, as requested, for the ELCA and other organizations operated exclusively for religious purposes.*

17.20.B11. *The Corporate Social Responsibility Committee of the Board of Pensions shall receive advice and counsel from the churchwide organization and, within the context of fiduciary responsibility for ELCA assets, make appropriate recommendations to the board.*

17.20.C11. *To implement staggered terms for plan members and plan recipients on the board of trustees of the Board of Pensions and to move to a board consisting of at least four plan members, at least one of whom is a lay plan member or lay recipient of plan benefits, at least two people, one ordained minister who is a plan member and one lay plan member or lay recipient of plan benefits, shall be elected by the 2009 Churchwide Assembly. Thereafter, at least one plan member shall be elected as a trustee by the 2011 Churchwide Assembly, and one additional plan member shall be elected by the 2013 Churchwide Assembly. An amendment to 17.20.03. shall be proposed to the 2013*

Churchwide Assembly to provide that the board shall include at least 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.

- 17.30.** **This church shall have a separately incorporated ministry, known as the Mission Investment Fund of the Evangelical Lutheran Church in America, to provide investment opportunities to individuals, congregations, synods, institutions, agencies, and organizations, and administer loans to congregations, synods, the churchwide organization, and other organizations and institutions that are related to this church. The Mission Investment Fund of the Evangelical Lutheran Church in America shall be incorporated.**
- 17.30.01.** The Mission Investment Fund of the Evangelical Lutheran Church in America shall have a board of trustees of at least nine but not more than 12 members, who shall be elected by the Churchwide Assembly for six-year terms with no consecutive reelection and with approximately one-third elected each biennium as provided in Chapter 19.
- 17.30.02.** Unless the Church Council determines that the treasurer of this church shall be the president of the Mission Investment Fund corporation, the president shall be elected by the board of trustees of the Mission Investment Fund of the Evangelical Lutheran Church in America to a four-year term in consultation with and with the approval of the presiding bishop of this church. Nomination of a candidate for president of the Mission Investment Fund shall be made jointly by the presiding bishop and the search committee of the board. The board, together with the presiding bishop, shall arrange for an annual review of the president. The president shall be eligible for 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.
- 17.30.03.** Constitutional provision 16.12. and bylaws 14.21.02., 14.21.03., 14.21.06., 14.21.07., and 16.12.14. shall apply to the operation of the Mission Investment Fund of the Evangelical Lutheran Church in America.
- 17.30.04.** The specific responsibilities of the Mission Investment Fund of the Evangelical Lutheran Church in America shall be enumerated in a continuing resolution.
- 17.30.A11.** ***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. *develop and administer a loan program, including management responsibilities for the underwriting, legal, accounting, reporting, servicing, marketing, and other related functions;*
- c. *provide expertise for management of real property and execute all necessary documents for the acquisition and disposition of such property;*
- d. *relate to the Congregational and Synodical Mission unit, which shall request real estate acquisition for new and existing ministries within the limits of the capital funds available and within established criteria;*
- e. *confer with the Congregational and Synodical Mission unit on any loans to developing ministries;*
- f. *offer building and architectural consultative services to new congregations entering first-unit construction, to congregations relocating with synodical approval, to other congregations, and to other organizations and institutions that are affiliated with this church.*

17.40.

This church shall have a separately incorporated ministry, the Publishing House of the Evangelical Lutheran Church in America, to carry out the publishing ministry of the Evangelical Lutheran Church in America. The president of the corporation shall serve as its chief executive officer.

17.40.01.

This publishing house shall have a board of trustees of 11–15 members, elected for one six-year term with no consecutive reelection and with approximately 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 investment, 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.

17.40.02.

Constitutional provision 16.12. and bylaws 14.21.02., 14.21.03., and 16.12.14. shall apply to this publishing house.

17.40.03. The president shall be elected by the board of trustees of the Publishing House of the ELCA to a four-year term in consultation with and with the approval of the presiding bishop of this church. Nomination of a candidate for president shall be made jointly by the presiding bishop and the search committee of the board. The board, together with the presiding bishop, shall arrange for an annual review of the president. The president shall be eligible for 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.

17.40.04. The specific responsibilities of this publishing house shall be enumerated in a continuing resolution. The continuing resolution may be amended by a majority vote of the Churchwide Assembly or a two-thirds vote of the Church Council. Should the board disagree with the action of the Church Council, it may appeal the decision to the Churchwide Assembly.

17.40.A11. *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.*

17.50. This church shall have a separately incorporated ministry, known as Women of the Evangelical Lutheran Church in America, to assist its women to commit themselves to full discipleship, affirm their gifts, and support each other in their particular callings.

17.50.01. Membership of this organization shall be women of this church who wish to participate through local and other groupings that affirm the purposes of this organization. This organization shall function in local, synodical, and churchwide settings.

17.50.02. This organization shall be incorporated, self-supporting financially, and shall manage its own assets within the policies of this church. The personnel policies and salary structures of the churchwide organization shall be followed.

17.50.03. Constitutional provision 16.12. and bylaws 14.21.02., 14.21.03., 14.21.06., 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.

17.50.04. This organization shall have a board of 21 members elected by the assembly of this organization for one three-year term with eligibility for one consecutive 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.

17.50.05. The board of this organization shall meet at least two times per year and shall be responsible to the assembly that elected it. The assembly of this organization shall be representative of local and other groupings of women who are members of the women's organization. Upon two successive absences that have not been excused by the board, a board member's position shall be declared vacant and the board shall arrange for election to fill the vacancy under Article I, Section 4, Item 9, of the constitution and bylaws of the women's organization.

17.50.06. This organization's board shall elect its executive director to a four-year term in consultation with and with the approval of the presiding bishop of this church. This board, together with the presiding bishop, shall arrange for an annual review of the executive director. The executive director shall be eligible for 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.

17.50.07. The specific responsibilities of the women's organization shall be enumerated in a continuing resolution. The continuing resolution may be amended by a majority of the Churchwide Assembly or two-thirds of the Church Council. Should the board disagree with the action of the Church Council, it may appeal the decision to the Churchwide Assembly.

17.50.A11. *Responsibilities of the Women's Organization*

The Women of the Evangelical Lutheran Church in America shall:

- a. *enable its members to grow through biblical study, theological reflection, and prayer.*
- b. *cooperate with other units of this church in advocating for the oppressed and voiceless, urging change in systems and structures that exclude and alienate, and working for peace and justice as messengers of hope.*
- c. *provide for development and distribution of resources for and to its members, including a magazine.*
- d. *facilitate local initiative in creating programs and identifying alternative structural models that encourage and support flexibility.*
- e. *design and implement a leadership development program for its members, assisting its members to identify, develop, and express their gifts for ministry.*
- f. *develop networks for communication among women locally, ecumenically, and globally.*
- g. *relate to other women's organizations ecumenically and globally.*
- h. *work interdependently with all units of this church in program development, research, and planning in order to enhance the ministries and participation of women in church and in society.*
- i. *develop working arrangements in areas of mutual responsibility with the Publishing House of the Evangelical Lutheran Church in America.*

17.70. **This church may fulfill some of its purposes, as described in Chapter 4, through other separately incorporated ministries, which shall be described in continuing resolutions.**

Chapter 18. REGIONS

18.01. **This church shall have regions as a partnership between groups of synods and the churchwide organization for the purpose of exercising mutual responsibilities.**

18.01.A08. *The regions shall be numbered 1 through 9 and comprised of the following synods (as designated in bylaw 10.01.11.):*

Region 1—Alaska Synod; Northwest Washington Synod; Southwestern Washington Synod; Eastern Washington-Idaho Synod; Oregon Synod; and Montana Synod.

Region 2—Sierra Pacific Synod; Southwest California Synod; Pacifica Synod; Grand Canyon Synod; and Rocky Mountain Synod.

Region 3—Western North Dakota Synod; Eastern North Dakota Synod; South Dakota Synod; Northwestern Minnesota Synod; Northeastern Minnesota Synod; Southwestern Minnesota Synod; Minneapolis Area Synod; Saint Paul Area Synod; and Southeastern Minnesota Synod.

Region 4—Nebraska Synod; Central States Synod; Arkansas-Oklahoma Synod; Northern Texas-Northern Louisiana Synod; Southwestern Texas Synod; Texas-Louisiana Gulf Coast Synod.

Region 5—Metropolitan Chicago Synod; Northern Illinois Synod; Central/Southern Illinois Synod; Southeastern Iowa Synod; Western Iowa Synod; Northeastern Iowa Synod; Northern Great Lakes Synod; Northwest Synod of Wisconsin; East-Central Synod of Wisconsin; Greater Milwaukee Synod; South-Central Synod of Wisconsin; and La Crosse Area Synod.

Region 6—Southeast Michigan Synod; North/West Lower Michigan Synod; Indiana-Kentucky Synod; Northwestern Ohio Synod; Northeastern Ohio Synod; and Southern Ohio Synod.

Region 7—New Jersey Synod; New England Synod; Metropolitan New York Synod; Upstate New York Synod; Northeastern Pennsylvania Synod; Southeastern Pennsylvania Synod; and Slovak Zion Synod.

Region 8—Northwestern Pennsylvania Synod; Southwestern Pennsylvania Synod; Allegheny Synod; Lower Susquehanna Synod; Upper Susquehanna Synod; Delaware-Maryland Synod; Metropolitan Washington, D.C., Synod; and West Virginia-Western Maryland Synod.

Region 9—Virginia Synod; North Carolina Synod; South Carolina Synod; Southeastern Synod; Florida-Bahamas Synod; and Caribbean Synod.

18.10.10. **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, bylaws, and continuing resolutions.
- 19.02.** The members of the Church Council shall be elected by the Churchwide Assembly. In preparation for the Churchwide Assembly, the Church Council shall determine how this church's commitment to inclusive representation will affect the next election to the Church Council. For 33 of the council members, the Nominating Committee shall invite each eligible synod to submit suggested nominees and shall then nominate persons who fulfill the categories assigned by the Church Council. With respect to the other nominees, the Church Council shall review its size and composition and take into consideration the experience and expertise of existing members and synodical nominees as well as the needs of the council in seeking to fulfill its duties and responsibilities. Based upon this analysis, the Church Council shall instruct the Nominating Committee to provide nominations in specific categories for the remaining positions. Excluding the churchwide officers, there shall not be more than two members 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 the Church Council is declared by the secretary, 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 reelection, and with approximately one-third of the members of the Church Council and of each board or advisory committee elected each biennium.
- 19.04.A10. *Implementation Process***
To implement the transition in the number of program committees, the Church Council shall take the following actions during its November 2010 meeting:
- a. invite the duly elected members of the program committee related, as of October 2010, to the Global Mission unit to serve the remainder of their terms;*

- b. *elect from the members of the program committees related, as of October 2010, to the Evangelical Outreach and Congregational Mission unit, the Vocation and Education unit, the Church in Society unit, and the Multicultural Ministries unit, sixteen (16) people to serve the remainder of their terms as the program committee of the Congregational and Synodical Mission unit;*
- c. *appoint, in accordance with bylaw 16.12.12., one member of the Church Council to serve as a liaison member of the Congregational and Synodical Mission program committee; and*
- d. *request the Conference of Bishops to select, in accordance with bylaw 16.12.12., one bishop to serve as an advisory member of the Congregational and Synodical Mission program committee.*

19.05. **Each nominee for an elected position in the churchwide organization shall be a voting member of a congregation of this church. Each nominee for an appointed position in the churchwide organization should be a voting member of a congregation of this church.**

19.05.01. Each voting member of the Church Council, board, or advisory committee of the churchwide organization shall cease to be a member of the Church Council, board, or advisory committee if no longer a voting member of a congregation of this church. Upon two successive absences that have not been excused by the Church Council, board, or advisory committee, a member's position shall be declared vacant by the secretary of this church, who shall arrange for election by the Church Council to fill the unexpired term.

19.05.02. For purposes of nomination to and service on the Church Council or a board of a 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 directors or trustees of a separately incorporated ministry of the Evangelical Lutheran Church in America may remove a director or trustee from the board, if done in accordance with the governing documents of such corporation after at least thirty (30) days' prior notice to the secretary of this church. The decision to remove a director or trustee shall be reported to the Church Council by the secretary.

19.10.

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 committees of churchwide units, other than those in restricted categories, 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. Each biennium the Conference of Bishops shall select a bishop to serve as an advisory member of each board and advisory committee of the churchwide organization. No synodical bishop, with the exception of the chair of the Conference of Bishops, shall serve as a voting member of the Church Council.
- g. The youth organization of this church shall elect for terms of three 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. The Church Council shall endeavor to ensure that every synod has at least one person serving on the Church Council or churchwide boards, committees, task forces, or other groups. Among those persons elected by the assembly, no more than two persons from any one synod shall serve on the Church Council or any one board, committee, task force, or other group.

19.21.05. 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.B11. *On behalf of the Nominating Committee, the secretary of the Evangelical Lutheran Church in America—in the year preceding each regular meeting of the Churchwide Assembly—shall solicit from eligible synods on a rotating basis the names of two persons in specified categories, in keeping with the representation principles of this church, for possible election to the Church Council. Upon their selection by the assemblies of the respective synods, the names of the two persons shall be presented to the Nominating Committee for submission to the Churchwide Assembly. In the event that any nominee withdraws or is disqualified from possible service, the Nominating Committee shall submit a replacement name from the same synod as the original nominee. In the event that the vacancy occurs subsequent to the preparation of the report of the Nominating Committee to the Churchwide Assembly, a floor nomination shall be provided from the same synod as the original*

nominee. Except as provided herein, no floor nominations for positions on the Church Council shall be permitted at the Churchwide Assembly.

19.21.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.

19.30.

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

19.31.A09.

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

19.40. 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 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 boards have within their membership persons with the expertise and experience essential to the fulfillment of the work of the unit.

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, 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 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 the churchwide organization 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 organization 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.B11.

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 who is not on the official rosters of this church, the synod that includes the congregation in which such person holds membership; and*
 - 2) *In the case of an ordained minister, the synod on whose roster such ordained minister's name is maintained.*
 - 3) *In the case of an associate in ministry, a deaconess, or a diaconal minister, the synod on whose roster such person'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.

20.12. As used in this constitution and bylaws, due process means the right to be given specific written notice of the charges against any person or entity of this church, the right to testify in person or remain silent (at the election of the accused), the right to call witnesses and introduce documentary evidence concerning the pending charges, the right to confront and cross-examine all witnesses in support of such charges, the right to a hearing before a discipline hearing committee as provided in 20.13., the right to a written decision of the discipline hearing committee as provided in the bylaws, and the right to be treated with fundamental procedural fairness. Any violation of these rights shall be grounds for reversal of an unfavorable finding and the right to a new hearing.

20.12.01. “Fundamental procedural fairness” means and includes: avoidance by committee members of written communications to or from either the accused or accuser(s) without copy to the other; avoidance by committee members of oral communications with either the accused or accuser(s) outside the presence of the other; maintaining decorum during the hearing; allowing both the accuser(s) and the accused to present their cases without unnecessary interruptions; keeping a verbatim record of the hearing, made either by a stenographer or court reporter or by audio or video recording; allowing both the accuser(s) and the accused to be accompanied at the hearing by a representative (who may, but need not, be an attorney) who also may participate in the proceedings; impartiality of the committees that consider the charges; and the right to be treated in conformity with the governing documents of the Evangelical Lutheran Church in America.

20.13. The accused shall be entitled to a hearing before a discipline hearing committee as described in the bylaws. If the accused is a congregation, the hearing shall be open to the public unless both the accuser and the accused agree to a hearing not open to the public. If the accused is an individual, the hearing shall not be open to the public unless both the accusers and the accused agree to a public hearing. At a hearing not

open to the public, a limited number of concerned persons may attend as provided in the bylaws.

20.13.01.

In a hearing not open to the public,

- a. the accuser and the accused may each be represented by not more than two representatives who may present or assist in the presentation of the evidence; and
- b. the discipline hearing committee may permit attendance by a limited number of persons, with the consent of both the accused and the accuser.

20.13.02.

Irrespective of whether a hearing is or is not open to the public, the discipline hearing committee may decide that witnesses (other than the accused and the accuser) shall be permitted in the hearing only when testifying. A witness may be accompanied by a friend or advocate.

20.14.

Once a charge against a person or entity has been considered by a discipline hearing committee, that person or entity shall not be required to answer that charge again except under the circumstances set forth in the bylaws.

20.14.01.

The circumstances in which a person or entity shall be required to answer again charges before a discipline hearing committee shall be limited to the following:

- a. The Committee on Appeals has ordered a rehearing as its disposition of a timely appeal to it.
- b. The Committee on Appeals has ordered a further hearing after either an accuser or an accused has petitioned for a further hearing on the basis of newly discovered evidence or testimony that was not available at the time of the original hearing.

20.14.02.

After a charge against a person or entity has been considered by a discipline hearing committee, evidence related to that charge may be introduced at a subsequent hearing before another discipline hearing committee on a different but related charge. Charges are “related” if they involve similar alleged conduct on the part of the accused.

20.15.

The procedures for consultation and discipline set forth in the bylaws shall be the exclusive means of resolving all matters pertaining to the discipline of congregations of this church. Neither the churchwide organization nor a synod of this church shall institute legal proceedings in which conduct described in provision 20.31.01. is the basis of a request for relief consisting of suspension of that congregation from this church or removal of that congregation from the roll of congregations of this church. A congregation of this church shall not institute legal proceedings against the churchwide organization or a synod of this church seeking injunctive or other relief against the imposition or enforcement of any disciplinary action against that congregation.

- 20.16.** It is the intent of this church that all matters of discipline should be resolved internally to the greatest extent possible. It is the policy of this church not to resort to the civil courts of this land until all internal procedures and appeals have been exhausted, except for emergency situations involving a significant imminent risk of physical injury or severe loss or damage to property.
- 20.17.** None of the provisions of this chapter is intended nor shall be construed to limit the authority of a Synod Council to 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 constitutions, bylaws, and continuing resolutions; or
 - e. willfully failing to comply with the requirements ordered by a discipline hearing committee under 20.23.08.
- 20.21.02.** The disciplinary actions which may be imposed are:
- a. private censure and admonition by the bishop of the synod;
 - b. suspension from the office and functions of the 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 court reporter or by audio or video recording of the hearing.
- 20.21.21.** The discipline hearing committee shall render its decision in writing. The written decision shall be in two parts:

- a. Findings of Fact. In this part, the committee shall set forth what it has found to be the relevant facts, that is, what it believes to be the truth of the matter.
- b. Determination. In this part, the committee shall state whether, based upon the facts that it has found, it believes discipline should be imposed and, if so, what discipline it has chosen to impose.

20.21.22. The decision of the discipline hearing committee shall be made by a majority vote of its members who were present at the hearing. The decision of the discipline hearing committee shall be final on the date it is issued by the committee. Within 30 days, one of the parties may appeal to the Committee on Appeals and may request the Committee on Appeals to stay the effective date of the decision. A stay may be granted in whole or in part and subject to such conditions, if any, as the Committee on Appeals may require. The decisions of the Committee on Appeals shall be final.

20.21.23. If there are indications that a cause for discipline exists or if in the course of the proceedings it should become apparent to the bishop of the synod that the pastoral office cannot be conducted effectively in the congregation(s) being served by the 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 constitutions, bylaws, and continuing resolutions; or
- e. willfully failing to comply with the requirements ordered by a discipline hearing committee under 20.23.08.

20.22.02. The disciplinary actions that may be imposed are:

- a. private censure and admonition by the bishop of the synod;
- b. suspension from the role and functions of 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 a stenographer or court reporter or by audio or video recording of all meetings of the committee at which testimony is presented. The accused and the accuser may be accompanied at the meeting(s) by a friend or advisor. Such friend or advisor shall not participate in the proceedings before the committee.

- 20.23.08.** The discipline hearing committee shall conclude its meeting(s) and render its decision in writing within 45 days of the commencement of the meeting for which written notice was given under 20.23.06. The written decision shall be in two parts:
- a. Findings of Fact. In this part, the committee shall set forth what it has found to be the relevant facts, that is, what it believes to be the truth of the matter.
 - b. Determination. In this part, the committee shall state whether, based upon the facts that it has found, it believes discipline should be imposed and if so, which one or more of the following should be imposed:
 - 1) private censure and admonition by the synodical bishop.
 - 2) suspension for a period not exceeding three months from the office 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 constitutions, bylaws, and continuing resolutions.

- 20.31.02.** The disciplinary actions which may be imposed are:
- a. censure and admonition by the bishop of the synod;
 - b. suspension from this church for a designated period, the consequences of such suspension being the loss of voting rights of any member (including 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.A09. *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 made by the stenographer or court reporter 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 constitutions, bylaws, and continuing resolutions;**
- b. for such physical or mental disability as renders the officer incapable of performing the duties of office; or**
- c. for such conduct as would subject the officer to disciplinary action as 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.A11.

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 constitutions, bylaws, and continuing resolutions or of alleged conduct as would subject the officer to disciplinary action, the following procedures shall apply:*
 - 1) *The petition shall be referred to the Committee on Appeals which shall function as the discipline hearing committee that shall conduct a hearing in accordance with the rules provided for in 20.21.16., except to the extent that those rules are in conflict with 20.51., 20.52., 20.53., or with the provisions of this continuing resolution;*
and

- 2) *the members of the Committee on Appeals, other than those who are disqualified, may grant the petition by an affirmative vote of at least two-thirds of those present and voting.*
- e. *Upon the filing of a written petition, the Executive Committee of the Church Council may temporarily suspend the officer from service without prejudice, but with continuation of compensation, including benefits, if the officer is a salaried employee. 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.A11.

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 constitutions, bylaws, and continuing resolutions;*
 - 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 constitutions, bylaws, and continuing resolutions 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.A09.

Rules of the Committee on Appeals

- a. Any appeal to the Committee on Appeals shall be made in writing within 30 days after the decision of the discipline hearing committee has been delivered to the accused and the accuser(s). Appeals may be made only by the accused or the accuser(s) or their respective designated representative. Notice of the appeal shall be given by certified or registered letter addressed to the Committee on Appeals (in care of the secretary of this church, 8765 West Higgins Road, Chicago, Illinois 60631), with a copy to the other party.*

- b. *The Committee on Appeals shall normally render its written decision within 60 days from the due date for the last written statement to be submitted under item h. below.*
- c. *The material that shall be reviewed by the Committee on Appeals (herein referred to as the record on appeal) shall consist of the following:*
 - 1) *a copy of the specific charges referred to the discipline hearing committee;*
 - 2) *copy of any rules governing the hearing before the discipline hearing committee;*
 - 3) *information concerning the composition of the discipline hearing committee that heard the case;*
 - 4) *the verbatim record made by the stenographer or court reporter or the audio or video recording of the hearing before the discipline hearing committee;*
 - 5) *all documents or physical evidence presented at the hearing before the discipline hearing committee;*
 - 6) *the written decision of the discipline hearing committee; and*
 - 7) *proof that the written decision was delivered to the accused and the accuser(s).*
- d. *It shall be the responsibility of the chair of the discipline hearing committee to furnish the record on appeal to the Committee on Appeals (in care of the secretary of this church, 8765 West Higgins Road, Chicago, Illinois 60631), certifying to the completeness and accuracy of the record on appeal, within 30 days of the receipt of the appeal, unless the chair of the Committee on Appeals grants additional time for compelling reasons.*
- e. *If the Committee on Appeals has reason to believe that a required action was taken by a discipline hearing committee, but such action is not revealed in the record on appeal, the Committee on Appeals may, by written request to the chair of the discipline hearing committee, with copies to the accused and the accuser(s), solicit written confirmation of such action. Copies of such confirmation shall be supplied to the accused and the accuser(s).*
- f. *The persons or entities who may appeal to the Committee on Appeals are set forth in 20.63.*
- 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.** Subject to the limitations and duties imposed by law, each person who is or was made or threatened to be made a party to any proceeding by reason of the present or former capacity of that person as a Church Council member, officer, employee, or committee member of the churchwide organization, or member of the Conference of Bishops, shall be indemnified against all costs and expenses incurred by that person in connection with the proceeding. Indemnification by the churchwide organization of any person by reason of that person’s capacity as a director, officer, employee, or committee member of a separately incorporated churchwide unit or of any other organization is subject to the provisions of section 21.02.
- a.** The term “proceeding” means a threatened, pending, or completed lawsuit, whether civil or criminal, an administrative or investigative matter, arbitration, mediation, alternative dispute resolution, or any other similar legal or governmental action. Except as otherwise required by law, the term “proceeding” does not include (a) any action by the churchwide organization or any unit thereof against the individual seeking indemnification, or (b) a disciplinary hearing or related process described in Chapter 20 of this constitution.
 - b.** The term “indemnification” includes reimbursement and advances of costs and expenses for judgments, penalties, fines, settlements, excise taxes, reasonable attorneys’ fees, disbursements, and similar required expenditures.
- 21.02.** Where a person who, while a member of the Church Council, officer, employee, or committee member of the churchwide organization, or member of the Conference of Bishops, is or was serving at the request of the churchwide organization as (or whose duties in that position involve or involved service in the capacity of) a director, officer, partner, trustee, employee, or agent of another organization, is or was made or threatened to be made a party to a proceeding by reason of such capacity, then such person shall be entitled to indemnification only if (a) the Church Council has established a process for determining whether a person serving in the capacity described in this section shall be entitled to indemnification in any specific case, and (b) that process has been applied in making a specific determination that such person is entitled to indemnification.
- 21.03.** The churchwide organization may purchase and maintain insurance on behalf of itself or any person entitled to indemnification pursuant to this chapter against any liability asserted against and incurred by this church or by such other person in or arising from a capacity described in section 21.01. or section 21.02.

Chapter 22.

AMENDMENTS, BYLAWS, AND CONTINUING RESOLUTIONS

22.10. AMENDMENTS TO CONSTITUTION

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

- a. The Church Council may propose an amendment, with an official notice to be sent to the synods at least six months prior to the next regular meeting of the Churchwide Assembly. The adoption of such an amendment shall require a two-thirds vote of the members of the next regular meeting of the Churchwide Assembly present and voting.**
- b. An amendment may be proposed by 25 or more members of the Churchwide Assembly. The proposed amendment shall be referred to the Committee of Reference and Counsel for its recommendation, following which it shall come before the assembly. If such an amendment is approved by a two-thirds vote of members present and voting, such an amendment shall become effective only if adopted by a two-thirds vote of the members present and voting at the next regular Churchwide Assembly.**

22.20. BYLAWS

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

22.30. CONTINUING RESOLUTIONS

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



**Evangelical Lutheran
Church in America**

God's work. Our hands.

**CONSTITUTION
for
SYNODS**

September 2011

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 †S6. to designate the chapter; †S6.04. to designate the subject matter within the chapter; and the third set might be numbered B09. in the codification †S6.04.B09. to indicate by the “B” that it is the second continuing resolution regarding that subject and by the “09” that it was adopted in 2009.

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

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*, which are recognized as having governing force in the life of this synod.
- †S2.02. The name Evangelical Lutheran Church in America (ELCA or “this church”) as used herein refers in general references to this whole church, including its three expressions: congregations, synods, and the churchwide organization. The name Evangelical Lutheran Church in America is also the name of the corporation of the churchwide organization to which specific references may be made herein.
- †S2.03. No provision of this constitution shall be inconsistent with the constitution and bylaws of this church.

Chapter 3.

TERRITORY

- †S3.01. The territory of this synod, as determined by the Churchwide Assembly, shall be:
-
- †S3.02. “Determined by the Churchwide Assembly,” as stipulated by †S3.01., is understood to include the reported changes in synod relationship made by any congregation in a border area agreed under ELCA bylaws 10.01.11. 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 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 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 in Chapter 20 of the constitution of the churchwide organization.
- 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.*

†S6.04.B09. *It is the goal of this synod that at least 10 percent of the voting members of the Synod Assembly, Synod Council, committees, and organizational units of this synod be youth and young adults. The Synod Council shall establish a plan for implementing this goal. For purposes of the constitution, bylaws, and continuing resolutions of this synod, the term “youth” means a voting member of a congregation who has not reached the age of 18 at the time of election or appointment for service. The term “young adult” means a voting member of a congregation between the ages of 18 and 30 at the time of election or appointment for service.*

†S6.05. Each assembly, council, committee, board, commission, task force, or other body of this synod or any synodical units shall be conclusively presumed to have been properly constituted, and neither the method of selection nor the composition of any such assembly, council, committee, board, commission, task force, or other body may be challenged in a court of law by any person or be used as the basis of a challenge in a court of law to the validity or effect of any action taken or authorized by any such assembly, council, committee, board, commission, task force, or other body.

†S6.06. References herein to the nature of the relationship between the three expressions of this church—congregations, synods, and the churchwide organization—as being interdependent or as being in a partnership relationship describe the mutual responsibility of these expressions in God’s mission and the fulfillment of the purposes of this church as described in this chapter, and do not imply or describe the creation of partnerships, co-ventures, agencies, or other legal relationships recognized in civil law.

Chapter 7.

SYNOD ASSEMBLY

- †**S7.01.** This synod shall have a Synod Assembly, which shall be its highest legislative authority. The powers of the Synod Assembly are limited only by the provisions in the Articles of Incorporation, this constitution and bylaws, the assembly's own resolutions, and the constitutions and bylaws of the Evangelical Lutheran Church in America.
- †**S7.11.** A regular meeting of the Synod Assembly shall be held at least 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 Synod Council after consultation with the presiding bishop of the Evangelical Lutheran Church in America.
- S7.13.** Notice of the time and place of all meetings of the Synod Assembly shall be given by the secretary of this synod.
- S7.14.** One-half of the members of the Synod Assembly shall constitute a quorum.
- †**S7.21.** The membership of the Synod Assembly, of which at least 60 percent of the voting membership shall be composed of laypersons, shall be constituted as follows:
- a. All 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. The synod may establish processes that permit ordained ministers, associates in ministry, deaconesses, and diaconal ministers who are on leave from call, or those designated as disabled, on the roster of the synod to serve as voting members of the Synod Assembly, consistent with †S7.21.c. above. If the synod does not establish processes to permit the rostered leaders specified above to serve as voting members, they shall have voice but not vote in the meetings of the Synod Assembly.

S7.23. The presiding bishop of the Evangelical Lutheran Church in America and such other official representatives of this church as may be designated from time to time by the Church Council shall 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 recognized 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.

- 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 synod; 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, bylaws, and continuing resolutions of this church and pursuant to prior action of this synod through the Synod Council;
 - 10) Provide for prompt reporting to the secretary of this church of:
 - a) additions to and subtractions from the rosters of this synod and the register of congregations;
 - b) the issuance of certificates of transfer for rostered 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.

†**S8.16** **Conflicts of Interest**

†**S8.16.01.** The following procedures shall govern matters of potential conflicts of interest for synodical bishops:

- a. Whenever a synodical bishop determines that a matter of the kind described in †S8.16.01.b. may require his or her determination or action with respect to a related individual as defined in †S8.16.01.c., the synodical bishop shall withdraw from personal involvement in such matter and shall so notify the presiding bishop. The presiding bishop shall then appoint another synodical bishop from the same region to handle the matter to conclusion. In dealing with such matter, the appointed bishop shall exercise all of the functions and authority to the same extent as if the appointed bishop were the elected bishop of the withdrawing bishop's synod.
- b. Matters include any proceedings under Chapter 20, proceedings under provision 7.46. of the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America* (†S14.13.), 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).

S8.20. **Vice President**

†**S8.21.** The vice president shall be elected by the Synod Assembly. The vice president shall be a layperson. The vice president shall be a voting member of a congregation of this synod. The vice president shall not receive a salary for the performance of the duties of the office.

- S8.22.** The vice president shall chair the Synod Council.
- S8.23.** In the event of the death, resignation, or disability of the bishop, the vice president, after consultation with the presiding bishop of the Evangelical Lutheran Church in America, shall convene the Synod Council to arrange for the conduct of the duties of the bishop until a new bishop shall be elected or, in the case of temporary disability, until the bishop resumes full performance of the duties of the office.
- S8.30. Secretary**
- †**S8.31.** The secretary shall be elected by the Synod Assembly. The secretary shall be a voting member of a congregation of this synod. The secretary may be either a layperson or 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 may be elected by the Synod Assembly or may be appointed by the Synod Council. The treasurer shall be a voting member of a congregation of this synod. The treasurer may be either a layperson or 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. Obtaining a fidelity bond in the amount determined by the Synod Council for persons handling synod funds, which bond shall be in the custody of the secretary. The premium for the bond shall be paid by this synod. Fidelity coverage provided by the Evangelical Lutheran Church in America shall be deemed a fulfillment of this requirement.

S8.50. General Provisions

- †S8.51. The terms of office of the officers of this synod shall be:
 - a. The bishop of this synod shall be elected to a term of six years and may be reelected.
 - b. The vice president and secretary of this synod shall be elected to a term of ___ ___ years and may be reelected.
 - c. The treasurer of this synod shall be [elected] [appointed] to a ___-year term and may be reelected or reappointed.
- S8.52. The terms of the officers shall begin on the first day of the ___ month following election or, in special circumstances, at a time designated by the Synod Council.
- †S8.53. Each officer shall be a voting member in a congregation of this synod, except that the bishop need not be a member of a congregation of this synod at the time of election.
- †S8.54. Should the bishop die, resign, or be unable to serve, the vice president, after consultation with the presiding bishop of the Evangelical Lutheran Church in America, shall convene the Synod Council to arrange for the appropriate care of the responsibilities of the bishop until an election of a new bishop can be held or, in the case of temporary disability, until the bishop is able to serve again. Such arrangements may include the appointment by the Synod Council of an interim bishop, who during the vacancy or period of disability shall possess all of the powers and authority of a regularly elected bishop. The term of the successor bishop, elected by the next Synod Assembly or a special meeting of the Synod Assembly called for the purpose of election, shall be six years with the subsequent election to take place at the Synod Assembly closest to the expiration of such a term and with the starting date of a successor term to be governed by constitutional provision S8.52.
- S8.55. Should the vice president, secretary, or treasurer die, resign, or be unable to serve, the bishop, with the approval of the Executive Committee of the Synod Council,

shall arrange for the appropriate care of the responsibilities of the officer until an election of a new officer can be held or, in the case of temporary disability, until the officer is able to serve again. The term of the successor officer, elected by the next Synod Assembly, shall be ____ years.

- †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 one person for vice president; additional nominations may be made from the floor.
- S9.06.** The Synod Council shall nominate at least one person for secretary; additional nominations may be made from the floor.
- S9.07.** If the treasurer is elected, the Synod Council shall nominate at least one person for treasurer; additional nominations may be made from the floor.
- S9.08.** In all elections, except for the bishop, the names of the persons receiving the highest number of legal votes, but not elected by a majority of the legal votes cast on a preceding ballot, shall be entered on the next ballot to the number of two for each vacancy unfilled. On any ballot when only two names appear, a majority of the legal votes cast shall be necessary for election.
- S9.09.** The result of each ballot in every election shall be announced in detail to the assembly.
- S9.11.** The Synod Council shall elect or appoint representatives to the steering committee of its region.
- †**S9.12.** Background checks and screening shall be required and completed for persons nominated as synodical officers prior to their election, if possible, or as soon as practical after their election. The specific procedures and timing of background checks and screening shall be determined by the Synod Council.

Chapter 10.

SYNOD COUNCIL

- †**S10.01.** The Synod Council, consisting of the four officers of the synod, 10 to 24 other members, and at least one youth and at least one young adult, shall be elected by the Synod Assembly.
 - a. Each person elected to the Synod Council shall be a voting member of a congregation of this synod, with the exception of 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 that are not in conflict with actions taken by the Synod Assembly or that are not precluded by provisions of this constitution or the constitution and bylaws of the Evangelical Lutheran Church in America.
- S10.03.** The functions of the Synod Council shall be to:
- a. Exercise trusteeship responsibilities on behalf of this synod.
 - b. Recommend program goals and budgets to the regular meetings of the Synod Assembly.
 - c. Carry out the resolutions of the Synod Assembly.
 - d. Provide for an annual review of the roster of 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 meet the requirements of the position to which she or he was elected, the office filled by such member shall at once become vacant.
- S10.07.** The composition of the Synod Council, the number of its members, and the manner of their selection, as well as the organization of the Synod Council, its additional duties and responsibilities, and the number of meetings to be held each year shall be as set forth in the bylaws.

S10.07.01. To the extent permitted by state law, meetings of the Synod Council and its committees may be held electronically or by telephone conference, and notice of all meetings may be provided electronically.

Chapter 11.

COMMITTEES

(names of other organizational units)

- †**S11.01.** There shall be an Executive Committee, a Consultation Committee, a Committee on Discipline, a Mutual Ministry Committee, an Audit Committee, and such other committees as this synod may from time to time determine. The duties and functions of such committees, or any other organizational units created by this synod, and the composition and organizational structure of such units, shall be as set forth in this constitution or in the bylaws or continuing resolutions, and shall be subject to any applicable provisions or requirements of the constitution and bylaws of the Evangelical Lutheran Church in America.
- †**S11.02.** The Consultation Committee of this synod shall consist of at least six persons and not more than 12 persons, of whom half shall be 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.
- 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*.
 - 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.
 - The Synod Council shall fill vacancies on the Committee on Discipline for any unexpired term.
- †**S11.04.** The Mutual Ministry Committee shall be appointed by the Executive Committee of the Synod Council to provide support and counsel to the bishop.
- †**S11.05.** The Audit Committee of this synod shall consist of three to six persons, none of whom are members of the synod staff. Up to half of the committee members may be Synod Council members. The Audit Committee members shall be elected by the

Synod Council for a term of three years and be eligible for re-election to a second consecutive three-year term. The terms of the Audit Committee members shall be staggered. The Audit Committee shall be responsible for assisting the Synod Council in fulfilling its general oversight of the synod's accounting, financial reporting, internal control systems, and external audit processes as provided in †S15.31.

S11.10. General Provisions

S11.11. This synod shall in its bylaws or by continuing resolution establish a process to ensure that the members of its committees and other organizational units will be persons possessing the necessary knowledge and competence to be effective members of such units, and to meet the requirements of †S6.04. With the exception of 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, AREA SUBDIVISIONS, AND NETWORKS

†S12.01. This synod may establish conferences, clusters, coalitions, area subdivisions, and networks as appropriate within its territory and in collaboration with other synods and partners, as specified in the bylaws and continuing resolutions. The purpose of such groupings shall be to foster interdependent relationships for missional purposes among congregations, synods, the churchwide organization, and other partners.

Chapter 13.

CONGREGATIONS

†S13.01. Each congregation, except those certified as congregations of the Evangelical Lutheran Church in America by the uniting churches, prior to being listed in the register of congregations of this synod, shall adopt the *Model Constitution for Congregations* or one acceptable to this synod that is not in contradiction to the constitution and bylaws of the Evangelical Lutheran Church in America.

- a. **New congregations.** A congregation newly formed by this church and any congregation seeking recognition and reception by this church shall:
 - 1) Accept the criteria for recognition and reception as a congregation of this church, fulfill the functions of the congregation, and accept the governance provisions as provided in Chapter 9 of the ELCA constitution and bylaws.

- 2) Adopt governing documents that include fully and without alterations the Preamble, Chapter 1, where applicable, and all required provisions of Chapters 2, 3, 4, 5, 6, 7, 8, 9, 15, 16, 17, 18, and 19 in the *Model Constitution for Congregations* consistent with requirements of the constitutions, bylaws, and continuing resolutions of this church. Bylaws and continuing resolutions, appropriate for inclusion in these chapters and not in conflict with these required provisions in the *Model Constitution for Congregations*, the constitution of this synod, or the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*, may be adopted as described in Chapters 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.

†S13.19. A congregation considering a relocation shall confer with the bishop of the synod in which it is territorially located and the appropriate program unit of the

churchwide organization before any steps are taken leading to such action. The approval of the Synod Council shall be received before any such action is effected.

- †S13.20. A congregation considering development of an additional site to be used regularly for worship shall confer with the bishop of the synod in which it is territorially located and the appropriate program unit of the churchwide organization before any steps are taken leading to such action.
- S13.21. The alignment of congregations in pastoral charges, and all alterations in any alignment, shall be subject to approval by the Synod Assembly or by the Synod Council.
- †S13.22. Each congregation of the Evangelical Lutheran Church in America within the territory of this synod, except those which are in partnership with the Slovak Zion Synod, shall establish and maintain a relationship with this synod.
- †S13.23. Provision 9.71. of the ELCA constitution shall govern the relationship of this synod and a congregation of this synod regarding the property of the congregation. This synod may transfer or convey property to a congregation of the synod, subject to restrictions accepted by the congregation, including provision that if the Synod Council, in its sole and exclusive discretion, determines (1) that the property is not being used to serve the mission and ministry needs of this church, or (2) that the congregation has transferred, encumbered, mortgaged, or in any way burdened or impaired any right, title, or interest in the property without the prior approval of the Synod Council, then title to the property shall revert to the synod, and the congregation, upon written demand, shall reconvey the property to the synod.
- S13.24. If any congregation of this synod has disbanded, or if the members of a congregation agree that it is no longer possible for it to function as such, or if it is the opinion of the Synod Council that the membership of a congregation has become so scattered or so diminished in numbers as to make it impractical for such a congregation to fulfill the purposes for which it was organized or that it is necessary for this synod to protect the congregation's property from waste and deterioration, the Synod Council, itself or through trustees appointed by it, may take charge and control of the property of the congregation to hold, manage, and convey the same on behalf of this synod. The congregation shall have the right to appeal the decision to the Synod Assembly.
- S13.25. This synod may temporarily assume administration of a congregation upon its request or with its concurrence.
- S13.30. **Discipline**
- †S13.31. Congregations and members of congregations are subject to discipline in accordance with the provisions of Chapter 20 of the ELCA constitution and bylaws.

S13.40. Synodically Authorized Worshiping Communities

S13.41. Authorized worshiping communities, acknowledged under criteria, policies, and procedures approved by the Church Council of the Evangelical Lutheran Church in America, shall accept and adhere to the Confession of Faith and Statement of Purpose of this church, shall be served by leadership under the criteria of this church, and shall be subject to the discipline of this church.

Chapter 14.

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 the termination of a parish arrangement; 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 all baptisms, confirmations, marriages, burials, communicants, members received, members transferred or dismissed, members who have become inactive, or members excluded from the congregation shall be kept accurately and permanently, They shall remain the property of each congregation. At the time of the closure of a congregation, such records shall be sent to the regional archives. The secretary of the congregation shall attest to the bishop of this synod that such records have been placed in his or her hands in good order by a departing pastor before:

- a. installation in another 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 recommended by the synod Audit Committee and approved by the Synod Council. The audited annual financial report shall be submitted by this synod to the churchwide Office of the Treasurer and to the

congregations of this synod. The financial reports shall be in the format approved from time to time by the churchwide Office of the Treasurer.

†S15.32. This synod shall maintain adequate, continuous insurance coverage in accordance with standards recommended by the churchwide organization. Insurance programs offered or endorsed by the churchwide organization shall be deemed to fulfill this obligation.

Chapter 16.

INDEMNIFICATION

†S16.01. Subject to the limitations and duties imposed by law, each person who is or was made or threatened to be made a party to any proceeding by reason of the present or former capacity of that person as a Synod Council member, officer, employee, or committee member of this synod shall be indemnified against all costs and expenses incurred by that person in connection with the proceeding. Indemnification of any person by reason of that person's capacity as a director, officer, employee, or committee member of any other organization, regardless of its form or relationship to this synod, is subject to the provisions of section †S16.02.

a. The term "proceeding" means a threatened, pending, or completed lawsuit, whether civil or criminal, an administrative or investigative matter, arbitration, mediation, alternative dispute resolution, or any other similar legal or governmental action. Except as otherwise required by law, the term "proceeding" does not include (a) any action by this synod against the individual seeking indemnification, or (b) subject to †16.04., a disciplinary hearing or related process described in Chapter 20 of the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*.

b. The term "indemnification" includes reimbursement and advances of costs and expenses for judgments, penalties, fines, settlements, excise taxes, reasonable attorneys' fees, disbursements, and similar required expenditures.

†S16.02. Whenever a person who, while a Synod Council member, officer, committee member, or employee of this synod, is or was serving at the request of this synod as (or whose duties in that position involve or involved service in the capacity of) a director, officer, partner, trustee, employee, or agent of another organization, is or was made or threatened to be made a party to a proceeding by reason of such capacity, then such person shall be entitled to indemnification only if (a) the Synod Council has established a process for determining whether a person serving in the capacity described in this section shall be entitled to indemnification in any specific case, and (b) that process has been applied in making a specific determination that such person is entitled to indemnification.

- †S16.03. This synod may purchase and maintain insurance on behalf of itself or any person entitled to indemnification pursuant to this chapter against any liability asserted against and incurred by this synod or by such other person in or arising from a capacity described in section †S16.01. or section †S16.02.
- †S16.04. When written charges against an ordained minister or a layperson on an official roster of this church are made in disciplinary proceedings under Chapter 20 of the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America* by the synodical bishop or when written charges against a congregation are made in disciplinary proceedings by the Synod Council or the synodical bishop, and the discipline hearing committee determines that no discipline shall be imposed, then if such determination is not reversed or set aside on appeal, indemnification shall be made by the synod to the accused for reasonable attorney's fees and other reasonable expenses related to the defense of the charges. The determination of the reasonableness of such fees and expenses shall be decided by the Synod Council.

Chapter 17.

ADJUDICATION

- †S17.01. The synodical bishop and the Executive Committee of the Synod Council shall be available to give counsel when disputes arise within this synod.
- †S17.02. The synodical bishop and the Executive Committee of the Synod Council shall receive expressions of concern from 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 the Churchwide Assembly, corresponding amendments shall be introduced at once into this constitution by the secretary of this synod upon receipt of formal certification thereof from the secretary of the Evangelical Lutheran Church in America.
- †S18.12. Whenever the secretary of the Evangelical Lutheran Church in America officially informs this synod that the Churchwide Assembly has amended the *Constitution for Synods*, this constitution may be amended to reflect any such amendment by a 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:
- An amendment may be adopted by a two-thirds vote at a regular meeting of the Synod Assembly after having been presented in writing at the previous regular meeting of the Synod Assembly over the signatures of at least _____ members and having been approved by a two-thirds vote of the voting members present and voting at such a regular meeting of the Synod Assembly.

- b. The Synod Council may propose an amendment, with notice to be sent to the congregations of this synod at least six months prior to the next regular meeting of the Synod Assembly. Such an amendment shall require for adoption a two-thirds vote of the voting members present and voting at such a regular meeting of the Synod Assembly.

All such amendments shall become effective upon ratification by the Churchwide Assembly or by the Church Council.

†**S18.20. Amendments to Bylaws**

†**S18.21.** This synod may adopt bylaws not in conflict with this constitution or with the constitution and bylaws of the churchwide organization. This synod may amend its bylaws at any meeting of the Synod Assembly by a two-thirds vote of voting members of the assembly present and voting. Newly adopted bylaws and amendments to existing bylaws shall be reported to the secretary of this church.

†**S18.30. Amendments to Continuing Resolutions**

†**S18.31.** This synod may adopt continuing resolutions not in conflict with this constitution or its bylaws or the constitution, bylaws, and continuing resolutions of the churchwide organization. Such continuing resolutions may be adopted or amended by a majority vote of the Synod Assembly or by a two-thirds vote of Synod Council. Newly adopted continuing resolutions and amendments to existing continuing resolutions shall be reported to the secretary of this church.



**Evangelical Lutheran
Church in America**

God's work. Our hands.

**MODEL CONSTITUTION
FOR
CONGREGATIONS
OF THE
EVANGELICAL LUTHERAN
CHURCH IN AMERICA[®]
2011**

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, 2007, 2009, and 2011 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).

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.

DAVID D. SWARTLING
Secretary
Evangelical Lutheran Church in America
September 15, 2011

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.

* Required provision

- 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.

- *C3.03.** The name Evangelical Lutheran Church in America (ELCA or “this church”) as used herein refers in general references to this whole church, including its three expressions: congregations, synods, and the churchwide organization. The name Evangelical Lutheran Church in America is also the name of the corporation of the churchwide organization to which specific references may be made herein.

Chapter 4.

STATEMENT OF PURPOSE

- *C4.01.** The Church is a people created by God in Christ, empowered by the Holy Spirit, called and sent to bear witness to God’s creative, redeeming, and sanctifying activity in the world.
- *C4.02.** To participate in God’s mission, this congregation as a part of the Church shall:
- a. Worship God in proclamation of the Word and administration of the sacraments and through lives of prayer, praise, thanksgiving, witness, and service.
 - b. Proclaim God’s saving Gospel of justification by grace for Christ’s sake through faith alone, according to the apostolic witness in the Holy Scripture, preserving and transmitting the Gospel faithfully to future generations.
 - c. Carry out Christ’s Great Commission by reaching out to all people to bring them to faith in Christ and by doing all ministry with a global awareness consistent with the understanding of God as Creator, Redeemer, and Sanctifier of all.
 - d. Serve in response to God’s love to meet human needs, caring for the sick and the aged, advocating dignity and justice for all people, working for peace and reconciliation among the nations, 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.

***C4.06.** References herein to the nature of the relationship between the three expressions of this church—congregations, synods, and the churchwide organization—as being interdependent or as being in a partnership relationship describe the mutual responsibility of these expressions in God's mission and the fulfillment of the purposes of this church as described in this chapter, and do not imply or describe the creation of partnerships, co-ventures, agencies, or other legal relationships recognized in civil law.

Chapter 5.

POWERS OF THE CONGREGATION

***C5.01.** The powers of this congregation are those necessary to fulfill its purpose.

***C5.02.** The powers of this congregation are vested in the Congregation Meeting called and conducted as provided in this constitution and bylaws.

***C5.03.** Only such authority as is delegated to the Congregation Council or other organizational units in this congregation's governing documents is recognized. All remaining authority is retained by the congregation. The congregation is authorized to:

- a. call a pastor as provided in Chapter 9;
- b. terminate the call of a pastor as provided in Chapter 9;

- c. call 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, amendments to the bylaws, as specified in Chapter 16, and continuing resolutions, as provided in Chapter 18.
- 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. These special circumstances are limited either to calling a candidate approved for the roster of ordained ministers of the Evangelical Lutheran Church in America or to contracting for pastoral services with an ordained minister of a church body with which the Evangelical Lutheran Church in America officially has established a relationship of full communion.
 - d. This congregation agrees to consider 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.** A congregation may terminate its relationship with this church by the following procedure:
- a. A resolution indicating the intent to terminate its relationship must be adopted at a legally called and conducted special meeting of the congregation by a two-thirds vote of the voting members present. Such meeting may be held no sooner than 30 days after written notice of the meeting is received by the bishop of the synod, during which time the congregation shall consult with the bishop and the bishop's designees, if any. The times and manner of the consultation shall be determined by the bishop in consultation with the congregation council. Unless he or

- she is a voting member of the congregation, the bishop and the bishop's designees, if any, shall have voice but not vote at the meeting.
- b. The secretary of the congregation shall submit a copy of the resolution to the bishop, attesting that the special meeting was legally called and conducted and certifying the outcome of the vote, and shall mail a copy of the resolution to voting members of the congregation. This notice shall be submitted within 10 days after the resolution has been adopted.
 - c. The bishop of the synod and the congregation shall continue in consultation, as specified in paragraph a. above, during a period of at least 90 days after receipt by the synod of the notice as specified in paragraph b. above.
 - d. If the congregation, after such consultation, still seeks to terminate its relationship, such action may be taken at a legally called and conducted special meeting by a two-thirds vote of the voting members present. Notice of the meeting shall be mailed to all voting members and to the bishop at least 10 days in advance of the meeting. Unless he or she is a voting member of the congregation, the bishop and the bishop's designees, if any, shall have voice but not vote at the meeting.
 - e. A copy of the resolution, attesting that the special meeting was legally called and conducted and certifying the outcome of the vote, shall be sent to the bishop within 10 days after the resolution has been adopted, at which time the relationship between the congregation and this church shall be terminated subject to paragraphs g., h., and i. below. Unless this notification to the bishop also certifies that the congregation has voted by a two-thirds vote to affiliate with another Lutheran denomination, the congregation will be conclusively presumed to be an independent or non-Lutheran church.
 - f. Notice of termination shall be forwarded by the bishop to the secretary of this church, who shall report the termination to the Churchwide Assembly.
 - g. Congregations seeking to terminate their relationship with this church which fail or refuse to comply with each of the foregoing provisions in *C6.05. shall be required to receive synod council approval before terminating their membership in this church.
 - h. Congregations which had been members of the Lutheran Church in America shall be required, in addition to complying with the foregoing provisions in *C6.05., to receive synodical approval before terminating their membership in this church.
 - i. Congregations established by the Evangelical Lutheran Church in America shall be required, in addition to complying with the foregoing provisions in *C6.05., to satisfy all financial obligations to this church and receive synod council approval before terminating their membership in this church.

- j. If a congregation fails to achieve the required two-thirds vote of voting members present at the congregation's first meeting as specified in paragraph a. above, another special meeting to consider termination of relationship with this church may be called no sooner than six months after that first meeting. If a congregation fails to achieve the required two-thirds vote of voting members present at the congregation's second meeting as specified in paragraph d. above, another attempt to consider termination of relationship with this church must follow all requirements of *C6.05. and may begin no sooner than six months after that second meeting.

***C6.06.** If this congregation considers relocation, it shall confer with the bishop of the synod in which it is territorially located and the appropriate program unit of the churchwide organization before any steps are taken leading to such action. The approval of the Synod Council shall be received before any such action is effected.

***C6.07.** If this congregation considers developing an additional site to be used regularly for worship, it shall confer with the bishop of the synod in which it is territorially located and the appropriate program unit of the churchwide organization before any steps are taken leading to such action.

Chapter 7.

PROPERTY OWNERSHIP

***C7.01.** If this congregation ceases to exist, title to undisposed property shall pass to the (insert name of synod) Synod of the Evangelical Lutheran Church in America.

***C7.02.** If this congregation is removed from membership in the Evangelical Lutheran Church in America according to its procedure for discipline, title to property shall continue to reside in this congregation.

***C7.03.** If 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, provided the process for termination of relationship in *C6.05. has been followed. Before this congregation takes action to transfer to another Lutheran church body, it shall consult with representatives of the (insert name of synod) Synod.

***C7.04.** If 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 and have followed the process for termination of relationship in *C6.05., title to property of this congregation shall continue to reside in this congregation only with the consent of the Synod Council. The Synod Council, after consultation with this congregation by the established synodical process, may

give approval to the request to become independent or to relate to a non-Lutheran church body, in which case title shall remain with the majority of this congregation. If the Synod Council fails to give such approval, title shall remain with those members who desire to continue as a congregation of the Evangelical Lutheran Church in America.

C7.05.

Notwithstanding the provisions of *C7.02. and *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 the termination of a parish arrangement; 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. Unless previously agreed upon by the Synod Council, an interim pastor is not available for a regular call to the congregation served.
- *C9.08.** This congregation shall make satisfactory settlement of all financial obligations to a former pastor before calling a successor. A pastor shall make satisfactory settlement of all financial obligations to this congregation before beginning service in a call to another congregation or employment in another ministry setting related to the Evangelical Lutheran Church in America.
- *C9.09.** When a pastor is called to serve in company with another pastor or pastors, the privileges and responsibilities of each pastor shall be specified in documents to accompany the call and to be drafted in consultation involving the pastors, the Congregation Council, and the bishop of the synod. As occasion requires, the documents may be revised through a similar consultation.
- *C9.11.** With the approval of the bishop of the synod, the congregation may depart from *C9.05.a. and call a pastor for a specific term. Details of such calls shall be in writing setting forth the purpose and conditions involved. Prior to the completion of a term, the bishop or a designated representative of the bishop shall meet with the pastor and representatives of the congregation for a review of the call. Such a call may also be terminated before its expiration in accordance with the provisions of *C9.05.a.
- *C9.12.** The pastor of this congregation:
- a. shall keep accurate parochial records of all baptisms, confirmations, marriages, burials, communicants, members received, members dismissed, or members excluded from the congregation;
 - b. shall submit a summary of such statistics annually to the synod; and
 - c. shall become a member of this congregation upon receipt and acceptance of the letter of call. In a parish of multiple congregations, the pastor shall hold membership in one of the congregations.

- *C9.13. The pastor(s) shall submit a report of his or her ministry to the bishop of the synod at least 90 days prior to each regular meeting of the Synod Assembly.
- *C9.14. The parochial records of this congregation shall be maintained by the pastor and shall remain the property of the congregation. The secretary of this congregation shall attest in writing to the bishop of this synod that such records have been placed in his or her hands in good order by a departing pastor before the installation of that pastor in another field of labor or the granting by the synod of retired status to the pastor.

C9.20. 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. Electronic notice of meetings may be provided in addition to notice by regular mail.
- 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, at least one of whom shall be a youth and at least one of whom shall be a young adult. Any voting member of the congregation may be elected, subject only to the limitation on the length of continuous service permitted in that office. A member's place on the Congregation Council shall be declared vacant if the member a) ceases to be a voting member of this congregation or b) is absent from four successive regular meetings of the Congregation Council without cause. Consistent with the laws of the state in which this congregation is incorporated, the congregation may adopt procedures for the removal of a member of the Congregation Council in other circumstances.

C12.02. The members of the Congregation Council except the pastor(s) shall be elected by written ballot to serve for _____ years or until their successors are elected. Such members shall be eligible to serve no more than two full terms consecutively. Their terms shall begin at the close of the annual meeting at which they are elected.

or

The members of the Congregation Council except the pastor(s) shall be elected at a legally called meeting of the congregation during the month of _____. Their term of office shall be for _____ years, with the term of office beginning on _____ (month and day) and ending on _____ (month and day). Newly elected Congregation Council members shall be installed at worship the Sunday prior to the date they assume office.

C12.03. Should a member's place on the Congregation Council be declared vacant, the Congregation Council shall elect, by majority vote, a successor until the next annual meeting.

C12.04. The Congregation Council shall have general oversight of the life and activities of this congregation, and in particular its worship life, to the end that everything be done in accordance with the Word of God and the faith and practice of the Evangelical Lutheran Church in America. The duties of the Congregation Council shall include the following:

- a. To lead this congregation in stating its mission, to do long-range planning, to set goals and priorities, and to evaluate its activities in light of its mission and goals.
- b. To seek to involve all members of this congregation in worship, learning, witness, service, and support.
- c. To oversee and provide for the administration of this congregation to enable it to fulfill its functions and perform its mission.

- d. To maintain supportive relationships with the 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 staff of this congregation. Nothing in this provision shall be deemed to affect the congregation's responsibility for the call, terms of call, or termination of call of any employees who are on a roster of this church.
- C12.09.** The Congregation Council shall submit a comprehensive report to this congregation at the annual meeting.
- C12.11.** The Congregation Council shall normally meet once a month. Special meetings may be called by the pastor or the president, and shall be called by the president at the request of at least one-half of its members. Notice of each special meeting shall be given to all who are entitled to be present.
- C12.12.** A quorum for the transaction of business shall consist of a majority of the members of the Congregation Council, including the 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 president¹] 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.
- 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

¹ For use if the pastor is president of the congregation under two of the options in C11.02.

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 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. The written citation that specifies the time and place of the hearing before the Congregation Council and requests the presence of a member charged with the offense shall be sent 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 that such additions or amendments be submitted in writing to the Congregation Council at least 60 days before a regular or special Congregation Meeting called for that purpose. The Congregation Council shall notify the 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:
- be approved at a legally called Congregation Meeting according to this constitution by a majority vote of those present and voting;
 - be ratified without change at the next annual meeting by a two-thirds majority vote of those present and voting; and
 - have the effective date included in the resolution¹ 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 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. Such amendments may be approved 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.

¹ *Such an effective date must be stated in relation to the requirements of *C17.03. to allow time for synodical review of the amendment.*

- *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.
- *C20.04.** Whenever a parish arrangement is terminated, the call of any rostered person serving that parish is terminated. Should any congregation that formerly was part of the parish arrangement desire to issue a new call to that rostered person, it may do so in accordance with the call process of this church.

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