

Evangelical Lutheran Church in America  
2013 Churchwide Assembly

# **Reports and Records: Assembly Minutes**

August 12-18, 2013  
Pittsburgh, Pennsylvania

Published by the  
Office of the Secretary  
Evangelical Lutheran Church in America  
8765 West Higgins Road  
Chicago, Illinois 60631

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Secretary (November 1, 2007–October 31, 2013)

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Secretary (November 1, 2013–present )

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# Introduction

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“Always Being Made New” was not only an appropriate theme for the thirteenth Churchwide Assembly of the Evangelical Lutheran Church in America on the occasion of celebrating its 25th anniversary; the theme also was emblematic of an inspired gathering of a church body bolding living into Christ’s mission in the 21st century.

As always, a Churchwide Assembly 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 almost a thousand participants engaged collaboratively in the ministry of this church.

In 2013, care for creation was an underlying focus of “Always Being Made New.” The assembly was held at the David L. Lawrence Convention Center in Pittsburgh, Pa., the only gold-LEED certified convention facility in the United States. For the first time, the *Pre-Assembly Report* was provided to most voting members as well as interested persons through a Guidebook App, and most business was transacted at the assembly electronically. Less than 5 percent of voting members and registered guests requested the *Pre-Assembly Report* in written format. We estimate that the total reduction in paper documents saved more than 700 trees! In addition, the event drew the largest Internet audience for an assembly in the history of the ELCA. These advances exemplified in a profound way how this church is always being made new!

The following are the official minutes—the historic record—of the thirteenth regular meeting of the Churchwide Assembly. To facilitate the historical record and for the ease of the reader, these minutes are organized in a comprehensive manner. Thus, approved actions are included in their entirety in 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.

A word about the designation of actions is helpful. The reference to each final action begins with 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, 2013; thus, “CA13.” Then follows the notation of the day of the assembly on which the action occurred, and the number of the action taken sequentially during the assembly. Thus, “CA13.04.09” signifies that the ninth action of the assembly occurred on the fourth day of the 2013 Churchwide Assembly.

References to actions of various ELCA governing bodies also are cited using a similar designation code. For example, “CC13.04.21” refers to the action taken by the Church Council (CC) at its April (4th month) meeting in 2013 (13), 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 adopted in 2005 is numbered, for example, “16.31.A05.”

Various amendments to the governing documents of this church were adopted by the 2013 Churchwide Assembly. As a convenience to readers and for historical documentation, the full text of the 2013 edition of the *Constitutions, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*, as amended, is provided at the end of these minutes. The current edition is available online on the ELCA website.

I want to express a word of appreciation to all those who made the 2013 Churchwide Assembly a success. Those who served on assembly committees are listed in Exhibit A: Members of the Churchwide Assembly. Special thanks to the Churchwide Assembly planning team, capably chaired by Ms. Jodi Slattery, and to the staff of the Office of the Secretary, especially to Ms. Mary Beth Nowak for continued excellence in meeting planning, Ms. Sue Rothmeyer, associate in ministry, 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. Finally, because this was my last Churchwide Assembly as secretary, I want to extend heart-felt thanks and gratitude to all the churchwide staff and volunteers who worked so diligently and faithfully in organizing the Churchwide Assembly. Words cannot adequately express my appreciation and affection for you!

Video, photo, and audio highlights of the 2013 Churchwide Assembly are available on the Internet. 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 and celebrates its 25th anniversary, let us always remember that we are Christ’s ambassadors, that we are called to a ministry of reconciliation, and that we are always being made new. Thanks be to God!

MR. DAVID D. SWARTLING, Secretary  
Advent 2014

# Thirteenth Churchwide Assembly of the Evangelical Lutheran Church in America

## Minutes

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August 12–18, 2013  
Pittsburgh, Pennsylvania

**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 12, 2013

3:30 P.M.—5:45 P.M.

On Monday, August 12, 2013, voting members of the Churchwide Assembly of the Evangelical Lutheran Church in America (ELCA) gathered in Hall A of the David L. Lawrence Convention Center in Pittsburgh, Pa.

## Welcome and Order for Opening the Churchwide Assembly

*Reference: Worship and Song.*

The Rev. Mark S. Hanson, presiding bishop of the ELCA, called Plenary Session One of the thirteenth Churchwide Assembly to order at 3:34 P.M. Eastern Daylight Time (EDT). The assembly responded with applause.

Presiding Bishop Hanson welcomed those present among the 952 voting members from 65 synods, along with advisory members, resource persons, congregation observers, invited guests, and visitors. He announced the assembly theme, “Always being made new.” He gave thanks to God for 25 years together in Christ and prayed that the Holy Spirit would continue to guide this church. He greeted the ELCA members and friends who were viewing the assembly on the Internet. Presiding Bishop Hanson noted that, for the first time, worship would be streamed live in addition to the plenary sessions.

The presiding bishop invited the assembly to sing “Gracious Spirit, Heed Our Pleading.” Following the hymn, he led the assembly participants in the Order for Opening of an Assembly. The assembly sang “Behold How Pleasant” at the conclusion of the order.

## Opening Remarks

Presiding Bishop Mark S. Hanson talked about the importance of prayer, which undergirded and supported the work of the Churchwide Assembly. He reminded the assembly that voting members and their prayer partners had been in prayer with one another during the 25 days leading up to the assembly. In addition, congregations, individuals, and prayer groups were holding the assembly in prayer as it proceeded. Each day the assembly would open with Morning Prayer, using the *Worship and Song* booklets. Plenary sessions would begin and end with prayer. He noted that he would ask the assembly to pray for God’s guidance at certain points throughout the assembly, particularly before major votes. A prayer team including synodical vice presidents, synodical bishops, and members of the Church Council would periodically lead the assembly in prayer. Because this is a Book of Faith church, the assembly would engage in the study of Scripture. Worship would be at the center of each day as the assembly gathered around the means of grace.

Presiding Bishop Hanson reviewed with the assembly the use of electronic devices and the ELCA Guidebook application to access Churchwide Assembly materials. He directed assembly members to the electronic version of the *2013 Pre-Assembly Report*.

## Credentials Committee Report

*Reference: 2013 Pre-Assembly Report, Section I, Rules of Organization and Procedure, and Roll of Assembly Members.*

Mr. David D. Swartling, secretary of the ELCA and *ex officio* chair of the Credentials Committee, reported there were 952 voting members of this assembly. He announced that, as of 3:30 P.M. (EDT), 912 voting members had registered with the Credentials Committee. Presiding Bishop Mark S. Hanson declared a quorum present.

## Greeting

Presiding Bishop Mark S. Hanson recognized the bishops of Region 8, the host region of this assembly: the Rev. Ralph E. Jones, bishop of the Northwestern Pennsylvania Synod; the Rev. Kurt F. Kusserow, bishop of the Southwestern Pennsylvania Synod; the Rev. Gregory R. Pile, bishop of the Allegheny Synod; the Rev. B. Penrose Hoover, bishop of the Lower Susquehanna Synod; the Rev. Robert L. Driesen, bishop of the Upper Susquehanna Synod; the Rev. Wolfgang D. Herz-Lane, bishop of the Delaware-Maryland Synod; the Rev. Richard H. Graham, bishop of the Metropolitan Washington, D.C., Synod; and the Rev. Ralph W. Dunkin, bishop of the West Virginia-Western Maryland Synod. The presiding bishop invited Bp. Kusserow to address the assembly on behalf of the Region 8 bishops.

Bp. Kusserow welcomed the members of the assembly to the city of Pittsburgh with the words of a hometown hero, Mr. Fred M. Rogers, host of the public television series, *Mister Rogers' Neighborhood*: "It's a beautiful day in this neighborhood." He reported that Pittsburgh has been a meeting place since people settled in the area 16,000 years ago. More recently, Lenape, Shawnee, Seneca, and other Native Americans lived here. In the 18th century, the French and English began to move into the area. Lutheran history on the Pittsburgh side of the Allegheny Mountains began to take shape in the late 1700s when German schoolmasters and pastors arrived. He acknowledged that 100,000 slaves rode through the area on the Underground Railroad, and he described the widespread influence of 19th century European immigrants who came to the Pittsburgh area to work in the steel and coal industries. He spoke about the work of William Passavant, evident in schools, hospitals, and congregations, a precursor of the ELCA's rich social ministry tradition.

The city of Pittsburgh, once described as "hell with the lid open," is being made new again, according to Bp. Kusserow. Many immigrants continue to arrive. Environmental stability is a major theme of the new life in that place, the convention center being a major example.

Bp. Kusserow announced a Pittsburgh tradition, "the cookie table," that would be available for assembly members each day. He also announced the availability of a dozen bicycles for assembly members to use while in Pittsburgh. These 12 were among the 43 used bicycles that were reconditioned for children in need in this city. With applause, the assembly expressed its appreciation for Bp. Kusserow's remarks and for the host synods of Region 8.

## Introduction of Local Chairs

*Reference: 2013 Pre-Assembly Report, Section I, Roll of the Assembly.*

Presiding Bishop Mark S. Hanson recognized the co-chairs of the Local Arrangements Committee—Ms. Janet J. Montelaro and Mr. Edward W. Sites. He thanked them for their work and the work of many others preparing for and hosting this assembly. The assembly thanked them with applause.

## Historical Moment

A historical moment was observed, as the screens of the assembly hall displayed a video highlighting significant happenings in the 25-year history of the ELCA.

## Introduction to Electronic Voting

*Reference: 2013 Pre-Assembly Report, Section I, Rules of Organization and Procedure.*

Presiding Bishop Mark S. Hanson introduced the assembly to the electronic voting machines, providing instruction for their use. The voting members tested the machines by answering some sample questions. The answers showed that 514 voting members were



attending a Churchwide Assembly for the first time and that 110 voting members were born after 1988.

## **Organization of the Assembly**

### **Roll of Voting Members**

*Reference: 2013 Pre-Assembly Report, Section I, Rules of Organization and Procedure, and Roll of Assembly Members.*

Secretary David D. Swartling presented the roll of voting members, advisory members, other members, and resource members. Hearing no objection, the presiding bishop announced that the report of the members was accepted and ordered the roll of voting members be included in the official minutes of the 2013 Churchwide Assembly.

### **Introduction of the Parliamentarian**

*Reference: 2013 Pre-Assembly Report, Section I, Rules of Organization and Procedure, and Roll of Assembly Members.*

Presiding Bishop Mark S. Hanson introduced the parliamentarian, Mr. John W. Sleasman, a member of Advent Lutheran Church, Solon, Ohio. Mr. Sleasman is secretary of the Northeastern Ohio Synod. The assembly expressed with applause its gratitude for his service.

## **Consideration of the Rules of Organization and Procedure**

*Reference: 2013 Pre-Assembly Report, Section I, Rules of Organization and Procedure, Synopsis of Robert's Rules of Order, and Roll of Assembly Members.*

Presiding Bishop Mark S. Hanson guided the voting members in accessing the Rules of Organization and Procedure on their electronic devices. He highlighted certain rules, the schedule of deadlines, and the forms for submission. He noted that the rules limit the time for speeches and call for members to refrain from applause during debate. He outlined the procedures for voting members to address the assembly. He informed the assembly about the appropriate use of the white card—to offer a motion that is in order, which does not have priority over other speakers, and to interrupt debate, but only in matters of an urgent nature, such as raising a “point of order,” making a “parliamentary inquiry,” raising a matter of “privilege,” or calling for the orders of the day.

The presiding bishop introduced “Resolutions, Motions, and Notices,” Part Seven of the Rules of Organization and Procedure. Voting members could submit a resolution, motion, amendment, or notice with their iPads or on a paper form to Ms. Sue E. Rothmeyer, associate in ministry, the secretary’s deputy. Voting members were to submit any non-germane resolutions considered as “new business” to the assembly no later than 1:00 P.M. (EDT) on Wednesday, August 14, 2103, for referral to the Reference and Counsel Committee. To amend a motion on the floor, voting members were required to submit the written text of the amendment immediately to the secretary’s deputy. No electronic submissions were allowed for amendments on the floor.

Presiding Bishop Hanson addressed “Memorials,” Part Eight of the Rules of Organization and Procedure. Memorials are resolutions from Synod Assemblies calling on the Churchwide Assembly to take a particular course of action. There had been 90 memorials received from synods since the previous Churchwide Assembly. The Memorials Committee had recommended that most of the memorials be addressed *en bloc*. Those memorials to be considered separately were referenced at the beginning of the Report of the Memorials Committee in Section VII of the *2013 Pre-Assembly Report*. Under the proposed rule, voting members must advise the secretary’s deputy, by submitting the proper form in writing or electronically, 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 of any recommendation. The deadline for submitting these requests was 9:30 P.M. (EDT) on Monday, August 12, 2013.

The presiding bishop invited the voting members to spend a few minutes to discuss with their neighbors what they have enjoyed most about the assembly.

Presiding Bishop Hanson then explained how the assembly would consider substitute motions according to the proposed rules.

The presiding bishop provided information about the proposed rules in “Votes on and Amendments to Social Statements and Related Actions,” Part Ten of the Rules of Organization and Procedure. The deadline for submission of amendments to the recommended social statement on criminal justice and its implementing resolutions was 2:30 P.M. (EDT) on Wednesday, August 14, 2013. The vote required for approval of the social statement was two-thirds of the voting members present and voting. The implementing resolutions required a majority vote. The final section of Part Ten of the proposed rules addressed the vote required to adopt constitutional or bylaw amendments.

Presiding Bishop Hanson next introduced “Nominations,” Part Twelve of the Rules of Organization and Procedure, which contained the rules relating to floor nominations for boards, committees, and the Church Council. The deadline for nominations was 11:00 A.M. (EDT) on Tuesday, August 13, 2013.

Constitutional and bylaw amendments were to be considered *en bloc* unless requests for separate consideration were filed by the appropriate deadlines. The deadline for requesting separate consideration of, or amendments to, proposed changes to governing documents relating to election matters was 11:00 A.M. (EDT) on Tuesday, August 13, 2013. The deadline for a request for separate consideration of, or amendment to, any other recommended changes to governing documents was 6:00 P.M. (EDT) on Wednesday, August 14, 2013.

Part Sixteen of the Rules of Organization and Procedure detailed the rules for the election of officers. The deadline for submitting questions for the presiding bishop nominee question-and-answer forum was 8:00 A.M., on Tuesday, August 13, 2013. Presiding Bishop Hanson directed voting members to speak with Mr. Phillip H. Harris, chair of the Elections Committee, if they had any questions about the ecclesiastical ballot.

The presiding bishop pointed out the *Synopsis of Robert’s Rules of Order* and the charts describing motions in Section I of the *2013 Pre-Assembly Report*. He indicated that any intention to discuss or amend any part of the proposed Rules of Organization and Procedure must be preceded by a motion requesting separate consideration of that individual rule. Any intention to add a rule must be preceded by a motion requesting separate consideration of the section in which it is to be inserted. All rules not identified for separate consideration would be voted on *en bloc*. The assembly would then proceed to address each of the individual rules set aside for separate consideration. Amending individual rules required a majority vote for approval, however final adoption of the amended Rules of Organization and Procedure would require a two-thirds vote. *Robert’s Rules of Order* would govern all matters of procedure not covered by the Rules of Organization and Procedure.

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

**Moved;**

**Seconded:**

To adopt the amended Rules of Organization and Procedure for the 2013 Churchwide Assembly (exclusive of quoted and highlighted constitutional provisions and bylaws that already are in force).

At the invitation of Presiding Bishop Hanson, the Rev. Philip R. Wold, Church Council member from Sheridan, Wyo., led the assembly in prayer before beginning discussion of the motion.

Mr. Paul E. Lockwood [Northern Illinois Synod] gave notice that he would propose an amendment to the number of voting members needed to support a substitute motion and requested that the materials identified in Part Eight, “Memorials,” be removed for separate consideration.

Mr. Paul P. Bedker [Greater Milwaukee Synod] asked for discussion of the rule stating that the ballots used in ecclesiastical ballot are invalid if folded.

Mr. C. Matthew Wertman [Virginia Synod] inquired about the process to amend constitutional amendments recommended by the Church Council.

Secretary Swartling cited ELCA constitutional provision 22.11.a., “The Church Council may propose an amendment, with an official notice 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 present and voting.” In light of this provision, it would not be possible to approve a constitutional amendment at this assembly without the six-month notice.

There being no further discussion, Presiding Bishop Hanson called for the vote on the motion, noting that a section of Part Eight would be considered separately.

**ASSEMBLY**

**TWO-THIRDS VOTE REQUIRED**

**ACTION:**

**YES-864; NO-31**

**CA13.01.01**

**To adopt the amended Rules of Organization and Procedure for the 2013 Churchwide Assembly (exclusive of quoted and highlighted provisions and bylaws which are already in force), excluding the material identified in Part Eight, “Substitute Proposal,” that was removed for separate consideration.**

The presiding bishop declared that motion had been adopted.

Mr. Lockwood made the following motion.

**Moved;**

**Seconded:**

*To amend “Substitute Proposal” in Part Eight of the Rules of Organization and Procedure by addition:*

With respect to any recommendation made by the Memorials Committee in a report distributed to the assembly members prior to or at the first business session of the assembly, a voting member of the assembly may offer a substitute motion to the committee’s recommendation only if such member has given notice electronically or on a paper form by the established deadline, provided the request is supported by ten other voting members. . . .

Mr. Lockwood commented on the seeming disparity between needing the support of two voting members to submit a substitute motion and needing the support of ten other voting members to remove a memorial from *en bloc*.

There being no further discussion, the presiding bishop called for a vote on the motion to amend.

**Moved;  
Seconded;  
Carried:**

**Yes-563; No-324**

*To amend “Substitute Proposal” in Part Eight of the Rules of Organization and Procedure by addition:*

**With respect to any recommendation made by the Memorials Committee in a report distributed to the assembly members prior to or at the first business session of the assembly, a voting member of the assembly may offer a substitute motion to the committee’s recommendation only if such member has given notice electronically or on a paper form by the established deadline, provided the request is supported by ten other voting members. . . .**

Presiding Bishop Hanson declared the motion to amend had been adopted. There being no further discussion, he called for a vote on the section as amended.

**ASSEMBLY**

**TWO-THIRDS VOTE REQUIRED**

**ACTION:**

**YES-614; NO-282**

**CA13.01.02**

*To adopt the following section of Part Eight of the Rules of Organization and Procedure for the 2013 Churchwide Assembly as amended:*

**Part Eight: Memorials for Synodical Assemblies  
Substitute Proposal**

**With respect to any recommendation made by the Memorials Committee in a report distributed to the assembly members prior to or at the first business session of the assembly, a voting member of the assembly may offer a substitute motion to the committee’s recommendation only if such member has given notice electronically or on a paper form by the established deadline, provided the request is supported by ten other voting members. For such notice, a voting member who desires to offer a substitute to the recommendation of the Memorials Committee must complete the form, Notice Related to Recommendations of the Memorial 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 shall be submitted on a Motion Form electronically or on a paper form to the secretary or the secretary’s deputy.**

**Consultation with at least one of the co-chairs of the Memorials Committee is required when a substitute will be moved**

**and is recommended when any other amendment will be proposed to the response recommended by the Memorials Committee.**

## **Rules of Organization and Procedure for the 2013 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 be a layperson who shall serve . . . , in the event the presiding bishop is unable to do so, as chair of the Churchwide Assembly (ELCA 13.31.).

#### ***Assembly Secretary***

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

### ***Notice of Meeting***

The secretary shall give notice of the time and place of each regular assembly by publication thereof at least 60 days in advance 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 the churchwide organization and the bishops of the synods shall serve as *ex officio* members of the Churchwide Assembly. They shall have voice and vote (ELCA 12.41.21.).

The total number of voting members at the 2013 Churchwide Assembly is 952.

### ***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***

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 (ELCA 12.41.11.).

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

<u>Synod</u>	<u>Additional Members</u>
<b>Alaska (1A)</b> .....	1
<i>Stipulation:</i> Must be an Alaska Native person	

<b>Arkansas-Oklahoma (4C)</b> .....	1
<i>Stipulation:</i> Must be a person of color or a person whose primary language is other than English	
<b>Slovak Zion (7G)</b> .....	1
<i>Stipulation:</i> Must be a lay person	
<b>West Virginia-Western Maryland (8H)</b> .....	1
<i>Stipulation:</i> Must be a person of color or a person whose primary language is other than English	
<b>Caribbean (9F)</b> .....	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)	

***Assembly Properly Constituted***

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

***Advisory Members***

Members of the Church Council, unless otherwise elected as voting members, shall serve as advisory members of the Churchwide Assembly. In addition, executive directors of units of the churchwide organization, the executive for administration, and other persons from the churchwide organization designated by the presiding bishop shall serve as advisory members of the Churchwide Assembly. The Church Council also may designate other persons as advisory members of the Churchwide Assembly (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.



### ***Resource Members***

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

### ***Congregation Observers***

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

### ***Official Visitors***

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

### ***Access to Seating***

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

### ***Assembly Costs***

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

## **PART THREE: QUORUM AND PROCEDURE**

### ***Quorum***

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

### ***Absence of Members***

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

### ***Parliamentary Procedure***

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

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

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

### ***Proxy and Absentee Voting Precluded***

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

### ***Obtaining the Floor***

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

### ***Questions of Personal Privilege***

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

### ***Speeches***

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

### ***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 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 (ELCA 12.51.31.).

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

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

### ***Elections Committee***

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

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

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

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

### ***Credentials Committee***

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

### ***Churchwide Assembly Planning Committee***

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

### ***Minutes Committee***

The Minutes Committee shall review minutes of the Churchwide Assembly prepared under the supervision of the secretary of this church. The Minutes Committee shall review and recommend approval of the minutes to the secretary and presiding bishop. The presiding bishop and secretary shall then have the authority to approve the minutes on behalf of the Churchwide

Assembly and shall deposit in the archives of this church the protocol copy of the assembly's minutes.

### ***Other Committees***

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

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

### ***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***

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

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

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

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

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

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

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

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

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

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

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

The Churchwide Assembly shall:

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

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

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

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

## **PART SEVEN: RESOLUTIONS, MOTIONS, AND NOTICES**

### ***Submission of Resolutions and Motions***

Substantive resolutions or motions, or amendments to either, must be presented electronically or on a paper form to the secretary of this church or the secretary's deputy before the established deadline or, if applicable, in writing immediately after being moved. A form is provided for this purpose in the *Pre-Assembly Report*, and paper forms are available from the secretary's deputy. Other forms also are available in the *Pre-Assembly Report* and from the secretary's deputy. The method for electronically submitting resolutions and motions is described below.

### ***Nature of Resolutions and Motions***

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

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

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

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

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

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

Consideration of a resolution or motion submitted beyond the deadline will require 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.

### ***Electronic Submission***

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



## **PART EIGHT: MEMORIALS FROM 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.

### ***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*<sup>1</sup> resolutions when so proposed by the Memorials Committee.

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

► **Separate Consideration:** To call for such separate consideration, a voting member must submit notification electronically or on a paper form to the secretary of this church or the secretary's deputy prior to the established deadline (*see* PART EIGHTEEN: Deadlines *below*) on the form titled Notice Related to Recommendations of the Memorials Committee.

A copy of that form is included in the Report of the Memorials Committee. Paper forms are available from the secretary's deputy.

### ***Substitute Proposal***

With respect to any recommendation made by the Memorials Committee in a report distributed to the assembly members prior to or at the first business session of the assembly, a voting member of the assembly may offer a substitute motion to the committee's recommendation only if such member has given notice electronically or on a paper form by the

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

established deadline, provided the request is supported by ten other voting members. For such notice, a voting member who desires to offer a substitute to the recommendation of the Memorials Committee must complete the form, Notice Related to Recommendations of the Memorial 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 shall be submitted on a Motion Form electronically or on a paper form to the secretary or the secretary's deputy.

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

### ***Recommendation on Same Matter***

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

## **PART NINE: RECOMMENDATIONS OF THE REFERENCE AND COUNSEL COMMITTEE**

### ***Status of Committee's Recommendations***

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

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

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

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

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

### ***Definition of Social Statements***

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

### ***Deadline for Submission***

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

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

If in the opinion of the chair of the assembly the amendments to a social statement, or to recommendations or resolutions concerning a social statement, are either too voluminous or too complex for the assembly to consider expeditiously, all amendments may be referred by the chair to either the Reference and Counsel Committee or to an *ad hoc* committee appointed by the chair 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 (ELCA 12.12.).

### ***Reconsideration of Social Statement***

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

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

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

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

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

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

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.B11.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 is also included in each voting member's registration materials (ELCA 19.61.B11.b.).

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

Information and additional forms may be obtained from the Nominations Desk on Monday, August 12, 2013, from 8:30 A.M. to 9:30 P.M. and on Tuesday, August 13, 2013, from 8:00 A.M. to 11:00 A.M.

#### ***Congregational Membership***

Each nominee for an elected position in the churchwide organization 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 approximately one-third of the members of the Church Council and of each board 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.B11.c.).

The nomination form for the common ballot is also available in the *Pre-Assembly Report*, and paper forms are available at the Nominations Desk at the times described above.

For purposes of nomination procedures, “synodical membership” means:

- 1) In the case of a layperson who is not on the official rosters of this church, the synod that includes the congregation in which such person holds membership;
- 2) In the case of an ordained minister, the synod on whose roster such ordained minister’s name is maintained; and
- 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 (ELCA 19.61.B11.d.).

### ***Making Floor Nominations***

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

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

Nominations from the floor for any position (other than presiding bishop, vice president, secretary) shall be made by filing the completed prescribed form electronically before the established deadline (*see* PART EIGHTEEN: Deadlines *below*) or on a paper form with the Nominations Desk on Monday, August 12, 2013, from 8:30 A.M. to 9:30 P.M. and on Tuesday, August 13, 2013, 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 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 (ELCA 19.21.02.).

The Church Council shall endeavor to ensure that every synod has at least one person serving on the Church Council or churchwide boards, committees, task forces, or other groups. Among those persons elected by the assembly, no more than two persons from any one synod shall serve on the Church Council or any one board, committee, task force, or other group (ELCA 19.21.04.).

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 VIII of the *Pre-Assembly Report* 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***

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 (ELCA 19.02.).

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 (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 year preceding each regular meeting of the Churchwide Assembly—shall solicit from eligible synods on a rotating basis the names of two persons in specified categories, in keeping with the representation principles of this church, for possible election to the Church Council. Upon their selection by the assemblies of the respective synods, the names of the two persons shall be presented to the Nominating Committee for submission to the Churchwide Assembly. In the event that any nominee withdraws or is disqualified from possible service, the Nominating Committee shall submit a replacement name from the same synod as the original nominee. In the event that the vacancy occurs subsequent to the preparation of the report of the Nominating Committee to the Churchwide Assembly, a floor nomination shall be provided from the same synod as the original nominee. Except as provided herein, no floor nominations for positions on the Church Council shall be permitted at the Churchwide Assembly (ELCA 19.21.B11.).

See Section VII, page 2, of the *Pre-Assembly Report* for details on restrictions.

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

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

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***

In all elections by the Churchwide Assembly, other than for the presiding bishop, vice president, and secretary, a majority of the votes cast on the first ballot shall be necessary for election. If an election does not occur on the first ballot, the names of the two persons receiving the highest number of votes cast shall be placed on the second ballot. On the second ballot, a majority of the legal votes cast shall be necessary for election (ELCA 19.11.01.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 19.61.198.b.).

On the second common ballot, the marked ballot of the treasurer shall be held by the chair of the Elections Committee and shall be counted only where necessary to break a tie that would otherwise exist (ELCA 19.61.198.c.).

## **PART FOURTEEN: BUDGET PROPOSALS**

### ***Budget Procedures***

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

At the direction of the presiding bishop, the executive for administration shall . . . develop the budget for the churchwide organization and report to the Church Council and the Churchwide Assembly through the Budget and Finance Committee of the Church Council with regard to the preparation of the budget (ELCA 15.12.A10.d.).

A Budget and Finance Committee shall be composed of members of the Church Council elected by the council 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 (ELCA 14.41.A10.).

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

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

The assembly may refer to the Church Council for final action any amendment to the budget that has been presented in accordance with these Rules of Organization and Procedure. Such

referral shall not preclude the assembly from acting on other budget amendments or from adopting the budget.

### ***Appropriations***

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

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

### ***New Studies or Research Proposals***

Each proposal by a voting member for a study or research project shall be made as a main motion and shall be referred to the Reference and Counsel Committee. The Reference and Counsel Committee shall refer the proposal to 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***

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

- a. The Church Council may propose an amendment, with an official notice to be sent to the synods at least six months prior to the next regular meeting of the Churchwide Assembly. The adoption of such an amendment shall require a two-thirds vote of the members of the next regular meeting of the Churchwide Assembly present and voting.
- b. An amendment may be proposed by 25 or more members of the Churchwide Assembly. The proposed amendment shall be referred to the Committee of Reference and Counsel for its recommendation, following which it shall come before the assembly. If such an amendment is approved by a two-thirds vote of members present and voting, such an amendment shall become effective only if adopted by a two-thirds vote of the members present and voting at the next regular Churchwide Assembly (ELCA 22.11.).

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

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

### ***Bylaw Amendments***

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

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

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

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

### ***Continuing Resolutions***

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

Should the conference or board in question disagree with the action of the Church Council in amending a continuing resolution, it may appeal the decision to the Churchwide Assembly. (See ELCA 15.31.03., 17.20.07., 17.40.04., and 17.50.07.)

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

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

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

The *Constitution for Synods* contains mandatory provisions that incorporate and record therein provisions of the constitution and bylaws of this church. Amendments 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 electronically or on a paper form to the secretary of this church or the secretary's deputy prior to the established deadline. (See PART EIGHTEEN: Deadlines *below*.)

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

A *Model Constitution for Congregations* shall be provided by this church. Amendments to the *Model Constitution for Congregations* shall be made in the same manner as prescribed in 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 electronically or on a paper form to the secretary of this church or the secretary's deputy prior to the established deadline. (See PART EIGHTEEN: Deadlines *below*.)

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

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

If a voting member desires the assembly to discuss a particular amendment that is included in the *en bloc* resolutions, she or he may request that the particular amendment be 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.

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

To call for such separate consideration, a voting member, with the support of ten other voting members, must submit notification electronically or on a paper form to the secretary of this church or the secretary's deputy prior to the established deadline (*see* PART EIGHTEEN: Deadlines *below*) on the form titled Notice Related to Proposed Amendment to the Governing Documents. This form is provided in the *Pre-Assembly Report*, and paper forms are available from the secretary's deputy.

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.

### ***Background Checks and Screening***

Background checks and screening shall be required and completed for persons nominated as churchwide officers prior to their election, if possible, or as soon as practical after their election. The specific procedures and timing of background checks and screening shall be determined by the Church Council (ELCA 19.31.A09.).

The Protocol for Churchwide Officer Background Checks and Screening and the forms which the nominees need to complete, including a Biographical Information Form, a Disclosure Form, and a Background Check Disclosure and Release Information Form, are available.

### ***Restrictions on Nominations for Officers***

The presiding bishop shall be an ordained minister 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 shall be a layperson . . . (ELCA 13.31.).

The vice president shall be elected by the Churchwide Assembly to a six-year term and shall be a voting member of a congregation of this church (ELCA 13.32.).

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

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

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

The secretary may be either 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 slates of nominees for possible election on a subsequent ballot, with no additional nominations;
- f. that does not preclude, after the reporting of the first ballot, the right of persons nominated to withdraw their names prior to the casting of the second ballot;
- g. in which any name appearing on the second ballot may not be subsequently withdrawn;
- h. that does not preclude an assembly's adoption of rules that permit, at a defined point in the election process and for a defined period of time, speeches to the assembly by nominees or their representatives and/or a question-and-answer forum in which the nominees or their representatives participate; and
- i. in which the number of names that appear on any ballot subsequent to the second ballot shall be determined in accordance with provisions of the governing documents (ELCA 19.61.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.H07.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.H07.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.H07.d.).

A member may vote for only one nominee on each ballot (ELCA 19.61.H07.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.H07.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.H07.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.H07.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.H07.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.H07.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.H07.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.).

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

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

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

Prior to the third ballot for presiding bishop, a forum shall be held in which the seven nominees (plus ties) are invited to respond to questions submitted. Voting members may submit questions electronically or on a paper form to the secretary of this church or the secretary's deputy until Tuesday, August 13, 2013, at 8:00 A.M. From the questions submitted, the Executive Committee of the Church Council, excluding the presiding bishop and nominees, shall select a sample of questions and determine the process to be followed in the forum. An individual nominee may choose to respond to those questions he or she wishes to address. Each of the nominees shall be asked questions in rotating order, and each response shall be no longer than 90 seconds. The forum shall be limited to 60 minutes.

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

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

### ***Election of the Vice President***

The vice president shall be elected by the Churchwide Assembly by ecclesiastical ballot. The election shall proceed without oral nominations. If the first ballot for vice president does not result in an election, it shall be considered a nominating ballot. On the first ballot, three-fourths of the votes cast shall be required for election. Thereafter only such votes as are cast for persons who received votes on the first or nominating ballot shall be valid. On the second ballot, three-fourths of the votes cast shall be required for election. On the third ballot, the voting shall be limited to the seven persons (plus ties) receiving the greatest number of votes on the second ballot and two-thirds of the votes cast shall be necessary for election. On the fourth ballot, voting shall be limited to the three persons (plus ties) receiving the greatest number of votes on the previous ballot and 60 percent of the votes cast shall elect. On subsequent ballots, voting shall be limited to the two persons (plus ties) receiving the greatest number of votes on the previous ballot and a majority of votes cast shall elect (ELCA 19.31.01.b.).

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

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

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

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

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



### ***Election of the Secretary***

The secretary shall be elected by the Churchwide Assembly by ecclesiastical ballot. The election shall proceed without oral nominations. If the first ballot for secretary does not result in an election, it shall be considered a nominating ballot. On the first ballot, three-fourths of the votes cast shall be required for election. Thereafter only such votes as are cast for persons who received votes on the first or nominating ballot shall be valid. On the second ballot, three-fourths of the votes cast shall be required for election. On the third ballot, the voting shall be limited to the seven persons (plus ties) receiving the greatest number of votes on the second ballot and two-thirds of the votes cast shall be necessary for election. On the fourth ballot, voting shall be limited to the three persons (plus ties) receiving the greatest number of votes on the previous ballot and 60 percent of the votes cast shall elect. On subsequent ballots, voting shall be limited to the two persons (plus ties) receiving the greatest number of votes on the previous ballot and a majority of the votes cast shall elect (ELCA 19.31.01.c.).

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

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

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

Prior to the fourth ballot for secretary, the three persons (plus ties) receiving the greatest number of votes on the third ballot will be invited to address the assembly, with each speech limited to five minutes. If any such person is not present at the assembly and is unable to address the assembly telephonically, the bishop of the synod of such person's roster 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. Distribution to congregations may be accomplished by posting the report on the Web site of this church (ELCA 12.31.03.).

### ***Reports of the Presiding Bishop and Secretary of This Church***

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

### ***Status of Reports***

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

### ***Distribution of Materials***

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

## **PART EIGHTEEN: DEADLINES**

### ***Monday, August 12, 2013***

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

Substitute responses to synodical memorials

### ***Tuesday, August 13, 2013***

**8:00 A.M.** Proposed questions for the question-and-answer forum with nominees for presiding bishop

**11:00 A.M.** Separate consideration (removal from *en bloc*) of election amendments to constitutions, bylaws, and continuing resolutions

Proposed changes to the election amendments to constitutions, bylaws, and continuing resolutions.

Nominations from the floor

Withdrawal from ballot for presiding bishop

### ***Wednesday, August 14, 2013***

**1:00 P.M.** Non-germane resolutions

**2:30 P.M.** First common ballot

Amendments to the social statement on criminal justice

Amendments to the social statement's implementing resolutions

**6:00 P.M.** Amendments to 2014–2016 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

**Thursday, August 15, 2013**

**11:00 A.M.** Withdrawal from ballot for secretary

**2:30 P.M.** Second common ballot

## **PART NINETEEN: HEARINGS**

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

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

## **PART TWENTY: ELECTRONIC DEVICES**

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

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

## **PART TWENTY-ONE: OTHER MATTERS**

### ***College Corporation Meetings***

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

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

Secretary Swartling addressed Mr. Bedker's concern about not folding the ballots during an ecclesiastical balloting. The secretary cited continuing resolution 19.61.H07.g., which states, "Written ballots shall not be folded."

Mr. Bedker requested that voting members be reminded not to fold their ballots when the ballots are cast.

In accordance with the adopted rules, Presiding Bishop Hanson declared the committees of the assembly authorized and constituted. These committees are listed in Exhibit A: Members of the Churchwide Assembly. In addition to these committees, the Rules of Organization and Procedure authorized the chair to appoint an *ad hoc* committee to consider proposed amendments to the recommended social statement on criminal justice and its related implementing resolutions. This committee will bring a report and specific recommendations for the assembly's consideration. The presiding bishop appointed the following to serve on this *ad hoc* committee: from the Church Council, Mr. John S. Munday, *co-chair*, Ms. Pamela E. Pritt, and the Rev. Yvonne I. Marshall; from the Conference of Bishops, Bp. H. Julian Gordy; from the task force on criminal justice, Ms. Cynthia S. Osborne, *co-chair*; and from the ELCA studies team, the Rev. Roger A. Willer and the Rev. Marcus R. Kunz. There were no objections to the presiding bishop's appointments.

## Consideration of the Order of Business

*Reference: 2013 Pre-Assembly Report, Order of Business and Section I, Rules of Organization and Procedure.*

Presiding Bishop Mark S. Hanson highlighted certain items in the Order of Business for the voting members.

Secretary David D. Swartling made the following motion on behalf of the Church Council.

**Moved;**

**Seconded:**

To approve the Order of Business as the agenda of the 2013 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.

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

**ASSEMBLY**

**TWO-THIRDS VOTE REQUIRED**

**ACTION:**

**YES-909; NO-5**

**CA13.01.03**

**To approve the Order of Business as the agenda of the 2013 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 motion had been adopted. He informed the members of the assembly that they may offer prayer requests during the assembly in the prayer area on the third floor, where voting members can find a book for prayer petitions.

## First Ballot for Presiding Bishop

Reference: 2013 Pre-Assembly Report, Section I, Rules of Organization and Procedure, and Section V, Election of Presiding Bishop.

Presiding Bishop Mark S. Hanson relinquished the chair to Mr. Carlos E. Peña, vice president of the ELCA, to lead the assembly in the first ballot for presiding bishop.

Vice President Peña began with a reading from Acts 20. He then directed the voting members to Section V of the *2013 Pre-Assembly Report* pertaining to the recommendations of the Church Council titled “Election of the Presiding Bishop” and pointed to ELCA constitutional provision 13.21., where the duties and responsibilities of the presiding bishop are described: “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.”

Vice President Peña announced the suspension of additional voting member registration until after the first ballot had been cast. He explained the provisions of the ecclesiastical ballot. Those nominated on the first ballot will be permitted to withdraw their names prior to the casting of the second ballot.

The deadline for withdrawal was 11:00 A.M. on Tuesday, August 13, 2013. Withdrawals were to be registered with the secretary’s deputy. For election on the first ballot, 75 percent of the votes cast were required.

The vice president asked the synodical bishops to distribute the first ballot to their synod’s voting members. The vice president gave further instructions and reminded the voting members not to fold their ballots in accordance with the Rules of Organization and Procedure.

The assembly joined in singing two verses of “Gracious Spirit, Heed our Pleading” as printed in *Worship and Song*.

## Credentials Committee Report

Reference: 2013 Pre-Assembly Report, Section I, Rules of Organization and Procedure, and Roll of the Assembly.

The Credentials Committee reported that 935 voting members had registered.

## Elections: First Ballot for Presiding Bishop

Reference: 2013 Pre-Assembly Report, Section I, Rules of Organization and Procedure, and Section V, Election of Presiding Bishop.

Vice President Carlos E. Peña asked Mr. Albert Asfour, vice president of the Southeast Michigan Synod, to lead the assembly in prayer before the casting of the first ballot for presiding bishop.

The voting members cast their ballots. At 5:35 P.M., Vice President Peña declared the first ballot closed. The assembly responded with applause.

## Announcements

Secretary David D. Swartling announced that the Service of Word and Sacrament would begin at 7:30 P.M. in Hall C. Music would begin at 7:15 P.M. The offering had been designated for the ELCA Malaria Campaign.

The secretary invited young adults to attend a special dinner and orientation in Rooms 309–310. He stated that the Memorials Committee would meet at 6:30 P.M., and the Reference and Counsel Committee would meet at 7:00 P.M. He reviewed matters that would be before the assembly during Plenary Sessions Two and Three and drew attention to the specified deadlines.

Secretary Swartling reminded the assembly that Pittsburgh had been chosen as the site of this assembly because of the convention center’s program of environmental awareness. He advised the assembly that materials cannot be distributed to voting members of the assembly without the permission of the secretary.

## **Hymn and Prayer**

*Reference: Worship and Song.*

At the invitation of the chair, Ms. Rebecca J. Brakke, Church Council member from Dallas, Texas, led the assembly in singing “We All Are One in Mission” and in prayer.

## **Recess**

Plenary Session One of the thirteenth Churchwide Assembly of the ELCA recessed at 5:46 P.M. (EDT) on Monday, August 12, 2013.

# Plenary Session Two

Tuesday, August 13, 2013

8:00 A.M.–10:30 A.M.

## Call to Order

Vice President Carlos E. Peña called Plenary Session Two of the thirteenth Churchwide Assembly to order at 8:03 A.M. (EDT) in Hall A of the David L. Lawrence Convention Center in Pittsburgh, Pa.

## Morning Prayer

*Reference: Worship and Song.*

Vice President Carlos E. Peña introduced the Rev. Rachel L. Connelly, Church Council member from Wilmington, N.C., who invited the assembly to stand and sing the hymn, “Shout to the Lord.”

Pr. Connelly led the assembly in responsive verses followed by a reading from Isaiah 42 and a prayer. Morning Prayer concluded with the hymn “God, Who Stretched the Spangled Heavens.”

Vice President Peña thanked Pr. Connelly and greeted the assembly with a reminder of the schedule for the day—two plenary sessions, a worship service in the morning, Bible study in the afternoon, and hearings in the evening.

## Elections: Results of the First Ballot for Presiding Bishop

*Reference: 2013 Pre-Assembly Report, Section V, Election of the Presiding Bishop, and Section X, Report of the Elections Committee.*

Vice President Carlos E. Peña called on Mr. Phillip H. Harris, chair of the Elections Committee, for the results of the first ballot for presiding bishop.

Mr. Harris announced that 887 legal ballots and 10 illegal ballots had been cast. Seventy-five percent or 666 of the votes cast were required to elect on the first ballot. He asked to dispense with reading the following report which had been posted and distributed.

1	Hanson, Mark S.	440	19	Bullock, M. Wyvetta	4
2	Crist-Graybill, Jessica R.	53	20	Gordy, H. Julian	4
3	Rinehart, Michael W.	36	21	Jerge, Marie C.	4
4	Anderson, Jon V.	26	22	Wells, Martin D.	4
5	Eaton, Elizabeth A.	23	23	Bolick, Leonard H.	3
6	Malpica Padilla, Rafael	20	24	Gafkjen, William O.	3
7	Bouman, Stephen P.	19	25	Graham, Richard H.	3
8	Marty, Peter W.	16	26	Herr, Stephen R.	3
9	Zellmer, David B.	15	27	Lohrmann, Marcus C.	3
10	Kusserow, Kurt F.	12	28	Lundblad, Barbara K.	3
11	Larson, April U.	12	29	Mansholt, Gerald L.	3
12	Miller, Wayne N.	11	30	Narum, Mark E.	3
13	Svenningsen, Ann M.	10	31	Rimbo, Robert A.	3
14	Burk, Michael L.	9	32	Zeiser, Samuel R.	3
15	Rogness, Peter	7	33	Boerger, Wm Chris	2
16	Foss, Richard J.	6	34	Brauer-Rieke, David H.	2
17	Chatman, Kelly	5	35	Burkat, Claire S.	2
18	Hazelwood, James E.	5	36	Cooper-White, Michael L.	2

37	Degroot-Nesdahl, Andrea	2	79	Langhauser, Susan	1
38	Echols, James K.	2	80	Lesmeister, Carolyn R.	1
39	Gonia, James W.	2	81	Linman, Jonathan W.	1
40	Jones, Ralph E.	2	82	Litzner, Jonathan C.	1
41	Lose, David J.	2	83	Lull, Patricia J.	1
42	Mauney, James F.	2	84	Maas, Brian D.	1
43	McCoid, Donald J.	2	85	Mai, Loren D.	1
44	Moore, Robert W.	2	86	Marolla, Pamela M.	1
45	Norman, Linda O.	2	87	Nachtigal, Susan K.	1
46	Senn, Frank C.	2	88	Nelson, Dean W.	1
47	Stehlin, Deborah S.	2	89	Nessan, Craig L.	1
48	Wickstrom, Shelley R.	2	90	Nycklemoe, Peter G.	1
49	Yoos III, Herman R.	2	91	Olson, David	1
50	Aitken, Thomas M.	1	92	Palzer, Jack R.	1
51	Anderson, Phyllis B.	1	93	Payne, Margaret G.	1
52	Bolz-Weber, Nadia	1	94	Pederson, Duane C.	1
53	Briehl, Susan R.	1	95	Peterson, Cheryl M.	1
54	Bunge, Sarah K.	1	96	Pile, Gregory R.	1
55	Christopherson, Vernon C.	1	97	Powell, Mark A.	1
56	Cordray, Sarah R.	1	98	Prois, Rodger C.	1
57	Davidson, Bruce H.	1	99	Ramseth, Mark R.	1
58	deFreese, David L.	1	100	Riegel, Matthew L.	1
59	Denne, Jay P.	1	101	Riley, E. Roy	1
60	Durán, Rubén F.	1	102	Rindy, William E.	1
61	Eilert, Jonathan L.	1	103	Sabin, Steven P.	1
62	Ferkin, Kris D.	1	104	Sassaman, Jeremiah A.	1
63	Finck, Murray D.	1	105	Satterlee, Craig A.	1
64	Fourman, Craig L.	1	106	Schmidt, Michael J.	1
65	Franek, Robert A.	1	107	Segerhammar, P. Kempton	1
66	Gade, Mary W.	1	108	Shafer, Eric C.	1
67	Gamelin, Jeremy R.	1	109	Shields, Jane O.	1
68	Grimm, Justin A.	1	110	Shipman, W. Stevens	1
69	Guebert-Steward, Vera	1	111	Spencer, Keith A.	1
70	Gunderson, Linda M.	1	112	Stephens Jr., Harvard W.	1
71	Hansen, Timothy N.	1	113	Talmadge, Stephen S.	1
72	Herz-Lane, Wolfgang D.	1	114	Truchinski, Amanda B.	1
73	Hicks, Sherman G.	1	115	Usgaard, Harold L.	1
74	Holloway Jr., Callon W.	1	116	Villalón, Gregory J.	1
75	Kanouse, Kevin S.	1	117	Warner, Anita R.	1
76	Kessinger, Sandra J.	1	118	Wells, Lamount	1
77	Lamb, Jerry F.	1	119	Wengert, Timothy J.	1
78	Lambert, Jessica D.	1	120	Wilson, James A.	1
			121	Wohlrabe, Lawrence R.	1

Vice President Peña dispensed with the reading of the report and declared that there had been no election and that a second ballot would be cast in the afternoon plenary. He reminded the nominees who wished to withdraw that they had until 11:00 A.M. to remove their names from the second ballot.



## Nominating Committee Report

Reference: 2013 Pre-Assembly Report, Section VIII, Report of the Nominating Committee.

Vice President Carlos E. Peña called on the Rev. Jonathan L. Eilert of Loveland, Ohio, chair of the Nominating Committee.

Pr. Eilert directed the assembly to the Report of the Nominating Committee in Section VIII of the *2013 Pre-Assembly Report*. He noted that the report does not address the election of officers but, rather, the other positions elected by the Churchwide Assembly. He described the activities of the committee and reported that the work had been intensified for this assembly because many recommendations from the Living Into the Future Together: Renewing the Ecology of the ELCA (LIFT) report resulted in the 2011 Churchwide Assembly approving amendments to the ELCA governing documents. Three key changes affected the nomination process of this church—transition to a triennial cycle for Churchwide Assemblies beginning in 2016, expansion of the Church Council, and elimination of program committees. The 2011 Churchwide Assembly also adopted continuing resolution 12.31.A11, requesting that the Church Council make recommendations to this assembly regarding elections to the Church Council, boards, and committees in light of the transition to a triennial assembly.

Pr. Eilert explained that Secretary David S. Swartling brought a report and recommendations to the Church Council in November 2012. (A copy of that memorandum was in Section VI of the *2013 Pre-Assembly Report*.) At that meeting, the Church Council endorsed Secretary Swartling's recommendations as well as proposed amendments to the governing documents to implement them. The action of the Church Council instructed the Nominating Committee to bring nominations to this assembly consistent with Secretary Swartling's report and the proposed governing document amendments. Pr. Eilert announced that the report of the Nominating Committee reflected the intentions of the Church Council and the separately incorporated ministries that proposed constitutional amendments resulting from decisions of the 2011 Churchwide Assembly be implemented in 2013 and not deferred until 2016. For that reason the election-related amendments to the *Constitution, Bylaws, and Continuing Resolutions of the ELCA* will be considered before the first common ballot and other proposed governing document amendments.

Pr. Eilert commented on some changes that resulted from the amendments to the governing documents. Nominations for the Church Council were submitted by the Synod Assemblies as in past years. Synods nominate for Church Council positions on a rotating basis. He noted that there would be no additional nominations from the floor for those Church Council positions.

The change to election procedures for this assembly is the nomination of people to 12 "open" positions on the Church Council. The Nominating Committee designated certain positions for clergy, lay persons, persons of color or language other than English, youth, and young adults. (These open Church Council positions are on pages 7–8 of the Report of the Nominating Committee in Section VIII of the *2013 Pre-Assembly Report*.) People may be nominated from the floor for these positions so long as they meet the designated criteria for each position and so long as a geographical restriction does not limit the nomination. In addition, for some tickets, there is a preference for people with particular expertise or from a particular demographic group. These are recommendations based upon governance needs of the council. Pr. Eilert explained the geographical restrictions by citing ELCA bylaw 19.21.04., which provides that no more than two persons from a synod may serve on the Church Council or any one board, committee, task force, or other group. He said that, in some cases, nominees from the floor would be required to be paired with nominees on a particular ticket to ensure that no more than two people would be elected to the Church Council from the same synod. Pr. Eilert

drew the assembly's attention to the Nominating Committee report for the slates for the Church Council and for each of the boards and committees.

Pr. Eilert reported that the amendments to the governing documents adopted by the 2011 Churchwide Assembly and those proposed for this assembly affect the nominations and elections for the boards of trustees of separately incorporated ministries—Portico Benefit Services, Mission Investment Fund, and Augsburg Fortress, Publishers. Slates for those boards were presented in the Report of the Nominating Committee based upon the proposed amendments to Chapter 17 of the ELCA constitution.

These proposed amendments change the terms of trustees for the separately incorporated ministries from six years to three years with the possibility of two consecutive re-elections. In addition, the proposed amendments provide the opportunity for nominating one or two people from full communion partner churches to each of these boards. Pr. Eilert noted that the proposed amendments provide that, in the event of a nomination for re-election and for the full communion partner members, only one nominee need be brought forward for each position. He directed the assembly's attention to the slates of candidates for the boards of the separately incorporated ministries, as well as the Committee on Appeals, Committee on Discipline, and Nominating Committee.

Pr. Eilert outlined the process to submit a floor nomination electronically and in paper form, reminding voting members that floor nominations for a board require the written support of at least ten other voting members in addition to the nominator. Floor nominations for the Church Council or a committee require, in addition to the nominator, the written support of at least 20 other voting members. Nominees from the floor must complete biographical information for the assembly. The balloting for tickets in the report was set for the following day, Wednesday, August 14, 2013, with the deadline of 2:30 P.M. to return completed ballots.

Pr. Eilert thanked members of the Nominating Committee, Secretary Swartling, and the staff of the Office of the Secretary. He appealed to the voting members to be vigilant in identifying potential leaders and to submit nominations as this church strives to expand the pool of potential nominees.

Vice President Peña thanked Pr. Eilert for the report of the Nominating Committee.

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

*Reference: 2013 Pre-Assembly Report, Section II, Report of the Vice President, Section V, Recommendations of the Church Council, and Section XI, Report of the Church Council.*

Presiding Bishop Mark S. Hanson resumed the chair and called on Vice President Carlos E. Peña to present the reports of the vice president and Church Council.

Vice President Peña drew the assembly's attention to Section II of the *2013 Pre-Assembly Report* for the Report of the Vice President. He had attended eight Synod Assemblies during the previous two years and 46 Synod Assemblies since he became vice president in 2003. His seven-year term on the Central Committee of the World Council of Churches would end with the 10th Assembly of the World Council of Churches to be held in Busan, South Korea, in November 2013. He had visited Africa in March 2013 with members of the National Leadership Team for the ELCA Malaria Campaign.

The vice president provided background information for each of the recommendations of the Church Council, including the elections of a presiding bishop and secretary of the ELCA to six-year terms. Section V of the *2013 Pre-Assembly Report* contained the Recommendations of the Church Council, including proposed amendments to the governing documents of this church.

Vice President Peña presented Section XI of the *2013 Pre-Assembly Report*, a summary of actions of the Church Council during the past biennium. The Church Council had met seven

times in the past two years, including two meetings by telephone conference. The vice president thanked the members of the Church Council for their dedication and service.

Presiding Bishop Hanson stated that the action items described by Vice President Peña will come up later in the agenda and in hearings that evening. He thanked Vice President Peña for his faithful commitment and generosity of time.

## **Introduction: 2014–2016 Budget Proposal**

*Reference: 2013 Pre-Assembly Report, Section V, 2014–2016 Budget Proposal.*

Presiding Bishop Mark S. Hanson asked the Rev. M. Wyvetta Bullock, executive for administration, to present the proposed 2014–2016 budget for the churchwide organization and the Church Council’s recommendation regarding it in Section V of the *2013 Pre-Assembly Report*.

Pr. Bullock reported that the proposed 2014 current fund churchwide budget totaled \$70,541,740. This amount anticipates nearly 71 percent or \$49,850,000 from mission support—monies from congregations to synods and from synods to the churchwide organization. The ELCA World Hunger portion of the budget was \$19,000,000 for a total proposal of \$89,541,740. Pr. Bullock noted that the budget proposal did not include income projected from the proposed comprehensive campaign for the ELCA, and that the Church Council will make adjustments to the annual income goals and expenditure authorizations within the budget over the life of the campaign.

The proposed budget made allocations by major purpose categories.

The first category provided support for congregations and evangelical outreach. The 2014 proposal dedicated \$22.1 million, or almost 25 percent of the budget to support congregations and outreach ministries.

The second category enabled the ELCA to step forward as a public church that witnesses boldly to God’s love. The 2014 budget allocated \$18.6 million or 21 percent to the ELCA’s work as a “Public Church.” The majority of ELCA World Hunger funds, domestically and globally, were expended in this category.

A third category was to assist this church in identifying and supporting faithful, wise, and courageous leaders. This area totaled nearly \$12.5 million or 14 percent of the budget. It included support for this church’s seminaries and campus ministries.

A fourth category was stewardship and mission funding. This area included \$6.8 million, of which \$2.8 million enabled the ELCA World Hunger Appeal. The rest of this funding supported other financial resource development services of the churchwide organization.

Another category allocated \$4.9 million or 5.5 percent of the budget to support missionaries and volunteers accompanying churches around the world and ecumenical work with such full communion partners and conciliar bodies as the World Council of Churches and the National Council of Churches of Christ in the U.S.A.

The remaining categories of the budget included ministries to undergird the whole churchwide organization. The governance allocation totaled \$1.4 million and supported the expenses associated with the Churchwide Assembly and Church Council.

The coordination and support allocation of \$23.1 million represented 25.8 percent of the budget, including the work of the Offices of the Presiding Bishop, Secretary, and Treasurer, including major communications and technology efforts. In addition, this area supported the Conference of Bishops and other synodical work, the archives, research and evaluation, and management of the Lutheran Center in Chicago.

Pr. Bullock identified a new stewardship resource, *Stewards of God's Love*, which features examples of congregations and leaders across this church. This resource would be mailed to all ELCA congregations in September 2013.

There being no questions, Presiding Bishop Hanson reminded the assembly that amendments to the proposed budget must be submitted by 6:00 P.M. on Wednesday, August 14, 2013. A hearing was scheduled for Tuesday evening, August 13, 2013.

## **Introduction: 25th Anniversary Campaign**

*Reference: 2013 Pre-Assembly Report, Section V, 25th Anniversary Campaign.*

Presiding Bishop Mark S. Hanson called on Ms. Louise A. Hemstead, Church Council member from La Farge, Wis., and newly elected chair of the council's Budget and Finance Committee, to introduce the 25th Anniversary Campaign. He also asked Ms. Christina Jackson-Skelton, executive director of the Mission Advancement unit, and Mr. Loren J. Anderson and Ms. MaryAnn W. Anderson, ELCA members from Minneapolis, to provide additional background on the campaign. The presiding bishop directed the assembly's attention to the proposal for the campaign and the Church Council's recommendation in Section V of the *2013 Pre-Assembly Report*. He noted that the assembly would consider the recommended action on Friday, August 16, 2013.

Ms. Hemstead presented the recommendation of the Church Council for this church to embark on a financial campaign.

Ms. Jackson-Skelton told the assembly that the proposed five-year, \$190 million campaign was designed to:

- increase this church's capacity to support congregational renewal and the planting of new congregations;
- form new lay, ordained, and global leaders for mission;
- bolster the ELCA's commitment to walk with global companion churches in shared witness; and
- expand this church's efforts to address poverty and hunger.

Ms. Jackson-Skelton described the campaign as having grown from years of discernment and in response to the 2011 Churchwide Assembly's recommendation to have a widely collaborative effort to enhance the ELCA's financial support. She noted that 25 years of generous offerings were responsible for 435 new congregations, thousands of missionaries, and \$350 million toward the alleviation of hunger and poverty. Ms. Jackson-Skelton said the campaign would lay a foundation for this church to train leaders, fight hunger and poverty, and create more communities where people feel welcomed and hear the good news of Jesus Christ.

Ms. Jackson-Skelton explained that the campaign would expand current goals of the next five years from \$121 million by another \$69 million to \$190 million—the ELCA Fund for Leaders endowment from \$10 million (\$2 million per year) to \$15 million, ELCA World Hunger from \$95 million (\$19 million per year) to \$115 million, and ELCA missionary support from \$16 million (\$3.2 million per year) to \$22 million—raising an additional \$12 million for the direct support of congregations, \$15 million for the ELCA Malaria Campaign, and \$11 million for the support of global ministries and international leaders.

Ms. Jackson-Skelton introduced Ms. MaryAnn W. Anderson and Mr. Loren J. Anderson who had agreed to serve as chairs of the Campaign for the ELCA steering committee should the assembly approve the initiative. Ms. Anderson addressed the assembly to declare her care for this church and gratitude for the past 25 years. Mr. Anderson stated that they believed strongly in the priorities of this church and prayed for God's guidance.

Presiding Bishop Hanson noted that the budget and 25th Anniversary Campaign proposals would be discussed at hearings and come before the assembly later in the week for action.

The presiding bishop asked the voting members to use their voting machines to answer the question: “In which year did the ELCA start its 100th new congregation—1994, 2002, 1996, or 1990?” The correct answer was 1996, and Presiding Bishop Hanson identified the congregation as Spirit of Joy Lutheran Church in Hemet, Calif.

## **Consideration: Book of Faith**

*Reference: 2013 Pre-Assembly Report, Section V.*

Presiding Bishop Mark S. Hanson asked the Rev. Rachel L. Connelly, Church Council member from Wilmington, N.C., to present the recommendation of the Church Council regarding “Book of Faith: Lutherans Read the Bible” as the next item of business.

Pr. Connelly recalled for the assembly that the Book of Faith initiative began with a memorial in 2005 from her home synod—North Carolina Synod. Book of Faith was a five-year initiative that invited this whole church to become fluent in the first language of our faith—the Scripture—and to be renewed for lives of witness and service as the Holy Spirit engages it.

She introduced Ms. Diane L. Jacobson, associate in ministry, professor of Old Testament at Luther Seminary, St. Paul, Minn., and director for the Book of Faith initiative.

Ms. Jacobson shared some highlights of the initial six years of the initiative, describing it as “one concrete manifestation—just one—of this church’s commitment to the centrality of Scripture for our common faith and life.” She invited the assembly to watch a video illustrating how four congregations implemented the initiative. She also named several challenges to be addressed, should the assembly decide to renew the initiative.

Ms. Diana G. Haywood, vice president of the North Carolina Synod and voting member of the assembly, moved the following recommendation of the Church Council.

### **Moved;**

### **Seconded:**

To affirm the Book of Faith initiative as a continuing emphasis and priority in this church, and to request that the presiding bishop of the Evangelical Lutheran Church in America—who “as its pastor, shall be a teacher of the faith of this church and shall provide leadership for the life and witness of this church” (ELCA constitutional provision 13.21.)—continue to lead this initiative personally and in collaboration with the Congregational and Synodical Mission unit, other appropriate churchwide units, and the Conference of Bishops;

To reaffirm the overall goal of the Book of Faith initiative to help individuals and congregations throughout the Evangelical Lutheran Church in America to open Scripture and join the conversation;

To call on congregations, synods, the churchwide organization, and other ministries of this church to continue to promote deep biblical engagement that approaches the Bible as the written Word of God, using “multiple methods” to engage persons individually and in community with others;

To call upon Augsburg Fortress, Publishers, as the publishing ministry of this church, to consult with all expressions of this church and its related institutions and agencies as appropriate to undergird and support the Book of Faith initiative in order to enhance the biblical literacy of all members of this church as well as those seeking a better understanding of the gospel of Jesus Christ;

To encourage engagement of the Book of Faith initiative by colleges, universities, and seminaries of this church, recognizing the continuing challenge of assisting pastoral and lay leaders in taking up their roles as teachers of the Bible in ways that engage and inspire the current and future members and seekers in this church;

To encourage the Book of Faith initiative leadership, in conversation with its many partners, to continue implementation of the initiative so as to respond to such challenges as: biblical illiteracy, Bible and mission outreach, addressing the great variety of cultures that make up this church and world, appealing to the growing number of persons in society claiming to be “spiritual but not religious,” creative use of social media, and the importance of family and home as centers of faith development; and

To give thanks to God for all of the individuals, congregations, synods, and churchwide ministries for their deep and abiding commitment to the centrality of God’s transforming Word in Christ, in proclamation, and in Scripture.

There being no questions or further discussion, Presiding Bishop Hanson asked the Rev. Robert G. Moore, Church Council member from Houston, Texas, to lead the assembly in prayer. The presiding bishop called for the vote.

**ASSEMBLY**

**ACTION:**

**YES-876; NO-17**

**CA13.02.04**

**To affirm the Book of Faith initiative as a continuing emphasis and priority in this church, and to request that the presiding bishop of the Evangelical Lutheran Church in America—who “as its pastor, shall be a teacher of the faith of this church and shall provide leadership for the life and witness of this church” (ELCA constitutional provision 13.21.)—continue to lead this initiative personally and in collaboration with the Congregational and Synodical Mission unit, other appropriate churchwide units, and the Conference of Bishops;**

**To reaffirm the overall goal of the Book of Faith initiative to help individuals and congregations throughout the Evangelical Lutheran Church in America to open Scripture and join the conversation;**

**To call on congregations, synods, the churchwide organization, and other ministries of this church to continue to promote deep biblical engagement that approaches the Bible as the written Word of God, using “multiple methods” to engage persons individually and in community with others;**

**To call upon Augsburg Fortress, Publishers, as the publishing ministry of this church, to consult with all expressions of this church and its related institutions and agencies as appropriate to undergird and support the Book of Faith initiative in order to enhance the biblical literacy of all members of this church as well as those seeking a better understanding of the gospel of Jesus Christ;**

**To encourage engagement of the Book of Faith initiative by colleges, universities, and seminaries of this church, recognizing the continuing challenge of assisting pastoral and lay leaders in taking up their roles as**

teachers of the Bible in ways that engage and inspire the current and future members and seekers in this church;

To encourage the Book of Faith initiative leadership, in conversation with its many partners, to continue implementation of the initiative so as to respond to such challenges as: biblical illiteracy, Bible and mission outreach, addressing the great variety of cultures that make up this church and world, appealing to the growing number of persons in society claiming to be “spiritual but not religious,” creative use of social media, and the importance of family and home as centers of faith development; and

To give thanks to God for all of the individuals, congregations, synods, and churchwide ministries for their deep and abiding commitment to the centrality of God’s transforming Word in Christ, in proclamation, and in Scripture.

Presiding Bishop Hanson declared the motion had been adopted. He invited the voting members to stand and discuss their favorite Bible stories or characters with each other.

## **Report: Renewing Congregations**

*Reference: 2013 Pre-Assembly Report, Section III.*

Presiding Bishop Mark S. Hanson asked the Rev. Stephen P. Bouman, executive director of the Congregational and Synodical Mission unit, the Rev. Rubén F. Durán, director for development of new congregations, and the Rev. Blair W. Morgan, director for evangelical mission for the Southwestern Pennsylvania Synod, to bring an update on this church’s work in renewing congregations.

They reported on the biblical bases for starting and renewing ELCA congregations, implementation of recommendations from the Living into the Future Together: Renewing the Ecology of the ELCA (LIFT) task force regarding mission planning, and the development of resources for congregational mission planning. They gave detailed examples of congregations engaged in mission discernment and planning. They engaged the voting members in envisioning and discussing the ministries of their congregations. The report included a reminder that hearings would be held on mission planning and the LIFT recommendations.

## **Announcements**

Presiding Bishop Mark S. Hanson called on Secretary David D. Swartling for announcements.

Secretary Swartling stated that some voting members were having difficulties submitting nominations electronically. He made the following motion.

### **Moved;**

**Seconded:** To extend the deadline for nominations from the floor until 1:00 P.M.

Presiding Bishop Hanson announced that the proposed action would require a change to the rules and, consequently, needed two-thirds of the votes for approval. There being no further discussion, the chair called for the vote.

**Moved;  
Seconded;  
Carried:**

**Two-Thirds Vote Required  
Yes-794; No-44**

**To extend the deadline for nominations from the floor until 1:00 P.M.**

The presiding bishop declared the motion had been adopted and the deadline for nominations from the floor had been extended.

Secretary Swartling expressed appreciation to The Bach Choir of Holy Trinity, New York, N.Y., for providing music at the previous evening's worship. He reminded voting members of the various deadlines for the day.

### **Closing Prayer**

Presiding Bishop Mark S. Hanson called on the Rev. Rachel L. Connelly, Church Council member from Wilmington, N.C., who led the assembly in prayer.

### **Recess**

Plenary Session Two of the thirteenth Churchwide Assembly of the ELCA recessed at 10:39 A.M. (EDT).

Assembly participants gathered at 11:00 A.M. for Holy Communion in Hall C of the David L. Lawrence Convention Center. The presiding minister was the Rev. Gabi S. Aelabouni, Trinity Lutheran Church, Fort Collins, Colo.; the preacher was the Rev. Yeheil Curry, Chicago, Ill.; Sr. Deborah M. Graf, Trinity Lutheran Church, Reading, Pa., served as assisting minister; Ms. Betsy Poor Bear, Scottsbluff, Neb., was the reader. Parish nurses from the Pittsburgh area and members of the assembly served as communion assistants, and the musicians included Beth Folkemer, Joel Folkemer, Margaret Folkemer, Stephen Folkemer, Mark Oldenburg, Carl Rahkonen, and Julie Stecker.



# Plenary Session Three

Tuesday, August 13, 2013

2:15 P.M.—5:00 P.M.

## Call to Order

Vice President Carlos E. Peña called Plenary Session Three of the thirteenth Churchwide Assembly to order at 2:20 P.M. (EDT) in Hall A of the David L. Lawrence Convention Center in Pittsburgh, Pa.

## Hymn

*Reference: Worship and Song.*

Vice President Carlos E. Peña invited the assembly to join in singing “Gather Us In.”

## Report: Credentials Committee

*Reference: 2013 Pre-Assembly Report, Section I, Rules of Organization and Procedure, and Roll of Assembly Members.*

Vice President Carlos E. Peña asked Secretary David D. Swartling to give the report of the Credentials Committee.

Secretary Swartling reported that, as of 10:30 A.M. (EDT) on Tuesday, August 13, 2013, 950 voting members had registered.

## Elections: Second Ballot for Presiding Bishop

*Reference: 2013 Pre-Assembly Report, Section V, Election of the Presiding Bishop, and Section X, Report of the Elections Committee.*

Vice President Carlos E. Peña informed the assembly that the next order of business would be the second ballot for presiding bishop. He reminded voting members that in order to vote they must be seated in their places and have their credential badges visible. Synodical bishops were instructed to distribute ballots to the voting members from their synods.

Vice President Peña called on Mr. Phillip H. Harris, chair of the Elections Committee to present the election report. “Results of the First Ballot for Presiding Bishop” were available in Section X of the *2013 Pre-Assembly Report*.

Mr. Harris informed the assembly that, for the first time, the second ballot for presiding bishop would be counted by computer and not by hand. He also reported that the second ballot would only list nominees from the first ballot who did not withdraw their names and that their names would be listed in order of number of votes received on the first ballot.

Vice President Peña reminded the voting members that, for there to be an election on the second ballot, the prevailing nominee would need 75 percent of the vote.

At the invitation of the chair, Mr. Paul G. Archer, Church Council member from Dearborn, Mich., led the assembly in prayer.

Vice President Peña directed the voting members to cast the second ballot for presiding bishop. When it was determined that all ballots had been cast, he declared the second ballot for presiding bishop closed and returned the chair to Presiding Bishop Mark S. Hanson.

## Consideration: Constitutional Amendments Relating to Elections

*Reference: 2013 Pre-Assembly Report, Section V, Amendments to the Constitutions, Bylaws, and Continuing Resolutions, page 2.*

Presiding Bishop Mark S. Hanson invited Mr. Mark E. Johnson, Church Council member from Sammamish, Wash., and Mr. Anthony T. Rhodes [Northwest Washington Synod], a young adult advisory member of the Church Council, to the stage.

Mr. Johnson turned the assembly's attention to the consideration of amendments to the *Constitution, Bylaws, and Continuing Resolutions of the ELCA* pertaining to elections of persons to the Church Council, boards, and committees. He explained the context in which the assembly would be considering the recommended amendments and why certain amendments were being considered at this assembly and not deferred to the 2016 Churchwide Assembly.

Mr. Rhodes spoke to the assembly about the efforts to increase youth and young adult representation in the governance of this church. He encouraged voting members to study the election-related proposals and the report of the Nominating Committee.

Secretary David D. Swartling reported that there had been two separate requests to removed recommended amendments to bylaw 19.21.02. from *en bloc* and to consider them separately.

Mr. Rhodes made the following motion.

**Moved;**

**Seconded:**

To adopt *en bloc*, with the exception of proposed amendments to bylaw 19.21.02. to be considered separately, the following amendments to the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*.

- 13.11. **The officers shall be the presiding bishop, vice president, secretary, and treasurer. Each officer shall be a voting member of a congregation of this church.**
- 13.22. **The presiding bishop shall be elected by the Churchwide Assembly to a six-year term and serve until a successor takes office.**
- 13.32. **The vice president shall be elected by the Churchwide Assembly to a six-year term and serve until a successor takes office ~~and shall be a voting member of a congregation of this church.~~**
- 13.42. **The secretary shall be elected by the Churchwide Assembly to a six-year term and serve until a successor takes office ~~and shall be a voting member of a congregation of this church.~~**
- 13.52. **The treasurer shall be elected by the Church Council to a six-year term and serve until a successor takes office ~~and shall be a voting member of a congregation of this church.~~**
- 14.32. **With the exception of youth members, Church Council members shall be elected by the Churchwide Assembly to one six-year term and shall not be eligible for consecutive re-election. Youth members of the Church Council shall be elected by the Churchwide Assembly to one three-year term.**

**14.41.11.** The Church Council shall have an Executive Committee composed of the churchwide officers, the chair of the Conference of Bishops, and seven members of the Church Council elected by the council. The vice president of this church shall chair this committee. . . .

**17.20.03.** The Board of Pensions shall have a board of trustees composed of 14–18 persons elected by the Churchwide Assembly for one six-year three-year terms with the possibility of two consecutive re-elections. The terms of members of the board of trustees elected by the Churchwide Assembly shall begin at the commencement of the first board meeting following the assembly no consecutive re-election and with approximately one-third elected each biennium as provided in Chapter 19.

a. The composition of the board of trustees shall comply with the representational principles described in constitutional provision 5.01.f. The board of trustees of the Board of Pensions shall include persons with expertise in investments, insurance, and retirement plans, and two to five at least four persons who are members of the plan, at least one of whom shall be a lay plan member or lay recipient of plan benefits and at least one of whom shall be an ordained minister who is a plan member. Up to two trustees may be members of congregations of church bodies with which this church is in a relationship of full communion, provided that both are not from the same church body. . . .

~~**17.20.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.*~~

**17.30.01.** The Mission Investment Fund of the Evangelical Lutheran Church in America shall have a board of trustees composed of

at least nine but not more than 12 members persons, who shall be elected by the Churchwide Assembly for six-year three-year terms with the possibility of two consecutive re-elections no consecutive re-election and with approximately one-third elected each biennium as provided in Chapter 19. The terms of members of the board of trustees elected by the Churchwide Assembly shall begin at the commencement of the first board meeting following the assembly. The composition of the board of trustees shall comply with the representational principles described in constitutional provision 5.01.f. Up to two trustees may be members of congregations of church bodies with which this church is in a relationship of full communion, provided that both are not from the same church body.

**17.40.01.** This publishing house shall have a board of trustees composed of 11-15 members, persons elected by the Churchwide Assembly for one six-year three-year terms with the possibility of two consecutive re-elections. The terms of members of the board of trustees elected by the Churchwide Assembly shall begin at the commencement of the first board meeting following the assembly no consecutive re-election and with approximately one-third elected every two years as provided in Chapter 19.

a. The composition of the board of trustees shall comply with the representational principles described in constitutional provision 5.01.f. be composed of laypersons on the board of trustees shall include persons with expertise in publishing, education, business management, finance and investment, and ordained ministers shall include persons with expertise in rural, urban, and suburban parish ministry in small and large congregations and advanced theological study. Up to two trustees may be members of congregations of church bodies with which this church is in a relationship of full communion, provided that both are not from the same church body. . . .

**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 up to 12. Excluding the churchwide officers and the chair of the Conference of Bishops, there shall not be more than two members of the Church Council from a synod ~~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~~ two members from each region. The terms of office of persons elected to regular terms on the Church Council by the Churchwide Assembly shall begin at the conclusion of the Churchwide Assembly at which such persons were elected. If there is no Churchwide Assembly in the year when terms are scheduled to conclude, they end on August 31.

19.04. Other than elections of officers and executive directors of units Unless otherwise specified in the Constitution, Bylaws, and Continuing Resolutions, elections shall be for one six-year term, without consecutive re-election, and with approximately ~~one-third~~ one-half of the members of the Church Council and of each board or advisory committee elected each biennium triennium.

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

19.05.02. For purposes of nomination to and service on the Church Council or a board of a churchwide unit separately incorporated ministry, “synodical membership” shall be defined as follows:

- a. A layperson shall be recorded in the synod that includes the congregation in which such a person holds membership, with the recognition that such a person shall reside within the territory of the synod or in an area immediately adjacent to the territory in the case of border areas.

- b. 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.

**19.10.**

**NOMINATION AND ELECTION CONSIDERATIONS**

**19.11.01.**

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

...

- 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.d. 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.e. Each ~~biennium~~ triennium the Conference of Bishops shall select a bishop to serve as an advisory member of each board of a separately incorporated ministry and advisory committee of the churchwide organization. No synodical bishop, with the exception of the chair of the Conference of Bishops, shall serve as a voting member of the Church Council.
- 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.~~

**19.21.01.**

~~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. There shall be a Nominating Committee consisting of 12-18 members elected by the Churchwide Assembly. Each member shall be elected to one six-year term and shall serve until a successor is elected. Members of the Nominating Committee shall not be eligible for consecutive re-election.~~ The Church Council shall place in nomination the names of two persons for each position. The

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

**19.21.A9813.** *The Nominating Committee shall strive to ensure that at least two 10 percent of the voting membership of the Church Council shall be youth or young adults. Youth members shall have been be younger than 18 at the time of their election, and young adults shall be older than 18 and younger than 30 years of age at the time of their election.*

**19.41.01.** 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.~~

**19.51.01.** 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 these~~ separately incorporated ministries.

**19.61.02.** No member of the Church Council, a committee of the Church Council, a board of a separately incorporated ministry, 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 or board of a separately incorporated ministry. Nothing in this section shall be construed to prohibit the payment of the costs of insurance on behalf of a person who is or was a member of the Church Council, a committee of the Church Council, 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 an advisory committee, a board of a separately incorporated ministry, the Committee on Appeals, the Committee on Discipline, or the churchwide Nominating Committee during the period of employment or service under contract, except the full-time salaried officers as specified in the Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America. (The phrase “under contract” shall not mean short-term contracts for specific, limited purposes, usually not to exceed six months.)
- 19.61.04.** No person related to 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 a committee that oversees advises the unit in which the person’s relative is employed. For this purpose, a related individual is one who, with respect to the churchwide employee, is a spouse, parent, son, daughter, sibling, uncle, aunt, niece, nephew, grandparent, grandchild, including corresponding members of blended families and in-laws (parent, son, daughter, or sibling of a spouse, spouse of a sibling, or the parent or sibling of the spouse of a sibling).
- 19.61.J0013.** 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 of the separately incorporated ministry or committee related to the churchwide unit in which the employee served.
- 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 The Churchwide Committee on Discipline shall consist of 24–36 members, half of whom should be ordained ministers and half of whom should be laypersons, elected by the Churchwide Assembly for a term of six years. Each member will serve until a successor is elected, without consecutive



re-election, and will serve as needed on a discipline hearing committee in any of the synods in this church.

- 20.64.** 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 re-election.

**20.64.A13.** In the event that the term of any member of the Committee on Appeals expires before that member's successor is elected, the Church Council may elect an individual in the same category—ordained minister or layperson—to serve on the Committee until the next Churchwide Assembly. A member elected by the Church Council who serves less than one-half of a term shall be eligible for election to a full term by the Churchwide Assembly.

Presiding Bishop Hanson informed the voting members that before the assembly were the Church Council's recommended amendments to be considered *en bloc*.

There being no further discussion, the chair invited the Rev. Felipe Lozada-Montañez, bishop of the Caribbean Synod, to lead the assembly in prayer.

Presiding Bishop Hanson reminded the voting members that the action before them required a two-thirds vote for adoption and called for the vote.

**ASSEMBLY**

**TWO-THIRDS VOTE REQUIRED**

**ACTION:**

**YES-879; NO-20**

**CA13.02.05**

To adopt *en bloc*, with the exception of proposed amendments to bylaw 19.21.02. to be considered separately, the following amendments to the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*.

- 13.11.** The officers shall be the presiding bishop, vice president, secretary, and treasurer. Each officer shall be a voting member of a congregation of this church.
- 13.22.** The presiding bishop shall be elected by the Churchwide Assembly to a six-year term and serve until a successor takes office.
- 13.32.** The vice president shall be elected by the Churchwide Assembly to a six-year term and serve until a successor takes office ~~and shall be a voting member of a congregation of this church.~~

- 13.42. The secretary shall be elected by the Churchwide Assembly to a six-year term and serve until a successor takes office and shall be a voting member of a congregation of this church.
- 13.52. The treasurer shall be elected by the Church Council to a six-year term and serve until a successor takes office and shall be a voting member of a congregation of this church.
- 14.32. With the exception of youth members, Church Council members shall be elected by the Churchwide Assembly to one six-year term and shall not be eligible for consecutive re-election. Youth members of the Church Council shall be elected by the Churchwide Assembly to one three-year term.
- 14.41.11. The Church Council shall have an Executive Committee composed of the churchwide officers, the chair of the Conference of Bishops, and seven members of the Church Council elected by the council. The vice president of this church shall chair this committee. . . .
- 17.20.03. The Board of Pensions shall have a board of trustees composed of 14–18 persons elected by the Churchwide Assembly for one six-year three-year terms with the possibility of two consecutive re-elections. The terms of members of the board of trustees elected by the Churchwide Assembly shall begin at the commencement of the first board meeting following the assembly no consecutive re-election and with approximately one-third elected each biennium as provided in Chapter 19.
- a. The composition of the board of trustees shall comply with the representational principles described in constitutional provision 5.01.f. The board of trustees of the Board of Pensions shall include persons with expertise in investments, insurance, and retirement plans, and two to five at least four persons who are members of the plan, at least one of whom shall be a lay plan member or lay recipient of plan benefits and at least one of whom shall be an ordained minister who is a plan member. Up to two trustees may be members of congregations of church bodies with which this

church is in a relationship of full communion, provided that both are not from the same church body. . . .

~~17.20.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.*

17.30.01. The Mission Investment Fund of the Evangelical Lutheran Church in America shall have a board of trustees composed of at least nine but not more than 9-12 members persons, who shall be elected by the Churchwide Assembly for six-year three-year terms with the possibility of two consecutive re-elections no consecutive re-election and with approximately one-third elected each biennium as provided in Chapter 19. The terms of members of the board of trustees elected by the Churchwide Assembly shall begin at the commencement of the first board meeting following the assembly. The composition of the board of trustees shall comply with the representational principles described in constitutional provision 5.01.f. Up to two trustees may be members of congregations of church bodies with which this church is in a relationship of full communion, provided that both are not from the same church body.

17.40.01. This publishing house shall have a board of trustees composed of 11-15 members, persons elected by the Churchwide Assembly for one six-year three-year terms

with the possibility of two consecutive re-elections. The terms of members of the board of trustees elected by the Churchwide Assembly shall begin at the commencement of the first board meeting following the assembly no consecutive re-election and with approximately one-third elected every two years as provided in Chapter 19.

a. The composition of the board of trustees shall comply with the representational principles described in constitutional provision 5.01.f. be composed of Laypersons on the board of trustees shall include persons with expertise in publishing, education, business management, finance and investment, and of Ordained ministers shall include persons with expertise in rural, urban, and suburban parish ministry in small and large congregations and advanced theological study. Up to two trustees may be members of congregations of church bodies with which this church is in a relationship of full communion, provided that both are not from the same church body. . . .

**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 up to 12. Excluding the churchwide officers and the chair of the Conference of Bishops, there shall not be more than two members of the Church Council from a synod 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~~ two members from each region. The terms of office of persons elected to regular terms on the Church Council by the Churchwide Assembly shall begin at the conclusion of the Churchwide Assembly at which such persons were elected. If there is no Churchwide Assembly in the year when terms are scheduled to conclude, they end on August 31.

19.04. ~~Other than elections of officers and executive directors of units~~ Unless otherwise specified in the Constitution, Bylaws, and Continuing Resolutions, elections shall be for one six-year term, without consecutive re-election, and with approximately ~~one-third~~ one-half of the members of the Church Council and of each board or advisory committee elected each biennium triennium.

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

19.05.02. For purposes of nomination to and service on the Church Council or a board of a ~~churchwide unit~~ separately incorporated ministry, “synodical membership” shall be defined as follows:

- a. A layperson shall be recorded in the synod that includes the congregation in which such a person holds membership, with the recognition that such a person shall reside within the territory of the synod or in an area immediately adjacent to the territory in the case of border areas.
- b. 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.

**19.10. NOMINATION AND ELECTION CONSIDERATIONS**

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

...

- 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.
- ~~ed.~~ 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.
- ~~fe.~~ Each ~~biennium~~ triennium the Conference of Bishops shall select a bishop to serve as an advisory member of each board of a separately incorporated ministry and advisory committee of the churchwide organization. No synodical bishop, with the exception of the chair of the Conference of Bishops, shall serve as a voting member of the Church Council.
- ~~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.

**19.21.01.** 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. There shall be a Nominating Committee consisting of 12-18 members elected by the Churchwide Assembly. Each

member shall be elected to one six-year term and shall serve until a successor is elected. Members of the Nominating Committee shall not be eligible for consecutive re-election. The Church Council shall place in nomination the names of two persons for each position. The committee shall consist of at least one member but no more than three members from any region. Nominations from the floor shall also be permitted, but each floor nomination shall be presented as an alternative to a specific category named by the Church Council and shall therefore meet the same criteria as the persons against whom the nominee is nominated. In the materials provided in advance to each member of the assembly, the Church Council shall set forth the criteria applicable to each category that must be met by persons nominated from the floor.

**19.21.A9813.** *The Nominating Committee shall strive to ensure that at least two 10 percent of the voting membership of the Church Council shall be youth or young adults. Youth members shall ~~have been~~ be younger than 18 at the time of their election, and young adults shall be older than 18 and younger than 30 years of age at the time of their election.*

**19.41.01.** 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.

**19.51.01.** 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 these separately incorporated ministries.

- 19.61.02.** No member of the Church Council, a committee of the Church Council, a board of a separately incorporated ministry, 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 or board of a separately incorporated ministry. Nothing in this section shall be construed to prohibit the payment of the costs of insurance on behalf of a person who is or was a member of the Church Council, a committee of the Church Council, ~~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 an~~ advisory committee, a board of a separately incorporated ministry, the Committee on Appeals, the Committee on Discipline, or the churchwide Nominating Committee during the period of employment or service under contract, except the full-time salaried officers as specified in the Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America. (The phrase “under contract” shall not mean short-term contracts for specific, limited purposes, usually not to exceed six months.)
- 19.61.04.** No ~~person related to 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 a committee that oversees advises the unit in which the person’s relative is employed. For this purpose, a related individual is one who, with respect to the churchwide employee, is a spouse, parent, son, daughter, sibling,



uncle, aunt, niece, nephew, grandparent, grandchild, including corresponding members of blended families and in-laws (parent, son, daughter, or sibling of a spouse, spouse of a sibling, or the parent or sibling of the spouse of a sibling).

**19.61.J0013.** *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 ~~of the separately incorporated ministry~~ or committee related to the churchwide unit in which the employee served.*

**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~~ The Churchwide Committee on Discipline shall consist of 24–36 members, half of whom should be ordained ministers and half of whom should be laypersons, elected by the Churchwide Assembly for a term of six years. Each member will serve until a successor is elected, without consecutive re-election, and will serve as needed on a discipline hearing committee in any of the synods in this church.

**20.64.** **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 re-election.**

**20.64.A13.** In the event that the term of any member of the Committee on Appeals expires before that member's successor is elected, the Church Council may elect an individual in the same category—ordained minister or layperson—to serve on the Committee until the next Churchwide Assembly. A member elected by the Church Council who serves less than one-half of a term shall be eligible for election to a full term by the Churchwide Assembly.

Presiding Bishop Hanson declared that the motion had been adopted. He turned the assembly's attention to the recommended amendments to bylaw 19.21.02. that had been removed for separate consideration.

**Moved;** **Two-Thirds Vote Required**  
**Seconded:** *To amend bylaw 19.21.02. by insertion:*

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

The chair invited the two voting members who had requested separate consideration of the recommendation, the Rev. Matthew L. Riegel [West Virginia-Western Maryland Synod] and Mr. Gary A. Pederson [Southeastern Synod], to address the assembly.

Pr. Riegel made the following motion.

**Moved;**  
**Seconded:** *To divide the question at the end of the first sentence [of bylaw 19.21.02.].*

There being no questions or amendments to the motion, Presiding Bishop Hanson called for the vote.

**Moved;**  
**Seconded;** **Yes-546 No-341**  
**Carried:** *To divide the question at the end of the first sentence [of bylaw 19.21.02.].*

The chair declared that the motion had been adopted. He stated that the following motion was before the assembly.

**Moved;** **Two-Thirds Vote Required**  
**Seconded:** *To amend bylaw 19.21.02. by insertion:*

**19.21.02.** The Nominating Committee shall nominate two persons at least one person 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.

. . .

Pr. Riegel spoke in opposition to the motion, observing that a church with approximately five million members should be able to find two nominees for each position. He suggested that the proposed process would be open to abuse, especially when considering that nominations from the floor are only accepted where permitted.

Mr. Pederson also opposed the motion, adding that the Nominating Committee would be able to find more nominees if it provided more information about the commitments needed to serve this church in various capacities.

Mr. D. Haven Wojcak [Florida-Bahamas Synod] stated that floor nominations would not be necessary if the Nominating Committee were to name two nominees.

Secretary David D. Swartling provided background information on this particular recommendation. He observed that the Nominating Committee has had to address situations either where it could not find two nominees or where someone named in the report of the Nominating Committee withdrew from nomination prior to the assembly. He suggested that the Nominating Committee would strive to bring two names for each position, but the amendment would provide some flexibility.

Pr. Riegel stated that he did not believe that this particular amendment was the way to fix the problem.

The Rev. Trudy A. Peterson [Western Iowa Synod] agreed that there needed to be two nominees for each position, but flexibility should be built into the process if the need arises.

Ms. Daniella P. Volker [Lower Susquehanna Synod] opposed the motion, suggesting that more nominees could be identified if the opportunities to serve this church were communicated more effectively with synods and congregations.

Ms. Glendy L. Ose [Minneapolis Area Synod] observed that she believed that there were alternatives for finding late-needed nominees, and it would be a mistake to create the possibility of providing only one nominee for an office when there are persons in this church longing to serve.

The Rev. L. Timothy Bauerkemper Jr. [Southwestern Texas Synod] made the following motion.

**Moved;**

**Seconded:**

*To replace the recommended amendment to bylaw 19.21.02. with:*

The Nominating Committee shall **strive to** nominate two persons for each council, board, or committee position, **resorting to only one after diligent attempt to find more candidates,** according to the process described in continuing resolutions, for which an election will be held by the Churchwide Assembly. . . .

The chair ruled the motion out of order, unless the rules of the assembly were suspended to allow the motion after the deadline for such amendments had passed.

The Rev. Larry V. Smoose [Southeastern Pennsylvania Synod] made the following motion.

**Moved;** **Two-Thirds Vote Required**  
**Seconded:** To suspend the “Rules of Organization and Procedure for the 2013 Churchwide Assembly” regarding the deadline for proposed changes to the election amendments to constitutions, bylaws, and continuing resolutions.

Presiding Bishop Hanson noted that a two-thirds vote was required to suspend the rules, and he called for the vote.

**Moved;** **Two-Thirds Vote Required**  
**Seconded;** **Yes-494; No-415**  
**Defeated:** To suspend the “Rules of Organization and Procedure for the 2013 Churchwide Assembly” regarding the deadline for proposed changes to the election amendments to constitutions, bylaws, and continuing resolutions.

The chair declared the motion to suspend the rules had been defeated.

The Rev. William N. Esborn [Upper Susquehanna Synod] requested definition of “each position” as it related to the language of the bylaw.

Secretary Swartling responded that the bylaw calls for the names of two nominees for each election that would occur.

The Rev. Jerome W. O’Neal [Indiana-Kentucky Synod] asked whether defeating the first recommended amendment to bylaw 19.21.02. would make the second recommended amendment to that bylaw irrelevant.

Secretary Swartling responded that it would not. He noted that the general provision would apply in all circumstances unless there was an exception created. The second recommended amendment would govern specific circumstances.

Mr. Peter C. Aldrich [Minneapolis Area Synod] moved the previous question.

**Moved;** **Two-Thirds Vote Required**  
**Seconded:** To vote on the previous question.

The chair called for the vote.

**Moved;** **Two-Thirds Vote Required**  
**Seconded;** **Yes-794; No-124**  
**Carried:** **To vote on the previous question.**

Presiding Bishop Hanson declared that the motion was adopted, and he called for the vote on the motion to amend the first sentence in bylaw 19.21.02.

**Moved;** **Two-Thirds Vote Required**  
**Seconded;** **Yes-447; No-472**  
**Defeated:** *To amend bylaw 19.21.02. by insertion:*

**19.21.02.** The Nominating Committee shall nominate **two persons at least one person** 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.

...

The chair declared that the motion to amend had been defeated. He stated that the following motion was before the assembly.

**Moved;**

**Two-Thirds Vote Required**

**Seconded:**

*To amend bylaw 19.21.02. by insertion:*

- 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. In the case of re-election, if authorized, or for nominees from church bodies with which this church is in a relationship of full communion, only one person need be nominated. Nominations from the floor, where permitted in the nomination process, shall be presented as an alternative to a specific category named by the Nominating Committee and shall therefore meet the same criteria as the persons against whom the nominee is nominated. In the materials provided in advance to each member of the assembly, the Nominating Committee shall set forth the criteria applicable to each category that must be met by persons nominated from the floor.

Pr. Pederson made the following motion.

**Moved;**

**Seconded:**

To divide the question and consider separately the addition of “In the case of re-election, if authorized or . . .”.

There being no questions or amendments to the motion, Presiding Bishop Hanson called for the vote.

**Moved;**

**Seconded;**

**Yes-247; No-639**

**Defeated:**

To divide the question and consider separately the addition of “In the case of re-election, if authorized or . . .”.

The chair declared that the motion to divide the question had been defeated.

Pr. Pederson spoke against the main motion because it would allow the nomination of an incumbent without opposition, reasoning that the incumbent would be re-elected if better qualified for the position than the other nominee.

Secretary Swartling provided background on the recommendation of this amendment to bylaw 19.21.02.

Pr. Riegel noted that the bylaw addressed elections to any council, board, or committee of this church. He held that the amendment was too general and would make the bylaw open to abuse.

Mr. Wojcak stated that, while he opposed the previous recommended amendment to bylaw 19.21.02., he supported this amendment.

Mr. Paul E. Lockwood [Northern Illinois Synod] asked for clarification of the phrase “if authorized” in the recommended amendment.

Secretary Swartling responded that some positions were specified for one non-renewable term. In such cases, that particular provision would govern, but if there was no specification or prohibition this provision would apply.

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

**ASSEMBLY**

**TWO-THIRDS VOTE REQUIRED**

**ACTION:**

**YES-653; NO-263**

**CA13.02.06**

*To amend bylaw 19.21.02. by insertion:*

- 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. In the case of re-election, if authorized, or for nominees from church bodies with which this church is in a relationship of full communion, only one person need be nominated. Nominations from the floor, where permitted in the nomination process, shall be presented as an alternative to a specific category named by the Nominating Committee and shall therefore meet the same criteria as the persons against whom the nominee is nominated. In the materials provided in advance to each member of the assembly, the Nominating Committee shall set forth the criteria applicable to each category that must be met by persons nominated from the floor.

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

The presiding bishop indicated that the assembly would consider further recommended amendments to the *Constitutions, Bylaws, and Continuing Resolutions of the ELCA* on Friday, August 16, 2013.

### **Report of the Addressing Social Concerns Review Task Force**

*Reference: 2013 Pre-Assembly Report, Section VI, Report and Recommendations of the Addressing Social Concerns Review Task Force.*

Presiding Bishop Mark S. Hanson recalled that the 2011 Churchwide Assembly had asked for [CA11.04.14] “a review of the process for addressing social concerns based on a spirit of communal discernment” and a report to the 2013 Churchwide Assembly. In response, the Church Council established [CC11.11.78] the Addressing Social Concerns Review Task Force. The presiding bishop invited the Rev. Kathryn A. Kleinhans, chair of the task force, to report.

Pr. Kleinhans stated that “With Hearts and Hands and Voices,” the written report of the Addressing Social Concerns Review Task Force, was presented to the Church Council in April 2013. She directed the assembly to the report in Section VI of the *2013 Pre-Assembly Report*.

Pr. Kleinhans highlighted two phrases from the assembly action—“social concerns” and “communal discernment.” She said the task force took seriously the broad scope of its charge

to review the many ways in which the ELCA addresses social concerns, not simply to review the process for the development, adoption, and implementation of social statements. She explained that Lutherans had a long history of addressing social concerns from direct service and creating institutions of care to adopting formal statements on social issues.

Pr. Kleinhans affirmed that the ELCA had produced a solid body of social teaching documents and many fine study resources. The task force had concluded that the ELCA had been more effective in witnessing as an institution than in fostering communities of moral deliberation. Hence, task force recommendations dealt with enhanced communication and with expanding resources, including human resources, to equip members for moral deliberation.

Pr. Kleinhans outlined task force recommendations for a new process of addressing social concerns. Current attention given to the development of social statements lent an air of assumed superiority to a social statement, misrepresenting issues addressed by social statements as more important than issues addressed by social messages, policy resolutions, or pastoral letters. The task force concluded that an attitude of communal discernment was important not only for what this church said about a particular social concern but also for deciding how to address that concern. The task force recommended a process of formal exploration of a particular social concern, authorized by the Church Council, before a decision would be made about the most appropriate way of addressing the concern. Further, the task force recommended a process of regular review of social statements and social messages, and that multiple products, in different media, may be developed for different audiences, rather than feeling bound to the model of a single, lengthy document.

Pr. Kleinhans invited the assembly to meet with members of the Addressing Social Concerns Review Task Force and discuss the recommendations at a hearing Tuesday evening.

Presiding Bishop Hanson thanked Pr. Kleinhans and encouraged the assembly to attend the hearing.

## **Introduction: Proposed Social Statement on Criminal Justice**

*Reference: 2013 Pre-Assembly Report, Section V, Social Statement on Criminal Justice.*

Presiding Bishop Mark S. Hanson drew the assembly's attention to the recommended social statement on criminal justice, *The Church and Criminal Justice: Hearing the Cries*, in Section V of the *2013 Pre-Assembly Report*. He then welcomed Ms. Cynthia S. Osborne, chair of the task force on criminal justice; the Rev. Roger A. Willer, director for theological ethics, Office of the Presiding Bishop; the Rev. David E. Fredrickson, member of the task force; and Mr. John S. (Jack) Munday, Church Council liaison to the task force.

Ms. Osborne explained that the study arose from memorials from the Rocky Mountain Synod and the South Dakota Synod, emerged from concern over the levels of incarceration in the United States, and challenged the ELCA to consider what Jesus' words in Matthew 25 about visiting "one of the least of these" in prison meant for today.

The task force first met in the fall of 2008 and soon realized the enormity of its topic. The task force determined that the statement would need to be comprehensive to address the many aspects of the criminal justice system—law enforcement, courts, prisons, victims, offenders, families, communities, and workers in the system.

Ms. Osborne told of an early task force conversation about forgiveness. Task force members brought varied experiences in capacities for interpersonal forgiveness, some with profound personal histories of trauma or loss as a result of crime.

Mr. Munday shared a personal story of his step-daughter's murder in 1979; the family waited until 1998 for a conviction. He was also the grandfather of a perpetrator; his son's adopted son was in prison. Mr. Munday testified to the pain and despair experienced by both

a victim's family and a perpetrator's family. He claimed pride in the title, *The Church and Criminal Justice: Hearing the Cries*, noting that it called the ELCA to hear and seek to offer healing.

Ms. Osborne highlighted other task force members' personal stories. She said that task force members had come to consensus that the justice system must be more compassionate, that this church has been complicit in systemic injustice, that this church has a critical part to play in change, and that society has mistaken harsh and lengthy punishment for justice.

Ms. Dawn R. Jeglum Bartusch [Indiana-Kentucky Synod], associate professor of sociology and criminology at Valparaiso University, Valparaiso, Ind., and a member of the task force, affirmed recommendations in the social statement related to community-based corrections, specialized courts, and re-entry programming.

Ms. Osborne reported that, after issuing the first draft of the proposed statement, the task force heard the need for a bolder statement, which advocated for a non-privatized prison system and for a juvenile system that treated youth as youth, named the inequality and unfairness that people of color too often experienced at too many levels of the system, and more clearly called this church to be in ministry to those in the criminal justice system.

Ms. Linda Manson, a member of the task force, spoke from the perspective of a mission developer at Living Gospel Ministries in Philadelphia, Pa., where Lutherans in Fellowship Exchange was the primary outreach ministry offering re-entry resources and support to families with incarcerated loved ones. Ms. Manson affirmed the social statement's call for this church to respond by developing new ministries which would move former offenders toward integration back into a community, with opportunities for employment, housing, and education.

Ms. Osborne explained that the task force had been critical of the current criminal justice system, but it affirmed the fundamental value of the system, its foundational principles, and those who worked in the system.

The Rev. David E. Fredrickson, New Testament professor at Luther Seminary in St. Paul, Minn., and a member of the task force, spoke of three subjects from the Lutheran tradition and Scripture—the doctrine of two kingdoms, holy yearning, and burden bearing—that he considered important for this church's conversation about the criminal justice system. He added that defining justice is a theological task for this church.

Ms. E. Jane Otte [Central/Southern Illinois Synod], former executive director of the Prisoner and Family Ministry at Lutheran Social Services of Illinois and a member of the task force, described ways that this church bears the burdens of convicted felons and finds Jesus in them.

Ms. Nancy M. Reed [Virginia Synod], an attorney and a member of the task force, related her experience of practicing law in criminal courts for 29 years. She depicted the criminal justice system as marginalizing offenders and preventing them from moving on to become productive members of society.

Ms. Osborne summarized and concluded the task force's introduction to the proposed social statement by naming resources that informed the work of the task force. She added that the Church Council and the Conference of Bishops had reviewed and recommended the document.

Presiding Bishop Hanson thanked Ms. Osborne and the members of the task force for their work. He encouraged participation at the hearing on this topic Tuesday evening, and he noted that the deadline for submitting possible amendments to the proposed social statement was 2:30 P.M. on Wednesday and that the assembly would begin consideration of the proposed social statement on Friday morning.

The presiding bishop invited the assembly to sing "Joyful, Joyful We Adore Thee" in *Worship and Song*.



## **Greeting**

Presiding Bishop Mark S. Hanson introduced the Most Rev. Denis J. Madden, an auxiliary bishop of the Roman Catholic Archdiocese of Baltimore [Md.] and chairman of the Committee on Ecumenical and Interreligious Affairs of the U.S. Conference of Catholic Bishops.

Bishop Madden spoke of his experiences with the Lutheran Church from his youth to his relationships with Bishop Munib A. Younan of the Evangelical Lutheran Church in Jordan and the Holy Land and Bishop Wolfgang D. Herz-Lane of the ELCA Delaware-Maryland Synod. He outlined the results of official dialogues between Lutherans and Roman Catholics, including the Joint Declaration on the Doctrine of Justification, and the understanding of each other not through division but through a mutual exchange of confession and forgiveness. Differences between the two traditions made continued dialogue necessary. He drew on the words of Pope Francis, who espoused a culture of encounter, to endorse engagement between the Lutheran and Roman Catholic churches.

Bishop Madden also considered ways the two churches could commemorate 2017 together as the 500th anniversary of the Reformation through mutual respect and love for one another.

Presiding Bishop Hanson thanked Bishop Madden for his greeting and acknowledged the assembly response as a sign of deep commitment and profound gratitude and love in Christ.

The presiding bishop requested and received the consent of the assembly to extend the plenary session by fifteen minutes.

## **Report of the Mission Investment Fund**

*Reference: 2013 Pre-Assembly Report, Section IV, Mission Investment Fund.*

Presiding Bishop Mark S. Hanson invited Ms. Eva M. Roby, president of the Mission Investment Fund (MIF) of the Evangelical Lutheran Church in America, to present the separately incorporated ministry's report.

Ms. Roby described the purposes and functions of the MIF, as well as initiatives introduced in the past two years. As the sole lending ministry of the ELCA, the MIF makes investments in ELCA congregations and ministries by providing loans that help congregations and ministries raise up new sanctuaries, community centers, homeless shelters, and much more. She described these as "impact investments" because the loans generate a measurable impact on ministries and their communities, in addition to providing financial return to the MIF.

Ms. Roby indicated that in 2011–2012 the MIF grew its total assets from \$642 million to \$663 million. She reported that, after years of decline, the MIF had \$461 million in loans outstanding and \$474 million in deposits by the end of 2012. The ministry's capital ratio of net assets to total assets at 28 percent ranked the MIF among the best capitalized financial institutions in the United States.

Ms. Roby highlighted a few of the ministries in which the MIF had invested, and she invited the assembly to watch a video titled "Light."

Following the video, Presiding Bishop Hanson thanked Ms. Roby for sharing the report of the MIF.

## **Report on New Congregations**

*Reference: 2013 Pre-Assembly Report, Section III, Congregational and Synodical Mission.*

Presiding Bishop Mark S. Hanson called on the Rev. Stephen P. Bouman, executive director, and the Rev. Ruben F. Duran, director for new congregations in the Congregational and Synodical Mission unit, to present a report on new congregations with the Rev. Blair W. Morgan, director for evangelical mission in the Southwestern Pennsylvania Synod.

They used images and videos to accompany their descriptions of new ministries the ELCA was developing. They were joined by the Rev. Justin A. Grimm [North/West Lower Michigan Synod], the Rev. Esau Cuevas-Benitez [Northwest Washington Synod], and the Rev. J. Jimmy Hao [Northwest Washington Synod], mission developers who related their experiences starting congregations in Michigan and Washington.

Pr. Duran stated that, in its first 25 years, this church had planted 435 new congregations, and it was currently developing 322 missions, including 256 new start congregations in 2012. He also reported that, during the past four years, the ELCA had maintained its commitment to start at least half of its new ministries in the context of one of this church’s ethnic strategies or where persons were experiencing poverty.

## Orientation to Hearings

Presiding Bishop Mark S. Hanson relinquished the chair to Vice President Carlos E. Peña.

The vice president asked for and received the consent of the assembly to extend the plenary session to 5:00 P.M. He provided information regarding the following hearings that were to take place that evening.

- 25th Anniversary Campaign
- 2014–2016 Budget Proposal
- Communal Discernment
- ELCA Malaria Campaign
- ELCA World Hunger
- Healthcare Reform - Portico Benefits Services
- LIFT: Mission Planning
- Social Concerns Review
- Social Statement on Criminal Justice
- Women and Justice Social Statement

Vice President Peña announced that the hearings would start as soon as possible after the plenary session recessed.

## Elections: Results of the Second Ballot for Presiding Bishop

*Reference: 2013 Pre-Assembly Report, Section V, Election of the Presiding Bishop, and Section X, Report of the Elections Committee.*

Vice President Carlos E. Peña called on Mr. Phillip H. Harris, chair of the Elections Committee, for a report on the results of the second ballot for presiding bishop.

Mr. Harris reported that 943 ballots were cast, and there were no invalid ballots. He announced that no one received the required 75 percent or 708 votes for election on the second ballot. He presented the following names of the seven nominees receiving the most votes whose names would appear on the third ballot:

The Rev. Mark S. Hanson	369	39.13 percent
The Rev. Jessica R. Crist	272	28.84 percent
The Rev. Elizabeth A. Eaton	87	9.23 percent
The Rev. Peter W. Marty	45	4.77 percent
The Rev. Ann M. Svennungsen	36	3.82 percent
The Rev. David J. Lose	33	3.50 percent
The Rev. Barbara K. Lundblad	15	1.59 percent

Mr. Harris dispensed with reading the rest of the report, noting that it had been distributed.

Vice President Peña indicated that, prior to casting the third ballot for presiding bishop, there would be a forum in which questions submitted by voting members prior to the deadline would be addressed by the nominees.

## **Announcements**

Vice President Carlos E. Peña asked Secretary David D. Swartling for the afternoon's announcements.

Secretary Swartling provided meal and meeting times and locations.

## **Closing Prayer**

Vice President Carlos E. Peña called on the Rev. Raymond A. Miller Jr., Church Council member from Quakertown, Pa., who led the assembly in the closing prayer.

## **Recess**

Vice President Carlos E. Peña declared Plenary Session Three of the thirteenth Churchwide Assembly of the ELCA recessed at 5:01 P.M. (EDT) on Tuesday, August 13, 2013.

# Plenary Session Four

Wednesday, August 14, 2013

8:00 A.M.—10:30 A.M.

## Call to Order

Vice President Carlos E. Peña called Plenary Session Four of the thirteenth Churchwide Assembly to order at 8:07 A.M. (EDT) in Hall A of the David L. Lawrence Convention Center in Pittsburgh, Pa.

## Morning Prayer

*Reference: Worship and Song.*

The Rev. Susan Langhauser, a member of Church Council from Olathe, Kan., invited the assembly to stand and sing “Come to the Table.” She led the assembly in Morning Prayer, closing with the singing of “We Have Come This Far by Faith.”

## Distribution of Biographic Information on Nominees for Presiding Bishop

*Reference: 2013 Pre-Assembly Report, Section V, Election of the Presiding Bishop, and Section X, Report of the Elections Committee.*

Biographic information on four of the seven nominees for presiding bishop—the Rev. Jessica R. Crist, the Rev. Elizabeth A. Eaton, the Rev. Mark S. Hanson, and the Rev. Ann M. Svennungsen—was distributed to voting members.

Vice President Carlos E. Peña informed the assembly that the other three nominees submitted responses, indicating they would not accept a call to serve as presiding bishop. Mr. William B. Horne II, Church Council member from Clearwater, Fla., read the response of the Rev. Barbara K. Lundblad. The Rev. Laurie Skow-Anderson, Church Council member from Pelican Rapids, Minn., delivered the Rev. Peter W. Marty’s response. Mr. Paul G. Archer, Church Council member from Dearborn, Mich., reported on behalf of the Rev. David J. Lose.

Vice President Peña reminded the assembly that all seven names would be on the third ballot for presiding bishop.

## Question and Answer Forum for Four Nominees for Presiding Bishop

*Reference: 2013 Pre-Assembly Report, Section V, Election of the Presiding Bishop, and Section X, Report of the Elections Committee.*

Vice President Carlos E. Peña announced that this forum would be 60 minutes long, with each nominee for presiding bishop responding to four questions determined by the Executive Committee of the Church Council. The questions were formulated from those submitted by voting members. Vice President Peña stated that the nominees had been provided the four questions in advance. The nominees drew lots to establish the initial speaking order, and subsequent rounds would take place in a rotating order. The nominees will limit their answers to 90 seconds. The vice president requested that the assembly refrain from applause until the end of the session.

Vice President Peña read the first question: “Please share a personal faith story.”

The Rev. Ann M. Svennungsen, bishop of the Minneapolis Area Synod, responded: “Let me begin by saying how honored I feel to be standing before you this morning and to be with these three colleagues, whom I love and respect and whom any one I would be so grateful to have as my presiding bishop. I am grateful for you and for your prayerful engagement in this process, such an important process for our church. A personal faith story comes from the last 18 months, when my mother and father died. My dad, on April 15th of this year. We had Holy

Communion with the pastor, but I could tell he was not quite tracking at all times, and I knew that I might not see him again before he died. So the next day, I said, ‘Dad, I just have a couple “yes” and “no” questions. The first is do you know that I love you? And that your son, Rock, and your son, Brad, love you too?’ And he said ‘Yes, and I love you too.’ ‘And do you know that God loves you and that nothing, neither life nor death nor anything, can separate you from God’s love?’ And he said, ‘Yes! Isn’t that amazing?’ Earlier, at my mother’s funeral, she asked my brother to sing a song. He had sung at hundreds of funerals but never his mother’s, and he was scared he couldn’t make it. But he did, with the help of his 5-year-old granddaughter.”

The Rev. Elizabeth A. Eaton, bishop of the Northeastern Ohio Synod, replied: “Thank you, Mr. Vice President. About a year ago, I decided to take the plunge and start to work with a spiritual director. Being Lutheran, we talk about grace and are least likely to accept it. I realized I had gotten to the point where under my own power, my own steam, I could not really go forward any further. At a retreat, which my brothers and sisters will find stunning I actually participated in that, she told me a story, an illustration of a man who fell out of a window at night and grasped the ledge and clung for dear life for the entire night, only at daylight to find out that he was six inches from the ground the entire time. And my spiritual director said, ‘You know, that is how it is. You can let go, and God is right there.’ And so my spiritual experience that has really informed my life over these past months, has been that I am falling, and I am not afraid.”

The Rev. Mark S. Hanson, presiding bishop of the ELCA, said: “I will never forget the moment years ago when Ione and I stood before a judge with our son. He was 13. He had been before a judge before and failed at treatment, and the judge said, ‘Mr. Hanson, is there anything you want to say to the court before I sentence your son?’ Tears began, and I said, ‘Please, send him someplace where he can get the help we have not been able to give him.’ He was sentenced to 19 months of locked treatment. I watched him be led out in handcuffs with that orange shirt that you wear in juvenile detention, and, as he was led further and further away, tears poured down my face, and all I could think about was: ‘I have failed you, Ezra, but God has not.’ The only thing to which I could cling was that God would be faithful to the promises God made when God baptized Ezra into the grace of God and claimed him as God’s child forever. Three months later, we went to see him for the first time. Before we could go in, we had to be wanded, and here the whole family stood with arms extended as the guard wanded us. And as he came over to us, Ione, with tears in her eyes, said, ‘Look, Mark, he is marking us with the cross.’ I will never forget that finally it is only about God’s faithfulness and clinging to the cross. But it is a resurrection story. A year ago, he finished college, and he has a job in his field that is paying him money, and he is on his way to a healthy life. God did not forsake him and will not forsake me either.”

The Rev. Jessica R. Crist, bishop of the Montana Synod, stated: “Good morning. Twenty-eight years ago, out of the blue, my husband was diagnosed with a fast-growing, really nasty brain tumor. We were parents of a young child. We had dreams. We had hopes. We had plans. And he was diagnosed with a nasty brain tumor. We had the best medical care. We were fortunate. We had alternative medical care. And we were fortunate. But what really kept us going was prayer, the prayer from our congregation, our Lutheran congregation, from our neighboring congregations—Presbyterians and Episcopalians and Catholics, from prayers all over the world, from the Jesuits, from a small group of fundamentalists in eastern Washington, from an Iranian student group that met in the church where I had formerly served, from a Blackfeet medicine man and woman whose tribe my husband had assisted. It was difficult, but he got better. I don’t know why some people live and some die, but I don’t want to do either without prayer.”

Vice President Peña presented the second question: “What do you see as the major challenges in the ELCA, and what gifts would you bring to the role of presiding bishop?”

Bp. Eaton replied: “I think my fear is that lately we have been sliding into the position of being a generic American Protestant denomination. So, I think our challenge is to reclaim our distinctive Lutheran voice, our confessional heritage, and say something to our brothers and sisters in the Church. We really have something to say, with a theology of the cross in a culture suffused in glory. Another thing is we pray that prayer in the ELW [*Evangelical Lutheran Worship*]<sup>—</sup>and, if you do not have that, the LBW [*Lutheran Book of Worship*]<sup>—</sup>the wonderful Holden prayer about places where we are going, endings we cannot see. And you know what? That was all in theory until now. Do we really believe and trust in God completely and implicitly? That is being tested for all of us right now. So, those [are the] challenges: reclaiming our unique and distinctive Lutheran voice as a gift to the rest of the Church, and really having to rely totally and completely upon God and not on our own efforts and energy. And what gifts? We have all been praying—the four of us—and my spiritual director said, ‘Pray the prayer of indifference.’ That is supposed to be some great moment of faith for me, not my will but thine, but basically it is, ‘You know, God, I am clueless, and this is really in your hands.’ And that is the gift that I bring right now.”

Presiding Bishop Hanson responded: “The first challenge begins with me and with you. How do we talk more freely and openly about our faith? How do I talk to Carlos, the pizza man, and to Mary Margaret, who works at Starbucks, about Jesus and God’s grace and the wonderful gifts of God and life in Christ? I think our congregations are saying this is a hard time to be in ministry. It is easy to be preoccupied with our losses. But we are saying, ‘You are not alone.’ Every congregation is in a mission context. Synods are coming alongside of you, directors for evangelical mission. You have gifts of the Spirit. Open them to the community. And when the community hears ‘All are welcome here’ and ‘God has called you by name’ renewal begins. We have the challenge of how we will develop leaders for the future. How do we begin to form leaders out of our seminaries and the rich tradition they are, but also in communities, Latino ministry schools, lay schools? How will we share leadership—council, Conference of Bishops, churchwide organization—creating a culture of trust and collaboration? We have the challenge that we do not look like this rapidly, increasingly diverse society. How do we become a Pentecost church in language and culture without forsaking the gifts we have been given as Lutheran Christians? And we have the challenge of being more confident in the Holy Spirit. Let us be a church of high expectations of the Holy Spirit.”

Bp. Crist said: “We have been through some difficult times as a church, not just the post-2009 and the economic downturn difficulties, but we are in a very different place than we were 25 years ago or 50 years ago or 100 years ago. Everything has changed. And we are sure what we are *not* anymore, but we are not so sure what we are going to become. It is like the time between Good Friday and Easter, and you cannot rush it, and you have to live through it in faith. I serve a synod where we had massive turmoil in 2009, 2010, and 2011, and I bring that experience, as well as some experience with the wider church, and I bring the experience of patience, of discernment, of listening, and of trusting in God as we move forward.”

Bp. Svennungsen stated: “Yes, we face challenges, like all of Christianity throughout the world. You do not need to read far in the *Pew Research* to recognize that one in five adults has no church affiliation—30 percent of young adults—a third of adults under 30. But we have a gift. We have the gospel. And, as Douglas John Hall puts it, people are waiting for gospel. They are waiting for the good news of Jesus Christ that comes to them just where they are, that comes with unconditional love, with amazing freedom, and with this welcome, this welcome with no exceptions. So what are the gifts I bring? I bring a passion for the gospel. I bring a

passion for faithful and good leaders who can speak the gospel. And I bring a passion for these communities—these communities where life is formed and changed and given meaning and purpose.”

Vice President Peña commented that, of all the questions submitted, more dealt with youth and young adult participation in this church than any other topic. He provided the third question: “Talk about how you would lift up and equip the youth and young adult members of this church.”

Presiding Bishop Hanson replied: “I think the fact that this was the most frequently asked question means that we are all concerned about passing on the faith to the next generation, but it begins for me with listening. Wherever I go, I try to engage youth and young adults. And what do I hear when they say, ‘I am spiritual but not religious’? I hear them say, ‘I want to be part of a church where Jesus matters, where worship matters, that is making a difference, reducing poverty, and being about God’s work of justice. I want to be a part of a church that recognizes I am leading today, not tomorrow.’ We are an amazing church when it comes to being with young adults. Our colleges are preparing young adults for lives of vocation and service. Outdoor ministries and campus ministries are preparing young adults for lives of service and witness. Think about the ministry of military chaplaincy. Young adults gathering in times of battle and separation, and they are hearing the good news. Young adults are connected in ways that we never imagined in our generation. They can invite us in to a network of relationships that open us up to new ways that God is involved in the world through the Spirit and through young adults that we have never begun to imagine. When I am asked, ‘What is a sign of hope for this church, bishop?’ I say, ‘Go out, listen to a young adult, share their story of faith.’”

Bp. Crist responded: “As the parent of two young adult children, I have asked them that very question. They are looking for really good preaching, excellent worship, opportunities to serve, and authentic community. We have this in our congregations, and we have this beyond our congregations. Opportunities such as Lutheran Volunteer Corps and Young Adults in Global Mission give young adults an incredible way to serve and to have community. In our synod, we are so impressed with Young Adults in Global Mission as a way to form young adults in the faith and to learn from them that we are establishing a pilot program for returning Young Adults in Global Mission to bring that sense of mission and community back to our community to continue to serve and to grow in their faith.”

Bp. Svennungsen said: “I am deeply grateful for many ways I have been privileged to work with young adults and with youth—as a youth pastor, as the director of the Fund for Theological Education, [in places] where we work with Lutheran Volunteer Corps, with colleges and seminaries, to help young people discern what God was calling them to in their lives. At Texas Lutheran University, at St. Olaf College, what a privilege. Just last week, three of our Luther [Seminary] seminarians came into my office to talk about what our synod could do about climate change, and I was so inspired by that conversation and so delighted with the privilege to be with them. I also really believe Diana Butler Bass had something to say to all of us. As we traditionally think about our communities as ‘believe, behave, then belong,’ our young people are looking to belong and then behave and believe. And so we need to have communities that reach out in these ways, and we need to resource youth and young adult ministry throughout our church and throughout our synods.”

Bp. Eaton stated: “My father used to tell the story of dog food salesmen, called to the corporate office, then confronted by a member from the office extolling the virtues of the particular brand of dog food and how marvelous it was, and they needed to increase sales.

Finally, a salesman raised her hand and said, ‘You know, but the dogs do not like it.’ You know, maybe we need to talk to young adults and see what they think, how they feel, instead of saying what a marvelous product we might have. We could listen. And if we do invite them and welcome them to our church, we have to get rid of the ecclesiastical hospitality equivalent of saying ‘You are in my pew.’ We need to make room for those folks. And I think also we have to be honest about why we want young adults to be engaged in the faith. Is it because we want them to have an experience of the living promise of life in the gospel of Jesus Christ, or are we still convinced that youth are the future of the Church? They are not the future of the Church; Jesus is the future of the Church. That is what we need to think about and talk about, be honest about, and really listen about.”

Vice President Peña read the fourth question: “How do you see God making all things new in light of the decline of mainline Christianity?”

Bp. Crist responded: “Well, it says ‘making all things new,’ not ‘making all things big.’ So, that is a start. Next, we are not called to success. We are called to faithfulness. And we have a lot of resources for that faithful living in response to God’s invitation. Mainline churches may be declining numerically, but we have congregations all over this continent, and those congregations—some of which are ELCA and some of which are full communion partners and some of which just are—are resources in our community, institutions in which change can happen. Let us give it a chance. Let us live in the in-between, and let us live in faith and hope in the God who died for us and for the whole world, on a cross, as a failure, in Jesus’ name.”

Bp. Svennungsen replied: “This past year, I have been visiting all of the 150 congregations of our synod, and I am amazed at the new things God is doing. We worship in schools, in buildings shared with other congregations, in converted banks, above a homeless shelter, in a prison, in a food shelf, and our worship is accompanied by bluegrass and jazz, and rock-and-roll, and hip-hop, and organ, and brass. God is doing a new thing in our congregations, in our communities of faith. There are signs of life all over the place. And, in this flattened world that we live in, we need, as a church, to look for those signs of life, to be willing to invest in them, to be willing to take risks, even to fail, to innovate, to try new things. For what we hold as we share is none other than this good news that sets people free, that makes them whole, that gives them a reason for living and a sense of community in this—as Bishop Hanson said—very disconnected world. Thank you.”

Bp. Eaton said: “The history of the Christian movement is a series of booms and busts. When it is easy to be Christian, the Church grows in numbers. When it becomes more difficult, those numbers fade away. It is not easy to be a Christian. The Christian message is a simple message, but not an easy one. And now we find ourselves in a culture that claims that welcoming Jesus into our heart as our personal Lord and savior will guarantee that we will have a stress-free life and probably get the parking space closest to the door at the mall. I do not want to measure how faithful we are by how small our congregations are getting. Nevertheless, I think what we need to claim is that being a Christian is to be counter-cultural. And being honest about that and embracing that, as painful as it might be, is a way for us to grow in depth—maybe not in breadth or numbers, but in depth and in faith—to be a light for the world.”

Presiding Bishop Hanson stated: “Maybe we should take the observation about the decline of denominations as a moment to pause and ask, ‘What went wrong? How did it [come to] be that we failed to communicate the story of Jesus’ death and resurrection in a compelling way in this culture? How did it [come to] be that folks began to say the good life is a life other than a life lived gathered around Word and bread and wine, forgiving our sins, and hearing the word of absolution?’ Maybe this observation calls us to say, ‘This is a time of repentance,’ and



repentance for me is to say, ‘It is not working the way it once did.’ We need to imagine a different way of being church together. And that is what I see beginning throughout the ELCA, as the Spirit is moving in congregations, saying, ‘Our past has prepared us, but we are not trying to relive it. Our past is orienting us towards God’s future. Let us open our doors. Let us open the Scriptures.’ And God will speak to us, and we will see Jesus in the face of the other. Let us be who God has called us to be—a people grounded in God’s grace, who love Jesus, and who are set free in Jesus to serve their neighbor. We have all kinds of new partners now that we never had to be the body of Christ broken open for the suffering of the world and the power of Christ’s resurrection.”

With time remaining in the time allotted for the forum, Vice President Peña suggested the nominees answer a question they had not seen in advance: “If you could have a beer with any theologian, dead or alive, who would it be and why?”

Bp. Svernungsen replied: “You have got to love that. That is great. I am first, so I am just going to say I would love to have a beer with Martin Luther. I stood with Gerhard Forde in Erfurt 20 years ago, and we looked into each other’s eyes with tears—maybe we had a beer, I do not know—and were amazed in a new way at how one person, one disciple of Jesus Christ, could so clearly and passionately proclaim the theology of the cross. I continue to be so grounded in the works of Luther. Oh, he was not perfect. Far from it. None of us are. But I agree that it is our charism—our theology—to share with the whole church, to sing it loud and strong, with all kinds of melodies and all kinds of instruments, in new and fresh language, compelling for this generation. And wouldn’t it be fun to talk with Luther about how to do that? Thanks.”

Bp. Eaton responded: “Well, golly, I was going through the list, and I thought, well, St. Paul, but he probably did not drink. And Gerhard Forde, but I probably could not get a word in edgewise. I would like to have a beer with Carolyn May, who is one of our youth voting members, because two days ago she gave me the most succinct exposition of the book of Hosea I have ever heard. So I am grateful to her. A shout out to you, Carolyn. I think maybe I would like to have a conversation with my mother.”

Presiding Bishop Hanson said: “I would love to have a beer with my father-in-law. He was a prairie pastor, never went to high school because he was the oldest of eight kids and had to be on the sheep wagon. But he heard God’s call to ministry, started on the prairies of western North Dakota, and he saw in those beautiful open spaces the mystery and wonder of God’s creation and the mystery of being human and our longing to be in community with each other. He was a prairie populist preacher who read all the time, was never threatened by new ideas. At his farewell as a synod bishop, he wanted the chief of police of Minneapolis to be the keynote speaker because he was an Orthodox who understood the mystery of faith and what it means to live it faithfully in difficult situations. My father-in-law taught me that to be a pastor is to always be centered in your love for the gospel and your love for the Church. And if people do not sense in you a love for the gospel, a love for the Church, all your fancy ideas and your articulate speaking and your ideas for changing the Church will come to naught. My father-in-law died in the faith that he lived so passionately. He always wanted to stay in parsonages so he could smoke a cigar and drink some scotch, neither of which my mother-in-law ever permitted him to do.”

Bp. Crist stated: “I would like to have a beer with the woman in the Gospel of Mark who washed Jesus’ feet and about whom it was said that her story would be told always in honor of her. And, it not so much, kind of has not. But I would like to have a beer with her, and I would like to listen to her story of sitting at the feet of Jesus, of busting into that place where she was

not necessarily expected or welcome, and I would like to hear about her service and her witness and the next part of the story from her lips, wet with beer.”

Vice President Peña thanked the nominees and invited the assembly to stand and show its appreciation to the nominees with applause. He then asked the assembly to join in singing “Will You Let Me Be Your Servant” as printed in *Worship and Song*.

## **Addresses by Four Nominees for Presiding Bishop**

*Reference: 2013 Pre-Assembly Report, Section V, Election of the Presiding Bishop, and Section X, Report of the Elections Committee.*

Vice President Carlos E. Peña invited the four nominees to deliver five-minute addresses in the order in which they had drawn.

The Rev. Elizabeth A. Eaton, bishop of the Northeastern Ohio Synod, said: “Thank you, Mr. Vice President.

“In 2009, this church took a very important and momentous decision which turned out to be a very costly decision. I happen to think it was the right decision, but I think we have not yet had a chance to grieve the loss that we experienced before we move on to hope and renewal. So, to all of our rostered people, all of you who are still members of the ELCA, I thank you for your faithfulness when so many decided that they could no longer remain a part of this body.

“One of the consequences or part of the collateral damage of 2009 is that the culture of distrust, what [the Rev.] Rafael Malpica Padilla likes to call ‘the hermeneutics of suspicion,’ has infiltrated our dear church. We saw that a little bit when we were so concerned about folding ballots. We all of a sudden had the discussion about hanging chads here in this room.

“Our dear church is at a point where maybe we do not trust each other as much as we could or should. So, my prayer is that in the days and weeks and years to come, as God gives us that time and that grace, we might grow to trust each other and to see in one another a brother and sister, someone for whom Christ died, a sinner just like everybody else, but also someone redeemed, and now someone who is a son or a daughter of the Most High.

“We need to start to trust each other. It is us, for heaven sakes. We are not the government.

“We talk about being an inclusive church, and I think that is a good and wonderful thing. Bishop Hanson has worked hard and courageously to make sure that all are welcome. But I want to make sure that what we said in 2009, that those who, by their scriptural and confessional convictions, believe that decision was not the correct one, that those people also have a voice in this church. We need to make room for those who do not agree with us but who do agree upon the cross.

“And I think we need to reclaim our status as aliens in America. When we came over here in ethnic waves in the 1700s, 1800s, 1900s, and now in the 2000s, we often settled into specific language groups, and we did not speak English. So, all of you people worried about Spanish people not speaking Spanish, I have congregations who still have services in Finnish, Swedish, Slovak, and German. So, they will get the hang of this.

“But we were protected from the overwhelming American, reformed, evangelical, Protestant culture. Now we need to reclaim that heritage that holds up a theology of the cross in a culture of glory, that holds on to the two kingdoms, which says no earthly government can claim to be the new Jerusalem, that says that ambiguity is possible so long as we agree on Christ and Christ crucified, that there is law and gospel, that we are simultaneously sinner and saint, and that we are bound so that we can be set free in our obedience to serve the neighbor.

“We need to hold on to that. That is not the American Protestant message. We have a gift to give to the rest of the Church, and we need to reclaim that.

“And when it is all said and done, all we have is not some killer app or some great program. All we have is Christ and Christ crucified. That does not look like a lot to the whole world, but

think about those who held on to the promises of God. Think of David when he faced Goliath. What did Goliath say? ‘Really?’ The lions when they saw Daniel? ‘Really?’ Institutional racism when it saw Martin Luther King Jr.? ‘Really?’ The Liberian warlords when they saw Leymah Gbowee? ‘Really?’ Death when it saw Jesus on a cross? ‘That’s all you got?’

“A suspicious and frightened culture when it sees us? ‘Really?’”

The Rev. Mark S. Hanson, presiding bishop of the ELCA, said: “I am often asked, ‘What is your favorite Bible story?’ Never a favorite, but I often return to the night when Jesus’ disciples were locked behind closed doors in fear, and Jesus appeared, the risen Christ, unannounced, uninvited, and said, ‘Peace be with you.’ Showed them the marks of his crucifixion, and they rejoiced. Breathed into them the Holy Spirit and then sent them right back into the world that had crucified him.

“That same Spirit has been poured out on you in your Baptism. That same Spirit is anointing the Evangelical Lutheran Church in America, and we are sent back into the world that crucified Jesus with the promise of the gospel.

“I think a priority for this church in coming years, as we approach 2017 and the 500th anniversary of the Lutheran Reformation, is: let us all commit to become more fluent in sharing the story of Jesus with our neighbor. Carlos, the pizza man, wants to talk about faith. Mary Margaret, who works at Starbucks, has fascinating conversations with me about the guilt that she carries from the church in which she was raised and the opportunity it gives me to talk to her about a gracious and loving God.

“That Holy Spirit was poured out at Pentecost. And Jesus said, ‘Go from Jerusalem unto the ends of the earth.’ In other words, the gospel begins by being shared at home. Our congregations are asking questions about their future, but those questions are opened at the foot of the cross, in the context of the Spirit who has not abandoned you, and the gospel that has not lost its power. ‘You are not alone,’ we are saying to congregations. ‘Gather. Listen to the Word. Listen to the gifts of the Spirit. Listen to the voices of your community. And in that listening, the Spirit works and renewal occurs, to the ends of the earth.’

“Think about it. Twenty-five years ago, when this church was formed, we had not one global companion. We had not one ecumenical full communion partner. We did not know what the Internet was or Facebook or tweeting. And now the Spirit of Pentecost weaves us together in this intricate relationship out of which we bear witness to the good news of Jesus.

“I do not think we have begun to imagine the possibilities that come to us and how the Spirit is deepening and extending God’s work of reconciliation in our local communities and the world. We can open ourselves to that evangelical imagination.

“Like you, whenever I come alongside one of those global companion churches, staying in the bush in Zimbabwe, I see a people who say that to be marked with the cross and anointed with the Spirit means to share the story of Jesus, but it also means to reduce deaths from malaria, to build sustainable communities, to care for God’s creation. And suddenly I realize the Spirit of Pentecost has renewed me as we accompany those partners. The Spirit anoints people for leadership.

“Together, I think we face the challenge. How will we prepare leaders that reflect the church God is calling us to become?

“Last week I walked into a room of a hotel; there were 50 Latino pastor developers. Ten were Catholic priests. Twelve were Episcopalians. I thought I had walked in on Pentecost, each proclaiming the good news of Jesus and a passion to get out and plant the Church.

“But leadership and transformation are occurring all across this church. A small community in northern Iowa, and suddenly attendance begins to grow, a half-time pastor, a half-time farmer. Why? They regain confidence in the gospel.

“Like you have heard said before, I think creating a culture of trust and collaboration among leaders in this church is absolutely our priority work going forward. The Spirit anoints us to become a church lavishly blessed and generously sharing God’s gifts.

“Friends, we are not a poor church. Look at the leadership with which we are blessed. Look at the power of the gospel we have been given. Look at the anointing of the Spirit. You know, we have confused people calling ourselves the Evangelical Lutheran Church in America. People say you do not sound like fundamentalists to me. How about if we become the Evangelical Pentecostal Lutheran Church in America for the next generation?”

The Rev. Ann M. Svennungsen, bishop of the Minneapolis Area Synod, said: “When I am out visiting congregations, I try to talk about the interdependence of the three expressions of the Evangelical Lutheran Church in America—the congregation, the synod, and the churchwide organization. Given our culture and our thinking a lot about a corporate paradigm and corporation, sometimes we have this picture of the church as churchwide, regional offices—I aspire to be Steve Carrell, a regional manager—and congregations. But if I am to believe the LIFT [Living into the Future Together: Renewing the Ecology of the ELCA] report, I try to speak to congregations about flipping that triangle, that churchwide and synods are all here to support the congregation as the highest priority of our mission, as the place where the gospel actually meets people, forms and transforms their life.

“And what would it be like if we felt that support all through this church?”

“And then I think why do not we just get rid of that geometric image altogether and think about the church as this amazing ecology, all shaped by Jesus Christ and ready to share his good news, and support each other in all the ways that are so needed for that to happen.

“I work a lot with young people who are discerning their vocations, and I think about this as really a vocational discernment process, and I talk with young people about their gifts and their passions. And so I want to share just a few of my gifts. Why might I be called to lead this ecology? Well, first, I have had lots of experience leading congregations; an ecumenical organization, the Fund for Theological Education, that gives a million dollars to people each year who want to become pastors; Texas Lutheran University; and now the synod. I have led in Georgia and Iowa and Texas and Minnesota. I grew up in Montana. I lead by pulling together a team. That is one of my greatest strengths, I think. As you saw in my biography, I do not think there is a perfect leader. I think all the leaders before you today are extraordinary, gifted, faithful, with many, many gifts. A big question is how, then, we see ourselves building teams that complement and help us be as effective as we can be, where we are strong, and where we are weak, so that the team, as Paul says, is, indeed, a body that can work together.

“I think I also bring a life story shaped by the theology of the cross. I know loss. I am a breast cancer survivor. I have a son with Down Syndrome who is now fighting a courageous battle with leukemia. I have also suffered professional loss. I know Ron Heifetz is right that leadership is sometimes about surviving. But more, I trust in the theology of the cross that we learn, that we grow, and that God upholds us as the one who redeems, who makes all things new, and will never let us go.

“Thank you.”

The Rev. Jessica R. Crist, bishop of the Montana Synod, said: “Bishop Hanson spoke earlier about being a Pentecost church, and I am in love with the Pentecost story. It is not just because I live in a really windy place—although I do—but I love the story of the believers gathered together, somewhat beleaguered, and of the wind coming in and the storm coming in and blasting them out, touching them with the Holy Spirit, transforming them, equipping them to do things they had no idea that they could do, and they did not even ever want to do.

“And suddenly, new languages are coming out of their mouths. And outside—out there, beyond the doors, in the marketplace—was gathered the world, the world who had not previously been inside, the world who did not understand the language that they all spoke, until the Holy Spirit touched them and drove them out. And the world, those people from the world, those others, began to hear in their own languages.

“The Holy Spirit touched the believers so that they could go out and that people could hear in their own languages.

“We are gathered here, and we have our language. And we have our procedure. But we are empowered through our Baptism by water and the Holy Spirit to go out to the other in our society and to listen and to speak in the language of the other. To reach out, to be vulnerable, to take the risk, to hear and to speak to the other.

“Who would the other be for us? It is different in all of our contexts. That is part of the gift of being this large and wide church. Where I live, in the West, the other, in part, is the native people who have lived there for thousands of years and whom we are now engaging through a Lutheran apology. And it is all the unchurched people, the spiritual but not religious.

“Who is the other where you live? Who is the Parthian and the Mede and the resident of Mesopotamia where you live?”

“You are empowered by the Holy Spirit to go out and to listen and to learn the language of the other so that the good news may be proclaimed in Jesus’ name.”

Vice President Peña invited the assembly to stand and join together in thanking all four of the nominees. The assembly responded with applause. The vice president then asked the assembly to join in singing “Beautiful Savior” as printed in *Worship and Song*.

## **Elections: Third Ballot for Presiding Bishop**

*Reference: 2013 Pre-Assembly Report, Section V, Election of the Presiding Bishop, and Section X, Report of the Elections Committee.*

Vice President Carlos E. Peña reminded the voting members that two-thirds of the votes cast on the third ballot would be required for election. For this and subsequent ballots the electronic voting machines would be used. He read the following order in which the names of the nominees were displayed on the screen as the third ballot for presiding bishop. The order was determined by vote totals on the second ballot.

The Rev. Mark S. Hanson  
The Rev. Jessica R. Crist  
The Rev. Elizabeth A. Eaton  
The Rev. Peter W. Marty  
The Rev. Ann M. Svennungsen  
The Rev. David J. Lose  
The Rev. Barbara K. Lundblad

Secretary David D. Swartling clarified that, to change or correct a vote, the voting member must press the “C” key to clear the voting machine before entering the vote.

At the invitation of the chair, Ms. Melba J. Bangert [Central States Synod] led the assembly in prayer and in singing the refrain from “Gracious Spirit, Heed Our Pleading” as printed in *Worship and Song*.

After the voting members cast the third ballot for presiding bishop, Vice President Peña declared that the third ballot was closed. He invited the participants to view two videos reflecting on the assembly theme, “Always being made new”—one submitted by the Lutheran Center at the University of Nebraska–Lincoln, and the other by Community in Christ Lutheran Church, Cornelius, N.C.

## Elections: Results of Third Ballot for Presiding Bishop

Reference: 2013 Pre-Assembly Report, Section V, Election of the Presiding Bishop, and Section X, Report of the Elections Committee.

Vice President Carlos E. Peña called on Mr. Phillip H. Harris, chair of the Elections Committee, to announce the results of the third ballot for presiding bishop.

Mr. Harris reported that 919 votes were cast and that 613 votes were needed for election on the third ballot for presiding bishop. The results were as follows:

The Rev. Elizabeth A. Eaton	345
The Rev. Mark S. Hanson	271
The Rev. Jessica R. Crist	171
The Rev. Ann M. Svennungsen	130
The Rev. Peter W. Marty	1
The Rev. David J. Lose	0
The Rev. Barbara K. Lundblad	0

The vice president declared there was no election on the third ballot for presiding bishop. He advised the assembly that the fourth ballot will contain the names of the Rev. Elizabeth A. Eaton, the Rev. Mark S. Hanson, and the Rev. Jessica R. Crist. The three nominees would respond to questions during Plenary Session Five.

## Elections: First Common Ballot

Reference: 2013 Pre-Assembly Report, Section VIII, Report of the Nominating Committee.

Vice President Carlos E. Peña introduced the first common ballot for elections to the Church Council, to the boards of the Board of Pensions (Portico Benefit Services), the Mission Investment Fund, and the Publishing House of the ELCA (Augsburg Fortress, Publishers), and to the Committee on Appeals, Committee on Discipline, and the Nominating Committee. He directed the voting members' attention to the Report of the Nominating Committee and the paper ballots. The report incorporated descriptions of the election tickets and the biographical information of the nominees, including those nominated from the floor.

Mr. Phillip H. Harris, chair of the Elections Committee, provided instructions about the common ballot, which would be scanned by computer to tabulate.

Vice President Peña directed the synodical bishops to distribute the common ballots to the voting members from their synods.

Mr. Thomas W. Salber [Southeastern Pennsylvania Synod] informed the assembly that, where his name appeared on the common ballot, his synod should be "7F" and not "8B" or the Southwestern Pennsylvania Synod.

The Rev. Trudy A. Peterson [Western Iowa Synod] inquired about the location of the biographical information. The assembly was advised that biographical information was included in Section VIII of the 2013 Pre-Assembly Report.

Vice President Peña pointed out that the deadline for returning the completed ballots would be 2:30 P.M., shortly after the beginning of Plenary Session Five.

## Report of the Memorials Committee

Reference: 2013 Pre-Assembly Report, Section VII, Report of the Memorials Committee.

Vice President Carlos E. Peña asked the Rev. Stephen R. Herr and Ms. Susan W. McArver to present the report of the Memorials Committee, which they co-chaired.

Pr. Herr and Ms. McArver described how the Memorials Committee received and reviewed 90 memorials from Synod Assemblies held in 2012 and 2013, categorized the memorials, and prepared recommendations under each category to facilitate Churchwide Assembly discussion and decisions regarding the memorials. The committee had recommended that the Churchwide Assembly adopt several of its recommendations *en bloc*.

Ms. McArver noted that Category D1: Communion Practices had been removed from the *en bloc* recommendation for separate consideration and that a memorial from the Metropolitan Washington, D.C., Synod on welcoming immigrants and refugees had been removed from Category A6: Immigration Reform for separate consideration. She informed the assembly that two supplemental reports—A and B—had been added to the committee’s report between meetings held during the assembly. She made the following motion on behalf of the committee.

**Moved;**

**Seconded:** To approve *en bloc*, with the exception of those memorials considered separately, the following responses to 2012 and 2013 synodical memorials printed in the Report of the Memorials Committee (*2013 Pre-Assembly Report*, Section VII, pages as listed):

Category A1: Gender Identity Discrimination . . . . .	17
Category A2: Uniting American Families Act . . . . .	31
Category A5: Social Statement on Criminal Justice . . . . .	44
Category A7: Immigration Detention . . . . .	50
Category B1: Hydraulic Fracturing . . . . .	53
Category B2: Fossil Fuels . . . . .	58

There being no discussion, Vice President Peña called on Mr. John R. Emery, Church Council member from Fond du Lac, Wis., who led the assembly in prayer.  
The chair called for the vote.

**ASSEMBLY**

**ACTION:** **YES-787; NO-41**

**CA13.03.07** To approve *en bloc*, with the exception of those memorials considered separately, the following responses to 2012 and 2013 synodical memorials:

Category A1: Gender Identity Discrimination . . . . .	p. 109
Category A2: Uniting American Families Act . . . . .	p. 125
Category A5: Social Statement on Criminal Justice . . . . .	p. 126
Category A7: Immigration Detention . . . . .	p. 127
Category B1: Hydraulic Fracturing . . . . .	p. 129
Category B2: Fossil Fuels . . . . .	p. 131

**Category A1: Gender Identity Discrimination**

*Reference: 2013 Pre-Assembly Report, Section VII, Report of the Memorials Committee, pages 7–18.*

**1. Northwest Washington Synod (1B) [2013 Memorial]**

RESOLVED, that the Northwest Washington Synod, meeting in assembly, memorialize the 2013 Churchwide Assembly to call upon Congress to take up and pass legislation that would prohibit employment discrimination on the basis of actual or perceived sexual orientation or gender identity while providing for religious exemptions; and be it further

RESOLVED, that the Northwest Washington Synod, meeting in assembly, memorialize the 2013 Churchwide Assembly to urge the ELCA’s presiding bishop, synodical bishops, clergy, and other church leaders to speak publicly in support of legislation that would prohibit employment

discrimination on the basis of actual or perceived sexual orientation or gender identity while providing for religious exemptions; and be it further

RESOLVED, that the Northwest Washington Synod, meeting in assembly, memorialize the 2013 Churchwide Assembly to urge lay leaders to make this assembly's position and the ELCA's position known to their members of the U.S. House of Representatives and U.S. Senate.

## **2. Eastern Washington-Idaho Synod (1D) [2013 Memorial]**

WHEREAS, it is currently legal in 29 states to discriminate in the workplace on the basis of sexual orientation and in 34 states on the basis of gender identity; and

WHEREAS, employees should be judged on the quality of their work and nothing more; and

WHEREAS, legislation that would prohibit employment discrimination on the basis of actual or perceived sexual orientation or gender identity while providing for a broad religious exemption, has been introduced in every Congress since 1994; and

WHEREAS, the Employment Non-Discrimination Act (H.R. 1397/S. 812) is an example of such legislation; and

WHEREAS, the social statement of the Evangelical Lutheran Church in America (ELCA) *Human Sexuality: Gift and Trust* states that "While Lutherans hold various convictions regarding lifelong, monogamous, same-gender relationships, this church is united on many critical issues" (p. 19). This church:

1. "supports legislation and policies to protect civil rights and to prohibit discrimination in housing, employment, and public services." (p. 19)
2. "has called upon congregations and members of this church to welcome, care for, and support same-gender couples and their families and to advocate for their legal protection." (p. 19)
3. "will advocate for public policies that support and protect families." (p. 24)
4. "will attend to the need for equal protection, equal opportunities, and equal responsibilities under the law, and just treatment for those with varied sexual orientation and gender identity. Such individuals are disproportionately and negatively affected by patterns of stigma, discrimination, and abuse." (p. 33); and

WHEREAS, the 1997 Churchwide Assembly responded [CA97.06.29] to a memorial by approximately an 80 percent majority, expressing support for the Employment Non-Discrimination Act and affirming advocacy "in support of laws barring discrimination against individuals on the basis of their sexual orientation;" therefore, be it

RESOLVED, that the Eastern Washington-Idaho Synod, meeting in assembly, memorialize the 2013 Churchwide Assembly to call upon Congress to take up and pass legislation that would prohibit employment discrimination on the basis of actual or perceived sexual orientation or gender identity while providing for religious exemptions; and be it further

RESOLVED, that the Eastern Washington-Idaho Synod, meeting in assembly, memorialize the 2013 Churchwide Assembly to urge the ELCA's presiding bishop, synodical bishops, clergy, and other church leaders to speak publicly in support of legislation that would prohibit employment discrimination on the basis of actual or perceived sexual orientation or gender identity while providing for religious exemptions; and be it further

RESOLVED, that the Eastern Washington-Idaho Synod, meeting in assembly, memorialize the 2013 Churchwide Assembly to urge lay leaders to make the actions of the 1997 and 2013 Churchwide Assemblies known to their Members of Congress in the United States House of Representatives and United States Senate.

## **3. Sierra Pacific Synod (2A) [2013 Memorial]**

RESOLVED, that the Sierra Pacific Synod, meeting in assembly, memorialize the 2013 Churchwide Assembly to call upon Congress to take up and pass legislation that would prohibit employment discrimination on the basis of actual or perceived sexual orientation or gender identity while providing for religious exemptions; and be it further



RESOLVED, that the Sierra Pacific Synod, meeting in assembly, memorialize the 2013 Churchwide Assembly, to urge the Evangelical Lutheran Church in America's presiding bishop, synodical bishops, clergy, and other church leaders to speak publicly in support of legislation that would prohibit employment discrimination on the basis of actual or perceived sexual orientation or gender identity while providing for religious exemptions; and be it further

RESOLVED, that the Sierra Pacific Synod, meeting in assembly, memorialize the 2013 Churchwide Assembly to urge lay leaders to make this assembly's position and the ELCA's position known to their members of the U.S. House of Representatives and U.S. Senate.

#### **4. Southwest California Synod (2B) [2013 Memorial]**

WHEREAS, it is currently legal in 29 states to discriminate in the workplace on the basis of sexual orientation and in 34 states on the basis of gender identity; and

WHEREAS, employees should be judged on the quality of their work and nothing more; and

WHEREAS, legislation that would prohibit employment discrimination on the basis of actual or perceived sexual orientation or gender identity while providing for a broad religious exemption, has been introduced in every Congress since 1994; and

WHEREAS, the Employment Non-Discrimination Act (H.R. 1397/S. 812) is an example of such legislation; and

WHEREAS, the social statement of the Evangelical Lutheran Church in America (ELCA) *Human Sexuality: Gift and Trust* states that "While Lutherans hold various convictions regarding lifelong, monogamous, same-gender relationships, this church is united on many critical issues" (p. 19). This church:

- 1) "supports legislation and policies to protect civil rights and to prohibit discrimination in housing, employment, an public services" (p. 19);
- 2) "has called upon congregations and members of this church to welcome, care for, and support same-gender couples and their families and to advocate for their legal protection" (p. 19);
- 3) "will advocate for public policies that support and protect families" (p. 24); and
- 4) "will attend to the need for equal protection, equal opportunities, and equal responsibilities under the law, and just treatment for those with varied sexual orientation and gender identity. Such individuals are disproportionately and negatively affected by patterns of stigma, discrimination, and abuse;" and

WHEREAS, the 1997 Churchwide Assembly responded [CA97.06.29] to a memorial by approximately an 80 percent majority, expressing support for the Employment Non-Discrimination Act and affirming advocacy "in support of laws barring discrimination against individuals on the basis of their sexual orientation;" therefore, be it

RESOLVED, that the Southwest California Synod, meeting in assembly, memorialize the 2013 Churchwide Assembly to call upon Congress to take up and pass legislation that would prohibit employment discrimination on the basis of actual or perceived sexual orientation or gender identity while providing for religious exemptions; and be it further

RESOLVED, that the Southwest California Synod, meeting in assembly, memorialize the 2013 Churchwide Assembly, to urge the ELCA's presiding bishop, synodical bishops, clergy, and other church leaders to speak publicly in support of legislation that would prohibit employment discrimination on the basis of actual or perceived sexual orientation or gender identity while providing for religious exemptions; and be it further

RESOLVED, that the Southwest California Synod, meeting in assembly, memorialize the 2013 Churchwide Assembly to urge members of this church to make this assembly's position and the ELCA's position known to their Members of Congress in the United States House of Representatives and United States Senate.

## **5. Eastern North Dakota Synod (3B) [2013 Memorial]**

WHEREAS, it is currently legal in 29 states to discriminate in the workplace on the basis of sexual orientation; and

WHEREAS, it is currently legal in 34 states to discriminate in the workplace on the basis of gender identity; and

WHEREAS, employees should be judged on the quality of their work; and

WHEREAS, legislation that would prohibit employment discrimination on the basis of actual or perceived sexual orientation or gender identity while providing for a broad religious exemption, has been introduced in every Congress since 1994; and

WHEREAS, the Employment Non-Discrimination Act (H.R. 1397/S. 812) is an example of such legislation; and

WHEREAS, the social statement of the Evangelical Lutheran Church in America (ELCA) *Human Sexuality: Gift and Trust* states that “While Lutherans hold various convictions regarding lifelong, monogamous, same-gender relationships, this church is united on many critical issues” (p. 19). This church:

1. “supports legislation and policies to protect civil rights and to prohibit discrimination in housing, employment, and public services.” (p. 19)
2. “has called upon congregations and members of this church to welcome, care for, and support same-gender couples and their families and to advocate for their legal protection.” (p. 19)
3. “will advocate for public policies that support and protect families.” (p. 24)
4. “will attend to the need for equal protection, equal opportunities, and equal responsibilities under the law, and just treatment for those with varied sexual orientation and gender identity. Such individuals are disproportionately and negatively affected by patterns of stigma, discrimination, and abuse.” (p. 33); and

WHEREAS, the 1997 Churchwide Assembly responded [CA97.06.29] to a memorial by approximately an 80 percent majority, expressing support for the Employment Non-Discrimination Act and affirming advocacy “in support of laws barring discrimination against individuals on the basis of their sexual orientation;” therefore, be it

RESOLVED, that the Eastern North Dakota Synod, meeting in assembly, memorialize the 2013 Churchwide Assembly to call upon Members of Congress, consistent with their bound consciences, to take up and pass legislation that would prohibit employment discrimination on the basis of actual or perceived sexual orientation or gender identity while providing for religious exemptions; and be it further

RESOLVED, that the Eastern North Dakota Synod, meeting in assembly, memorialize the 2013 Churchwide Assembly to invite and encourage the ELCA’s presiding bishop, synodical bishops, clergy, and other church leaders, consistent with their bound consciences, to speak publicly in support of legislation that would prohibit employment discrimination on the basis of actual or perceived sexual orientation or gender identity while providing for religious exemptions; and be it further

RESOLVED, that the Eastern North Dakota Synod, meeting in assembly, memorialize the 2013 Churchwide Assembly to invite and encourage lay leaders to make the actions of the 1997 and 2013 Churchwide Assemblies known to their Members of Congress in the United States House of Representatives and United States Senate.

## **6. Northwestern Minnesota Synod (3D) [2013 Memorial]**

WHEREAS, it is currently legal in 29 states to discriminate in the workplace on the basis of sexual orientation and in 34 states on the basis of gender identity; and

WHEREAS, employees should be judged primarily on the quality of their work or their qualifications for employment; and

WHEREAS, legislation that would prohibit employment discrimination on the basis of actual or perceived sexual orientation or gender identity while providing for a broad religious exemption, has been introduced in every Congress since 1994; and

WHEREAS, the Employment Non-Discrimination Act (H.R. 1397/S. 812) is an example of such legislation; and

WHEREAS, the social statement of the Evangelical Lutheran Church in America (ELCA) *Human Sexuality: Gift and Trust* states that “While Lutherans hold various convictions regarding lifelong, monogamous, same-gender relationships, this church is united on many critical issues” (p. 19). This church:

- 1) “supports legislation and policies to protect civil rights and to prohibit discrimination in housing, employment, and public services.” (p. 19)
- 2) “has called upon congregations and members of this church to welcome, care for, and support same-gender couples and their families and to advocate for their legal protection.” (p. 19)
- 3) “will advocate for public policies that support and protect families.” (p. 24)
- 4) “will attend to the need for equal protection, equal opportunities, and equal responsibilities under the law, and just treatment for those with varied sexual orientation and gender identity. Such individuals are disproportionately and negatively affected by patterns of stigma, discrimination, and abuse.” (p. 33); and

WHEREAS, the 1997 Churchwide Assembly responded [CA97.06.29] to a memorial by approximately an 80 percent majority, expressing support for the Employment Non-Discrimination Act and affirming advocacy “in support of laws barring discrimination against individuals on the basis of their sexual orientation;” therefore, be it

RESOLVED, that the Northwestern Minnesota Synod, in assembly, urge its bishop to call upon Congress to take up and pass legislation that would prohibit employment discrimination on the basis of actual or perceived sexual orientation or gender identity while providing for religious exemptions; and be it further

RESOLVED, that the Northwestern Minnesota Synod, meeting in assembly, memorialize the 2013 Churchwide Assembly, to urge the ELCA’s presiding bishop, synodical bishops, clergy, and other church leaders to speak publicly in support of legislation that would prohibit employment discrimination on the basis of actual or perceived sexual orientation or gender identity while providing for religious exemptions; and be it further

RESOLVED, that the Northwestern Minnesota Synod, meeting in Assembly, memorialize the 2013 Churchwide Assembly to urge lay leaders to make this assembly’s position and the ELCA’s position known to their Members of Congress in the U.S. House of Representatives and U.S. Senate.

## **7. Southwestern Minnesota Synod (3F) [2013 Memorial]**

WHEREAS, it is currently legal in 29 states to discriminate in the workplace on the basis of sexual orientation and in 34 states on the basis of gender identity; and

WHEREAS, legislation that would prohibit employment discrimination on the basis of actual or perceived sexual orientation or gender identity while providing for a broad religious exemption, has been introduced in every Congress since 1994; and

WHEREAS, the Employment Non-Discrimination Act (H.R. 1397/S. 812) is an example of such legislation; and

WHEREAS, the social statement of the Evangelical Lutheran Church in America (ELCA) *Human Sexuality: Gift and Trust* states that “While Lutherans hold various convictions regarding lifelong, monogamous, same-gender relationships, this church is united on many critical issues” (p. 19). This church:

1. “supports legislation and policies to protect civil rights and to prohibit discrimination in housing, employment, and public services.” (p. 19)
2. “has called upon congregations and members of this church to welcome, care for, and support same-gender couples and their families and to advocate for their legal protection.” (p. 19)
3. “will advocate for public policies that support and protect families.” (p. 24)
4. “will attend to the need for equal protection, equal opportunities, and equal responsibilities under the law, and just treatment for those with varied sexual orientation and gender identity. Such

individuals are disproportionately and negatively affected by patterns of stigma, discrimination, and abuse.” (p. 33); and

WHEREAS, the 1997 Churchwide Assembly responded [CA97.06.29] to a memorial by approximately an 80 percent majority, expressing support for the Employment Non-Discrimination Act and affirming advocacy “in support of laws barring discrimination against individuals on the basis of their sexual orientation;” therefore, be it

RESOLVED, that the Southwestern Minnesota Synod, meeting in assembly, memorialize the 2013 Churchwide Assembly to call upon the U.S. Congress to pass legislation that would prohibit employment discrimination on the basis of actual or perceived sexual orientation or gender identity while providing for religious exemptions; and be it further

RESOLVED, that the Southwestern Minnesota Synod, meeting in assembly, memorialize the 2013 Churchwide Assembly to urge the ELCA’s presiding bishop, synodical bishops, clergy, and other church leaders to speak publicly in support of legislation that would prohibit employment discrimination on the basis of actual or perceived sexual orientation or gender identity while providing for religious exemptions; and be it further

RESOLVED, that the Southwestern Minnesota Synod, meeting in assembly, memorialize the 2013 Churchwide Assembly to urge ELCA members to make this synod’s position and the ELCA’s position known to their Members of Congress in the U.S. House of Representatives and U.S. Senate.

## **8. Minneapolis Area Synod (3G) [2013 Memorial]**

WHEREAS, it is currently legal in 29 states to discriminate in the workplace on the basis of sexual orientation and in 34 states on the basis of gender identity; and

WHEREAS, legislation that would prohibit employment discrimination on the basis of actual or perceived sexual orientation or gender identity while providing for a broad religious exemption, has been introduced in every Congress since 1994; and

WHEREAS, the Employment Non-Discrimination Act (H.R. 1397/S. 812) is an example of such legislation; and

WHEREAS, the social statement of the Evangelical Lutheran Church in America (ELCA) *Human Sexuality: Gift and Trust* states that this church:

1. “supports legislation and policies to protect civil rights and to prohibit discrimination in housing, employment, and public services.” (p. 19)
2. “will attend to the need for equal protection, equal opportunities, and equal responsibilities under the law, and just treatment for those with varied sexual orientation and gender identity. Such individuals are disproportionately and negatively affected by patterns of stigma, discrimination, and abuse.” (p. 33); and

WHEREAS, the 1997 Churchwide Assembly responded [CA97.06.29] to a memorial by approximately an 80 percent majority, expressing support for the Employment Non-Discrimination Act and affirming advocacy “in support of laws barring discrimination against individuals on the basis of their sexual orientation;” therefore, be it

RESOLVED, that the Minneapolis Area Synod, meeting in assembly, memorialize the 2013 Churchwide Assembly to call upon Congress to take up and pass legislation that would prohibit employment discrimination on the basis of actual or perceived sexual orientation or gender identity; and be it further

RESOLVED, that the Minneapolis Area Synod, meeting in assembly, memorialize the 2013 Churchwide Assembly to urge the ELCA’s presiding bishop, synodical bishops, clergy, and other church leaders to speak publicly in support of legislation that would prohibit employment discrimination on the basis of actual or perceived sexual orientation or gender identity; and be it further

RESOLVED, that the Minneapolis Area Synod, meeting in assembly, memorialize the 2013 Churchwide Assembly to urge lay leaders to make the ELCA's position and this action known to their Members of Congress in the U.S. House of Representatives and U.S. Senate.

### **9. Saint Paul Area Synod (3H) [2013 Memorial]**

WHEREAS, it is currently legal in 29 states to discriminate in the workplace on the basis of sexual orientation and in 34 states on the basis of gender identity; and

WHEREAS, employees should be judged on the quality of their work and nothing more; and

WHEREAS, legislation that would prohibit employment discrimination on the basis of actual or perceived sexual orientation or gender identity while providing for a broad religious exemption, has been introduced in every Congress since 1994; and

WHEREAS, the Employment Non-Discrimination Act (H.R. 1397/S. 812) is an example of such legislation; and

WHEREAS, the social statement of the Evangelical Lutheran Church in America (ELCA) *Human Sexuality: Gift and Trust* states that "While Lutherans hold various convictions regarding lifelong, monogamous, same-gender relationships, this church is united on many critical issues" (p. 19). This church:

1. "supports legislation and policies to protect civil rights and to prohibit discrimination in housing, employment, and public services." (p. 19)
2. "has called upon congregations and members of this church to welcome, care for, and support same-gender couples and their families and to advocate for their legal protection." (p. 19)
3. "will advocate for public policies that support and protect families." (p. 24)
4. "will attend to the need for equal protection, equal opportunities, and equal responsibilities under the law, and just treatment for those with varied sexual orientation and gender identity. Such individuals are disproportionately and negatively affected by patterns of stigma, discrimination, and abuse." (p. 33); and

WHEREAS, the 1997 Churchwide Assembly responded [CA97.06.29] to a memorial by approximately an 80 percent majority, expressing support for the Employment Non-Discrimination Act and affirming advocacy "in support of laws barring discrimination against individuals on the basis of their sexual orientation;" therefore, be it

RESOLVED, that the Saint Paul Area Synod, meeting in assembly, memorialize the 2013 Churchwide Assembly to call upon Congress to take up and pass legislation that would prohibit employment discrimination on the basis of actual or perceived sexual orientation or gender identity while providing for religious exemptions; and be it further

RESOLVED, that the Saint Paul Area Synod, meeting in assembly, memorialize the 2013 Churchwide Assembly to urge the ELCA's presiding bishop, synodical bishops, clergy, and other church leaders to speak publicly in support of legislation that would prohibit employment discrimination on the basis of actual or perceived sexual orientation or gender identity while providing for religious exemptions; and be it further

RESOLVED, that the Saint Paul Area Synod, meeting in assembly, memorialize the 2013 Churchwide Assembly to urge lay leaders to make the ELCA's position and this action known to their Members of Congress in the United States House of Representatives and United States Senate.

### **10. Northern Texas-Northern Louisiana Synod (4D) [2013 Memorial]**

WHEREAS, not all states have legislation to prevent discrimination in the workplace on the basis of sexual orientation or gender identity; and

WHEREAS, employees should be judged on the quality of their work and nothing more; and

WHEREAS, legislation that would prohibit employment discrimination on the basis of actual or perceived sexual orientation or gender identity while providing for a broad religious exemption, has been introduced in every Congress since 1994; and

WHEREAS, the Employment Non-Discrimination Act (H.R. 1397/S. 812) is an example of such legislation; and

WHEREAS, the social statement of the Evangelical Lutheran Church in America (ELCA) *Human Sexuality: Gift and Trust* states that “While Lutherans hold various convictions regarding lifelong, monogamous, same-gender relationships, this church is united on many critical issues” (p. 19). This church:

1. “supports legislation and policies to protect civil rights and to prohibit discrimination in housing, employment, and public services.” (p. 19)
2. “has called upon congregations and members of this church to welcome, care for, and support same-gender couples and their families and to advocate for their legal protection.” (p. 19)
3. “will advocate for public policies that support and protect families.” (p. 24)
4. “will attend to the need for equal protection, equal opportunities, and equal responsibilities under the law, and just treatment for those with varied sexual orientation and gender identity. Such individuals are disproportionately and negatively affected by patterns of stigma, discrimination, and abuse.” (p. 33); and

WHEREAS, the 1997 Churchwide Assembly responded [CA97.06.29] to a memorial by a 79.8 percent majority, expressing support for the Employment Non-Discrimination Act and affirming advocacy “in support of laws barring discrimination against individuals on the basis of their sexual orientation;” therefore, be it

RESOLVED, that the Northern Texas-Northern Louisiana Synod, meeting in assembly, memorialize the 2013 Churchwide Assembly to call upon Congress to take up and pass legislation that would prohibit employment discrimination on the basis of actual or perceived sexual orientation or gender identity while providing for religious exemptions; and be it further

RESOLVED, that the Northern Texas-Northern Louisiana Synod, meeting in assembly, memorialize the 2013 Churchwide Assembly to urge the ELCA’s presiding bishop, synodical bishops, clergy, and other church leaders to speak publicly in support of legislation that would prohibit employment discrimination on the basis of actual or perceived sexual orientation or gender identity while providing for religious exemptions; and be it further

RESOLVED, that the Northern Texas-Northern Louisiana Synod, meeting in assembly, memorialize the 2013 Churchwide Assembly to urge lay leaders to make this assembly’s position and the ELCA’s position known to their Members of Congress in the United States House of Representatives and United States Senate.

## **11. Southwestern Texas Synod (4E) [2013 Memorial]**

WHEREAS, it is currently legal in 29 states to discriminate in the workplace on the basis of sexual orientation and in 34 states on the basis of gender identity; and

WHEREAS, employees should be judged on the quality of their work and nothing more; and

WHEREAS, legislation that would prohibit employment discrimination on the basis of actual or perceived sexual orientation or gender identity while providing for a broad religious exemption, has been introduced in every Congress since 1994; and

WHEREAS, the Employment Non-Discrimination Act (H.R. 1397/S. 812) is an example of such legislation; and

WHEREAS, the social statement of the Evangelical Lutheran Church in America (ELCA) *Human Sexuality: Gift and Trust* states that “While Lutherans hold various convictions regarding lifelong, monogamous, same-gender relationships, this church is united on many critical issues” (p. 19). This church:

- 1) “supports legislation and policies to protect civil rights and to prohibit discrimination in housing, employment, and public services.” (p. 19)
- 2) “has called upon congregations and members of this church to welcome, care for, and support same-gender couples and their families and to advocate for their legal protection.” (p. 19)
- 3) “will advocate for public policies that support and protect families.” (p. 24)

- 4) “will attend to the need for equal protection, equal opportunities, and equal responsibilities under the law, and just treatment for those with varied sexual orientation and gender identity. Such individuals are disproportionately and negatively affected by patterns of stigma, discrimination, and abuse.” (p. 33); and

WHEREAS, the 1997 Churchwide Assembly responded [CA97.06.29] to a memorial by approximately an 80 percent majority, expressing support for the Employment Non-Discrimination Act and affirming advocacy “in support of laws barring discrimination against individuals on the basis of their sexual orientation;” therefore, be it

RESOLVED, that the Southwestern Texas Synod, meeting in assembly, memorialize the 2013 Churchwide Assembly to call upon Congress to take up and pass legislation that would prohibit employment discrimination on the basis of actual or perceived sexual orientation or gender identity while providing for religious exemptions; and be it further

RESOLVED, that the Southwestern Texas Synod, meeting in assembly, memorialize the 2013 Churchwide Assembly, to urge the ELCA’s presiding bishop, synodical bishops, clergy, and other church leaders to speak publicly in support of legislation that would prohibit employment discrimination on the basis of actual or perceived sexual orientation or gender identity while providing for religious exemptions; and be it further

RESOLVED, that the Southwestern Texas Synod, meeting in assembly, memorialize the 2013 Churchwide Assembly to urge lay leaders to make the actions of the 1997, 2009, and 2013 Churchwide Assemblies known to their Members of Congress in the United States House of Representatives and United States Senate.

## **12. Greater Milwaukee Synod (5J) [2013 Memorial]**

WHEREAS, it is currently legal in 29 states to discriminate in the workplace on the basis of sexual orientation and in 34 states on the basis of gender identity; and

WHEREAS, employees should be judged on the quality of their work and nothing more; and

WHEREAS, legislation that would prohibit employment discrimination on the basis of actual or perceived sexual orientation or gender identity while providing for a broad religious exemption, has been introduced in every Congress since 1994; and

WHEREAS, the Employment Non-Discrimination Act (H.R. 1397/S. 812) is an example of such legislation; and

WHEREAS, the social statement of the Evangelical Lutheran Church in America (ELCA) *Human Sexuality: Gift and Trust* states that “While Lutherans hold various convictions regarding lifelong, monogamous, same-gender relationships, this church is united on many critical issues,” including:

- 1) Support for “legislation and policies to protect civil rights and to prohibit discrimination in housing, employment, and public services;”
- 2) Calling upon “congregations and members of this church to welcome, care for, and support same-gender couples and their families and to advocate for their legal protection;”
- 3) Advocating for “public policies that support and protect families;” and
- 4) Attending to the need for “equal protection, equal opportunities, and equal responsibilities under the law, and just treatment for those with varied sexual orientation and gender identity” in that “[s]uch individuals are disproportionately and negatively affected by patterns of stigma, discrimination, and abuse;” and

WHEREAS, the 1997 Churchwide Assembly responded [CA97.06.29] to a memorial by approximately an 80 percent majority, expressing support for the Employment Non-Discrimination Act and affirming advocacy “in support of laws barring discrimination against individuals on the basis of their sexual orientation;” therefore, be it

RESOLVED, that the Greater Milwaukee Synod Assembly memorialize the 2013 Churchwide Assembly to call upon Congress to take up and pass legislation that would prohibit employment discrimination on the basis of actual or perceived sexual orientation or gender identity while providing for religious exemptions; and be it further

RESOLVED, that the Greater Milwaukee Synod Assembly memorialize the 2013 Churchwide Assembly to urge the ELCA's presiding bishop, synodical bishops, clergy, and other church leaders to speak publicly in support of legislation that would prohibit employment discrimination on the basis of actual or perceived sexual orientation or gender identity while providing for religious exemptions; and be it further

RESOLVED, that the Greater Milwaukee Synod Assembly memorialize the 2013 Churchwide Assembly to urge lay leaders to make this assembly's position and the ELCA's position known to their Members of Congress in the United States House of Representatives and United States Senate.

### **13. South-Central Synod of Wisconsin (5K) [2013 Memorial]**

WHEREAS, it is currently legal in 29 states to discriminate in the workplace on the basis of sexual orientation and in 34 states on the basis of gender identity; and

WHEREAS, employees should be judged on the quality of their work and nothing more; and

WHEREAS, legislation that would prohibit employment discrimination on the basis of actual or perceived sexual orientation or gender identity while providing for a broad religious exemption, has been introduced in every Congress since 1994; and

WHEREAS, the Employment Non-Discrimination Act (H.R. 1397/S. 812) is an example of such legislation; and

WHEREAS, the social statement of the Evangelical Lutheran Church in America (ELCA) *Human Sexuality: Gift and Trust* states that "While Lutherans hold various convictions regarding lifelong, monogamous, same-gender relationships, this church is united on many critical issues" (p. 19). This church:

- 1) "supports legislation and policies to protect civil rights and to prohibit discrimination in housing, employment, and public services." (p. 19)
- 2) "has called upon congregations and members of this church to welcome, care for, and support same-gender couples and their families and to advocate for their legal protection." (p. 19)
- 3) "will advocate for public policies that support and protect families." (p. 24)
- 4) "will attend to the need for equal protection, equal opportunities, and equal responsibilities under the law, and just treatment for those with varied sexual orientation and gender identity. Such individuals are disproportionately and negatively affected by patterns of stigma, discrimination, and abuse." (p. 33); and

WHEREAS, the 1997 Churchwide Assembly responded [CA97.06.29] to a memorial by approximately an 80 percent majority, expressing support for the Employment Non-Discrimination Act and affirming advocacy "in support of laws barring discrimination against individuals on the basis of their sexual orientation;" therefore, be it

RESOLVED, that the South-Central Synod of Wisconsin, meeting in assembly, memorialize the 2013 Churchwide Assembly to call upon Congress to take up and pass legislation that would prohibit employment discrimination on the basis of actual or perceived sexual orientation or gender identity while providing for religious exemptions; and be it further

RESOLVED, that the South-Central Synod of Wisconsin, meeting in assembly, memorialize the 2013 Churchwide Assembly, to urge the ELCA's presiding bishop, synodical bishops, clergy, and other church leaders to speak publicly in support of legislation that would prohibit employment discrimination on the basis of actual or perceived sexual orientation or gender identity while providing for religious exemptions; and be it further

RESOLVED, that the South-Central Synod of Wisconsin, meeting in assembly, memorialize the 2013 Churchwide Assembly to urge lay leaders to make the actions of the 1997, 2009, and 2013 Churchwide Assemblies known to their Members of Congress in the United States House of Representatives and United States Senate.



#### **14. Indiana-Kentucky Synod (6C) [2013 Memorial]**

WHEREAS, the Evangelical Lutheran Church in America (ELCA) promises in its baptismal liturgy “. . . to trust God, proclaim Christ through word and deed, care for others and the world God made, and work for justice and peace” (*Evangelical Lutheran Worship* [USA: Augsburg Fortress, 2006], p. 228); and

WHEREAS, the ELCA social statement *Human Sexuality: Gift and Trust* (2009) states that

1. “the ELCA recognizes that it has a pastoral responsibility to all children of God.” (p. 19)
2. “supports legislation and policies to protect civil rights” for all and has also “called upon congregations and members of this church to welcome, care for, and support same-gender couples and their families and to advocate for their legal protection.” (p. 19)
3. “will attend to the need for equal protection, equal opportunities, and equal responsibilities under the law” for all (p. 33); and

WHEREAS, U.S. citizens and legal permanent residents are not permitted to sponsor their same-gender partners for permanent resident status; and

WHEREAS, the 2009 Churchwide Assembly resolved to “commit itself to finding ways to allow congregations that choose to do so to recognize, support, and hold publicly accountable lifelong, monogamous, same-gender relationships; and

WHEREAS, individuals and congregations have requested advice and resources to assist in their mission to support same-gender couples and their families; therefore be it

RESOLVED, that the Indiana-Kentucky Synod memorialize the 2013 Churchwide Assembly:

1. to invite and encourage conversations among this church’s congregations, rostered leaders, and the Conference of Bishops regarding the growing trend in state and federal laws towards marriage equality and how all the expressions of the ELCA can respond to the needs of the neighbor, including discussion and sharing of resources that would be most helpful for those wishing to support lesbian, gay, bisexual, and transgender individuals and couples and their families as we seek to grow into this new reality; and
2. to invite and encourage conversations among this church’s congregations, rostered leaders, and the Conference of Bishops regarding ways that this church can advocate for equal protection under the law for same-gender couples and their families; and be it further

RESOLVED, that the Indiana-Kentucky Synod, meeting in assembly, memorialize the 2013 Churchwide Assembly to encourage the members of this church to support the Uniting American Families Act (UAFSA) by communicating with their elected representatives, encouraging them to co-sponsor and to support a just, comprehensive reform of U.S. immigration law that includes the principles of UAFSA; and be it further

RESOLVED, that the Indiana-Kentucky Synod, meeting in assembly, memorialize the 2013 Churchwide Assembly to call upon Congress to take up and pass legislation that would prohibit employment discrimination on the basis of actual or perceived sexual orientation or gender identity, and be it further

RESOLVED, that the Indiana-Kentucky Synod, meeting in assembly, call upon members of this synod to speak publically to support legislation at the state and local levels of government that would prohibit employment discrimination on the basis of actual or perceived sexual orientation or gender identity.

#### **15. New Jersey Synod (7A) [2013 Memorial]**

WHEREAS, it is currently legal in 29 states to discriminate in the workplace on the basis of sexual orientation and in 34 states on the basis of gender identity; and

WHEREAS, employees should be judged on the quality of their work and nothing more; and

WHEREAS, legislation that would prohibit employment discrimination on the basis of actual or perceived sexual orientation or gender identity while providing for a broad religious exemption, has been introduced in every Congress since 1994; and

WHEREAS, the Employment Non-Discrimination Act (H.R. 1397/S. 812) is an example of such legislation; and

WHEREAS, the social statement of the Evangelical Lutheran Church in America (ELCA) *Human Sexuality: Gift and Trust* states that “While Lutherans hold various convictions regarding lifelong, monogamous, same-gender relationships, this church is united on many critical issues” (p. 19). This church:

- 1) “supports legislation and policies to protect civil rights and to prohibit discrimination in housing, employment, and public services.” (p. 19)
- 2) “has called upon congregations and members of this church to welcome, care for, and support same-gender couples and their families and to advocate for their legal protection.” (p. 19)
- 3) “will advocate for public policies that support and protect families.” (p. 24)
- 4) “will attend to the need for equal protection, equal opportunities, and equal responsibilities under the law, and just treatment for those with varied sexual orientation and gender identity. Such individuals are disproportionately and negatively affected by patterns of stigma, discrimination, and abuse.” (p. 33); and

WHEREAS, the 1997 Churchwide Assembly responded [CA97.06.29] to a memorial by approximately an 80 percent majority, expressing support for the Employment Non-Discrimination Act and affirming advocacy “in support of laws barring discrimination against individuals on the basis of their sexual orientation;” therefore, be it

RESOLVED, that the New Jersey Synod, meeting in assembly, memorialize the 2013 Churchwide Assembly to call upon Congress to take up and pass legislation that would prohibit employment discrimination on the basis of actual or perceived sexual orientation or gender identity while providing for religious exemptions; and be it further

RESOLVED, that the New Jersey Synod, meeting in assembly, memorialize the 2013 Churchwide Assembly, to urge the ELCA’s presiding bishop, synodical bishops, clergy, and other church leaders to speak publicly in support of legislation that would prohibit employment discrimination on the basis of actual or perceived sexual orientation or gender identity while providing for religious exemptions; and be it further

RESOLVED, that the New Jersey Synod, meeting in assembly, memorialize the 2013 Churchwide Assembly to urge lay leaders to make this assembly’s position and the ELCA’s position known to their Members of Congress in the U.S. House of Representatives and U.S. Senate.

## **16. Metropolitan New York Synod (7C) [2013 Memorial]**

RESOLVED, that the Metropolitan New York Synod memorialize the 2013 Churchwide Assembly to call upon the U.S. House of Representatives and U.S. Senate to take up and pass legislation that would prohibit employment discrimination on the basis of actual or perceived sexual orientation or gender identity; and be it further

RESOLVED, that the Metropolitan New York Synod memorialize the 2013 Churchwide Assembly to urge the Evangelical Lutheran Church in America’s presiding bishop, synodical bishops, clergy, and other church leaders to speak publicly in support of legislation that would prohibit employment discrimination on the basis of actual or perceived sexual orientation or gender identity; and be it further

RESOLVED, that the Metropolitan New York Synod memorialize the 2013 Churchwide Assembly to urge lay leaders to make this assembly’s position and the ELCA’s position known to their Members of Congress in the U.S. House of Representatives and U.S. Senate; and be it further

RESOLVED, that the Metropolitan New York Synod memorialize the 2013 Churchwide Assembly to urge synods to not do business with companies known to discriminate.

## **17. Upstate New York Synod (7D) [2013 Memorial]**

WHEREAS, employees should be judged on the quality of their work and nothing more; and

WHEREAS, legislation that would prohibit employment discrimination on the basis of actual or perceived sexual orientation or gender identity while providing for a broad religious exemption, has been introduced in every Congress since 1994; and

WHEREAS, the 1997 Churchwide Assembly responded [CA97.06.29] to a memorial by approximately an 80 percent majority, expressing support for the Employment Non-Discrimination Act and affirming advocacy “in support of laws barring discrimination against individuals on the basis of their sexual orientation;” therefore, be it

RESOLVED, that the Upstate New York Synod, meeting in assembly, memorialize the 2013 Churchwide Assembly to call upon Congress to take up and pass legislation that would prohibit employment discrimination on the basis of actual or perceived sexual orientation or gender identity while providing for religious exemptions.

## **18. Northeastern Pennsylvania Synod (7E) [2013 Memorial]**

WHEREAS, it is currently legal in 29 states to discriminate in the workplace on the basis of sexual orientation and in 34 states on the basis of gender identity; and

WHEREAS, employees should be judged on the quality of their work and nothing more; and

WHEREAS, legislation that would prohibit employment discrimination on the basis of actual or perceived sexual orientation or gender identity while providing for a broad religious exemption, has been introduced in every Congress since 1994; and

WHEREAS, the Employment Non-Discrimination Act (H.R. 1397/S. 812) is an example of such legislation; and

WHEREAS, the social statement of the Evangelical Lutheran Church in America (ELCA) *Human Sexuality: Gift and Trust* (2009) states:

“While Lutherans hold various convictions regarding lifelong, monogamous, same-gender relationships, this church is united on many critical issues. . . . This church supports legislation and policies to protect civil rights and to prohibit discrimination in housing, employment, and public services” (p. 19); and further states:

The ELCA “will advocate for public policies that support and protect families” (p. 24); and further states:

“This church also will attend to the need for equal protection, equal opportunities, and equal responsibilities under the law, and just treatment for those with varied sexual orientation and gender identity. Such individuals are disproportionately and negatively affected by patterns of stigma, discrimination, and abuse” (p. 33); and

WHEREAS, the 1997 Churchwide Assembly responded [CA97.06.29] to a memorial by approximately an 80 percent majority, expressing support for the Employment Non-Discrimination Act and affirming advocacy “in support of laws barring discrimination against individuals on the basis of their sexual orientation;” therefore, be it

RESOLVED, that the Northeastern Pennsylvania Synod, meeting in assembly, memorialize the 2013 Churchwide Assembly to call upon Congress to take up and pass legislation that would prohibit employment discrimination on the basis of actual or perceived sexual orientation or gender identity while providing for religious exemptions; and be it further

RESOLVED, that the Northeastern Pennsylvania Synod, meeting in assembly, memorialize the 2013 Churchwide Assembly, to urge the ELCA’s presiding bishop, synodical bishops, clergy, and other church leaders to speak publicly in support of legislation that would prohibit employment discrimination on the basis of actual or perceived sexual orientation or gender identity while providing for religious exemptions; and be it further

RESOLVED, that the Northeastern Pennsylvania Synod, meeting in assembly, memorialize the 2013 Churchwide Assembly to urge lay leaders to make this assembly’s position and the

ELCA's position known to their Members of Congress in the U.S. House of Representatives and U.S. Senate.

### **19. Southwestern Pennsylvania Synod (8B) [2013 Memorial]**

WHEREAS, the 2009 Churchwide Assembly of the Evangelical Lutheran Church in America (ELCA) resolved to "commit itself to finding ways to allow congregations that choose to do so to recognize, support, and hold publicly accountable lifelong, monogamous, same-gender relationships;" and

WHEREAS, the ELCA social statement *Human Sexuality: Gift and Trust* (2009) states:

This church "supports legislation and policies to protect civil rights" for all and has also "called upon congregations and members of this church to welcome, care for, and support same-gender couples and their families and to advocate for their legal protection. The ELCA recognizes that it has a pastoral responsibility to all children of God" (p. 19); and further states:

"This church also will attend to the need for equal protection, equal opportunities, and equal responsibilities under the law, and just treatment for those with varied sexual orientation and gender identity" (p. 33); and

WHEREAS, (as of April 30, 2013) marriage has been recognized for same-gender couples in nine states and the District of Columbia and within the territory of 12 synods of the ELCA, which together minister to more than 650,000 Lutherans (or about 15 percent of the total membership of this church); and

WHEREAS, seven additional states (Illinois, Minnesota, Delaware, Rhode Island, Hawaii, Oregon, and New Jersey) are widely expected to consider legislation recognizing marriage for same-gender couples between 2013 and 2015, encompassing 12 additional synods that minister to more than 1.1 million Lutherans (or about 25 percent of the total membership of this church); and

WHEREAS, the Supreme Court of the United States is currently considering whether to declare two laws unconstitutional: the federal Defense of Marriage Act and California's Proposition 8, both of which restrict the individual and family protections afforded by marriage; and

WHEREAS, individuals, congregations, and pastors have requested advice and resources to assist in their mission to support same-gender couples and their families; therefore, be it

**RESOLVED**, that the Southwestern Pennsylvania Synod in assembly memorialize the 2013 Churchwide Assembly to invite and encourage conversation among this church's congregations, rostered leaders, and the Conference of Bishops regarding the growing trend in state and federal laws toward marriage equality; and be it further

**RESOLVED**, that the Southwestern Pennsylvania Synod in assembly memorialize the 2013 Churchwide Assembly to invite and encourage conversation in all expressions of the ELCA about response to the needs of the neighbor, including the sharing of resources that would be most helpful for those wishing to support same-gender couples and their families as we seek to grow into this new reality; and be it further

**RESOLVED**, that the Southwestern Pennsylvania Synod in assembly memorialize the 2013 Churchwide Assembly to invite and encourage conversation among this church's congregations, rostered leaders, and the Conference of Bishops regarding ways that this church can advocate for equal protection under the law for same-gender couples and their families; and be it further

**RESOLVED**, that the Southwestern Pennsylvania Synod in assembly memorialize the 2013 Churchwide Assembly to invite and encourage the Church Council and the churchwide organization to make provision for voting members to engage in these conversations at the 2016 Churchwide Assembly, as this church continues to discern its ministry in the emerging context.

### **20. Metropolitan Washington, D.C., Synod (8G) [2013 Memorial]**

**RESOLVED**, that the Metropolitan Washington, D.C., Synod, meeting in assembly, memorialize the 2013 Churchwide Assembly to call upon Congress to take up and pass legislation that would prohibit employment discrimination on the basis of actual or perceived sexual orientation or gender identity while providing for religious exemptions; and be it further

RESOLVED, that the Metropolitan Washington, D.C., Synod, meeting in assembly, memorialize the 2013 Churchwide Assembly, to urge this church's presiding bishop, synodical bishops, clergy, and other church leaders to speak publicly in support of legislation that would prohibit employment discrimination on the basis of actual or perceived sexual orientation or gender identity while providing for religious exemptions; and be it further

RESOLVED, that the Metropolitan Washington, D.C., Synod, meeting in assembly, memorialize the 2013 Churchwide Assembly to urge the laity to make this assembly's position and the ELCA's position known to their Members of Congress in the U.S. House of Representatives and U.S. Senate.

**ASSEMBLY**

**ACTION:**

**EN BLOC**

**CA13.03.07a** To receive with gratitude the memorials of the Eastern North Dakota, Northern Texas-Northern Louisiana, Eastern Washington-Idaho, South-Central Synod of Wisconsin, Southwestern Texas, Saint Paul Area, Sierra Pacific, Northwest Washington, Greater Milwaukee, Southwest California, Minneapolis Area, Metropolitan New York, Northwestern Minnesota, Upstate New York, Northeastern Pennsylvania, New Jersey, Southwestern Minnesota, Southwestern Pennsylvania, Metropolitan Washington, D.C., and Indiana-Kentucky synods regarding their concern for the important issue of employment non-discrimination and their common cause in memorializing the 2013 Churchwide Assembly;

To acknowledge the continued lack of state and federal anti-discrimination workplace laws addressing the categories of sexual identity and gender identity and the recent and recurring proposals concerning the employment non-discrimination legislation, including a proposal to provide a religious exemption;

To recommit this church to principles of non-discrimination in employment and to call for other employers to engage in similar practices;

To affirm the work by the ELCA advocacy ministries and Corporate Social Responsibility Team in supporting employment non-discrimination legislation and request that they continue to support legislation that opposes workplace discrimination;

To request that the presiding bishop of this church communicate to members of Congress the support of the ELCA for legislation that prohibits employment discrimination on the basis of actual or perceived sexual orientation or gender identity while providing for religious exemptions; and

To encourage all ELCA synods, congregations, and members to add their voices in support of legislation that prohibits

**employment discrimination on the basis of actual or perceived sexual orientation or gender identity.**

**Category A2: Uniting American Families Act**

*Reference: 2013 Pre-Assembly Report, Section VII, Report of the Memorials Committee, pages 18–31.*

**1. Northwest Washington Synod (1B) [2013 Memorial]**

RESOLVED, that the Northwest Washington Synod, in assembly, memorializes the 2013 Churchwide Assembly to call upon U.S. President Barack Obama and elected officials in Congress to support and to press for passage of the Uniting American Families Act (UAFAs) or its equivalent as a component of comprehensive immigration reform; and be it further

RESOLVED, that, if a bill for comprehensive immigration reform is passed before the start of the 2013 Churchwide Assembly and if the bill does not include UAFAs or its equivalent, the Northwest Washington Synod, meeting in assembly, memorializes the 2013 Churchwide Assembly to call for the reintroduction of UAFAs in the U.S. legislature; and be it further

RESOLVED, that the Northwest Washington Synod, meeting in assembly, memorializes the 2013 Churchwide Assembly to encourage the clergy and other leaders of congregations in this church to support the UAFAs by communicating with their elected representatives, encouraging them to co-sponsor and to support a just, comprehensive reform of U.S. immigration law that includes the principles of UAFAs.

**2. Eastern Washington-Idaho Synod (1D) [2013 Memorial]**

WHEREAS, under current U.S. immigration law, a U.S. citizen or legal permanent resident is permitted to sponsor his or her spouse, child, or parent for permanent resident status; and

WHEREAS, U.S. citizens and legal permanent residents are not permitted to sponsor their same-gender partners for permanent resident status; and

WHEREAS, 25 other countries allow their citizens to sponsor their same-gender partners in the immigration process; and

WHEREAS, there are approximately 36,000 bi-national, same-gender families in the United States; and

WHEREAS, 35 percent of male bi-national couples and 39 percent of female bi-national couples are raising more than 17,000 children; and

WHEREAS, due to the inability of U.S. citizens and legal permanent residents to sponsor their same-gender partners, they can be forced to live abroad, thus uprooting their children, disrupting their careers, and breaking ties with their families, communities, and places of worship; and

WHEREAS, current immigration law does not provide for equal justice and equal protection for gay and lesbian citizens and legal permanent residents; and

WHEREAS, the Evangelical Lutheran Church in America has a long-standing commitment to call for comprehensive federal immigration reform; therefore, be it

RESOLVED, that the Eastern Washington-Idaho Synod in assembly, memorialize the 2013 Churchwide Assembly to call upon U.S. President Barack Obama and elected officials in Congress to support and to press for passage of the Uniting American Families Act (UAFAs) (*in essence being federal legislation to amend the Immigration and Nationality Act to eliminate discrimination in immigration by permitting permanent partners of U.S. citizens and of lawful permanent residents to obtain lawful permanent resident status in the same manner as spouses of citizens and of lawful permanent residents and to penalize immigration fraud in connection with permanent partnerships or its equivalent as a component of comprehensive immigration reform*); and be it further

RESOLVED, that, if a bill for comprehensive immigration reform is passed before the start of the 2013 Churchwide Assembly and if the bill does not include UAFAs or its equivalent, the

Eastern Washington-Idaho Synod, meeting in assembly, memorialize the 2013 Churchwide Assembly to call for the reintroduction of UAFA in the U.S. legislature; and be it further

RESOLVED, that the Eastern Washington-Idaho Synod, meeting in assembly, memorialize the 2013 Churchwide Assembly to commend

Bishop Thomas M. Aitken, Northeastern Minnesota Synod,  
Bishop James A. Arends, La Crosse Area Synod,  
Bishop David H. Brauer-Rieke, Oregon Synod,  
Bishop Bruce H. Burnside, South-Central Synod of Wisconsin,  
Bishop Jessica R. Crist, Montana Synod,  
Bishop H. Julian Gordy, Southeastern Synod,  
Bishop Richard H. Graham, Metropolitan Washington, D.C., Synod,  
Bishop Wolfgang D. Herz-Lane, Delaware-Maryland Synod,  
Bishop Mark W. Holmerud, Sierra Pacific Synod,  
Bishop Felipe Lozada-Montañez, Caribbean Synod,  
Bishop Dean W. Nelson, Southwest California Synod,  
Bishop Margaret Payne, New England Synod,  
Bishop Robert A. Rimbo, Metropolitan New York Synod,  
Bishop Michael Rinehart, Texas-Louisiana Gulf Coast Synod,  
Bishop Stephen S. Talmage, Grand Canyon Synod, and  
Bishop Martin D. Wells, Eastern Washington-Idaho Synod

for their courageous witness and their stand for justice in adding their names to the *Faith Coalition for UAFA*; and be it further

RESOLVED, that the Eastern Washington-Idaho Synod, meeting in assembly, memorialize the 2013 Churchwide Assembly to encourage the clergy and other leaders of congregations in this church to support the UAFA by communicating with their elected representatives, encouraging them to co-sponsor and to support a just, comprehensive reform of U.S. immigration law that includes the principles of UAFA.

### **3. Oregon Synod (1E) [2013 Memorial]**

WHEREAS, under current U.S. immigration law, a U.S. citizen or legal permanent resident is permitted to sponsor his or her spouse, child, or parent for permanent resident status; and

WHEREAS, U.S. citizens and legal permanent residents are not permitted to sponsor their same-gender partners for permanent resident status; and

WHEREAS, 25 other countries allow their citizens to sponsor their same-gender partners in the immigration process; and

WHEREAS, there are approximately 36,000 bi-national, same-gender families in the United States; and

WHEREAS, 35 percent of male bi-national couples and 39 percent of female bi-national couples are raising more than 17,000 children; and

WHEREAS, due to the inability of U.S. citizens and legal permanent residents to sponsor their same-gender partners, they can be forced to live abroad, thus uprooting their children, disrupting their careers, and breaking ties with their families, communities, and places of worship; and

WHEREAS, current immigration law does not provide for equal justice and equal protection for gay and lesbian citizens and legal permanent residents; and

WHEREAS, the Evangelical Lutheran Church in America has a long-standing commitment to call for comprehensive federal immigration reform;

WHEREAS, a bill called the Uniting American Families Act (UAFA) has been introduced in the federal legislature to amend the Immigration and Nationality Act to eliminate discrimination in immigration by permitting permanent partners of United States citizens and of lawful permanent residents to obtain lawful permanent resident status in the same manner as spouses of citizens and of lawful permanent residents and to penalize immigration fraud in connection with permanent partnerships; and

WHEREAS, Bishop Thomas M. Aitken, Northeastern Minnesota Synod,  
Bishop James A. Arends, La Crosse Area Synod,  
Bishop David H. Brauer-Rieke, Oregon Synod,  
Bishop Bruce H. Burnside, South-Central Synod of Wisconsin,  
Bishop Jessica R. Crist, Montana Synod,  
Bishop H. Julian Gordy, Southeastern Synod,  
Bishop Richard H. Graham, Metropolitan Washington, D.C., Synod,  
Bishop Wolfgang D. Herz-Lane, Delaware-Maryland Synod,  
Bishop Mark W. Holmerud, Sierra Pacific Synod,  
Bishop Felipe Lozada-Montañez, Caribbean Synod,  
Bishop Dean W. Nelson, Southwest California Synod,  
Bishop Margaret Payne, New England Synod,  
Bishop Robert A. Rimbo, Metropolitan New York Synod,  
Bishop Michael Rinehart, Texas-Louisiana Gulf Coast Synod,  
Bishop Stephen S. Talmage, Grand Canyon Synod, and  
Bishop Martin D. Wells, Eastern Washington-Idaho Synod

offered their support to the UAFA by adding their names to the *Faith Coalition for UAFA*; therefore, be it

RESOLVED, that the Oregon Synod, meeting in assembly, memorialize the 2013 Churchwide Assembly to call upon U.S. President Barack Obama and elected officials in Congress to support and to press for passage of the Uniting American Families Act (UAFA) or its equivalent as a component of comprehensive immigration reform; and be it further

RESOLVED, that, if a bill for comprehensive immigration reform is passed before the start of the 2013 Churchwide Assembly and if the bill does not include UAFA or its equivalent, the Oregon Synod, meeting in assembly, memorialize the 2013 Churchwide Assembly to call for the reintroduction of UAFA in the U.S. legislature; and be it further

RESOLVED, that the Oregon Synod, meeting in assembly, memorialize the 2013 Churchwide Assembly to encourage rostered and other leaders of congregations in this church, if consistent with their bound conscience, to support the UAFA by communicating with their elected representatives, encouraging them to co-sponsor and to support a just, comprehensive reform of U.S. immigration law that includes the principles of UAFA.

#### **4. Sierra Pacific Synod (2A) [2013 Memorial]**

RESOLVED, that the Sierra Pacific Synod, in assembly, memorialize the 2013 Churchwide Assembly to call upon U.S. President Barack Obama and elected officials in Congress to support and to press for passage of the Uniting American Families Act (UAFA) or its equivalent as a component of comprehensive immigration reform; and be it further

RESOLVED, that, if a bill for comprehensive immigration reform is passed before the start of the 2013 Churchwide Assembly and if the bill does not include UAFA or its equivalent, the Sierra Pacific Synod, in assembly, memorialize the 2013 Churchwide Assembly to call for the reintroduction of UAFA in the U.S. legislature; and be it further

RESOLVED, that the Sierra Pacific Synod, meeting in assembly, memorialize the 2013 Churchwide Assembly to commend

Bishop Thomas M. Aitken, Northeastern Minnesota Synod,  
Bishop James A. Arends, La Crosse Area Synod,  
Bishop David H. Brauer-Rieke, Oregon Synod,  
Bishop Bruce H. Burnside, South-Central Synod of Wisconsin,  
Bishop Jessica R. Crist, Montana Synod,  
Bishop H. Julian Gordy, Southeastern Synod,  
Bishop Richard H. Graham, Metropolitan Washington, D.C., Synod,



Bishop Wolfgang D. Herz-Lane, Delaware-Maryland Synod,  
Bishop Mark W. Holmerud, Sierra Pacific Synod,  
Bishop Felipe Lozada-Montañez, Caribbean Synod,  
Bishop Dean W. Nelson, Southwest California Synod,  
Bishop Margaret Payne, New England Synod,  
Bishop Robert A. Rimbo, Metropolitan New York Synod,  
Bishop Michael Rinehart, Texas-Louisiana Gulf Coast Synod,  
Bishop Stephen S. Talmage, Grand Canyon Synod, and  
Bishop Martin D. Wells, Eastern Washington-Idaho Synod

for their courageous witness and their stand for justice in adding their names to the *Faith Coalition for UAFA*; and be it further

RESOLVED, that the Sierra Pacific Synod, meeting in assembly, memorialize the 2013 Churchwide Assembly to encourage the clergy and other leaders of congregations in this church to support the UAFA by communicating with their elected representatives, encouraging them to co-sponsor and to support a just, comprehensive reform of U.S. immigration law that includes the principles of UAFA.

##### **5. Southwest California Synod (2B) [2013 Memorial]**

WHEREAS, under current U.S. immigration law, a U.S. citizen or legal permanent resident is permitted to sponsor his or her spouse, child, or parent for permanent resident status; and

WHEREAS, U.S. citizens and legal permanent residents are not permitted to sponsor their same-gender partners for permanent resident status; and

WHEREAS, 25 other countries allow their citizens to sponsor their same-gender partners in the immigration process; and

WHEREAS, there are approximately 36,000 bi-national, same-gender families in the United States; and

WHEREAS, 35 percent of male bi-national couples and 39 percent of female bi-national couples are raising more than 17,000 children; and

WHEREAS, due to the inability of U.S. citizens and legal permanent residents to sponsor their same-gender partners, they can be forced to live abroad, thus uprooting their children, disrupting their careers, and breaking ties with their families, communities, and places of worship; and

WHEREAS, current immigration law does not provide for equal justice and equal protection for gay and lesbian citizens and legal permanent residents; and

WHEREAS, the Evangelical Lutheran Church in America has a long-standing commitment to call for comprehensive federal immigration reform; and

WHEREAS, a bill called the Uniting American Families Act (UAFA) has been introduced in the federal legislature to amend the Immigration and Nationality Act to eliminate discrimination in immigration by permitting permanent partners of U.S. citizens and of lawful permanent residents to obtain lawful permanent resident status in the same manner as spouses of citizens and of lawful permanent residents and to penalize immigration fraud in connection with permanent partnerships; therefore, be it

RESOLVED, that the Southwest California Synod, in assembly, memorialize the 2013 Churchwide Assembly to call upon U.S. President Barack Obama and elected officials in Congress to support and to press for passage of the Uniting American Families Act (UAFA) or its equivalent as a component of comprehensive immigration reform; and be it further

RESOLVED, that, if a bill for comprehensive immigration reform is passed before the start of the 2013 Churchwide Assembly and if the bill does not include UAFA or its equivalent, the Southwest California Synod, meeting in assembly, memorialize the 2013 Churchwide Assembly to call for the reintroduction of UAFA in the U.S. legislature; and be it further;

RESOLVED, that the Southwest California Synod, meeting in assembly, memorialize the 2013 Churchwide Assembly to commend

Bishop Thomas M. Aitken, Northeastern Minnesota Synod,

Bishop James A. Arends, La Crosse Area Synod,  
Bishop David H. Brauer-Rieke, Oregon Synod,  
Bishop Bruce H. Burnside, South-Central Synod of Wisconsin,  
Bishop Jessica R. Crist, Montana Synod,  
Bishop H. Julian Gordy, Southeastern Synod,  
Bishop Richard H. Graham, Metropolitan Washington, D.C., Synod,  
Bishop Wolfgang D. Herz-Lane, Delaware-Maryland Synod,  
Bishop Mark W. Holmerud, Sierra Pacific Synod,  
Bishop Felipe Lozada-Montañez, Caribbean Synod,  
Bishop Dean W. Nelson, Southwest California Synod,  
Bishop Margaret Payne, New England Synod,  
Bishop Robert A. Rimbo, Metropolitan New York Synod,  
Bishop Michael Rinehart, Texas-Louisiana Gulf Coast Synod,  
Bishop Stephen S. Talmage, Grand Canyon Synod, and  
Bishop Martin D. Wells, Eastern Washington-Idaho Synod

for their courageous witness and their stand for justice in adding their names to the *Faith Coalition for UAFA*; and be it further

RESOLVED, that the Southwest California Synod, meeting in assembly, memorialize the 2013 Churchwide Assembly to encourage the clergy and other leaders of congregations in this church to support the UAFA by communicating with their elected representatives, encouraging them to co-sponsor and to support a just, comprehensive reform of U.S. immigration law that includes the principles of UAFA.

## **6. Northwestern Minnesota Synod (3D) [2013 Memorial]**

WHEREAS, under current U.S. immigration law, a U.S. citizen or legal permanent resident is permitted to sponsor his or her spouse, child, or parent for permanent resident status; and

WHEREAS, U.S. citizens and legal permanent residents are not permitted to sponsor their same-gender partners for permanent resident status; and

WHEREAS, 25 other countries allow their citizens to sponsor their same-gender partners in the immigration process; and

WHEREAS, there are approximately 36,000 bi-national, same-gender families in the United States; and

WHEREAS, 35 percent of male bi-national couples and 39 percent of female bi-national couples are raising more than 17,000 children; and

WHEREAS, due to the inability of U.S. citizens and legal permanent residents to sponsor their same-gender partners, they can be forced to live abroad, thus uprooting their children, disrupting their careers, and breaking ties with their families, communities, and places of worship; and

WHEREAS, current immigration law does not provide for equal justice and equal protection for gay and lesbian citizens and legal permanent residents; and

WHEREAS, the Evangelical Lutheran Church in America has a long-standing commitment to call for comprehensive federal immigration reform; therefore, be it

WHEREAS, a bill called the Uniting American Families Act (UAFA) has been introduced in the U.S. Congress to amend the Immigration and Nationality Act to eliminate discrimination in immigration by permitting permanent partners of U.S. citizens and of lawful permanent residents to obtain lawful permanent resident status in the same manner as spouses of citizens and of lawful permanent residents and to penalize immigration fraud in connection with permanent partnerships; and

WHEREAS, many synod bishops and other leaders have supported the *Faith Coalition for UAFA*; therefore, be it

RESOLVED, that the Northwestern Minnesota Synod, in assembly, memorialize the 2013 Churchwide Assembly to call upon U.S. President Barack Obama and elected officials in Congress to support and to press for passage of the Uniting American Families Act (UAFA) or its equivalent as a component of comprehensive immigration reform; and be it further

RESOLVED, that, if a bill for comprehensive immigration reform is passed before the start of the 2013 Churchwide Assembly and if the bill does not include UAFA or its equivalent, the Northwestern Minnesota Synod, meeting in assembly, memorialize the 2013 Churchwide Assembly to call for the reintroduction of UAFA in the U.S. Congress; and be it further

RESOLVED, that the Northwestern Minnesota Synod, meeting in assembly, memorialize the 2013 Churchwide Assembly to encourage the clergy and other leaders of congregations in this church, if it is consistent with their bound consciences, to support the UAFA by communicating with their elected representatives, encouraging them to co-sponsor and to support a just, comprehensive reform of U.S. immigration law that includes the principles of UAFA.

## **7. Minneapolis Area Synod (3G) [2013 Memorial]**

WHEREAS, under current U.S. immigration law, a U.S. citizen or legal permanent resident is permitted to sponsor his or her spouse, child, or parent for permanent resident status; and

WHEREAS, U.S. citizens and legal permanent residents are not permitted to sponsor their same-gender partners for permanent resident status; and

WHEREAS, 25 other countries allow their citizens to sponsor their same-gender partners in the immigration process; and

WHEREAS, there are approximately 36,000 bi-national, same-gender families in the United States who are raising more than 17,000 children; and

WHEREAS, due to the inability of U.S. citizens and legal permanent residents to sponsor their same-gender partners, they can be forced to live abroad, thus uprooting their children, disrupting their careers, and breaking ties with their families, communities, and places of worship; and

WHEREAS, current immigration law does not provide for equal justice and equal protection for gay and lesbian citizens and legal permanent residents; and

WHEREAS, the Evangelical Lutheran Church in America has a long-standing commitment to call for comprehensive federal immigration reform; and

WHEREAS, a bill called the Uniting American Families Act (UAFA) has been introduced in the U.S. Congress to amend the Immigration and Nationality Act to eliminate discrimination in immigration by permitting permanent partners of U.S. citizens and of lawful permanent residents to obtain lawful permanent resident status in the same manner as spouses of citizens and of lawful permanent residents and to penalize immigration fraud in connection with permanent partnerships; therefore, be it

RESOLVED, that the Minneapolis Area Synod, in assembly, memorialize the 2013 Churchwide Assembly to call upon U.S. President Barack Obama and elected officials in Congress to support and to press for passage of the Uniting American Families Act (UAFA) or its equivalent as a component of comprehensive immigration reform; and be it further

RESOLVED, that the Minneapolis Area Synod, meeting in assembly, memorialize the 2013 Churchwide Assembly to encourage the clergy and other leaders of congregations in this church to support the UAFA by communicating with their elected representatives, encouraging them to co-sponsor and to support a just, comprehensive reform of U.S. immigration law that includes the principles of UAFA.

## **8. Saint Paul Area Synod (3H) [2013 Memorial]**

WHEREAS, under current U.S. immigration law, a U.S. citizen or legal permanent resident is permitted to sponsor his or her spouse, child, or parent for permanent resident status; and

WHEREAS, U.S. citizens and legal permanent residents are not permitted to sponsor their same-gender partners for permanent resident status; and

WHEREAS, 25 other countries allow their citizens to sponsor their same-gender partners in the immigration process; and

WHEREAS, there are approximately 36,000 bi-national, same-gender families in the United States; and

WHEREAS, 35 percent of male bi-national couples and 39 percent of female bi-national couples are raising more than 17,000 children; and

WHEREAS, due to the inability of U.S. citizens and legal permanent residents to sponsor their same-gender partners, they can be forced to live abroad, thus uprooting their children, disrupting their careers, and breaking ties with their families, communities, and places of worship; and

WHEREAS, current immigration law does not provide for equal justice and equal protection for gay and lesbian citizens and legal permanent residents; and

WHEREAS, the Evangelical Lutheran Church in America has a long-standing commitment to call for comprehensive federal immigration reform; therefore, be it

RESOLVED, that the Saint Paul Area Synod, in assembly, memorialize the 2013 Churchwide Assembly to call upon U.S. President Barack Obama and elected officials in Congress to support and to press for passage of the Uniting American Families Act (UAFAs) or its equivalent as a component of comprehensive immigration reform; and be it further

RESOLVED, that, if a bill for comprehensive immigration reform is passed before the start of the 2013 Churchwide Assembly and if the bill does not include UAFAs or its equivalent, the Saint Paul Area Synod, meeting in assembly, memorialize the 2013 Churchwide Assembly to call for the reintroduction of UAFAs in the U.S. legislature; and be it further

RESOLVED, that the Saint Paul Area Synod, meeting in assembly, memorialize the 2013 Churchwide Assembly to encourage the clergy and other leaders of congregations in this church, consistent with their bound conscience, to support the UAFAs by communicating with their elected representatives, encouraging them to co-sponsor and to support a just, comprehensive reform of U.S. immigration law that includes the principles of UAFAs.

#### **9. Central States Synod (4B) [2013 Memorial]**

RESOLVED, that the Central States Synod of the ELCA, in assembly, memorialize the 2013 Churchwide Assembly to call upon U.S. President Barack Obama and elected officials in Congress to support and to press for passage of the Uniting American Families Act (UAFAs) or its equivalent as a component of comprehensive immigration reform; and be it further

RESOLVED, that, if a bill for comprehensive immigration reform is passed before the start of the 2013 Churchwide Assembly and if the bill does not include UAFAs or its equivalent, the Central States Synod of the ELCA, meeting in assembly, memorialize the 2013 Churchwide Assembly to call for the reintroduction of UAFAs in the U.S. legislature; and be it further

RESOLVED, that the Central States Synod of the ELCA, meeting in assembly, memorialize the 2013 Churchwide Assembly to encourage the clergy and other leaders of congregations in this church to support the UAFAs by communicating with their elected representatives, encouraging them to co-sponsor and to support a just, comprehensive reform of U.S. immigration law that includes the principles of UAFAs.

#### **10. Northern Texas-Northern Louisiana Synod (4D) [2013 Memorial]**

WHEREAS, under current U.S. immigration law, a U.S. citizen or legal permanent resident is permitted to sponsor his or her spouse, child, or parent for permanent resident status; and

WHEREAS, U.S. citizens and legal permanent residents are not permitted to sponsor their same-gender partners for permanent resident status, unlike twenty-five other countries which do allow their citizens to sponsor their same-gender partners in the immigration process; and

WHEREAS, there are a number of bi-national, same-gender families in the United States raising children; and

WHEREAS, due to the inability of U.S. citizens and legal permanent residents to sponsor their same-gender partners, they can be forced to live abroad, thus uprooting their children, disrupting their careers, breaking ties with their families, communities, and places of worship, and depriving them of equal justice and equal protection; and

WHEREAS, the Evangelical Lutheran Church in America has a long-standing commitment to call for comprehensive federal immigration reform; and

WHEREAS, a bill called the Uniting American Families Act (UAFAs) has been introduced in the U.S. Congress to amend the Immigration and Nationality Act to eliminate discrimination in immigration by permitting committed same-gender partners of U.S. citizens and of lawful permanent residents to obtain lawful permanent resident status in the same manner as opposite-gender spouses of citizens and of lawful permanent residents; therefore, be it

RESOLVED, that the Northern Texas-Northern Louisiana Synod, in assembly, memorialize the 2013 Churchwide Assembly to call upon U.S. President Barack Obama and elected officials in Congress to support and to press for passage of the Uniting American Families Act (UAFAs) or its equivalent as a component of comprehensive immigration reform; and be it further

RESOLVED, that, if a bill for comprehensive immigration reform is passed before the start of the 2013 Churchwide Assembly and if the bill does not include UAFAs or its equivalent, the Northern Texas-Northern Louisiana Synod, in assembly, memorialize the 2013 Churchwide Assembly to call for the reintroduction of UAFAs in the U.S. Congress; and be it further

RESOLVED, that the Northern Texas-Northern Louisiana Synod, meeting in assembly, memorialize the 2013 Churchwide Assembly to commend Bishop Thomas M. Aitken [Northeastern Minnesota Synod], Bishop James A. Arends [La Crosse Area Synod], Bishop David H. Brauer-Rieke [Oregon Synod], Bishop Bruce H. Burnside [South-Central Synod of Wisconsin], Bishop Jessica R. Crist [Montana Synod], Bishop H. Julian Gordy [Southeastern Synod], Bishop Richard H. Graham [Metropolitan Washington, D.C., Synod], Bishop Wolfgang D. Herz-Lane [Delaware-Maryland Synod], Bishop Mark W. Holmerud [Sierra Pacific Synod], Bishop Felipe Lozada-Montañez [Caribbean Synod], Bishop Dean W. Nelson [Southwest California Synod], Bishop Robert A. Rimbo [Metropolitan New York Synod], Bishop Michael Rinehart [Texas-Louisiana Gulf Coast Synod], Bishop Stephen S. Talmage [Grand Canyon Synod], and Bishop Martin D. Wells [Eastern Washington-Idaho Synod], for their courageous witness and their stand for justice in adding their names to the *Faith Coalition for UAFAs*; and be it further

RESOLVED, that the Northern Texas-Northern Louisiana Synod, meeting in assembly, memorialize the 2013 Churchwide Assembly to encourage the clergy and other leaders of congregations in this church to support the UAFAs by communicating with their elected representatives, encouraging them to co-sponsor and to support a just, comprehensive reform of U.S. immigration law that includes the principles of UAFAs.

## **11. Southwestern Texas Synod (4E) [2013 Memorial]**

WHEREAS, under current U.S. immigration law, a U.S. citizen or legal permanent resident is permitted to sponsor his or her spouse, child, or parent for permanent resident status; and

WHEREAS, U.S. citizens and legal permanent residents are not permitted to sponsor their same-gender partners for permanent resident status while 25 other countries allow their citizens to sponsor their same-gender partners in the immigration process; and

WHEREAS, there are approximately 36,000 bi-national, same-gender families in the United States and 35 percent of male bi-national couples and 39 percent of female bi-national couples are raising more than 17,000 children; and

WHEREAS, due to the inability of U.S. citizens and legal permanent residents to sponsor their same-gender partners, they can be forced to live abroad, thus uprooting their children, disrupting their careers, and breaking ties with their families, communities, and places of worship; and

WHEREAS, current immigration law does not provide for equal justice and equal protection for gay and lesbian citizens and legal permanent residents; and

WHEREAS, the Evangelical Lutheran Church in America has a long-standing commitment to call for comprehensive federal immigration reform; and

WHEREAS, a bill called the Uniting American Families Act (UAFAs) has been introduced in the federal legislature to amend the Immigration and Nationality Act to eliminate discrimination in immigration by permitting permanent partners of U.S. citizens and of lawful permanent residents to obtain lawful

permanent resident status in the same manner as spouses of citizens and of lawful permanent residents and to penalize immigration fraud in connection with permanent partnerships; therefore, be it

RESOLVED, that the Southwestern Texas Synod, meeting in assembly, memorialize the 2013 Churchwide Assembly to call upon U.S. President Barack Obama and elected officials in Congress to support and to press for passage of the Uniting American Families Act (UAFSA) or its equivalent as a component of comprehensive immigration reform; and be it further

RESOLVED, that, if a bill for comprehensive immigration reform is passed before the start of the 2013 Churchwide Assembly and if the bill does not include UAFSA or its equivalent, the Southwestern Texas Synod, meeting in assembly, memorialize the 2013 Churchwide Assembly to call for the reintroduction of UAFSA in the U.S. legislature; and be it further;

RESOLVED, that the Southwestern Texas Synod, meeting in assembly, memorialize the 2013 Churchwide Assembly to encourage the clergy and other leaders of congregations in this church to support the UAFSA by communicating with their elected representatives, encouraging them to co-sponsor and to support a just, comprehensive reform of U.S. immigration law that includes the principles of UAFSA.

## **12. South-Central Synod of Wisconsin (5K) [2013 Memorial]**

WHEREAS, under current U.S. immigration law, a U.S. citizen or legal permanent resident is permitted to sponsor his or her spouse, child, or parent for permanent resident status; and

WHEREAS, U.S. citizens and legal permanent residents are not permitted to sponsor their same-gender partners for permanent resident status; and

WHEREAS, 25 other countries allow their citizens to sponsor their same-gender partners in the immigration process; and

WHEREAS, there are approximately 36,000 bi-national, same-gender families in the United States; and

WHEREAS, 35 percent of male bi-national couples and 39 percent of female bi-national couples are raising more than 17,000 children; and

WHEREAS, due to the inability of U.S. citizens and legal permanent residents to sponsor their same-gender partners, they can be forced to live abroad, thus uprooting their children, disrupting their careers, and breaking ties with their families, communities, and places of worship; and

WHEREAS, current immigration law does not provide for equal justice and equal protection for gay and lesbian citizens and legal permanent residents; and

WHEREAS, the Evangelical Lutheran Church in America has a long-standing commitment to call for comprehensive federal immigration reform; and

WHEREAS, a bill called the Uniting American Families Act (UAFSA) has been introduced in the federal legislature to amend the Immigration and Nationality Act to eliminate discrimination in immigration by permitting permanent partners of U.S. citizens and of lawful permanent residents to obtain lawful permanent resident status in the same manner as spouses of citizens and of lawful permanent residents and to penalize immigration fraud in connection with permanent partnerships; therefore, be it

RESOLVED, that the South-Central Synod of Wisconsin, in assembly, memorialize the 2013 Churchwide Assembly to call upon U.S. President Barack Obama and elected officials in Congress to support and to press for passage of the Uniting American Families Act (UAFSA) or its equivalent as a component of comprehensive immigration reform; and be it further

RESOLVED, that, if a bill for comprehensive immigration reform is passed before the start of the 2013 Churchwide Assembly and if the bill does not include UAFSA or its equivalent, the South-Central Synod of Wisconsin, meeting in assembly, memorialize the 2013 Churchwide Assembly to call for the reintroduction of UAFSA in the U.S. legislature; and be it further;

RESOLVED, that the South-Central Synod of Wisconsin, meeting in assembly, memorialize the 2013 Churchwide Assembly to commend

Bishop Thomas M. Aitken, Northeastern Minnesota Synod,

Bishop James A. Arends, La Crosse Area Synod,

Bishop David H. Brauer-Rieke, Oregon Synod,

Bishop Bruce H. Burnside, South-Central Synod of Wisconsin,  
Bishop Jessica R. Crist, Montana Synod,  
Bishop H. Julian Gordy, Southeastern Synod,  
Bishop Richard H. Graham, Metropolitan Washington, D.C., Synod,  
Bishop Wolfgang D. Herz-Lane, Delaware-Maryland Synod,  
Bishop Mark W. Holmerud, Sierra Pacific Synod,  
Bishop Felipe Lozada-Montañez, Caribbean Synod,  
Bishop Dean W. Nelson, Southwest California Synod,  
Bishop Margaret Payne, New England Synod,  
Bishop Robert A. Rimbo, Metropolitan New York Synod,  
Bishop Michael Rinehart, Texas-Louisiana Gulf Coast Synod,  
Bishop Stephen S. Talmage, Grand Canyon Synod, and  
Bishop Martin D. Wells, Eastern Washington-Idaho Synod

for their courageous witness and their stand for justice in adding their names to the *Faith Coalition for UAFA*; and be it further

RESOLVED, that the South-Central Synod of Wisconsin, meeting in assembly, memorialize the 2013 Churchwide Assembly to encourage the clergy and other leaders of congregations in this church to support the UAFA by communicating with their elected representatives, encouraging them to co-sponsor and to support a just, comprehensive reform of U.S. immigration law that includes the principles of UAFA.

### **13. Indiana-Kentucky Synod (6C) [2013 Memorial]**

WHEREAS, the Evangelical Lutheran Church in America (ELCA) promises in its baptismal liturgy “. . . to trust God, proclaim Christ through word and deed, care for others and the world God made, and work for justice and peace” (*Evangelical Lutheran Worship* [USA: Augsburg Fortress, 2006], p. 228); and

WHEREAS, the ELCA social statement *Human Sexuality: Gift and Trust* (2009) states that

1. “the ELCA recognizes that it has a pastoral responsibility to all children of God.” (p. 19)
2. “supports legislation and policies to protect civil rights” for all and has also “called upon congregations and members of this church to welcome, care for, and support same-gender couples and their families and to advocate for their legal protection.” (p. 19)
3. “will attend to the need for equal protection, equal opportunities, and equal responsibilities under the law” for all (p. 33); and

WHEREAS, U.S. citizens and legal permanent residents are not permitted to sponsor their same-gender partners for permanent resident status; and

WHEREAS, the 2009 Churchwide Assembly resolved to “commit itself to finding ways to allow congregations that choose to do so to recognize, support, and hold publicly accountable lifelong, monogamous, same-gender relationships; and

WHEREAS, individuals and congregations have requested advice and resources to assist in their mission to support same-gender couples and their families; therefore be it

RESOLVED, that the Indiana-Kentucky Synod memorialize the 2013 Churchwide Assembly:

1. to invite and encourage conversations among this church’s congregations, rostered leaders, and the Conference of Bishops regarding the growing trend in state and federal laws towards marriage equality and how all the expressions of the ELCA can respond to the needs of the neighbor, including discussion and sharing of resources that would be most helpful for those wishing to support lesbian, gay, bisexual, and transgender individuals and couples and their families as we seek to grow into this new reality; and
2. to invite and encourage conversations among this church’s congregations, rostered leaders, and the Conference of Bishops regarding ways that this church can advocate

for equal protection under the law for same-gender couples and their families; and be it further

RESOLVED, that the Indiana-Kentucky Synod, meeting in assembly, memorialize the 2013 Churchwide Assembly to encourage the members of this church to support the Uniting American Families Act (UAFA) by communicating with their elected representatives, encouraging them to co-sponsor and to support a just, comprehensive reform of U.S. immigration law that includes the principles of UAFA; and be it further

RESOLVED, that the Indiana-Kentucky Synod, meeting in assembly, memorialize the 2013 Churchwide Assembly to call upon Congress to take up and pass legislation that would prohibit employment discrimination on the basis of actual or perceived sexual orientation or gender identity, and be it further

RESOLVED, that the Indiana-Kentucky Synod, meeting in assembly, call upon members of this synod to speak publically to support legislation at the state and local levels of government that would prohibit employment discrimination on the basis of actual or perceived sexual orientation or gender identity.

#### **14. New Jersey Synod (7A) [2013 Memorial]**

WHEREAS, under current U.S. immigration law, a U.S. citizen or legal permanent resident is permitted to sponsor his or her spouse, child, or parent for permanent resident status; and

WHEREAS, U.S. citizens and legal permanent residents are not permitted to sponsor their same-gender partners for permanent resident status; and

WHEREAS, 25 other countries allow their citizens to sponsor their same-gender partners in the immigration process; and

WHEREAS, there are approximately 36,000 bi-national, same-gender families in the United States; and

WHEREAS, 35 percent of male bi-national couples and 39 percent of female bi-national couples are raising more than 17,000 children; and

WHEREAS, due to the inability of U.S. citizens and legal permanent residents to sponsor their same-gender partners, they can be forced to live abroad, thus uprooting their children, disrupting their careers, and breaking ties with their families, communities, and places of worship; and

WHEREAS, current immigration law does not provide for equal justice and equal protection for gay and lesbian citizens and legal permanent residents; and

WHEREAS, the Evangelical Lutheran Church in America has a long-standing commitment to call for comprehensive federal immigration reform; and

WHEREAS, a bill called the Uniting American Families Act (UAFA) has been introduced in the federal legislature to amend the Immigration and Nationality Act to eliminate discrimination in immigration by permitting permanent partners of U.S. citizens and of lawful permanent residents to obtain lawful permanent resident status in the same manner as spouses of citizens and of lawful permanent residents and to penalize immigration fraud in connection with permanent partnerships; therefore, be it

RESOLVED, that the New Jersey Synod, in assembly, memorialize the 2013 Churchwide Assembly to call upon U.S. President Barack Obama and elected officials in Congress to support and to press for passage of the Uniting American Families Act (UAFA) or its equivalent as a component of comprehensive immigration reform; and be it further

RESOLVED, that, if a bill for comprehensive immigration reform is passed before the start of the 2013 Churchwide Assembly and if the bill does not include UAFA or its equivalent, the New Jersey Synod, meeting in assembly, memorialize the 2013 Churchwide Assembly to call for the reintroduction of UAFA in the U.S. legislature; and be it further;

RESOLVED, that the New Jersey Synod, meeting in assembly, memorialize the 2013 Churchwide Assembly to encourage the clergy and other leaders of congregations in this church to support the UAFA by communicating with their elected representatives, encouraging them



to co-sponsor and to support a just, comprehensive reform of U.S. immigration law that includes the principles of UAFA.

### **15. Metropolitan New York Synod (7C) [2013 Memorial]**

RESOLVED, that the Metropolitan New York Synod memorialize the 2013 Churchwide Assembly to call upon U.S. President Barack Obama and elected officials in Congress to support and to press for passage of the Uniting American Families Act (UAFA) or its equivalent as a component of comprehensive immigration reform; and be it further

RESOLVED, that, if a bill for comprehensive immigration reform is passed before the start of the 2013 Churchwide Assembly and if the bill does not include UAFA or its equivalent, the Metropolitan New York Synod memorialize the 2013 Churchwide Assembly to call for the reintroduction of UAFA in the U.S. legislature; and be it further

RESOLVED, that the Metropolitan New York Synod memorializes the 2013 ELCA Churchwide Assembly to commend

Bishop Thomas M. Aitken, Northeastern Minnesota Synod,  
Bishop James A. Arends, La Crosse Area Synod,  
Bishop David H. Brauer-Rieke, Oregon Synod,  
Bishop Bruce H. Burnside, South-Central Synod of Wisconsin,  
Bishop Jessica R. Crist, Montana Synod,  
Bishop H. Julian Gordy, Southeastern Synod,  
Bishop Richard H. Graham, Metropolitan Washington, D.C., Synod,  
Bishop Wolfgang D. Herz-Lane, Delaware-Maryland Synod,  
Bishop Mark W. Holmerud, Sierra Pacific Synod,  
Bishop Felipe Lozada-Montañez, Caribbean Synod,  
Bishop Dean W. Nelson, Southwest California Synod,  
Former Bishop Margaret Payne, New England Synod,  
Bishop Robert A. Rimbo, Metropolitan New York Synod,  
Bishop Michael Rinehart, Texas-Louisiana Gulf Coast Synod,  
Bishop Stephen S. Talmage, Grand Canyon Synod, and  
Bishop Martin D. Wells, Eastern Washington-Idaho Synod

for their courageous witness and their stand for justice in adding their names to the *Faith Coalition for UAFA*; and be it further

RESOLVED, that the Metropolitan New York Synod memorialize the 2013 Churchwide Assembly to encourage the clergy and other leaders of congregations in this church to support the UAFA by communicating with their elected representatives, encouraging them to co-sponsor and to support a just, comprehensive reform of U.S. immigration law that includes the principles of UAFA.

### **16. Upstate New York Synod (7D) [2013 Memorial]**

WHEREAS, under current U.S. immigration law, a U.S. citizen or legal permanent resident is permitted to sponsor his or her spouse, child, or parent for permanent resident status; and

WHEREAS, U.S. citizens and legal permanent residents are not permitted to sponsor their same-gender partners for permanent resident status; and

WHEREAS, 25 other countries allow their citizens to sponsor their same-gender partners in the immigration process; and

WHEREAS, there are approximately 36,000 bi-national, same-gender families in the United States; and

WHEREAS, 35 percent of male bi-national couples and 39 percent of female bi-national couples are raising more than 17,000 children; and

WHEREAS, due to the inability of U.S. citizens and legal permanent residents to sponsor their same-gender partners, they can be forced to live abroad, thus uprooting their children, disrupting their careers, and breaking ties with their families, communities, and places of worship; and

WHEREAS, current immigration law does not provide for equal justice and equal protection for gay and lesbian citizens and legal permanent residents; and

WHEREAS, the Evangelical Lutheran Church in America has a long-standing commitment to call for comprehensive federal immigration reform; and

WHEREAS, a bill called the Uniting American Families Act (UAFAs) has been introduced in the federal legislature to amend the Immigration and Nationality Act to eliminate discrimination in immigration by permitting permanent partners of U.S. citizens and of lawful permanent residents to obtain lawful permanent resident status in the same manner as spouses of citizens and of lawful permanent residents and to penalize immigration fraud in connection with permanent partnerships; therefore, be it

RESOLVED, that the Upstate New York Synod, in assembly, memorialize the 2013 Churchwide Assembly to call upon U.S. President Barack Obama and elected officials in Congress to support and to press for passage of the Uniting American Families Act (UAFAs) or its equivalent as a component of comprehensive immigration reform; and be it further

RESOLVED, that, if a bill for comprehensive immigration reform is passed before the start of the 2013 Churchwide Assembly and if the bill does not include UAFAs or its equivalent, the Upstate New York Synod, meeting in assembly, memorialize the 2013 Churchwide Assembly to call for the reintroduction of UAFAs in the U.S. legislature; and be it further;

RESOLVED, that the Upstate New York Synod, meeting in assembly, memorialize the 2013 Churchwide Assembly to encourage the clergy and other leaders of congregations in this church to support the UAFAs by communicating with their elected representatives, encouraging them to co-sponsor and to support a just, comprehensive reform of U.S. immigration law that includes the principles of UAFAs.

#### **17. Northeastern Pennsylvania Synod (7E) [2013 Memorial]**

WHEREAS, under current U.S. immigration law, a U.S. citizen or legal permanent resident is permitted to sponsor his or her spouse, child, or parent for permanent resident status; and

WHEREAS, U.S. citizens and legal permanent residents are not permitted to sponsor their same-gender partners for permanent resident status; and

WHEREAS, 25 other countries allow their citizens to sponsor their same-gender partners in the immigration process; and

WHEREAS, there are approximately 36,000 bi-national, same-gender families in the United States; and

WHEREAS, 35 percent of male bi-national couples and 39 percent of female bi-national couples are raising more than 17,000 children; and

WHEREAS, due to the inability of U.S. citizens and legal permanent residents to sponsor their same-gender partners, they can be forced to live abroad, thus uprooting their children, disrupting their careers, and breaking ties with their families, communities, and places of worship; and

WHEREAS, current immigration law does not provide for equal justice and equal protection for gay and lesbian citizens and legal permanent residents; and

WHEREAS, the Evangelical Lutheran Church in America has a long-standing commitment to call for comprehensive federal immigration reform; and

WHEREAS, a bill called the Uniting American Families Act (UAFAs) has been introduced in the federal legislature to amend the Immigration and Nationality Act to eliminate discrimination in immigration by permitting permanent partners of U.S. citizens and of lawful permanent residents to obtain lawful permanent resident status in the same manner as spouses of citizens and of lawful permanent residents and to penalize immigration fraud in connection with permanent partnerships; therefore, be it

RESOLVED, that the Northeastern Pennsylvania Synod, in assembly, memorialize the 2013 Churchwide Assembly to call upon U.S. President Barack Obama and elected officials in Congress to support and to press for passage of the Uniting American Families Act (UAFAs) or its equivalent as a component of comprehensive immigration reform; and be it further

RESOLVED, that, if a bill for comprehensive immigration reform is passed before the start of the 2013 Churchwide Assembly and if the bill does not include UAFA or its equivalent, the Northeastern Pennsylvania Synod, meeting in assembly, memorialize the 2013 Churchwide Assembly to call for the reintroduction of UAFA in the U.S. legislature; and be it further;

RESOLVED, that the Northeastern Pennsylvania Synod, meeting in assembly, memorialize the 2013 Churchwide Assembly to encourage the clergy and other leaders of congregations in this church to support the UAFA by communicating with their elected representatives, encouraging them to co-sponsor and to support a just, comprehensive reform of U.S. immigration law that includes the principles of UAFA.

### **18. Southwestern Pennsylvania Synod (8B) [2013 Memorial]**

WHEREAS, under current U.S. immigration law, a U.S. citizen or legal permanent resident is permitted to sponsor his or her spouse, child, or parent for permanent resident status; and

WHEREAS, U.S. citizens and legal permanent residents are not permitted to sponsor their same-gender partners for permanent resident status; and

WHEREAS, 25 other countries allow their citizens to sponsor their same-gender partners in the immigration process; and

WHEREAS, there are approximately 36,000 bi-national, same-gender families in the United States; and

WHEREAS, 35 percent of male bi-national couples and 39 percent of female bi-national couples are raising more than 17,000 children; and

WHEREAS, due to the inability of U.S. citizens and legal permanent residents to sponsor their same-gender partners, they can be forced to live abroad, thus uprooting their children, disrupting their careers, and breaking ties with their families, communities, and places of worship; and

WHEREAS, current immigration law does not provide for equal justice and equal protection for gay and lesbian citizens and legal permanent residents; and

WHEREAS, the Evangelical Lutheran Church in America has a long-standing commitment to call for comprehensive federal immigration reform; and

WHEREAS, a bill called the Uniting American Families Act (UAFA) has been introduced in the U.S. Congress to amend the Immigration and Nationality Act to eliminate discrimination in immigration by permitting permanent partners of U.S. citizens and of lawful permanent residents to obtain lawful permanent resident status in the same manner as spouses of citizens and of lawful permanent residents and to penalize immigration fraud in connection with permanent partnerships; therefore, be it

RESOLVED, that the Southwestern Pennsylvania Synod, in assembly, memorialize the 2013 Churchwide Assembly to call upon U.S. President Barack Obama and elected officials in Congress to support and to press for passage of the Uniting American Families Act (UAFA) or its equivalent as a component of comprehensive immigration reform; and be it further

RESOLVED, that, if a bill for comprehensive immigration reform is passed before the start of the 2013 Churchwide Assembly and if the bill does not include UAFA or its equivalent, the Southwestern Pennsylvania Synod, meeting in assembly, memorialize the 2013 Churchwide Assembly to call for the reintroduction of UAFA in the U.S. Congress; and be it further;

RESOLVED, that the Southwestern Pennsylvania Synod, meeting in assembly, memorialize the 2013 Churchwide Assembly to encourage the clergy and other leaders of congregations in this church to support the UAFA by communicating with their elected representatives, encouraging them to co-sponsor and to support a just, comprehensive reform of U.S. immigration law that includes the principles of UAFA.

### **19. Metropolitan Washington, D.C., Synod (8G) [2013 Memorial]**

RESOLVED, that the Metropolitan Washington, D.C., Synod, in assembly, memorialize the 2013 Churchwide Assembly to call upon U.S. President Barack Obama and elected officials in

Congress to support and to press for passage of the Uniting American Families Act (UAFAs) or its equivalent as a component of comprehensive immigration reform; and be it further

RESOLVED, that, if a bill for comprehensive immigration reform is passed before the start of the 2013 Churchwide Assembly and if the bill does not include UAFAs or its equivalent, the Metropolitan Washington, D.C., Synod, meeting in assembly, memorialize the 2013 Churchwide Assembly to call for the reintroduction of the UAFAs in the U.S. legislature; and be it further

RESOLVED, that the Metropolitan Washington, D.C., Synod, meeting in assembly, memorialize the 2013 Churchwide Assembly to commend

Bishop Thomas M. Aitken, Northeastern Minnesota Synod,  
Bishop James A. Arends, La Crosse Area Synod,  
Bishop David H. Brauer-Rieke, Oregon Synod,  
Bishop Jessica R. Crist, Montana Synod,  
Bishop H. Julian Gordy, Southeastern Synod,  
Bishop Richard H. Graham, Metropolitan D.C., Synod,  
Bishop Wolfgang D. Herz-Lane, Delaware-Maryland Synod,  
Bishop Mark W. Holmerud, Sierra Pacific Synod,  
Bishop Felipe Lozada-Montañez, Caribbean Synod,  
Bishop Dean W. Nelson, Southwest California Synod,  
Bishop Margaret Payne, New England Synod,  
Bishop Robert A. Rimbo, Metropolitan New York Synod,  
Bishop Michael Rinehart, Texas-Louisiana Gulf Coast Synod  
Bishop Stephen Talmage, Grand Canyon Synod, and  
Bishop Martin D. Wells, Eastern Washington-Idaho Synod

for their courageous witness and their stand for justice in adding their names to the February 2013 *Faith Coalition for UAFAs* letter; and be it further

RESOLVED that the Metropolitan Washington, D.C., Synod, meeting in assembly, memorialize the 2013 Churchwide Assembly to encourage the clergy and other leaders of congregations in this church to support the UAFAs in writing, preaching, praying, and teaching; by financially supporting organizations working for immigration reform; by participation in public discussions and rallies in support of immigration reform and the UAFAs; and by communicating with their elected representatives encouraging them to co-sponsor and to support a just, comprehensive reform of U.S. immigration law that includes the principles of UAFAs.

## **20. Florida-Bahamas Synod (9E) [2013 Memorial]**

WHEREAS, under current U.S. immigration law, a U.S. citizen or legal permanent resident is permitted to sponsor his or her spouse, child, or parent for permanent resident status but U.S. citizens and legal permanent residents are not permitted to sponsor their same-gender partners for permanent resident status; and

WHEREAS, 25 other countries allow their citizens to sponsor their same-gender partners in the immigration process; and

WHEREAS, there are approximately 36,000 bi-national, same-gender families in the United States raising more than 17,000 children; and

WHEREAS, due to the inability of U.S. citizens and legal permanent residents to sponsor their same-gender partners, they can be forced to live abroad, thus uprooting their children, disrupting their careers, and breaking ties with their families, communities, and places of worship; and

WHEREAS, current immigration law does not provide for equal justice and equal protection for gay and lesbian citizens and legal permanent residents, and the Evangelical Lutheran Church in America has a long-standing commitment to call for comprehensive federal immigration reform;

WHEREAS, a bill called the Uniting American Families Act (UAFAs) has been introduced in the federal legislature to amend the Immigration and Nationality Act to eliminate discrimination in immigration by

permitting permanent partners of U.S. citizens and of lawful permanent residents to obtain lawful permanent resident status in the same manner as spouses of citizens and of lawful permanent residents and to penalize immigration fraud in connection with permanent partnerships; therefore, be it

RESOLVED, that the Florida-Bahamas Synod, meeting in assembly, memorialize the 2013 Churchwide Assembly to call upon U.S. President Barack Obama and elected officials in Congress to support and to press for passage of the Uniting American Families Act (UAFAs) or its equivalent as a component of comprehensive immigration reform; and be it further

RESOLVED, that the Florida-Bahamas Synod, meeting in assembly commend in writing the more than 20 signing synodical bishops of the ELCA and their synods for their courageous witness and their stand for justice in adding their names to the *Faith Coalition for UAFAs*; and be it further

RESOLVED, that the Florida-Bahamas Synod, meeting in assembly, encourage the rostered leaders and other leaders of congregations in this church to support the UAFAs by communicating with their elected representatives, encouraging them to co-sponsor and to support a just, comprehensive reform of U.S. immigration law that includes the principles of UAFAs.

## **ASSEMBLY**

### **ACTION:**

**EN BLOC**

**CA13.03.07b** To receive with gratitude the memorials of the Northern Texas-Northern Louisiana, Eastern Washington-Idaho, South-Central Synod of Wisconsin, Southwestern Texas, Saint Paul Area, Oregon, Florida-Bahamas, Sierra Pacific, Northwest Washington, Southwest California, Minneapolis Area, Central States, Metropolitan New York, Northwestern Minnesota, Upstate New York, Northeastern Pennsylvania, Southwestern Pennsylvania, Metropolitan Washington, D.C., New Jersey and Indiana-Kentucky synods related to the Uniting American Families Act;

To affirm the Uniting American Families Act or its equivalent in the Congress of the United States;

To request the presiding bishop of this church to communicate to the president and members of Congress the action of the 2013 Churchwide Assembly; and

To encourage rostered leaders and members of congregations in this church, if consistent with their individual bound consciences, to support the Uniting American Families Act, or its equivalent, to their elected representatives and encourage them to co-sponsor and to support a just, comprehensive reform of U. S. immigration law that includes the principles of the Uniting American Families Act.

## Category A5: Social Statement on Criminal Justice

Reference: 2013 Pre-Assembly Report, Section VII, Report of the Memorials Committee, pages 43-44.

### 1. **Pacifica Synod (2C) [2013 Memorial]**

WHEREAS, “since 2002, the United States has had the highest incarceration rate in the world” (*Population Reference Bureau, www.prb.org/Articles/2012/us-incarceration.aspx*); and

WHEREAS, while over the past 30 years the incarceration rate has skyrocketed, the actual crime rate has remained relatively constant; and

WHEREAS the criminal justice system of this nation is in need of review, analyses, and reformation; and

WHEREAS the church is a place of comfort and healing for those who are victims of crime; and

WHEREAS, faithful Christians are called upon by scripture “to do good; seek justice, correct oppression” (Isaiah 1:17) and “to do justice” (Micah 6:8); and

WHEREAS, the Evangelical Lutheran Church in America (ELCA) at its 2007 Churchwide Assembly voted [CA07.02.09] to prepare “a social statement addressing issues of criminal justice;” and

WHEREAS, hearings on the draft version of the social statement on criminal justice have been held throughout the church body, including the 2012 Pacifica Assembly; and

WHEREAS, after review by the Conference of Bishops and the Church Council, the proposed statement will be considered for adoption by the 2013 Churchwide Assembly; therefore be it

RESOLVED, that the 26th annual Pacifica Synod Assembly memorialize the 2013 Churchwide Assembly to adopt the proposed social statement on criminal justice.

### 2. **North/West Lower Michigan Synod (6B) [2013 Memorial]**

WHEREAS, the proposed social statement on criminal justice and its predecessor documents have been made available for study by the church; and

WHEREAS, the 2013 Churchwide Assembly will determine whether to adopt this social statement; and

WHEREAS, some of our congregations have been involved in various aspects of care for prisoners, victims of crime, and those who have re-entered the community following incarceration; therefore, be it

RESOLVED, that the North/West Lower Michigan Synod memorialize the 2013 Churchwide Assembly to adopt the proposed social statement on criminal justice, *The Church and Criminal Justice: Hearing the Cries*; and be it further

RESOLVED, that congregations of the North/West Lower Michigan Synod be encouraged to explore ministries that reach out to those affected by crime, both perpetrators and victims; and be it further

RESOLVED, that congregations of the North/West Lower Michigan Synod be encouraged to seek opportunities to work with one another in these caring ministries.

## ASSEMBLY

### ACTION:

EN BLOC

### CA13.03.07c

To receive with gratitude the memorials of the Pacifica and North/West Lower Michigan synods recommending adoption of the proposed social statement *The Church and Criminal Justice: Hearing the Cries*; and

To acknowledge the action of the 2013 Churchwide Assembly of the Evangelical Lutheran Church in America as the response of the Churchwide Assembly to the memorials from these synods.

## Category A7: Immigration Detention

Reference: 2013 Pre-Assembly Report, Section VII, Report of the Memorials Committee, pages 49–50.

### 1. Southwestern Pennsylvania Synod (8B) [2013 Memorial]

WHEREAS, Jesus teaches that when we visit someone in prison, we are visiting our Lord; and

WHEREAS, the social statement on criminal justice, to be presented to the 2013 Churchwide Assembly, encourages this church to accompany and welcome all people, especially during painful times; and

WHEREAS, an average of 34,000 people are held in immigration detention in local county jails, federal facilities and private prisons, often hundreds of miles from family and friends, frequently moved, and often unknown to local residents or in isolated locations; and

WHEREAS, alternatives to detention are used for some asylum seekers, victims of torture, and both legal and unauthorized immigrants who are simply waiting for a judge to rule on their immigration status, and there are more who could be released to community support programs; and

WHEREAS, Lutheran Immigration and Refugee Service is prepared to inform, prepare and equip members of congregations to visit people held in immigration detention, and to provide guidance for congregations and affiliated agencies to develop community support programs; therefore, be it

RESOLVED, that the Southwestern Pennsylvania Synod Assembly memorialize the 2013 Churchwide Assembly to request all the synods in the ELCA to inform their congregations about the location of county jails, private for-profit prisons, or other detention facilities which hold immigration detainees for the U.S. Department of Homeland Security and to encourage synods, congregations, and affiliated agencies to develop and/or participate in visitation programs and to develop community support programs for those who are granted alternatives to detention.

#### ASSEMBLY

#### ACTION:

EN BLOC

**CA13.03.07d** To receive with gratitude the memorial of the Southwestern Pennsylvania Synod lifting up the needs of immigration detainees for ministry and accompaniment;

To encourage all synods in the ELCA to inform their congregations about the locations of county jails, private for-profit prisons, and other detention facilities in their communities that hold immigration detainees for the U.S. Department of Homeland Security, as that information is publicly available;

To encourage all synods to provide congregations with links to Lutheran Immigration and Refugee Service resources on ministry to detainees;

To support and encourage synods, congregations, and affiliated agencies to develop and/or participate in visitation programs for those in detention and to develop community support programs for those who are granted alternatives to detention; and

To encourage congregations and members to study the recommended social statement, *The Church and Criminal Justice: Hearing the Cries*, as it relates to the detention issue.

## Category B1: Hydraulic Fracturing

Reference: 2013 Pre-Assembly Report, Section VII, Report of the Memorials Committee, pages 50–53.

### 1. New England Synod (7B) [2013 Memorial]

RESOLVED, that the New England Synod memorialize the 2013 Churchwide Assembly of the ELCA to support a moratorium on hydraulic fracturing until such time as it can be shown that the process is developed to the point of adhering to the standards of the Clean Air and Clean Water Acts.

### 2. Upper Susquehanna Synod (8E) [2012 Memorial]

WHEREAS, God created heaven and earth and everything therein and proclaimed it good (Genesis 1:1ff); and God has entrusted humankind with the care of the earth (Genesis 2:15); and

WHEREAS, the Evangelical Lutheran Church in America (ELCA) has adopted social policy statements, *Caring for Creation* (1993) and *Sufficient, Sustainable Livelihood for All* (1999), that call for economic and environmental justice, to protect the health and integrity of creation both for its own sake and for the use and enjoyment of present and future generations, and for economic justice, to consider how our actions affect the ability of all people to provide for their material needs and the needs of their families and communities; and

WHEREAS, 34 states in the United States of America contain large subterranean supplies of natural gas in underground rock formations thousands of feet beneath the earth's surface, requiring a process known as horizontal slickwater hydraulic fracturing to extract the gas;<sup>3</sup> <sup>4</sup> and

WHEREAS, the issue of horizontal slickwater hydraulic fracturing is recognized as highly controversial, with numerous complexities shaped by regional, state, and local circumstances surrounding the industry and its impact on individuals and communities; and

WHEREAS, the ELCA and its predecessor church bodies have a longstanding and honorable history of engaging in politically charged issues,<sup>5</sup> routinely proclaiming a public theology that takes seriously Jesus' call to care for "the least of these" (Matthew 25:31–46) and his model of engaging publicly with those who control the power and wealth of a society (Matthew 21:12–13); and

WHEREAS, the ELCA recognizes that there is a wide range of stances on the issue of hydraulic fracturing,<sup>6</sup> and that this issue has the potential to be divisive within the body of Christ; therefore, be it

RESOLVED, that the Upper Susquehanna Synod memorialize the 2013 Churchwide Assembly to consider establishing a task force charged with the following:

- Undertake a comprehensive assessment of the justice issues surrounding the natural gas industry, including but not limited to ecological protection, public health endangerment, impacts on local communities such as housing, school districts, forced pooling, crime, violence against women, exploitation of rural and impoverished families
- Develop and/or acquire resources to address the complexities of horizontal slickwater hydraulic fracturing for the use of its congregations and affiliated organizations

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<sup>3</sup>Jackson, R.B., B. Rainey Pearson, S.G. Osborn, N.R. Warner, A. Vengosh, 2011 Research and policy recommendations for hydraulic fracturing and shale-gas extraction. Center on Global Change, Duke University, Durham, N.C.

<sup>4</sup>Slickwater horizontal hydraulic fracturing is to be distinguished from conventional gas drilling.

<sup>5</sup>Witness Martin Luther, the signers of the Augsburg Confession, Dietrich Bonhoeffer, *et al.*

<sup>6</sup>The range of stances include those who fully support the industry and believe in its promise of economic benefits and energy independence, those who support strict regulation of the industry, those who are confused by the complexity of the issue, those who are calling for a moratorium on any future drilling until long-range peer-reviewed studies have been conducted, those who are demanding a ban on all drilling, those who are benefitting financially from the industry, and those who are suffering from the effects of hydraulic fracturing.



- Develop or make available materials to provide guidance to congregations and ELCA landowners as they consider decisions pertaining to the use, development, and possible exploitation of their lands for the natural gas industry
- Report back to the 2016 Churchwide Assembly its findings, and make a recommendation as to this church's public stance on horizontal slickwater hydraulic fracturing; and be it further

RESOLVED, that the Upper Susquehanna Synod memorialize the 2013 Churchwide Assembly to consider encouraging the members of the ELCA to inform and educate themselves about the issues pertaining to hydraulic fracturing by engaging in 1) grassroots conversation, 2) the sharing of pertinent stories, and 3) workshops and study groups to discern the theological, moral, and ethical facets of this entire enterprise; and be it further

RESOLVED, that the Upper Susquehanna Synod memorialize the 2013 Churchwide Assembly to consider encouraging its synods, conferences, congregations, and members to contact national and state legislators and prompt them to support legislation and policies that:

- Mandate the initiation and timely completion of long-range, comprehensive studies about the cumulative effects of air and water pollution, water resource depletion, public health endangerment, and other possible impacts from the drilling and fracturing processes
- Mandate full and immediate public disclosure and consequent minimizing of chemicals used in the process
- Eliminate the signing of non-disclosure agreements by physicians and medical staff, patients, civil suit plaintiffs, workers, and any other individuals whose health has been affected by natural gas drilling
- Monitor and reduce any harmful impacts found around existing hydraulic fracturing sites to the fullest extent possible
- Protect the rights of local municipalities to maintain their decision-making processes regarding hydraulic fracturing
- Develop sustainable energy solutions and increased energy conservation and efficiency in order to reduce the need for fossil fuels; and be it further

RESOLVED, that the Upper Susquehanna Synod memorialize the 2013 Churchwide Assembly to consider encouraging its rostered leaders to work with their communities to establish responsive leadership to help facilitate discussion and resolve conflicts which may arise as components of hydraulic fracturing, host community conversations to address issues associated with the process of horizontal slickwater hydraulic fracturing, and identify and articulate a theological stance to these issues through their preaching, teaching, and personal interaction.

**ASSEMBLY**

**ACTION:**

**EN BLOC**

**CA13.03.07e To receive with gratitude the memorials of the Upper Susquehanna and New England synods regarding hydraulic fracturing;**

**To thank the Upper Susquehanna and New England synods for raising an important issue and for their continued partnership as advocates for a cleaner energy future for our communities and for God's creation;**

**To recognize the complexity of issues surrounding hydraulic fracturing and the divergent views of this practice that exist within the ELCA;**

**To support and lift up the ongoing and evolving work of ELCA advocacy ministries of the Congregational and Synodical Mission unit to monitor and engage issues related to hydraulic fracturing; and**

**To encourage all ELCA synods, congregations, and members to inform and educate themselves through the lens of the social statements *Caring for Creation* (1993), *Sufficient, Sustainable Livelihood for All* (1999), and *Genetics, Faith, and Responsibility* (2011) about the issues pertaining to hydraulic fracturing by engaging in 1) grassroots conversation, 2) the sharing of pertinent stories, and 3) workshops and study groups to discern the theological, moral, and ethical facets of this practice.**

## **Category B2: Fossil Fuels**

*Reference: 2013 Pre-Assembly Report, Section VII, Report of the Memorials Committee, pages 53–58.*

### **1. Northwest Washington Synod (1B) [2013 Memorial]**

RESOLVED, that the Northwest Washington Synod memorialize the 2013 Churchwide Assembly of the ELCA to request that the Corporate Social Responsibility Team of the churchwide organization, in consultation with Portico Benefit Services, investigate and make recommendations to the Church Council concerning 1) expanding the existing environmental screens to name the fossil fuel extraction and production industry as one which damages the environment and 2) recommending reinvestment in the alternative energy industry; and be it further

RESOLVED, that the Church Council act upon such recommendations by May 1, 2014, and report its actions to the 2014 Synod Assemblies.

### **2. Oregon Synod (1E) [2013 Memorial]**

WHEREAS, God has created us and all that exists, given and preserves our bodies and all the necessities for life [*Luther's Small Catechism*, "The Creed," The First Article: Creation]; and

WHEREAS, the ELCA social statement *Caring for Creation: Vision, Hope, and Justice* (1993) affirms that "we are called to care for the earth as God cares for the earth;" and

WHEREAS, the ELCA social statement *Economic Life: Sufficient, Sustainable Livelihood for All* (1999) recognizes that "the growth of economic activity during the twentieth century, and the industrialization and consumerism that fueled it, radically changed the relationship between humans and the earth. Too often the earth has been treated as a waste receptacle and a limitless storehouse of raw materials to be used up for the sake of economic growth, rather than as a finite, fragile ecological system upon which human and all other life depends;" and

WHEREAS, climate research is clear that there has been a rapid rise in the levels of carbon dioxide in the atmosphere, with current levels (400 parts per million) probably the highest in the past 2,000,000 years. This increase has occurred most rapidly in the past 200 years during the worldwide Industrial Revolution; and

WHEREAS, climate research is clear that burning fossil fuels is the major source of rising levels of carbon dioxide, negatively impacting our climate. Therefore the use of fossil fuels must be dramatically reduced; and

WHEREAS, with *Caring for Creation*, this church realized the urgency was already “widespread and serious, according to the preponderance of evidence from scientists worldwide [of] dangerous global warming, caused by the buildup of greenhouse gases, especially carbon dioxide” from the burning of fossil fuels, and that “action to counter degradation, especially within this decade, is essential to the future of our children and our children’s children;” and

WHEREAS, in *Caring for Creation*, the ELCA declares that it will seek to incorporate the principles of sufficiency and sustainability in its life. Therefore, “we will, in our budgeting and investment of church funds, demonstrate our care for creation;” and

WHEREAS, in 1990, the Church Council transmitted [CC90.04.38] investment screens on “Energy and Environment” for social purpose funds of the ELCA Board of Pensions, which recommend limiting investments made in corporations that are the most egregious in terms of damage to human health or the natural environment and investing in corporations which are taking positive steps toward a sustainable environment, and, in 2007, approved [CC07.11.95b] the updated “Environmental Social Criteria Screen;” therefore, be it

RESOLVED, that the Oregon Synod memorialize the 2013 Churchwide Assembly of the ELCA to request that, by May 1, 2014, all ELCA congregations and independent, cooperative, and related Lutheran organizations and investment corporations:

- a) Publish a list of the values of all fossil fuel stock and bond holdings and instruct asset managers employed by those entities to do the same; and
- b) Cease any new investments in fossil fuel companies and instruct asset managers employed by those entities to do the same; and
- c) Ensure that, within five years, directly held or commingled assets in fossil fuels are removed from portfolios related to the ELCA; and
- d) With the exception of congregations, release quarterly updates, available to the public, detailing progress toward divestment.

### 3. New England Synod (7B) [2013 Memorial]

RESOLVED, that the New England Synod memorialize the 2013 Churchwide Assembly of the ELCA to:

- a) Request that all ELCA entities publish a list of the values of all fossil fuel stock and bond holdings and request that asset managers employed by those entities to do the same; and
- b) Request that all ELCA entities stop new investments in fossil fuel companies and request that asset managers employed by those entities to do the same; and
- c) Request that, within five years, directly held or commingled assets in fossil fuels are removed from portfolios related to the ELCA; and
- d) Request that quarterly updates be released and made available to the public, detailing progress toward divestment.

## ASSEMBLY

### ACTION:

EN BLOC

### CA13.03.07f

To receive with gratitude the memorials of the Oregon, Northwest Washington, and New England synods regarding climate change and fossil fuels;

To reaffirm the commitment of this church to:

1. confess that both our witness to God’s goodness in creation and our acceptance of caregiving responsibility have often been weak and uncertain;

2. **support and encourage synods, congregations, members, the churchwide organization, and agencies and institutions of this church that are working to reduce their use of fossil fuels and improve their stewardship of energy resources;**
3. **support and encourage synods, congregations, members, the churchwide organization, and agencies and institutions of this church to adopt and advocate for policies that reduce energy use, and with it our dependence on fossil fuels, as an expression of this church's commitment to address climate change and to care for God's creation;**
4. **support and encourage synods, congregations, members, the churchwide organization, and agencies and institutions of this church to re-examine lifestyles and environmental footprints as they relate to the climate crisis and to improve their stewardship of energy resources and promote care for God's creation;**

**To refer the matter of evaluating the feasibility and advisability of developing revised or additional investment screens and related recommendations to the Congregational and Synodical Mission unit with the request that it ask the Corporate Social Responsibility Team to provide a report with possible recommendations to the November 2014 meeting of the ELCA Church Council; and**

**To forward any possible revisions of these policies to the separately incorporated ministries, agencies and institutions of this church for implementation as appropriate.**

Vice President Peña declared that the motion had been adopted.

### **Category A6: Immigration Reform**

*Reference: 2013 Pre-Assembly Report, Section VII, Report of the Memorials Committee, pages 44–49, and Supplemental Report A.*

Ms. Susan W. McArver, co-chair of the Memorials Committee, introduced Category A6: Immigration Reform, noting that a memorial from the Metropolitan Washington, D.C., Synod on welcoming immigrants and refugees would also be considered separately.

#### **1. New Jersey Synod (7A) [2013 Memorial]**

WHEREAS, Scripture teaches: “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” (Leviticus 19:34); and

WHEREAS, Moses, Joseph, Ruth, Amos, the Holy Family, St. Paul, and likely most of the first disciples lived some portion of their life as immigrants and refugees; and

WHEREAS, there are 31 million foreign-born residents in the United States, 63 percent of whom are living in this country with proper legal documentation, and 37 percent without such documentation; and

WHEREAS, the government of the United States offers only 5,000 visas per year for low-skilled workers, and lawful permanent residents in this country face waits of more than five years for their spouses to get visas; and

WHEREAS, in recent years lawful permanent residents have been subject to verbal and physical abuse, wrongfully targeted in community and workplace raids by immigration officials, been detained and separated from family, and in some cases wrongfully deported; and

WHEREAS, the message on “Immigration” of the Evangelical Lutheran Church in America calls this church to “examine anew” its attitudes toward immigrant people and “to advocate for immigration, refugee, and asylum laws that are fair and generous;” therefore, be it

RESOLVED, that the New Jersey Synod memorialize the 2013 Churchwide Assembly to

- Call on rostered leaders, in their preaching and teaching, to promote an understanding of immigration issues that addresses welcome, promotes concern for the vulnerable, and calls believers to foster the highest possible level of moral discourse in church and society;
- Call on congregations to engage in prayerful, reasoned discussion and education on issues related to immigration, availing themselves of resources prepared by the ELCA and Lutheran Immigration and Refugee Service;
- Advocate for the adoption of comprehensive immigration reform legislation consistent with principles articulated in the ELCA message on “Immigration.” This legislation should provide a reasonable path to citizenship for undocumented individuals currently living and working in the United States, and set fair immigration quotas that are not discriminatory;
- Call on rostered leaders and congregations of the ELCA to communicate with the President of the United States, Senators, and Members of Congress, to develop and pass such comprehensive immigration reform legislation in the current session; and be it further

RESOLVED, that the New Jersey Synod Assembly memorialize the 2013 Churchwide Assembly to communicate to the President of the United States, Senators, and Members of Congress this call for comprehensive immigration reform legislation in the current session.

## **2. Northeastern Pennsylvania Synod (7E) [2013 Memorial]**

WHEREAS, immigration modernization has finally become a national priority with the introduction of Senate bill (S. 744) and the promise that the House of Representatives will be proposing a solution as well; and

WHEREAS, Lutheran Immigration and Refugee Services (LIRS) and many other organizations active in immigration and refugee resettlement have long advocated for the modernization of our immigration system; and

WHEREAS, Scripture says, “When the immigrant resides with you in your land, you shall not oppress him. The immigrant who resides with you shall be to you as the citizen among you; you shall love him as yourself, for you were foreigners” (Leviticus 19:33–34). “Let mutual love continue. Do not neglect to show hospitality to foreigners, for by so doing that some have entertained angels without knowing it” (Hebrew 13:1–2); therefore, be it

RESOLVED, that the Northeastern Pennsylvania Synod in assembly affirm the five principles of LIRS for comprehensive immigration reform:

- Provide for an earned pathway to lawful permanent residency and eventual citizenship for undocumented immigrants and their families.
- Ensure humane and just enforcement of immigration laws by reducing use of immigration detention and expanding community support programs.

- Protect families from separation and ensure an adequate supply of visas for families seeking to reunite.
- Provide adequate resources and protections to ensure the successful integration of refugees, asylees, survivors of torture and trafficking, unaccompanied minors, and other vulnerable migrants.
- Ensure the protection of U.S. citizen and migrant workers (*www.lirs.org*); and be it further

RESOLVED, that the Northeastern Pennsylvania Synod Assembly direct Bishop Samuel R. Zeiser to convey this resolution to Pennsylvania’s two U.S. Senators and those members of the House of Representatives who serve districts in the territory of the synod; and be it further

RESOLVED, that the Northeastern Pennsylvania Synod in assembly memorialize the 2013 Churchwide Assembly to take similar steps to direct Presiding Bishop Mark S. Hanson to convey this assembly’s action to all members of the U.S. Senate and the House of Representatives; and be it further

RESOLVED, that congregation councils and individual disciples of Christ throughout the Northeastern Pennsylvania Synod be encouraged to contact (telephone, write a letter, or email) their two U.S. Senators, as well as their appropriate members of the House of Representatives to ask them to vote for effective, meaningful, and necessary immigration reform based upon the five principles set forth by LIRS.

### 3. Southwestern Pennsylvania Synod (8B) [2013 Memorial]

WHEREAS, immigration modernization is being considered with the introduction in the U.S. Senate of the bipartisan Border Security, Economic Opportunity, and Immigration Modernization Act (S. 744), and there is the expectation that the House of Representatives will be proposing a solution as well; and

WHEREAS, Lutheran Immigration and Refugee Services (LIRS) and many other organizations active in immigration and refugee resettlement have long advocated for the modernization of our immigration system; and

WHEREAS, Scripture says, “When an alien resides with you in your land, you shall not oppress the alien. The alien who resides with you shall be to you as the citizen among you; you shall love the alien as yourself, for you were aliens in the land of Egypt: I am the Lord your God” (Leviticus 19:33–34). “Let mutual love continue. Do not neglect to show hospitality to strangers, for by doing that some have entertained angels without knowing it” (Hebrew 13:1–2); therefore, be it

RESOLVED, that the Southwestern Pennsylvania Synod affirm the five principles of LIRS for comprehensive immigration reform:

- Provide for an earned pathway to lawful permanent residency and eventual citizenship for undocumented immigrants and their families.
- Ensure humane and just enforcement of immigration laws by reducing use of immigration detention and expanding community support programs.
- Protect families from separation and ensure an adequate supply of visas for families seeking to reunite.
- Provide adequate resources and protections to ensure the successful integration of refugees, asylees, survivors of torture and trafficking, unaccompanied minors, and other vulnerable migrants.
- Ensure the protection of U.S. citizen and migrant workers (*www.lirs.org*); and be it further

RESOLVED, that the Southwestern Pennsylvania Synod in assembly request Synod Council to convey this memorial to Pennsylvania’s two U.S. Senators and those members of the House of Representatives who serve districts in the territory of the Synod; and be it further

RESOLVED, that the Southwestern Pennsylvania Synod in assembly memorialize the 2013 Churchwide Assembly to take similar steps and to direct Church Council to convey the assembly's action to all members of the U.S. Senate and the House of Representatives; and be it further

RESOLVED, that the Southwestern Pennsylvania Synod in assembly encourage congregation councils and individual disciples of Christ throughout the Southwestern Pennsylvania Synod to contact (telephone, write a letter, or email) Pennsylvania's two U.S. Senators, as well as their member of the House of Representatives to ask them to vote for effective, meaningful, and necessary immigration reform based upon the five principles set forth by LIRS.

#### **4. Lower Susquehanna Synod (8D) [2013 Memorial]**

WHEREAS, immigration reform has re-emerged as a national priority with the introduction of Senate Bill (S. 744) and the expectation that the U.S. House of Representatives will be proposing a similar bill; and

WHEREAS, Lutheran Immigration and Refugee Service (LIRS) along with many other organizations active in immigration and refugee resettlement have long advocated for the reform of our immigration system; and

WHEREAS, it is written in Holy Scripture: "When the immigrant resides with you in your land, you shall not oppress him. The immigrant who resides with you shall be to you as the citizen among you; you shall love him as yourself, for you were foreigners..." (Leviticus 19:33-34), and again: "Let mutual love continue. Do not neglect to show hospitality to foreigners, for by so doing some have entertained angels without knowing it." (Hebrews 13:1-2); therefore, be it

RESOLVED, that the Lower Susquehanna Synod memorialize the 2013 Churchwide Assembly to affirm the five principles of LIRS for comprehensive immigration reform:

- Provide for an earned pathway to lawful permanent residency and eventual citizenship for undocumented immigrants and their families;
- Ensure humane and just enforcement of immigration laws by reducing the use of immigration detention and expanding community support programs;
- Protect families from separation and ensure an adequate supply of visas for families seeking to reunite;
- Provide adequate resources and protections to ensure the successful integration of refugees, asylees, survivors of torture and trafficking, and unaccompanied minors, and other vulnerable immigrants;
- Ensure the protection of U. S. citizens and migrant workers ([www.lirs.org](http://www.lirs.org)); and further be it

RESOLVED, that the Lower Susquehanna Synod memorialize the 2013 Churchwide Assembly to direct the presiding bishop to convey the assembly's action to all members of the U.S. Senate and U.S. House of Representatives; and further be it

RESOLVED, that the congregations and individual members of the ELCA be encouraged to contact their U.S. Senators and appropriate Representatives, asking them to support effective, meaningful immigration reform based upon the five principles set forth by LIRS.

#### **5. Metropolitan Washington, D.C., Synod (8G) [2013 Memorial]**

RESOLVED, that the Metropolitan Washington, D.C., Synod in assembly memorialize the 2013 Churchwide Assembly to declare Sunday, June 22, 2014, as Refugee Sunday in which congregations offer thanks and praise to God for the 75 years of welcoming migrants and refugees through Lutheran Immigration and Refugee Service (LIRS); and to direct the presiding bishop to:

- invite congregations to tell the stories of their acts of welcome to refugees and migrants—signs of witness, mercy, and life together;
- utilize ELCA communications mechanisms to share these stories and inspire action throughout 2014; and
- encourage congregations and organizations to engage with and support the LIRS mission of welcoming the stranger through gifts of time, talent, and treasure.

*Churchwide Assembly Action*

Ms. McArver drew the assembly’s attention to the committee’s Supplemental Report A and made the following motion on behalf of the committee.

**Moved;**

**Seconded:**

To receive with gratitude the memorials of the Northeastern Pennsylvania, Lower Susquehanna, New Jersey, Southwestern Pennsylvania, and Metropolitan Washington, D.C., synods regarding comprehensive immigration reform;

To advocate for the adoption of comprehensive immigration reform legislation, consistent with guidance articulated in the ELCA message on “Immigration” and as set forth by Lutheran Immigration and Refugee Services:

- Provide an earned pathway to lawful permanent residency and eventual citizenship for undocumented immigrants and their families
- Ensure the humane and just enforcement of U.S. immigration laws, specifically by reducing the use of immigration detention and expanding the use of community support programs for immigrants who do not need to be detained
- Protect families from separation and ensure an adequate supply of visas for families seeking to reunite
- Provide adequate resources and protections to ensure the successful integration of refugees, asylees, survivors of torture and trafficking, unaccompanied minors, and other vulnerable migrants
- Ensure the protection of U.S. citizens and migrant workers;

This legislation should provide a reasonable path to citizenship for undocumented individuals currently living and working in the United States, and set fair immigration quotas that are not discriminatory;

To call on rostered leaders, in their preaching and teaching, to promote an understanding of immigration issues that addresses welcome, promotes concern for the vulnerable, and calls believers to foster the highest possible level of moral discourse in church and society;

To call on congregations to engage in prayerful, reasoned discussion and education on issues related to immigration, availing themselves of resources prepared by the ELCA and Lutheran Immigration and Refugee Service;

To call on rostered leaders and congregations of the ELCA to communicate with the President of the United States, Senators, and Members of Congress to develop and pass such comprehensive immigration reform legislation in the current session; and

To call on the presiding bishop of this church to continue to communicate to members of Congress the ELCA’s position on immigration reform.



Ms. McArver noted that the recommendation in the Report of the Memorials Committee regarding Category A6: Immigration Reform had been revised to incorporate language from the memorial from the New Jersey Synod.

The Rev. E. Roy Riley Jr., bishop of the New Jersey Synod, thanked the committee for reshaping its recommendation and spoke in favor of the motion, citing this church's messages on immigration and immigration reform.

The Rev. Sara E. Lilja [New Jersey Synod] supported the motion, sharing the story of a Bosnian citizen denied a visa because his employment was not considered a high priority in the current immigration system.

Mr. Hans E. Becklin [South-Central Synod of Wisconsin] made the following motion.

**Moved;**

**Seconded:** *To amend the second paragraph of the motion by deletion and insertion:*

To advocate for the adoption of comprehensive immigration reform legislation, consistent with guidance articulated in the ELCA message ~~on~~ entitled "Immigration" and as set forth by Lutheran Immigration and Refugee Services:

The Rev. Matthew Cimorelli [New Jersey Synod] asked whether the entire title of the message should be included in the motion.

Mr. Becklin responded and Vice President Peña confirmed that the official title of the message is "Immigration."

There being no further discussion, the chair called for a vote on the motion to amend.

**Moved;**

**Seconded;** *Yes-719; No-113*

**Carried:** *To amend the second paragraph of the motion by deletion and insertion:*

To advocate for the adoption of comprehensive immigration reform legislation, consistent with guidance articulated in the ELCA message ~~on~~ entitled "Immigration" and as set forth by Lutheran Immigration and Refugee Services:

Vice President Peña declared that the motion to amend had been adopted.

There being no further discussion on the main motion, he called on Ms. Christine P. Connell, Church Council member from Staten Island, N.Y., who led the assembly in prayer.

The chair called for the vote.

## **ASSEMBLY**

**ACTION:** *YES-828; NO-40*

**CA13.03.08** **To receive with gratitude the memorials of the Northeastern Pennsylvania, Lower Susquehanna, New Jersey, Southwestern Pennsylvania, and Metropolitan Washington, D.C., synods regarding comprehensive immigration reform;**

**To advocate for the adoption of comprehensive immigration reform legislation, consistent with guidance articulated in the ELCA message entitled “Immigration” and as set forth by Lutheran Immigration and Refugee Services:**

- **Provide an earned pathway to lawful permanent residency and eventual citizenship for undocumented immigrants and their families**
- **Ensure the humane and just enforcement of U.S. immigration laws, specifically by reducing the use of immigration detention and expanding the use of community support programs for immigrants who do not need to be detained**
- **Protect families from separation and ensure an adequate supply of visas for families seeking to reunite**
- **Provide adequate resources and protections to ensure the successful integration of refugees, asylees, survivors of torture and trafficking, unaccompanied minors, and other vulnerable migrants**
- **Ensure the protection of U.S. citizen and migrant workers;**  
**This legislation should provide a reasonable path to citizenship for undocumented individuals currently living and working in the United States, and set fair immigration quotas that are not discriminatory;**

**To call on rostered leaders, in their preaching and teaching, to promote an understanding of immigration issues that addresses welcome, promotes concern for the vulnerable, and calls believers to foster the highest possible level of moral discourse in church and society;**

**To call on congregations to engage in prayerful, reasoned discussion and education on issues related to immigration, availing themselves of resources prepared by the ELCA and Lutheran Immigration and Refugee Service;**

**To call on rostered leaders and congregations of the ELCA to communicate with the President of the United States, Senators, and Members of Congress to develop and pass such comprehensive immigration reform legislation in the current session; and**

**To call on the presiding bishop of this church to continue to communicate to members of Congress the ELCA’s position on immigration reform.**

Vice President Peña declared that the motion had been adopted as amended.

## Category A6: Immigration Reform – Welcoming Migrants and Refugees

Reference: 2013 Pre-Assembly Report, Section VII, Report of the Memorials Committee, pages 46, and Supplemental Report A.

The Rev. Stephen R. Herr, co-chair of the Memorials Committee, reported that the Metropolitan Washington, D.C., Synod had asked the committee to remove its memorial regarding the 75th anniversary of Lutheran Immigration and Refugee Service from Category A6: Immigration Reform for separate consideration.

### 5. Metropolitan Washington, D.C., Synod (8G) [2013 Memorial]

RESOLVED, that the Metropolitan Washington, D.C., Synod in assembly memorialize the 2013 Churchwide Assembly to declare Sunday, June 22, 2014, as Refugee Sunday in which congregations offer thanks and praise to God for the 75 years of welcoming migrants and refugees through Lutheran Immigration and Refugee Service (LIRS); and to direct the presiding bishop to:

- invite congregations to tell the stories of their acts of welcome to refugees and migrants—signs of witness, mercy, and life together;
- utilize ELCA communications mechanisms to share these stories and inspire action throughout 2014; and
- encourage congregations and organizations to engage with and support the LIRS mission of welcoming the stranger through gifts of time, talent, and treasure.

#### *Churchwide Assembly Action*

Pr. Herr drew the assembly's attention to the Memorial Committee's Supplemental Report A and made the following motion on behalf of the committee.

#### **Moved;**

#### **Seconded:**

To receive with gratitude the memorial from the Metropolitan Washington, D.C., Synod related to 75 years of welcoming migrants and refugees through Lutheran Immigration and Refugee Service (LIRS);

To declare Sunday, June 22, 2014, as Refugee Sunday; and

To request the presiding bishop to:

- invite congregations to tell the stories of their acts of welcome to refugees and migrants—signs of witness, mercy, and life together;
- utilize ELCA communications mechanisms to share these stories and inspire action throughout 2014; and
- encourage congregations and organizations to engage with and support the LIRS mission of welcoming the stranger through gifts of time, talent, and treasure.

The Rev. Richard H. Graham, bishop of the Metropolitan Washington, D.C., Synod, spoke in favor of the motion, noting that the synod celebrated the work of Lutheran Immigration and Refugee Service in bringing people to the United States who have become significant community members.

Ms. Esther Rusch [Greater Milwaukee Synod] asked whether “migrants” should read “immigrants” in both places where the word appears in the motion.

Bp. Graham responded that the original memorial intended to say “immigrants” in both places cited.

Vice President Peña asked for and received the consent of the assembly to revise the motion accordingly. There being no further discussion on the motion, he called on the Rev. Rachel L. Connelly, Church Council member from Wilmington, N.C., who led the assembly in prayer.

The chair called for the vote.

**ASSEMBLY**

**ACTION:**

**YES-851; NO-24**

**CA13.03.09**

**To receive with gratitude the memorial from the Metropolitan Washington, D.C., Synod related to 75 years of welcoming immigrants and refugees through Lutheran Immigration and Refugee Service (LIRS);**

**To declare Sunday, June 22, 2014, as Refugee Sunday; and  
To request the presiding bishop to:**

- **invite congregations to tell the stories of their acts of welcome to refugees and immigrants—signs of witness, mercy, and life together;**
- **utilize ELCA communications mechanisms to share these stories and inspire action throughout 2014; and**
- **encourage congregations and organizations to engage with and support the LIRS mission of welcoming the stranger through gifts of time, talent, and treasure.**

Vice President Peña declared that the motion had been adopted as revised.

**Category D1: Communion Practices**

*Reference: 2013 Pre-Assembly Report, Section VII, Report of the Memorials Committee, pages 68–70.*

Ms. Susan W. McArver, co-chair of the Memorials Committee, noted that Category D1: Communion Practices had been removed from the committee's *en bloc* recommendation for separate consideration.

**1. Northern Illinois Synod (5B) [2012 Memorial]**

WHEREAS, *The Use of the Means of Grace* (1997), the Evangelical Lutheran Church in America's (ELCA) guiding document on the "Practice of Word and Sacrament," clearly states that "The Holy Communion is given to the baptized" (Principle 37, pp. 41–42); and

WHEREAS, since the publication of that document the ELCA has entered into full-communion partnerships with church bodies that do not share that same understanding; and

WHEREAS, the implementing resolutions of our full-communion agreements encourage us to extend sacramental hospitality to one another's members; and

WHEREAS, some congregations of the ELCA currently have Communion policy statements which would effectively bar members of church bodies with which we are in full communion from participation in the Sacrament; and

WHEREAS, some ELCA congregations welcome everyone present to partake of the Eucharist without stipulating the need for Baptism; and

WHEREAS, clarification concerning Lutheran Sacramental theology and practice would be helpful in the life of this church at this time; therefore, be it

**RESOLVED**, that the Northern Illinois Synod memorialize the 2013 Churchwide Assembly to institute a process necessary to review and possibly revise the ELCA's guiding documents concerning admission to the Sacrament of Holy Communion.

*Churchwide Assembly Action*

Ms. McArver made the following motion on behalf of the Memorials Committee.

**Moved;**

**Seconded:**

To receive with gratitude the memorial of the Northern Illinois Synod requesting a process to review the ELCA's guiding documents on communion practices;

To invite members, congregations, synods, and the churchwide organization into conversation and study regarding *The Use of the Means of Grace*;

To request the Congregational and Synodical Mission unit, in consultation with the Office of the Presiding Bishop and the Conference of Bishops, to establish a process to review current documents concerning administration of the Sacrament of Holy Communion; and

To request the Congregational and Synodical Mission unit to bring a report and possible recommendations to the April 2014 meeting of the ELCA Church Council.

The Rev. Brant A. Clements [Northern Illinois Synod] spoke in favor of the motion. He said the memorial grew out of a discussion at a weekly pastors' Bible study regarding the appropriateness of communing the unbaptized.

The Rev. Steven M. Peeler [Nebraska Synod] spoke against the motion, stating that *The Use of the Means of Grace* permits congregations to determine the best practices for each context including permission to commune unbaptized persons. He also asked whether the study process for this issue would be similar to the study on human sexuality.

Ms. McArver informed the assembly that the motion calls for a study, a different process from that of developing a social statement.

The Rev. Michael L. Burk, bishop of the Southeastern Iowa Synod, encouraged this church to read *The Use of the Means of Grace* as an ongoing, living document.

Mr. John G. Munding [Montana Synod] moved to amend the memorial by including a reference to Luther's Small and Large Catechisms.

Vice President Peña declared the amendment out of order because the amendment was substantive and not submitted prior to the deadline for substantive amendments.

The chair called on the Rev. Yvonne I. Marshall, Church Council member from Council Bluffs, Iowa, who led the assembly in prayer.

The chair called for the vote.

**ASSEMBLY**

**ACTION:**

**YES-688; NO-193**

**CA13.03.10**

**To receive with gratitude the memorial of the Northern Illinois Synod requesting a process to review the ELCA's guiding documents on communion practices;**

**To invite members, congregations, synods, and the churchwide organization into conversation and study regarding *The Use of the Means of Grace*;**

**To request the Congregational and Synodical Mission unit, in consultation with the Office of the Presiding Bishop and the**

**Conference of Bishops, to establish a process to review current documents concerning administration of the Sacrament of Holy Communion; and**

**To request the Congregational and Synodical Mission unit to bring a report and possible recommendations to the April 2014 meeting of the ELCA Church Council.**

Vice President Peña declared that the motion had been adopted.

### **Point of Order**

Ms. Sonna M. Anderson [Western North Dakota Synod] asked whether the words “migrant” and “migrants” in the assembly action on comprehensive immigration reform [CA13.03.08] should read “immigrant” and “immigrants” as in the assembly action on welcoming migrants and refugees [CA13.03.09].

Secretary David D. Swartling replied that, with the permission of the assembly, the text of the action would be revised appropriately.

### **Announcements**

Secretary David D. Swartling made announcements regarding worship, evening activities, deadlines, displays, and reports.

### **Point of Order**

Mr. R. B. James [Southwestern Pennsylvania Synod] was assured by the chair that Hall A would remain open until the deadline for submitting the common ballot.

### **Closing Prayer**

Vice President Carlos E. Peña called on the Rev. Susan Langhauser, Church Council member from Stilwell, Kan., who closed the session with prayer.

### **Recess**

Plenary Session Four of the thirteenth Churchwide Assembly of the ELCA recessed at 10:30 A.M. (EDT).

# Plenary Session Five

Wednesday, August 14, 2013

2:15 P.M.—6:00 P.M.

## Call to Order

Presiding Bishop Mark S. Hanson called Plenary Session Five of the thirteenth Churchwide Assembly to order at 2:18 P.M. (EDT) in Hall A of the David L. Lawrence Convention Center in Pittsburgh, Pa.

## Hymn

Reference: *Worship and Song*.

Presiding Bishop Mark S. Hanson led the assembly in singing “You Are Holy.”

## Greeting

Reference: *2013 Pre-Assembly Report, Section III, Federal Chaplaincy Ministries*.

Presiding Bishop Mark S. Hanson welcomed the Rev. Howard D. Stendahl, Major General and Chief of Chaplains of the United States Air Force.

Pr. Stendahl described the activity of military chaplains and emphasized that every member of the U.S. armed services is a volunteer who defends this country’s first freedom—the freedom of religion. He noted that 225 chaplains and chaplain candidates are rostered in the ELCA. He stressed that Jews, Muslims, Protestants, and Catholics work together and transcend differences in service to those in need. He thanked congregations and clergy for their support.

Presiding Bishop Hanson thanked Pr. Stendahl for his greeting and his leadership.

## Introduction to *Evangelical Lutheran Worship Prayer Book for the Armed Services*

Presiding Bishop Mark S. Hanson called on the Rev. Martin A. Seltz, publisher for worship and music at Augsburg Fortress, Publishers, and the Rev. F. Eric Wester, assistant to the presiding bishop and director for federal chaplaincy ministries, to introduce a new prayer book for chaplains and military personnel.

Pr. Seltz recounted that federal chaplains had expressed hope for a prayer resource to support chaplains and those among whom they minister; the last such prayer book was produced by the United Lutheran Church in America during World War II. *Evangelical Lutheran Worship Prayer Book for the Armed Services* was released in May 2013.

Pr. Wester told how the new prayer book had been used in Oklahoma in the aftermath of tornadoes and how a congregation in northeast Ohio provided it for congregation members entering or already serving in the military. He expressed the goal that the resource would benefit more than 30,000 Lutherans serving on active duty and 30,000 serving in the reserves and National Guard.

Presiding Bishop Hanson led the assembly in a prayer from *Evangelical Lutheran Worship Prayer Book for the Armed Services* and presented a copy of the new resource to the Rev. Howard D. Stendahl, Major General and Chief of Chaplains of the United States Air Force.

## Hymn

Reference: *Worship and Song*.

Presiding Bishop Mark S. Hanson invited the assembly to sing “Eternal Father, Strong to Save.” He relinquished the chair to Vice President Carlos E. Peña.

### Three Nominees for Presiding Bishop Respond to Questions

*Reference: 2013 Pre-Assembly Report, Section V, Election of the Presiding Bishop, and Section X, Report of the Elections Committee.*

Vice President Carlos E. Peña explained that the question-and-answer session would give each of the three remaining nominees for presiding bishop an opportunity to respond to five questions. The initial order of the candidates was determined by drawing and each response would be limited to two minutes.

Vice President Peña read the first question: “What concerns you and what excites you about the ELCA?”

The Rev. Elizabeth A. Eaton, bishop of the Northeastern Ohio Synod, replied: “Thank you, Mr. Vice President. I think I named some of the concerns that I had this morning. Certainly, I want to make sure that we do not lose our distinctive Lutheran voice in a sometimes cacophonous culture. That is a concern. I am concerned about unity in this church. And I am concerned about inclusion for everyone, because we all agree on the cross. What excites me is that here we are. Here we are from all 50 states, territories, from the Caribbean. We do not all speak English. We do not all speak Scandinavian languages. We do not all eat green bean casserole. We are a diverse group that finds our unity in Christ. And when we do this, we are at our best. And when the world can see this—people who have genuine, deep disagreements, cultural differences, but nevertheless come together to sing praise to the one who created us all, praise to the one who, by his death and resurrection, has justified us, praise to the one who unites us through the Spirit—then this is a sight that the world needs to see, and that excites me.”

The Rev. Jessica R. Crist, bishop of the Montana Synod, stated: “One of my concerns is our tendency at times to over-analyze, to get preoccupied with our structure and with our identity, and to forget about the incredible power of God at work in this world. And one of the things that excites me tremendously is theological education for all the people of God, from seminaries to lay schools of theology, to training young people, to training people in mission across the globe. I am particularly excited by the training that many of us in our synods offer to lay people so that they can assist in congregations and so that they can strengthen their faith. We have a terrific tradition of education, and I am excited about that. And I am excited about the many new ways that we keep educating the world, especially the people in our pews.”

The Rev. Mark S. Hanson, presiding bishop of the ELCA, said: “What concerns me is, if we come to this point and we choose to define ourselves or look to our future only on the basis of loss, when we have grown so much together as a church. In the Bible, whenever God’s people are about to embark on something new, God always sent messengers and said ‘Do not be afraid,’ and then they would rehearse the story of God’s people, and God would embark on something radically new. It concerns me when pastors begin their first call laden with debt. It concerns me when congregations feel alone and isolated as they face their future. But what gives me great joy is that I believe we are facing God’s future with a renewed sense of confidence and hope. We are a church out of which four million baptized people go every day to live out their faith in daily calls. We are a church that has said no congregation is alone. Every congregation is in a mission field, and we are going to come alongside of you and help you imagine new possibilities for mission. We are a church that is one in its diversity and all of these systems that are held together by the Evangelical Lutheran Church in America—eight marvelous seminaries, 26 universities, a network of social ministry organizations, outdoor ministries, 10,000 congregations, 65 synods, and a churchwide organization. And the presiding bishop is called to try to steward all of those wonderful relationships that so easily can become fragmented. What the founders of this church said, we reaffirm—that we are stronger in mission together than when we are apart.”



Vice President Peña read the second question: “Share your ideas about how congregations, synods, and the churchwide organization can build better relationships outside their own walls.”

Bp. Crist replied: “Relationship starts with listening, with listening to the other outside of walls, with listening to the people you have not heard before, with listening to the people that you do not want to hear from. Congregations are out in their communities, asking questions of their neighbors and listening to the answers, and it works. In our synod, we did a synod virtual walk-about and had various members of our mission table making phone calls and visiting city officials and county officials and school officials all over the state and asked, ‘What would you like us to pray for? What are you expecting from the church?’ Congregations can do that. Synods can do that. On the churchwide organization, that is really all of us because we are all the whole church. So all of us together do things besides sit inside our own walls. We can reach out as individuals. We can reach out as members of congregations, as particular interest groups. I know that there are many of you out there right now who are reaching out on your Twitter accounts and on your Facebook accounts, reaching out beyond our walls to connect with people who have not been connected before. And again, it begins with listening.”

Presiding Bishop Hanson stated: “When I was first called to be presiding bishop, I was with a group of clergy in Illinois, and I said, ‘Tell me what you think it means to be presiding bishop.’ And a pastor said, ‘I believe you are called to call us to the walls that we erect to separate us from each other and help us turn those walls into tables of conversation and reconciliation.’ And that begins at the table of the Eucharist for me, from which we are sent to the walls that separate us. When I was bishop in the Saint Paul Area Synod, we decided it meant to call a year of jubilee, set aside all of the structures that we had created, that were meant for the purpose of ministry, but became ministry in itself. We blew the ram’s horn, declaring a year of jubilee, and engaged in intense listening to each other in our congregational settings, to the people in the community, and out of that year of listening was born a new vision for what it meant to be in mission together. Sometimes I think the gift of those who formed this church to talk about us as one church in three expressions as a description of our unity has now almost, after 25 years, become descriptions of our separateness—churchwide, congregations, synods. What if we found new metaphors for talking about being one community within the body of Christ? We have amazing capacity to be connected through social media. You know, I mentioned Carlos the pizza man this morning, and already on Twitter people have hashtagged Carlos the pizza man. We have that capacity to tell the story of Jesus, to share resources of ministry, to be present with each other, always beginning at and going from the table of the Eucharist, sent to be a missional people. When we are sharing faith and mission, our divisions will melt away.”

Bp. Eaton said: “I think one thing we need to be careful about is that we do not see ourselves as the ones who are doing all of the connecting. Sometimes I think that we feel that we need to perpetrate good works on unsuspecting natives as we go outside of our walls. And it might really be that we are the ones who need to be touched by those who are not present with us. So a sense of humility, I think, as well as a sense of adventure and wonder, would be a great way for us to start. And we could just keep our ears open. You know what? You, as lay people, are far more effective than any of us who dress like this. People see us, and their eyes glaze over because we are the professional religious people. But you are the undercover, baptized priesthood of all believers who are right next to colleagues at work or friends in school, in neighborhoods or grocery stores. I mean, you can invite somebody to church, and they might not even be offended. But most important, I think, it is key for us to see that we are not bringing God out there. God is already there, waiting for us to be ready to be touched by those we do not know yet.”

Vice President Peña read the next question: “As presiding bishop, you would be the chief ecumenical officer of this church. How would you carry out your role in ecumenical, global, and interfaith relationship-building?”

Presiding Bishop Hanson replied: “One of the greatest honors in serving as presiding bishop is to serve as chief ecumenical officer of a church that, right after it was formed, said we are committed to deepening the unity in the body of Christ that is God’s gift to us. So, as chief ecumenical officer, that means for me being engaged in prayer and conversation with our ecumenical partners, with Bishop [Denis] Madden, always saying how can we bear witness to our unity in Christ within our diversity. It means having a sense of the life of ecumenism being at the grass roots, as you engage in Bible studies with your neighboring churches, as you pray with one another in differing Christian communities, and as we work to bring us closer together. You know what? We have six ecumenical full communion partners. We are now sitting with them and saying how can we do campus ministry together? What if we agreed we will never plant a new congregation until we have agreed who is strongest in that community, and we will come alongside and support each other? How should we engage in advocacy, but we do not have to be five or six voices. We can be one voice. It is a great honor to go and sit with the pope in the Vatican and talk about what is next after the Joint Declaration on the Doctrine of Justification, and how do we not let our differences on human sexuality divide us from our deeper unity in the gospel of Christ? But I think the question for the future is: ‘What does it mean to be Christian with other religious leaders?’ We need to model a different way of being people of different religious communities other than religious extremists who seek to use religion to divide and dominate. And we need to come together and say our diversity is in one humanity and one earth, where God calls us to work for peace and reconciliation. Now is the time for a different face of Christianity with other religions.”

Bp. Eaton said: “Thank you, Mr. Vice President. I think the most effective way for anyone, including the presiding bishop, to be a good ecumenical partner is to be absolutely clear about her own or his own denominational identity and heritage. When we are well-defined, it is far more possible to have a relationship and an encounter with somebody else than when we are not defined. So, first of all, I think not only embracing, but maybe being very clear about who we are as the Evangelical Lutheran Church in America is key to forming important and meaningful ecumenical relations. I think the other part—which our presiding bishop has embodied so well—is what Woody Allen said: ‘Ninety-nine percent of life is showing up’ and being willing then to meet with partners on their turf or to welcome them here and see these people, whether ecumenical or interreligious, in fact, as fellow travelers and pilgrims in this one world that we call home.”

Bp. Crist responded: “My entire life in ministry, and in fact my entire life, has been a journey—an ecumenical journey. It has been a very important part of who I am and how I function in the world. As a bishop of a synod, I am involved in our state association of churches, having served as president, and working with a variety of denominations. Our synod is one that, in 1995, adopted an agreement with the Montana Association of Jewish Communities. We work together with Roman Catholics and with our full communion partners in the state of Montana, and we work together for the sake of the gospel for a common witness, both in the legislature and also in small communities, where frequently we can no longer keep all of our churches open. Our full communion agreements allow us to keep churches going and to keep the Word of God being preached in those communities. Previously, when I served in campus ministry, I was involved in the World Council of Churches, the Conference on Science and Faith in the Future. In whatever position I am in the church, I seek out ecumenical relationships and responsibilities. I am really proud of our church for being such an ecumenically focused church and also with a

focus on interreligious relationships, and I am delighted to be part of a denomination that takes that relationship with our neighbors so very seriously.”

Vice President Peña posed the next question: “As presiding bishop, where are your energies going to be concentrated in the next six years?”

Bp. Eaton replied: “I think it is going to be critical to spend as much time as we possibly can trying to rebuild the trust and relationships that we should have as members of the body of Christ. We see this among the three expressions. People in congregations always refer to the synod, and they get that look on their face. And all of us have been guilty of referring to the ELCA when we mean the churchwide expression because, as Bishop Crist said, we, in fact, are all of us, the ELCA. So, somehow trying to rebuild those relationships [is a priority]. And then coming up with a coherent and cohesive way for us to be church together so that I can trust and believe that when I am minding my part of the vineyard in Ashtabula, Ohio, for sure someone in Bozeman, Mont., is taking care of the vineyard over there. So we can see this is a common work that has been entrusted to all of us. I think another thing we need to do—energy I would like to expend and work on—is strengthening congregations. In our synod, we are trying to change the paradigm of how we see ourselves. We want our congregations no longer to work in isolation from or in competition with each other, but to work in cooperation or at least tell the neighboring congregation what your plans are. And, beyond that, I think I would like to spend a lot of time helping us to live into the fact that we are a church. We are not just a corporation in the sense of the secular term, though we can learn a lot from them. But we ought to be a community of spiritual discernment, engaged in spiritual practices and disciplines, praying for one another so that we can come to the point where we might be able to be quiet enough to listen to what God might be calling us to do.”

Bp. Crist stated: “I doubt that anyone has ever accurately answered a question like this because the next six years are never what you imagine, even when they are pretty normal. But I will imagine anyway, and I would imagine that in the next six years, were I to be in the Office of Presiding Bishop, that I would spend a great deal of time getting to know the people, getting to know the synods, getting to know the partners, getting to know the staff, both in-house and deployed, and listening to people’s passions, listening to people’s deep yearnings about how they feel called to serve the church and to serve God and neighbor. I know there are a lot of other unforeseen responsibilities. There are a lot of things that hijack one’s time in office. I can certainly attest to that from my last six years as a synod bishop. But I would want to put as a high priority getting to know the people of the ELCA, in the synods, in the congregations, and in our partnerships across the denominations and across the globe.”

Presiding Bishop Hanson responded: “A first priority for me would be to join with the rest of you to be a teacher of the faith as a priority. We are coming to 2017. What a great opportunity to give a Lutheran evangelical gospel witness. But we need to free each other up as to what that gospel is. Imagine in the next years saying: How do we make a contemporary version of the Small Catechism available to this church so the members of this church will start tweeting it and putting it out on Facebook as a marvelous teaching of the core of the faith? A second priority for me in the next six years will be leadership, not so much my own, but leadership for the future of this church. Our eight seminaries are facing challenges and are engaging in adaptive change. The Church Council has now convened an Advisory Council on Theological Education, not just to look to the future of the seminaries, but to ask how we do leadership formation differently in this church—in local mission schools, lay training, bringing together our three lay rosters into one, and then making sure you know how those lay rosters can serve in Word and Service ministry. A third priority for me will be the renewal of congregations.

You know, I think the path to unity in this church is when we find our unity in Christ. That is what I sense is happening in congregations, as we experience no longer isolation in mission; but it is really true, the synod is coming alongside us and the churchwide organization and their ecumenical partners to imagine evangelically new possibilities for ministry, mission. Then I want to listen to what this process is saying to me about how you want the presiding bishop to lead differently.”

Vice President Peña asked the final question: “What else would you like to share with us?”

Bp. Crist replied: “I did not come to Pittsburgh expecting to be up here, and it is with listening carefully to people saying, ‘This is the process. This is our church. If your name is among those lifted up, then you need to listen to that.’ And so I listened to that, and the Spirit or something else blew me up onto this stage into this position. I am deeply humbled and deeply grateful to be here. I am really grateful to the leadership of this church, the leadership of the church now and the leadership of the church in the years before now. And I am confident that no matter what happens today that we will continue to have great leadership in this church, in the Office of the Presiding Bishop, in all the churchwide offices, in all the synods, and in all the congregations, as you go out from here and go back into your worlds, empowered and enlightened to do the work of the Spirit, who blows us hither and yon, and sometimes puts words in our mouth that we do not even quite understand. So what do I wish? I wish you could all be up here.”

Presiding Bishop Hanson stated: “I want to say to you a profound word of gratitude for the way you live out your baptismal calls in daily life. When they formed this church, they said the members of the church are the baptized members of its congregations. It is through you I see the face of Jesus. I also want to tell you how humbling it is to awaken every morning to be called to be the bishop of this whole church. In all of its diversity, in all of its complexity, it is Christ’s church, but called to steward that diversity for the sake of the gospel. When [the Rev.] Heidi Neumark preached at my installation, she preached on the passage: ‘How beautiful are the feet of the messenger,’ and the next day I found plaster feet in my office. She said, ‘Remember, bishop, we are going to be watching your feet, where you stand and where you lead us.’ I want you to know that the feet of the presiding bishop are called to proclaim the gospel and always stand with the people. Some days that means I am face-to-face with President Obama, or I was with President Bush, trying to tell something about your commitment to the poor, as articulated in our social statements. But I always want to make sure that the next day my feet are with those in poverty. I will never forget what it was like to wash the feet of two women at the AIDS Conference in Mexico, who talked about how they had been rejected by the Church, and out of an act of humility, I washed their feet. How humble it is. What a privilege it is to bear the gospel to the world with you, to tend to relationships with leaders throughout this church, my colleagues in the Conference of Bishops, churchwide organization, Church Council, and then every Sunday to be in a different congregation, seeing the joy of proclaiming Jesus Christ.”

Bp. Eaton responded: “I am not sure if the question is what do we want to tell you more of or do you want us to tell more about ourselves. I am a basketball referee. That is one thing I have done. When I was coming out of worship after our beautiful liturgy at 11 o’clock, a pastor encountered me, and he noticed that Bishops [Ann M.] Svennungsen, Crist, and I had been sitting together and in fact all received communion together, and he said it was so wonderful to see the unity. But I want you to know that Bishop Svennungsen, Bishop Hanson, Bishop Crist, and I love each other. This is what motivates and informs us. This is not a competition. We have deep love and respect for each other, and that is something you need to know. You also need to know that your bishops love one another. We do not always agree with each other, but

your bishops love one another. It is one of the most diverse groups I have ever served in. We are all across the theological and political spectrum. But it is the only group I have been in that is that diverse, and every one of us has each other's back. And all of us love Jesus and love Christ's Church. All of us gladly spend our lives in service to Christ and that Church."

Vice President Peña invited the assembly to stand and thank the three nominees with applause.

### **Elections: Fourth Ballot for Presiding Bishop**

*Reference: 2013 Pre-Assembly Report, Section V, Election of the Presiding Bishop, and Section X, Report of the Elections Committee.*

Vice President Carlos E. Peña reminded the voting members that 60 percent of the votes cast on the fourth ballot would be required for election. For this ballot the electronic voting machines would be used. He read the following order in which the names of the nominees were displayed on the screen as the fourth ballot for presiding bishop. The order was determined by vote totals on the third ballot.

The Rev. Elizabeth A. Eaton  
The Rev. Mark S. Hanson  
The Rev. Jessica R. Crist

The chair explained the process to be used to cast the fourth ballot for presiding bishop.

The Rev. Laura D. Altman [Indiana-Kentucky Synod] made the following motion.

**Moved;** **Two-Thirds Vote Required**  
**Seconded:** To suspend the rules and defer action for 10 minutes.

The chair answered several clarifying questions and called for the vote.

**Moved;** **Two-Thirds Vote Required**  
**Seconded;** **Yes-456; No-479**  
**Defeated:** To suspend the rules and defer action for 10 minutes.

Vice President Peña declared the motion was defeated.

At the invitation of the chair, the Rev. Ralph E. Jones, bishop of the Northwestern Pennsylvania Synod, led the assembly in a time of silence and prayer.

Vice President Peña instructed the voting members to cast the fourth ballot for presiding bishop. When voting was completed, he declared that the fourth ballot closed and invited the participants to view a video that explored the question "How are you deeply rooted in faith?"

### **Elections: Results of Fourth Ballot for Presiding Bishop**

*Reference: 2013 Pre-Assembly Report, Section V, Election of the Presiding Bishop, and Section X, Report of the Elections Committee.*

Vice President Carlos E. Peña called on Mr. Phillip H. Harris, chair of the Elections Committee, to report the results of the fourth ballot for presiding bishop.

Mr. Harris reported that 907 votes were cast and 60 percent or 545 votes were needed for election. He read the following results of the fourth ballot.

The Rev. Elizabeth A. Eaton	523
The Rev. Mark S. Hanson	300
The Rev. Jessica R. Crist	84

The vice president declared there was no election on the fourth ballot for presiding bishop. He announced that the names of the Rev. Elizabeth A. Eaton and the Rev. Mark S. Hanson would appear on the fifth ballot for presiding bishop, which would be cast later during this plenary session. He returned the chair to Presiding Bishop Mark S. Hanson.

## Introduction of ELCA College and University Presidents

Presiding Bishop Mark S. Hanson acknowledged the presidents of ELCA colleges and universities as they gathered at the front of the assembly.

Mr. Paul C. Pribbenow, president of Augsburg College in Minneapolis, Minn., brought a greeting to the Churchwide Assembly on behalf of the presidents, faculty, staff, alumni, board members, and students of the 26 colleges and universities of the ELCA.

Presiding Bishop Hanson invited the assembly to show its appreciation for Mr. Pribbenow and those represented by the college and university presidents. He called on the Rev. Mark N. Wilhelm, program director for schools in the Congregational and Synodical Mission unit, who introduced the following college and university presidents.

Mr. David R. Anderson, St. Olaf College, Northfield, Minn.  
Mr. Steven C. Bahls, Augustana College, Rock Island, Ill.  
Mr. Denvy A. Bowman, Capital University, Columbus, Ohio  
Mr. Darrel D. Colson, Wartburg College, Waverly, Iowa  
Mr. William J. Craft, Concordia College, Moorhead, Minn.  
Mr. Stuart Dorsey, Texas Lutheran University, Seguin, Texas  
Mr. Kent L. Henning, Grand View University, Des Moines, Iowa  
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. Wayne B. Powell, Lenoir-Rhyne University, Hickory, N.C.  
Mr. Paul C. Pribbenow, Augsburg College, Minneapolis, Minn.  
Mr. Troy D. VanAken, Thiel College, Greenville, Pa.

Pr. Wilhelm noted that five other presidents had been named since the 2011 Churchwide Assembly, and he introduced the three who were present.

Ms. Laurie M. Joyner, Wittenberg University, Springfield, Ohio  
Mr. Thomas W. Krise, Pacific Lutheran University, Tacoma, Wash.  
Pr. David L. Tiede, interim president, Luther College, Decorah, Iowa

He named the other newly elected presidents, who were unable to attend.

Mr. Maurice W. Scherrrens, Newberry College, Newberry, S.C.  
Mr. Gregory S. Woodward, Carthage College, Kenosha, Wis.

The following college and university presidents were also unable to attend the assembly.

Mr. Richard Guarasci, Wagner College, Staten Island, N.Y.  
Mr. Peyton R. "Randy" Helm, Muhlenberg College, Allentown, Pa.  
Pr. Philip R. Johnson, Finlandia University, Hancock, Mich.  
Mr. Christopher Kimball, California Lutheran University, Thousand Oaks, Calif.  
Mr. Jack R. Ohle, Gustavus Adolphus College, St. Peter, Minn.  
Mr. Robert C. Oliver, Augustana College, Sioux Falls, S.D.  
Ms. Janet Morgan Riggs, Gettysburg College, Gettysburg, Pa.  
Mr. Benjamin E. Sasse, Midland University, Fremont, Neb.

Presiding Bishop Hanson asked the Churchwide Assembly to join him in thanking the presidents for their leadership and commitment to Lutheran higher education and for their work to strengthen this church's shared mission and identity.

## College Corporation Meetings

Reference: 2013 Pre-Assembly Report, Section VI, College Corporation Meetings.

Presiding Bishop Mark S. Hanson declared the Churchwide Assembly in recess at 3:24 P.M., pursuant to bylaw 8.32.02. of the *Constitution, Bylaws, and Continuing Resolutions of the ELCA*,

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.

The Rev. Mark N. Wilhelm represented Dana College; the Rev. David L. Tiede 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 2013 Churchwide Assembly again to be in session at 3:47 P.M.

## **Introduction of ELCA Seminary Leaders**

Presiding Bishop Mark S. Hanson invited leaders from the eight ELCA seminaries to gather at the front of the assembly. He introduced the Rev. Phyllis B. Anderson, president of Pacific Lutheran Theological Seminary, Berkeley, Calif.; the Rev. Bradley A. Binau, dean (representing the Rev. Robert C. “Rick” Barger, president-elect) of Trinity Lutheran Seminary, Columbus, Ohio; the Rev. Michael L. Cooper-White, president of the Lutheran Theological Seminary at Gettysburg, Gettysburg, Pa.; the Rev. Richard J. Foss, interim president of Luther Seminary, St. Paul, Minn.; the Rev. Philip D. W. Krey, president of the Lutheran Theological Seminary at Philadelphia, Philadelphia, Pa.; the Rev. James R. Nieman, president of the Lutheran School of Theology at Chicago, Chicago, Ill.; the Rev. Stanley N. Olson, president of Wartburg Theological Seminary, Dubuque, Iowa; and the Rev. Clayton J. Schmit, provost of Lutheran Theological Southern Seminary, Columbia, S.C.

Lutheran Theological Southern Seminary is part of the graduate school of theology at Lenoir-Rhyne University, Hickory, N.C. Presiding Bishop Hanson also introduced Mr. Wayne B. Powell, president of Lenoir-Rhyne University.

Presiding Bishop Hanson relinquished the chair to Vice President Carlos E. Peña.

## **Elections: Fifth Ballot for Presiding Bishop**

*Reference: 2013 Pre-Assembly Report, Section V, Election of the Presiding Bishop, and Section X, Report of the Elections Committee.*

Vice President Carlos E. Peña reminded the voting members that a majority of the votes cast on the fifth ballot for presiding bishop would be required for election. For this ballot the electronic voting machines would be used. He read the following order in which the names of the nominees were displayed on the screen as the fifth ballot for presiding bishop. The order was determined by vote totals on the fourth ballot.

The Rev. Elizabeth A. Eaton

The Rev. Mark S. Hanson

The chair explained the process to be used to cast the fifth ballot for presiding bishop. There being no questions, he called on the Rev. Vicki Garber, Church Council member from Union, Ky., who led the assembly in prayer.

Vice President Peña instructed the voting members to cast the fifth ballot for presiding bishop. When voting was completed, he declared the fifth ballot closed and invited the participants to view a video submitted by Trinity Lutheran Church in Omaha, Neb.

## **Elections: Results of Fifth Ballot for Presiding Bishop**

*Reference: 2013 Pre-Assembly Report, Section V, Election of the Presiding Bishop, and Section X, Report of the Elections Committee.*

Vice President Carlos E. Peña called on Mr. Phillip H. Harris, chair of the Elections Committee, to report the results of the fifth ballot for presiding bishop.

Mr. Harris reported that 889 votes were cast and 445 votes were needed for election. He read the following results of the fifth ballot.

**ASSEMBLY**

**ACTION:**

**CA13.03.11**

**To elect the Rev. Elizabeth A. Eaton to a six-year term, commencing November 1, 2013, as presiding bishop of the Evangelical Lutheran Church in America.**

Vice President Peña declared that the Rev. Elizabeth A. Eaton had been elected to be the fourth presiding bishop of the ELCA.

**Response from the Presiding Bishop-Elect**

Vice President Carlos E. Peña invited the Rev. Elizabeth A. Eaton, presiding bishop-elect of the ELCA, to address the 2013 Churchwide Assembly.

Bp. Eaton said: “As Bishop [Jessica R.] Crist said, this is not something we anticipated. I just wanted there to be a conversation. I did not think it would get this far out of hand.

“To Bishop [Mark S.] Hanson, my bishop, please accept my profound thanks for your courageous leadership in this church for 12 of the most tumultuous years in our history.

“I would like to thank also Bishop Crist and Bishop [Ann M.] Svennungsen for being willing to go through one of the largest call committees in the church.

“And I would like to thank former Bishop April Ulring Larson, the first woman elected bishop in the ELCA. When I was first ordained in 1981—yes, I am 58—I used to be the only woman, usually, in all-male clergy conclaves, and inevitably, one of those men would say to me, “You do not seem to be strident like the other women.” And I said to him, “I do not have to be, because they were the pioneers who made it possible for me.”

“As Bishop [Ralph E.] Jones referenced in his prayer, praying Luther’s explanation to the Third Article of the Apostles Creed, none of us really comes to faith by him or herself. It is first and foremost a gift, but all of us are nurtured in families or communities, or we would not be here. I was a baby, so someone had to bring me to be baptized. I have baptized people in their 90s who had to be wheeled to be baptized. But we are part of a great cloud of witnesses. My family was formative. My dear late father—and I should not believe in works righteousness—but my dear father was a Sunday school teacher. In fact, he was my big brother’s and Buddy Mullhan’s Sunday school teacher, and managed to live through the whole thing. He modeled that, as did my mother. And you would like to have a beer with my mother.

“My husband also has been a great support. He is a brilliant theologian and a dedicated pastor.

“I am grateful for all of these, for the pastors in my life, for the bishops in my life, for my family, and for you, who have helped mold me and have helped and will help to mold others into this cruciform shape of service and suffering which is actually the only way to true joy.

“I wanted to start a conversation, and I want this conversation to continue for the next six years. I finally thought of what I really wanted to say for the first question—about five years ago it seems right now. There is a lot of work that we have to do as a church, and one thing that does concern me is that we do not reflect the vision and revelation of all nations and tribes and tongues streaming to the throne of the Lamb.



“We are an overwhelmingly European-American church in a culture that is increasingly becoming more pluralistic, and we need to find ways to get out of the way, those of us who are in this position of privilege, to welcome the gifts of those who have come from other places or other cultures or who have different histories or different colors of skin. That is a conversation we must have as a church.

“But a conversation I think we have to have, all of us, all of the time, is a continuing conversation with God. And maybe that conversation means we need to be quiet so that we can get rid of the ambient noise and listen to what God might be saying to us. My thanks at this time are to you, but most especially to God, who has blessed and loved this church and loves it enough to call it to account and also to call it to God’s future.

“One of the pastors in my synod, who fled Liberia in order to escape the civil war, himself suffering from malaria, keeps this passage in his wallet, and it is important to me too—from Isaiah 43:

[1] ‘But now thus says the Lord, he who created you, O Jacob, he who formed you O Israel: Do not fear, for I have redeemed you; I have called you by name, you are mine. [2] When you pass through the waters, I will be with you; and through the rivers, they shall not overwhelm you; when you walk through fire you shall not be burned, and the flame shall not consume you. [3] For I am the Lord your God, the Holy One of Israel, your Savior. I give Egypt as your ransom, Ethiopia and Seba in exchange for you. [4] Because you are precious in my sight, and honored, and I love you, I give people in return for you, nations in exchange for your life. [5] Do not fear, for I am with you; I will bring your offspring from the east, and from the west I will gather you; [6] I will say to the north, “Give them up,” and to the south, “Do not withhold; bring my sons from far away and my daughters from the end of the earth— [7] everyone who is called by my name, whom I created for my glory, whom I formed and made.”

“Thanks be to God.”

Vice President Peña also invited Presiding Bishop Mark S. Hanson to address the assembly. Presiding Bishop Hanson said: “Thank you. It is a great honor to greet my sister.

“To stand with three colleague bishops today was a reminder of how leadership is shared in this church and how bountifully God has blessed those who have been received into leadership in this church. I could not be prouder of the colleagues that stood before you, and I am ready to support Bishop Eaton as she now brings the gifts that she has exhibited in parish ministry and as a synodical bishop to the wider church.

“I think we should give it up for the Northeastern Ohio Synod, which has just given up its bishop. [*Applause*]

“As weighted as the responsibilities of this call are, Bishop Eaton, you know that you do not bear this call alone. You are surrounded by colleagues in the Conference of Bishops, 12 new bishops bringing perspective and wisdom. You will be received by marvelous colleagues in churchwide ministries who will support you and who will do God’s work with you, and I will hold you in prayer each day, and I commit to work with you in the smooth transition so that ministry is only enhanced in this time of transition and not diminished.

“When I stood before you 12 years ago, I said this is not an election won; this is a call received. And now that call has been extended to Bishop-elect Eaton. And the wonderful thing about being in the body of Christ is that when our calls change, our relationships do not.

Because those relationships are deeper than the particularity of our call, because those relationships begin in baptismal waters, and they are reaffirmed through bread and wine, and they are renewed by God’s Spirit every day. How wonderful that the bonds we share in Christ and in service to the gospel free us to embrace one another when calls change because calls always change for the sake of the gospel and God’s mission in the world.

“I pray God’s blessings on Bishop-elect Eaton, and I look forward to times in this assembly when I can say to you my profound gratitude for having the best call in the church. I have said that for 12 years. I have meant it. I love it when parish pastors come up and say sorry, I think my call is better, and then we go at it. Why? Because it is a humble and a holy privilege to serve the gospel as pastor of this whole church.

“I look forward to thanking you. I will always thank God for you. And now I pray God’s blessings on my sister as she takes this call into the life of a marvelous church for whom God is calling into the world to serve the gospel each day. Thank you.”

Vice President Peña said: “I want to thank you, Bishop Hanson. It has been an honor and a privilege to serve alongside you in serving God in our church.

“On behalf of this church, I want to thank you for your faithful commitment these past 12 years. You have proclaimed the gospel well in the role of presiding bishop. We are truly blessed and grateful for you.”

The vice president then invited the assembly to sing “Holy God, We Praise Your Name” as printed in *Worship and Song*.

## **Report on Leadership**

Vice President Carlos E. Peña called on the Rev. Stephen P. Bouman, executive director of the Congregational and Synodical Mission unit, to present a report on the leadership ministries of this church.

Pr. Bouman reported with the help of Ms. Rozella White, program director for young adult ministry, the Rev. Robin J. Steinke, dean of the Lutheran Theological Seminary at Gettysburg, Pa., and the Rev. Gordon J. Straw, program director for lay schools for ministry. They listed characteristics of a mission leader, identified key innovations for educational institutions, and named ministries, groups, and networks involved in discerning the leadership needs of this church. They also described the work of the Congregational and Synodical Mission unit in addressing those needs. As part of the report, Ms. Mary B. Baron [Grand Canyon Synod] spoke of her participation in the lay missional academy of her synod.

Vice President Peña returned the chair to Presiding Bishop Mark S. Hanson, who announced that the scheduled report of the Reference and Counsel Committee would be postponed.

## **Report of the Memorials Committee**

*Reference: 2013 Pre-Assembly Report, Section VII, Report of the Memorials Committee.*

Presiding Bishop Mark S. Hanson asked the Rev. Stephen R. Herr and Ms. Susan W. McArver, co-chairs of the Memorials Committee, to continue the committee’s report.

## **Category A4: Same-Gender Couples and Their Families**

The Rev. Stephen R. Herr, co-chair of the Memorials Committee, introduced the memorials to be considered in Category A4: Same-Gender Couples and Their Families.

### **1. Northwest Washington Synod (1B) [2013 Memorial]**

RESOLVED, that the Northwest Washington Synod memorialize the 2013 Churchwide Assembly:

1. to invite and encourage conversations among this church's congregations, rostered leaders, and the Conference of Bishops regarding the growing trend in state and federal laws toward marriage equality and how all the expressions of the ELCA can respond to the needs of the neighbor, including discussion and sharing of resources that would be most helpful for those wishing to support lesbian, gay, bisexual, and transgender individuals and couples and their families as this church seeks to grow into this new reality;
2. to invite and encourage conversations among this church's congregations, rostered leaders, and the Conference of Bishops regarding ways that this church can advocate for equal protection under the law for same-gender couples and their families; and
3. to invite and encourage the Church Council and the churchwide organization to make provision for voting members to engage in these conversations at the 2016 Churchwide Assembly, as this church continues to discern its ministry in the emerging context.

### **2. Sierra Pacific Synod (2A) [2013 Memorial]**

RESOLVED, that the Sierra Pacific Synod memorialize the 2013 Churchwide Assembly:

- o to invite and encourage conversations among this church's congregations, rostered leaders, and the Conference of Bishops regarding changes in state and federal laws relative to marriage and how to respond to the needs of the neighbor, including discussion and sharing of resources that would be most helpful for those wishing to support lesbian, gay, bisexual, and transgender individuals and couples and their families;
- o to invite and encourage conversations among this church's congregations, rostered leaders, and the Conference of Bishops, regarding ways that this church can advocate for equal protection under the law for same-gender couples and their families;
- o to invite and encourage the Church Council and the churchwide organization to make provision for voting members to engage in these conversations at the 2016 Churchwide Assembly, as this church continues to discern its ministry in the emerging context.

### **3. Sierra Pacific Synod (2A) [2013 Memorial]**

RESOLVED, that the Sierra Pacific Synod in assembly memorialize the 2013 Churchwide Assembly to urge state and federal legislative and executive branches to recognize the freedom to marry for all persons, extending equal protection under the law to all while protecting the religious freedom of all pastors and faith communities to marry or not to marry; and be it further

RESOLVED, that the Sierra Pacific Synod in assembly memorialize the 2013 Churchwide Assembly:

- o to invite and encourage conversations among this church's congregations, rostered leaders, and the Conference of Bishops, regarding changes in state and federal laws relative to marriage and how to respond to the needs of the neighbor, including discussion and sharing of resources that would be most helpful for those wishing to support lesbian, gay, bisexual, and transgender individuals and couples and their families;
- o to direct the Church Council and the churchwide organization leaders to make provision for voting members to engage further in these conversations at the 2016

Churchwide Assembly, as this church continues to discern its ministry in the emerging context.

#### **4. Eastern North Dakota Synod (3B) [2013 Memorial]**

WHEREAS, the Evangelical Lutheran Church in America (ELCA), meeting in Assembly (2009), resolved to “commit itself to finding ways to allow congregations that choose to do so to recognize, support, and hold publicly accountable lifelong, monogamous, same-gender relationships;” and

WHEREAS, the ELCA social statement *Human Sexuality: Gift and Trust* (2009) states that the ELCA “recognizes that it has a pastoral responsibility to all children of God” (p. 19); and

WHEREAS, legal protection has been recognized for same-gender couples in nine states and the District of Columbia; and

WHEREAS, thirty-eight states have defined marriage as the union of one man and one woman; and

WHEREAS, seven states (Illinois, Minnesota, Delaware, Rhode Island, Hawaii, Oregon, and New Jersey) are expected to consider legislation recognizing legal protection for same-gender couples between 2013 and 2015; and

WHEREAS, the Supreme Court of the United States is currently considering the constitutionality of the federal Defense of Marriage Act and California’s Proposition 8; and

WHEREAS, individuals, congregations, and pastors have requested advice and resources to assist in their mission to support same-gender couples and their families; therefore, be it

**RESOLVED**, that Eastern North Dakota Synod memorialize the 2013 Churchwide Assembly:

1. to invite and encourage conversations among this church’s congregations, rostered leaders, and the Conference of Bishops regarding changes in state and federal laws related to marriage and how all the expressions of the ELCA can respond to the needs of the neighbor, including discussion and sharing of resources that would be helpful to support people in their bound consciences as they seek to minister to lesbian, gay, bisexual, and transgender individuals, couples, and their families; and
2. to invite and encourage conversations among this church’s congregations, rostered leaders, and the Conference of Bishops regarding ways that members of this church can, consistent with their bound consciences, serve, support, and care for same-gender couples and their families; and
3. to invite and encourage the Church Council and the churchwide organization to make provision for voting members to engage in conversations regarding suggested actions in numbers 1 and 2 above at the 2016 Churchwide Assembly, as the church continues to discern its ministry in the emerging context.

#### **5. Southwestern Minnesota Synod (3F) [2013 Memorial]**

WHEREAS, the 2009 Churchwide Assembly of the Evangelical Lutheran Church in America (ELCA) resolved to “commit itself to finding ways to allow congregations that choose to do so to recognize, support, and hold publicly accountable lifelong, monogamous, same-gender relationships;” and

WHEREAS, the ELCA social statement *Human Sexuality: Gift and Trust* (2009) states that:

1. “the ELCA recognizes that it has a pastoral responsibility to all children of God” (p. 19)
2. “supports legislation and policies to protect civil rights” for all and has also “called upon congregations and members of this church to welcome, care for, and support same-gender couples and their families and to **advocate for their legal protection**” (p. 19, emphasis added)
3. “will attend to the need for equal protection, equal opportunities, and equal responsibilities under the law” for all (p. 33); and

WHEREAS, marriage has been recognized for same-gender couples in nine states and the District of Columbia and within the territory of 12 synods of the ELCA, which together minister to more than 650,000 Lutherans (or about 15 percent of the total membership of this church); and

WHEREAS, seven additional states (Illinois, Minnesota, Delaware, Rhode Island, Hawaii, Oregon, and New Jersey) are widely expected to consider legislation recognizing marriage for same-gender couples between 2013 and 2015, encompassing 12 additional synods that minister to more than 1.1 million Lutherans (or about 25 percent of the total membership of this church); and

WHEREAS, the Supreme Court of the United States is currently considering whether to declare two laws unconstitutional: the federal Defense of Marriage Act and California's Proposition 8, both of which restrict the individual and family protections afforded by marriage; and

WHEREAS, individuals, congregations, and pastors have requested advice and resources to assist in their mission to support same-gender couples and their families; therefore, be it

RESOLVED, that Southwestern Minnesota Synod memorialize the 2013 Churchwide Assembly to invite and encourage conversations among this church's congregations, rostered leaders, and the Conference of Bishops regarding changes in state and federal laws relative to marriage and how to respond to the needs of the neighbor. Discussions could include sharing of resources that would be helpful for those wishing to support lesbian, gay, bisexual, and transgender individuals and couples and their families as we seek to grow into this reality; and be it further

RESOLVED, that Southwestern Minnesota Synod memorialize the 2013 Churchwide Assembly to invite and encourage conversations among this church's congregations, rostered leaders, and the Conference of Bishops regarding ways that this church can advocate for equal protection under the law for same-gender couples and their families; and be it further

RESOLVED, that Southwestern Minnesota Synod memorialize the 2013 Churchwide Assembly to invite and encourage the Church Council and the churchwide organization to make provision for voting members to engage in these conversations at the 2016 Churchwide Assembly, as this church continues to discern its ministry in the emerging context.

## **6. Minneapolis Area Synod (3G) [2013 Memorial]**

WHEREAS, the 2009 Churchwide Assembly of the Evangelical Lutheran Church in America (ELCA) resolved to "commit itself to finding ways to allow congregations that choose to do so to recognize, support, and hold publicly accountable lifelong, monogamous, same-gender relationships;" and

WHEREAS, the ELCA social statement *Human Sexuality: Gift and Trust* (2009) states that the ELCA "supports legislation and policies to protect civil rights" for all and has also "called upon congregations and members of this church to welcome, care for, and support same-gender couples and their families and to **advocate for their legal protection.**" (p. 19, emphasis added)

WHEREAS, marriage has been recognized for same-gender couples in nine states and the District of Columbia and within the territory of 12 synods of the ELCA, which together minister to more than 650,000 Lutherans; and

WHEREAS, between 2013 and 2015 seven additional states, encompassing 12 additional synods that minister to more than 1.1 million Lutherans, are expected to consider legislation recognizing marriage for same-gender couples; and

WHEREAS, individuals, congregations, and pastors have requested advice and resources to assist in their mission to support same-gender couples and their families; therefore, be it

RESOLVED, that Minneapolis Area Synod, in assembly, memorialize the 2013 Churchwide Assembly:

1. to facilitate conversations in every expression of this church regarding changes in state and federal laws relative to marriage and how to respond to the needs of the neighbor;
2. to facilitate conversations in every expression of this church regarding ways that this church can advocate for equal protection under the law for same-gender couples and their families;
3. to direct the Church Council and the churchwide organization to make provision for voting members to engage in these conversations at the 2016 Churchwide Assembly, as the church continues to discern its ministry in the emerging context.

## 7. Saint Paul Area Synod (3H) [2013 Memorial]

WHEREAS, the 2009 Churchwide Assembly of the Evangelical Lutheran Church in America (ELCA) resolved to “commit itself to finding ways to allow congregations that choose to do so to recognize, support, and hold publicly accountable lifelong, monogamous, same-gender relationships;” and

WHEREAS, the ELCA social statement *Human Sexuality: Gift and Trust* (2009) states that

1. “the ELCA recognizes that it has a pastoral responsibility to all children of God.” (p. 19)
2. “supports legislation and policies to protect civil rights” for all and has also “called upon congregations and members of this church to welcome, care for, and support same-gender couples and their families and to advocate for their legal protection.” (p. 19)
3. “will attend to the need for equal protection, equal opportunities, and equal responsibilities under the law” for all (p. 33); and

WHEREAS, marriage has been recognized for same-gender couples in nine states and the District of Columbia and within the territory of 12 synods of the ELCA, which together minister to more than 650,000 Lutherans (or about 15 percent of the total membership of this church); and

WHEREAS, seven additional states (Illinois, Minnesota, Delaware, Rhode Island, Hawaii, Oregon, and New Jersey) are widely expected to consider legislation recognizing marriage for same-gender couples between 2013 and 2015, encompassing 12 additional synods that minister to more than 1.1 million Lutherans (or about 25 percent of the total membership of this church); and

WHEREAS, the Supreme Court of the United States is currently considering whether to declare two laws unconstitutional: the federal Defense of Marriage Act and California’s Proposition 8, both of which restrict the individual and family protections afforded by marriage; and

WHEREAS, individuals, congregations, and pastors have requested advice and resources to assist in their mission to support same-gender couples and their families; therefore, be it

RESOLVED, that Saint Paul Area Synod memorialize the 2013 Churchwide Assembly:

1. to invite and encourage conversations among this church’s congregations, rostered leaders, and the Conference of Bishops regarding changes in state and federal laws relative to marriage and how to respond to the needs of the neighbor, including discussion and sharing of resources that would be most helpful for those wishing to support lesbian, gay, bisexual, and transgender individuals and couples and their families;
2. to invite and encourage conversations among this church’s congregations, rostered leaders, and the Conference of Bishops regarding ways that this church can advocate for equal protection under the law for same-gender couples and their families; and
3. to invite and encourage the Church Council and the churchwide organization to make provision for voting members to engage in these conversations at the 2016 Churchwide Assembly, as this church continues to discern its ministry in the emerging context.

## 8. Metropolitan Chicago Synod (5A) [2013 Memorial]

WHEREAS, the 2009 Churchwide Assembly of the Evangelical Lutheran Church in America (ELCA) resolved to “commit itself to finding ways to allow congregations that choose to do so to recognize, support, and hold publicly accountable lifelong, monogamous, same-gender relationships;” and

WHEREAS, the ELCA social statement *Human Sexuality: Gift and Trust* (2009) states that

1. “the ELCA recognizes that it has a pastoral responsibility to all children of God.” (p. 19)
2. “supports legislation and policies to protect civil rights” for all and has also “called upon congregations and members of this church to welcome, care for, and support same-gender couples and their families and to **advocate for their legal protection.**” (p. 19, *emphasis added*)
3. “will attend to the need for equal protection, equal opportunities, and equal responsibilities under the law” for all (p. 33); and

WHEREAS, marriage has been recognized for same-gender couples in nine states and the District of Columbia and within the territory of 12 synods of the ELCA, which together minister to more than 650,000 Lutherans (about 15 percent of the total membership of this church); and

WHEREAS, seven additional states (Illinois, Minnesota, Delaware, Rhode Island, Hawaii, Oregon, and New Jersey) are widely expected to consider legislation recognizing marriage for same-gender couples between 2013 and 2015, encompassing 12 additional synods that minister to more than 1.1 million Lutherans (about 25 percent of the total membership of this church); and

WHEREAS, the 2012 assembly the Metropolitan Chicago Synod resolved to call upon its congregations and members to welcome, care for, and support same-gender couples and their families and to advocate for their legal protection, and has urged the Illinois legislature and governor to extend the protections and dignity of marriage to all people and to protect the freedom of religion for all faith communities and religious organizations; and

WHEREAS, the Supreme Court of the United States is currently considering whether to declare two laws unconstitutional: the federal Defense of Marriage Act and California's Proposition 8, both of which restrict the individual and family protections afforded by marriage; and

WHEREAS, individuals, congregations, and pastors have requested advice and resources to assist in their mission to support same-gender couples and their families; therefore, be it

RESOLVED, that the Metropolitan Chicago Synod memorialize the 2013 Churchwide Assembly:

1. to invite and encourage conversations among this church's congregations, rostered leaders, and the Conference of Bishops, beginning immediately, regarding the growing trend in state and federal laws toward marriage equality and how all the expressions of the ELCA can respond to the needs of the neighbor, including discussion and sharing of resources that would be most helpful for those wishing to support people of all sexual orientations and gender identities (understand these terms to include individuals who are gay, lesbian, bisexual, and transgender), individuals and couples, and their families as this church seeks to grow into this new reality;
2. to invite and encourage conversations among this church's congregations, rostered leaders, and the Conference of Bishops, beginning immediately, regarding ways that this church can advocate for equal protection under the law for same-gender couples and their families.

## 9. South-Central Synod of Wisconsin (5K) [2013 Memorial]

WHEREAS, the 2009 Churchwide Assembly of the Evangelical Lutheran Church in America (ELCA) resolved to "commit itself to finding ways to allow congregations that choose to do so to recognize, support, and hold publicly accountable lifelong, monogamous, same-gender relationships;" and

WHEREAS, the ELCA social statement *Human Sexuality: Gift and Trust* (2009) states that

- "the ELCA recognizes that it has a pastoral responsibility to all children of God." (p. 19)
- "supports legislation and policies to protect civil rights" for all and has also "called upon congregations and members of this church to welcome, care for, and support same-gender couples and their families and to **advocate for their legal protection.**" (p. 19, emphasis added)
- "will attend to the need for equal protection, equal opportunities, and equal responsibilities under the law" for all (p. 33); and

WHEREAS, marriage has been recognized for same-gender couples in nine states and the District of Columbia and within the territory of 12 synods of the ELCA, which together minister to more than 650,000 Lutherans (or about 15 percent of the total membership of this church); and

WHEREAS, seven additional states (Illinois, Minnesota, Delaware, Rhode Island, Hawaii, Oregon, and New Jersey) are widely expected to consider legislation recognizing marriage for same-gender couples between 2013 and 2015, encompassing 12 additional synods that minister to more than 1.1 million Lutherans (or about 25 percent of the total membership of this church); and

WHEREAS, the Supreme Court of the United States is currently considering whether to declare two laws unconstitutional: the federal Defense of Marriage Act and California's Proposition 8, both of which restrict the individual and family protections afforded by marriage; and

WHEREAS, individuals, congregations, and pastors have requested advice and resources to assist in their mission to support same-gender couples and their families; therefore, be it

RESOLVED, that South-Central Synod of Wisconsin memorialize the 2013 Churchwide Assembly:

- A. to invite and encourage conversations among this church's congregations, rostered leaders, and the Conference of Bishops about how the ELCA can respond to the needs of the neighbor, in ways that would be most helpful (for example sharing of resources) for those wishing to support lesbian, gay, bisexual, transgender, and questioning individuals and couples and their families as we seek to grow into this new reality.
- B. to invite and encourage conversations among this church's congregations, rostered leaders, and the Conference of Bishops regarding ways that this church can advocate for equal protection under the law for same-gender couples and their families;
- C. to invite and encourage the Church Council and the churchwide organization to make provision for voting members to engage in these conversations at the 2016 Churchwide Assembly, as this church continues to discern its ministry in the emerging context.

#### **10. Indiana-Kentucky Synod (6C) [2013 Memorial]**

WHEREAS, the Evangelical Lutheran Church in America (ELCA) promises in its baptismal liturgy “. . . to trust God, proclaim Christ through word and deed, care for others and the world God made, and work for justice and peace” (*Evangelical Lutheran Worship* [USA: Augsburg Fortress, 2006], p. 228); and

WHEREAS, the ELCA social statement *Human Sexuality: Gift and Trust* (2009) states that

1. “the ELCA recognizes that it has a pastoral responsibility to all children of God.” (p. 19)
2. “supports legislation and policies to protect civil rights” for all and has also “called upon congregations and members of this church to welcome, care for, and support same-gender couples and their families and to advocate for their legal protection.” (p. 19)
3. “will attend to the need for equal protection, equal opportunities, and equal responsibilities under the law” for all (p. 33); and

WHEREAS, U.S. citizens and legal permanent residents are not permitted to sponsor their same-gender partners for permanent resident status; and

WHEREAS, the 2009 Churchwide Assembly resolved to “commit itself to finding ways to allow congregations that choose to do so to recognize, support, and hold publicly accountable lifelong, monogamous, same-gender relationships; and

WHEREAS, individuals and congregations have requested advice and resources to assist in their mission to support same-gender couples and their families; therefore be it

RESOLVED, that the Indiana-Kentucky Synod memorialize the 2013 Churchwide Assembly:

1. to invite and encourage conversations among this church's congregations, rostered leaders, and the Conference of Bishops regarding the growing trend in state and federal laws towards marriage equality and how all the expressions of the ELCA can respond to the needs of the neighbor, including discussion and sharing of resources that would be most helpful for those wishing to support lesbian, gay, bisexual, and transgender individuals and couples and their families as we seek to grow into this new reality; and
2. to invite and encourage conversations among this church's congregations, rostered leaders, and the Conference of Bishops regarding ways that this church can advocate for equal protection under the law for same-gender couples and their families; and be it further

RESOLVED, that the Indiana-Kentucky Synod, meeting in assembly, memorialize the 2013 Churchwide Assembly to encourage the members of this church to support the Uniting American Families Act (UAFSA) by communicating with their elected representatives, encouraging them



to co-sponsor and to support a just, comprehensive reform of U.S. immigration law that includes the principles of UAFAs; and be it further

RESOLVED, that the Indiana-Kentucky Synod, meeting in assembly, memorialize the 2013 Churchwide Assembly to call upon Congress to take up and pass legislation that would prohibit employment discrimination on the basis of actual or perceived sexual orientation or gender identity, and be it further

RESOLVED, that the Indiana-Kentucky Synod, meeting in assembly, call upon members of this synod to speak publically to support legislation at the state and local levels of government that would prohibit employment discrimination on the basis of actual or perceived sexual orientation or gender identity.

### **11. Metropolitan New York Synod (7C) [2013 Memorial]**

RESOLVED, that the Metropolitan New York Synod memorialize the 2013 Churchwide Assembly:

1. to invite and encourage conversations among this church's congregations, rostered leaders, and the Conference of Bishops regarding (a) the growing trend in state and federal laws toward marriage equality, and (b) how all the expressions of the ELCA can respond to the needs of the neighbor, including discussion and sharing of resources that would be most helpful for those wishing to support lesbian, gay, bisexual, and transgender individuals and couples and their families;
2. to invite and encourage conversations among this church's congregations, rostered leaders, and the Conference of Bishops regarding ways that this church can advocate for equal protection under the law for same-gender couples and their families; and
3. to invite and encourage the Church Council and the churchwide organization to make provision for voting members to engage in these conversations at the 2016 Churchwide Assembly as this church continues to discern its ministry in the emerging context.

### **12. Northeastern Pennsylvania Synod (7E) [2013 Memorial]**

WHEREAS, the 2009 Churchwide Assembly of the Evangelical Lutheran Church in America (ELCA) resolved to "commit itself to finding ways to allow congregations that choose to do so to recognize, support, and hold publicly accountable lifelong, monogamous, same-gender relationships;" and

WHEREAS, the ELCA social statement *Human Sexuality: Gift and Trust* (2009) states that

1. "the ELCA recognizes that it has a pastoral responsibility to all children of God." (p. 19)
2. "supports legislation and policies to protect civil rights" for all and has also "called upon congregations and members of this church to welcome, care for, and support same-gender couples and their families and to **advocate for their legal protection.**" (p. 19, emphasis added)
3. "will attend to the need for equal protection, equal opportunities, and equal responsibilities under the law" for all (p. 33); and

WHEREAS, marriage has been recognized for same-gender couples in nine states and the District of Columbia and within the territory of 12 synods of the ELCA, which together minister to more than 650,000 Lutherans (or about 15 percent of the total membership of this church); and

WHEREAS, seven additional states (Illinois, Minnesota, Delaware, Rhode Island, Hawaii, Oregon, and New Jersey) are widely expected to consider legislation recognizing marriage for same-gender couples between 2013 and 2015, encompassing 12 additional synods that minister to more than 1.1 million Lutherans (or about 25 percent of the total membership of this church); and

WHEREAS, the Supreme Court of the United States is currently considering whether to declare two laws unconstitutional: the federal Defense of Marriage Act and California's Proposition 8, both of which restrict the individual and family protections afforded by marriage; and

WHEREAS, individuals, congregations, and pastors have requested advice and resources to assist in their mission to support same-gender couples and their families; therefore, be it

RESOLVED, that the Northeastern Pennsylvania Synod memorialize the 2013 Churchwide Assembly:

1. to invite and encourage conversations among this church's congregations, rostered leaders, and the Conference of Bishops about how the ELCA can respond to the needs of the neighbor, in ways that would be most helpful (for example sharing of resources) for those wishing to support lesbian, gay, bisexual, transgender, and questioning individuals and couples and their families as we seek to grow into this new reality.
2. to invite and encourage conversations among this church's congregations, rostered leaders, and the Conference of Bishops regarding ways that this church can advocate for equal protection under the law for same-gender couples and their families;
3. to invite and encourage the Church Council and the churchwide organization to make provision for voting members to engage in these conversations at the 2016 Churchwide Assembly, as this church continues to discern its ministry in the emerging context.

### **13. Southwestern Pennsylvania Synod (8B) [2013 Memorial]**

WHEREAS, the 2009 Churchwide Assembly of the Evangelical Lutheran Church in America (ELCA) resolved to "commit itself to finding ways to allow congregations that choose to do so to recognize, support, and hold publicly accountable lifelong, monogamous, same-gender relationships;" and

WHEREAS, the ELCA social statement *Human Sexuality: Gift and Trust* (2009) states:

This church "supports legislation and policies to protect civil rights" for all and has also "called upon congregations and members of this church to welcome, care for, and support same-gender couples and their families and to advocate for their legal protection. The ELCA recognizes that it has a pastoral responsibility to all children of God" (p. 19); and further states:

"This church also will attend to the need for equal protection, equal opportunities, and equal responsibilities under the law, and just treatment for those with varied sexual orientation and gender identity" (p. 33); and

WHEREAS, (as of April 30, 2013) marriage has been recognized for same-gender couples in nine states and the District of Columbia and within the territory of 12 synods of the ELCA, which together minister to more than 650,000 Lutherans (or about 15 percent of the total membership of this church); and

WHEREAS, seven additional states (Illinois, Minnesota, Delaware, Rhode Island, Hawaii, Oregon, and New Jersey) are widely expected to consider legislation recognizing marriage for same-gender couples between 2013 and 2015, encompassing 12 additional synods that minister to more than 1.1 million Lutherans (or about 25 percent of the total membership of this church); and

WHEREAS, the Supreme Court of the United States is currently considering whether to declare two laws unconstitutional: the federal Defense of Marriage Act and California's Proposition 8, both of which restrict the individual and family protections afforded by marriage; and

WHEREAS, individuals, congregations, and pastors have requested advice and resources to assist in their mission to support same-gender couples and their families; therefore, be it

RESOLVED, that the Southwestern Pennsylvania Synod in assembly memorialize the 2013 Churchwide Assembly to invite and encourage conversation among this church's congregations, rostered leaders, and the Conference of Bishops regarding the growing trend in state and federal laws toward marriage equality; and be it further

RESOLVED, that the Southwestern Pennsylvania Synod in assembly memorialize the 2013 Churchwide Assembly to invite and encourage conversation in all expressions of the ELCA about response to the needs of the neighbor, including the sharing of resources that would be most helpful for those wishing to support same-gender couples and their families as we seek to grow into this new reality; and be it further

RESOLVED, that the Southwestern Pennsylvania Synod in assembly memorialize the 2013 Churchwide Assembly to invite and encourage conversation among this church's congregations,

rostered leaders, and the Conference of Bishops regarding ways that this church can advocate for equal protection under the law for same-gender couples and their families; and be it further

RESOLVED, that the Southwestern Pennsylvania Synod in assembly memorialize the 2013 Churchwide Assembly to invite and encourage the Church Council and the churchwide organization to make provision for voting members to engage in these conversations at the 2016 Churchwide Assembly, as this church continues to discern its ministry in the emerging context.

#### **14. Metropolitan Washington, D.C., Synod (8G) [2013 Memorial]**

RESOLVED, that the Metropolitan Washington, D.C., Synod, meeting in assembly, memorialize the 2013 Churchwide Assembly:

1. to invite and encourage conversations among this church's congregations, rostered leaders, and the Conference of Bishops regarding the growing trend in state and federal laws toward marriage equality and how all the expressions of the ELCA can respond to the needs of the neighbor, including discussion and sharing of resources that would be most helpful for those wishing to support lesbian, gay, bisexual, and transgender individuals and couples and their families as this church seeks to grow into this new reality; and
2. to invite and encourage conversations among this church's congregations, rostered leaders, and the Conference of Bishops regarding ways that this church can advocate for equal protection under the law for same-gender couples and their families; and
3. to invite and encourage the Church Council and the churchwide organization to make provision(s) for voting members to engage in these conversations at the 2016 Churchwide Assembly, as this church continues to discern its ministry in the emerging context.

Pr. Herr made the following motion on behalf of the Memorials Committee.

#### **Moved;**

#### **Seconded:**

To receive with the gratitude the memorials of the Eastern North Dakota, South-Central Synod of Wisconsin, Saint Paul Area, Sierra Pacific, Northwest Washington, Metropolitan Chicago, Minneapolis Area, Metropolitan New York, Northeastern Pennsylvania, Indiana-Kentucky, Southwestern Minnesota, Southwestern Pennsylvania, and Metropolitan Washington, D.C., synods regarding Conversations about Ministering to Same-Gender Couples and Families;

To affirm the commitment made in the social statement *Human Sexuality: Gift and Trust* for "pastoral responsibility to all children of God," recognizing "familial relationship as central to nurturing and sustaining trust and security in human relationships and to advocate for public policies that support and protect families" (pp. 19, 24);

To invite and encourage conversations and resource sharing among this church's congregations, rostered and lay leaders, and the Conference of Bishops on changing family configurations and their impact on society and the ministry of this church; and

To request the Church Council, in keeping with the recommendations of the Addressing Social Concerns Review Task Force, to authorize a group to explore this concern and to bring a report and possible recommendations to the fall 2014 meetings of the Conference of Bishops and Church Council

regarding appropriate next steps in carrying out these commitments to pastoral care for same-gender couples and their families.

Mr. Smith F. Heavner [South Carolina Synod] called the motion “neither a blessing nor a condemnation of same-gender relationships.” He emphasized its call for conversation about pastoral care for everyone who seeks it through this church.

Mr. Paul E. Lumpkin Sr. [Metropolitan New York Synod] supported the motion and asked that the ELCA speak with a collective voice “to advocate for public policies that support and protect families.”

The Rev. Jonathan L. Vehar [South Dakota Synod] welcomed the motion’s invitation for conversation, because “families who live with secrets” need to find a safe place in this church’s congregations.

The Rev. Thomas M. Aitken, bishop of the Northeastern Minnesota Synod, praised the ELCA for confronting important social issues and favored the motion because it advanced further respectful and patient conversation in congregations as states consider approving same-gender marriages.

Mr. Dale E. Loepp [Sierra Pacific Synod] endorsed the motion and encouraged this church to discuss ways to support nontraditional families.

The Rev. Erik C. Christensen [Metropolitan Chicago Synod] described the ministry of the congregation which he serves and the pride the congregation finds in ministering with people of all sexual orientations.

Ms. Daniella P. Volker [Lower Susquehanna Synod] spoke in favor of the motion for making more ministries possible, starting conversation, and involving youth and young adults.

Mr. Peter C. Aldrich [Minneapolis Area Synod] made the following motion.

**Moved;** **Two-Thirds Vote Required**  
**Seconded:** To vote on the previous question.

Presiding Bishop Mark S. Hanson called for the vote.

**Moved;** **Two-Thirds Vote Required**  
**Seconded;** **Yes-823; No-50**  
**Carried:** **To vote on the previous question.**

Presiding Bishop Hanson declared that the motion to close debate had been adopted.

At the invitation of the chair, the Rev. Marie C. Jerge, bishop of the Upstate New York Synod, led the assembly in prayer.

Presiding Bishop Hanson called for the vote on the main motion.

## **ASSEMBLY**

**ACTION:** **YES-825; NO-68**  
**CA13.03.12** **To receive with the gratitude the memorials of the Eastern North Dakota, South-Central Synod of Wisconsin, Saint Paul Area, Sierra Pacific, Northwest Washington, Metropolitan Chicago, Minneapolis Area, Metropolitan New York, Northeastern Pennsylvania, Indiana-Kentucky, Southwestern Minnesota, Southwestern Pennsylvania, and Metropolitan**

Washington, D.C., synods regarding Conversations about Ministering to Same-Gender Couples and Families;

To affirm the commitment made in the social statement *Human Sexuality: Gift and Trust* for “pastoral responsibility to all children of God,” recognizing “familial relationship as central to nurturing and sustaining trust and security in human relationships and to advocate for public policies that support and protect families” (pp. 19, 24);

To invite and encourage conversations and resource sharing among this church’s congregations, rostered and lay leaders, and the Conference of Bishops on changing family configurations and their impact on society and the ministry of this church; and

To request the Church Council, in keeping with the recommendations of the Addressing Social Concerns Review Task Force, to authorize a group to explore this concern and to bring a report and possible recommendations to the fall 2014 meetings of the Conference of Bishops and Church Council regarding appropriate next steps in carrying out these commitments to pastoral care for same-gender couples and their families.

The chair declared that the main motion had been adopted.

### **Category A3: Community Violence**

Ms. Susan W. McArver, co-chair of the Memorials Committee, introduced the memorials to be considered in Category A3: Community Violence.

#### **1. Sierra Pacific Synod (2A) [2013 Memorial]**

RESOLVED, that the Sierra Pacific Synod affirm the moral imperative to reduce the violence, death, and injury caused by guns in society, and urge the synod, its congregations, Office of Public Policy, and other affiliated institutions to use any and all means at their disposal to advocate for the creation and implementation of effective public policy solutions, such as those endorsed by the International Association of Chiefs of Police; and be it further

RESOLVED, that the Sierra Pacific Synod memorialize the 2013 Churchwide Assembly to direct the development and implementation of socially responsible screens for selectively divesting from the manufacture of firearms and ammunition in accordance with this church’s continued commitment to reducing violence in all communities.

#### **2. Southwest California Synod (2B) [2013 Memorial]**

WHEREAS, the Rev. Mark S. Hanson, presiding bishop of the Evangelical Lutheran Church in America (ELCA), stated in a video message on January 17, 2013, that a culture of violence in this country is holding its people captive, with children fearful of being shot in school, many women and children victims of domestic violence, people being entertained by visions of violence, a failure to adequately address mental illness, and being persecuted for one’s faith, so that “we have work to do;” and

WHEREAS, according to Faiths United to Prevent Gun Violence, approximately 300 people per day in the United States are injured or killed with firearms, this country accounts for 80 percent of all firearm deaths among high-income, populous countries, an estimated 40 percent of guns in this country are purchased without a background check, and preventable gun violence drains this country of \$100 billion every year in medical, criminal justice, and security costs; and

WHEREAS, such factors as collapse of families, economic injustices, unemployment, racism, sexism, bullying, homophobia, psychological problems, and substance abuse, contribute to community violence; and

WHEREAS, as stated in the ELCA message on “Community Violence” adopted April 18, 1994, by the Church Council, “According to Lutheran theology, society is to be ruled by the civil use of the Law. . . . As citizens in a democracy, we have the responsibility to join with others to hold government accountable for protecting society and ensuring justice for all, and to seek changes in policies and practices toward these ends;” and

WHEREAS, ELCA congregations, members, pastors, bishops, and shared ministries have abilities and influence and, with God’s help and the leading of the Holy Spirit, can try to curtail violence; therefore, be it

RESOLVED, that the congregations of the Southwest California Synod be encouraged to embark on a campaign of education and advocacy using the ELCA social messages on “Community Violence” (1994) and “The Body of Christ and Mental Illness” (2011) and the ELCA social statements *For Peace in God’s World* (1995), *Sufficient, Sustainable Livelihood for All* (1999), *Freed in Christ: Race, Ethnicity, and Culture* (1993), and *Death Penalty* (1991), so they may learn about the many facets of violence; and be it further

RESOLVED, that the Southwest California Synod encourage its congregations to present anti-bullying programs to the children and youth in their schools and youth programs; and be it further

RESOLVED, that the Southwest California Synod Assembly encourage members of its congregations to support anti-bullying programs in the public schools in their communities; and be it further

RESOLVED, that the Southwest California Synod encourage its members to write letters or to contact their elected officials to support responsible control of deadly weapons, background checks for all gun sales, greater action toward issues of mental health and domestic violence, and proactive promotion of a culture of peace, rather than a culture of fear and violence; and be it further

RESOLVED, that the Southwest California Synod Assembly memorialize the 2013 Churchwide Assembly to support similar efforts across this church.

### **3. Pacifica Synod (2C) [2013 Memorial]**

WHEREAS, Presiding Bishop Mark S. Hanson of the Evangelical Lutheran Church in America (ELCA) stated in his video message of January 17, 2013, that a culture of violence in the United States is holding its people captive, with children fearful of being shot in school, many women and children ending up as victims of domestic violence, people being entertained by visions of violence, a failure of the healthcare system to address mental illness in a substantive fashion, being persecuted for ones faith, and overall creation dying because of current lifestyles, so that “we have work to do;” and

WHEREAS, such factors as discrimination, intimidation, unemployment, homelessness, mental illness, and substance abuse contribute to a culture of violence in U.S. communities; and

WHEREAS, as stated in the ELCA message on “Community Violence” adopted April 18, 1994, by the Church Council, “According to Lutheran theology, society is to be ruled by the civil use of the Law. . . . As citizens in a democracy, we have the responsibility to join with others to hold government accountable for protecting society and ensuring justice for all, and to seek changes in policies and practices toward these ends;” and

WHEREAS, ELCA congregations, members, pastors, bishops, and the Church Council have a social conscience with abilities and influence and, with God's help and the leading of the Holy Spirit, can work together to attempt to curtail this culture of violence; therefore, be it

RESOLVED, that the Pacifica Synod Assembly memorialize the 2013 Churchwide Assembly of the Evangelical Lutheran Church in America to:

- 1 encourage the congregations of the ELCA to embark on a campaign of education using the ELCA message on "Community Violence," and the social statements on peace, economic justice, racism, and the death penalty, so that they can learn about and discern the many facets of violence;
- 2 develop and/or present educational programs to children, youth, and adults in ELCA schools and churches that promote positive living, non-violence, conflict-resolution, and peace among all people;
- 3 encourage synods, congregations, conferences, and members to write letters and/or to contact in other ways our elected leaders, requesting (a) that background checks are conducted for all gun sales, regardless of point of origin, (b) that improved mental illness and domestic violence services are provided, and (c) that a culture of non-violence, peace, and concern for the common welfare of all who live within our society be promoted; and
- 4 review and, if necessary, update the ELCA message on "Community Violence" adopted April 18, 1994.

#### **4. New Jersey Synod (7A) [2013 Memorial]**

WHEREAS, acts of gun violence have destroyed far too many of God's children, God's resolve for peace in the human community is unshakeable. Deliberate acts to harm or kill innocent people violate God's intention for the human community. God's commandment is "You shall not murder" (Exodus 20:13). In proclaiming God's law, we declare that all people are accountable before God and the community to honor and respect the life God has given; and

WHEREAS, as early as the 16th century, Martin Luther could see the evil growing as firearm potential was being developed. "All human strength vanishes when confronted with firearms. A man is dead before he sees what is coming. If Adam had seen such devices as his descendants have constructed to fight one another, he would have died of grief;" and

WHEREAS, the Supreme Court has held that the Second Amendment [to the U.S. Constitution] guarantees an individual right to "keep and bear arms" and has also made it clear that this right is "not unlimited;" and

WHEREAS, guns are used every day in the United States to destroy lives and harm communities, on average, 32 Americans are murdered with guns, and 140 are treated for a gun assault in an emergency room. Every day, on average, 51 people kill themselves with a firearm, and 45 people are shot or killed in an accident with a gun; and

WHEREAS, the United States has significantly higher numbers of guns owned by private citizens than any other country in the world; 88 out of every 100 persons in the United States owns a gun. The U.S. firearm homicide rate is 20 times higher than the combined rates of 22 countries that are U.S. peers in wealth and population; and

WHEREAS, the cost to society of gun violence cannot be measured in dollars alone; growing fear, mistrust, and anxiety are large parts of our culture. In dollars and cents, preventable gun violence drains our country of \$100 billion every year in medical, criminal justice, and security costs; and

WHEREAS, nearly 80 percent of ex-offenders who commit a crime with a gun have obtained their guns through private transfers; and

WHEREAS, at least 40 percent of gun sales in the United States occurs without a Brady criminal background check; and

WHEREAS, the U.S. Bureau of Alcohol, Tobacco, Firearms and Explosives reports that 85.9 percent of traced guns used in crime in New York City come from outside the state. In 2007, guns came from Virginia (358), Pennsylvania (305), North Carolina (290), Alabama and Georgia (243 each), and South

Carolina (213). Illegal guns originate from these states because of the weak gun laws, but also because of a virtually undetectable mode of available transportation in Interstate 95; and

WHEREAS, a body has to absorb the energy of a bullet to stop it, the more energy in a bullet, the more energy has to be absorbed by tissue, and thereby the more destructive of the body is caused; therefore, be it

RESOLVED, that the New Jersey Synod Assembly memorialize the 2013 Churchwide Assembly to direct this church's advocacy efforts for passage of legislation to close gaps in the background check systems, and to mandate background checks at gun show sales and private transfers; and be it further

RESOLVED, that the New Jersey Synod Assembly memorialize the 2013 Churchwide Assembly to direct this church's advocacy efforts for passage of legislation prohibiting large capacity ammunition magazines and high energy ammunition; and be it further

RESOLVED, that the New Jersey Synod Assembly memorialize the 2013 Churchwide Assembly to direct this church's advocacy efforts for passage of legislation by implementing a common sense, comprehensive approach to help law enforcement prevent gun trafficking, strengthen record keeping of gun transfers, and requiring the reporting of lost or stolen guns to law enforcement to ensure better accountability of all guns; and be it further

RESOLVED, that local efforts to prevent and reduce gun violence should be supported and promoted by ELCA congregations including efforts to reduce violence in their communities by addressing violence's root causes.

#### **5. New England Synod (7B) [2013 Memorial]**

RESOLVED, that the New England Synod Assembly memorialize the 2013 Churchwide Assembly of the Evangelical Lutheran Church in America to call the rostered leaders and congregations of the ELCA to "rededicate ourselves anew to pray and to work for peace in God's world;" and be it further

RESOLVED, that the New England Synod Assembly memorialize the 2013 Churchwide Assembly of the ELCA to call upon the rostered leaders and congregations of the ELCA to proclaim, affirm, and enact the gospel of reconciliation and forgiveness not only as saving comfort to troubled souls but as a challenge to the hatreds in our culture and as an alternative to and breaking of vicious cycles of violence and harm; and be it further

RESOLVED, that the New England Synod Assembly memorialize the 2013 Churchwide Assembly of the ELCA to call upon the rostered leaders and congregations of the ELCA to commit to engagement with one another around questions of violence and vengeance, reconciliation and peace.

#### **6. Metropolitan Washington, D.C., Synod (8G) [2013 Memorial]**

RESOLVED, that the Metropolitan Washington, D.C., Synod, meeting in Assembly, memorialize the 2013 Churchwide assembly to develop an investment screen for civilian firearms to be used by those responsible in the ELCA to invest church funds and by Portico Benefit Services as it develops criteria for the ELCA Retirement Social Purpose Funds.

Ms. McArver made the following motion on behalf of the committee.

**Moved;**

**Seconded:**

To receive with gratitude the memorials of the Sierra Pacific and New Jersey synods concerning gun violence and the memorials of the Pacifica, Southwest California, New England, and Metropolitan Washington, D.C., synods concerning confronting the culture of violence;



To reaffirm this church's commitment to addressing issues of violence through worship, education, service, advocacy, ongoing moral deliberation and the work called for in the 1993 Churchwide Assembly resolution, the 1994 social message on Community Violence, and the 2013 Conference of Bishops' Pastoral Letter on Violence;

To educate members of this church that more people die from suicide than from homicide in the United States and to lift up the ELCA social messages on suicide prevention, community violence, and mental health, and to call upon congregations and synods to engage their members on ways to prevent suicide;

To refer the matter of evaluating the feasibility and advisability of developing additional investment screens and related recommendations to the Congregational and Synodical Mission unit with the request that it ask the Corporate Social Responsibility Team to provide a report with possible recommendations to the Church Council at its November 2013 meeting; and

To refer requests for education and resource development on issues of violence in society to the ELCA Church Council for appropriate action in keeping with the recommendations of the Addressing Social Concerns Review Task Force.

Ms. McArver presented an amendment that the Memorials Committee received and considered but did not recommend to the assembly.

The Rev. Sara E. Lilja [New Jersey Synod] made the following motion to amend.

**Moved;**

**Seconded:**

*To amend the main motion by inserting the following paragraph between the second and third paragraphs of the main motion:*

To encourage synods and congregations to contact their elected officials and advocate for passage of legislation that promotes universal background checks, prevents gun trafficking, and requires the reporting of lost or stolen guns to law enforcement so that violence in our communities might decrease;

Pr. Lilja supported adding an emphasis on gun violence to the main motion.

Ms. Elizabeth J. Cunniff [New Jersey Synod] spoke of the prevalence of gun violence in her community and asked the assembly to include the paragraph in the main motion.

Ms. Cheyenne F. L. Williams [Southwest California Synod] opposed the amendment, preferring to keep the motion's focus on community violence.

Mr. Elijah Furquan [Greater Milwaukee Synod] described the gun violence in the area near his church and asked that the ELCA address the problem.

The Rev. John D. Schleicher, bishop of the North/West Lower Michigan Synod, requested the Memorials Committee's rationale for not recommending the amendment.

Ms. McArver cited the background information in the Report of the Memorials Committee for Category A3: Community Violence and its call to hear the variety of views held by members of this church.

The Rev. William E. Rindy, bishop of the Eastern North Dakota Synod, made the following motion to amend the amendment.

**Moved;  
Seconded:**

*To amend the proposed amendment by deletion and insertion:*

To encourage ~~synods and congregations~~ members of this church, consistent with their bound consciences, to contact their elected officials and advocate for passage of legislation that promotes universal background checks, prevents gun trafficking, and requires the reporting of lost or stolen guns to law enforcement so that violence in our communities might decrease;

Bp. Rindy explained that there is a divergence of opinions in synods and congregations on the issues addressed in the amendment; amending the amendment would still encourage those who favor such advocacy yet respect the views of those who disagree.

The Rev. William N. Esborn [Upper Susquehanna Synod] supported the need for background checks to purchase a weapon.

Ms. Courtney D. Smith [Southeastern Pennsylvania Synod] spoke in favor of naming members of this church in the amendment instead of just congregations and synods.

Mr. Ronald W. Hemming [Northern Illinois Synod] made the following motion.

**Moved;  
Seconded:**

To vote on the previous question.

**Two-Thirds Vote Required**

Presiding Bishop Hanson called for the vote.

**Moved;  
Seconded;  
Carried:**

**To vote on the previous question.**

**Two-Thirds Vote Required  
Yes-831; No-37**

The chair declared that the motion to close debate had been adopted and called for a vote on the amendment to the amendment.

**Moved;  
Seconded;  
Carried:**

*To amend the proposed amendment by deletion and insertion:*

**Yes-728; No-141**

**To encourage ~~synods and congregations~~ members of this church, consistent with their bound consciences, to contact their elected officials and advocate for passage of legislation that promotes universal background checks, prevents gun trafficking, and requires the reporting of lost or stolen guns to law enforcement so that violence in our communities might decrease;**

The chair declared that the motion to amend the proposed amendment was adopted.

The presiding bishop then suspended debate on the amended amendment and the main motion to observe the orders of the day.

## **Elections: First Ballot for Secretary**

*Reference: 2013 Pre-Assembly Report, Section V, Election of the Secretary, and Section X, Report of the Elections Committee.*

Presiding Bishop Mark S. Hanson initiated the process for the election of the secretary of this church to a six-year term, describing the credentials and responsibilities of the secretary. He reviewed the balloting process and asked the synodical bishops to distribute the first ballot for secretary to their synod's voting members.

At the invitation of the chair, Ms. Rebecca J. Brakke, Church Council member from Dallas, Texas, led the assembly in prayer.

Presiding Bishop Hanson instructed the voting members to cast the first ballot for secretary. The completed ballots were collected, and the chair declared the first ballot closed. He restated the process for withdrawing a nominee's name from the second ballot for secretary.

## **Announcements**

Presiding Bishop Mark S. Hanson called on Secretary David D. Swartling, who announced offering totals that had been received during worship, evening activities, tickets of the first common ballot that would be decided on a second common ballot, and assembly deadlines.

## **Hymn and Prayer**

*Reference: Worship and Song.*

Presiding Bishop Mark S. Hanson introduced Mr. Mark E. Johnson, member of the Church Council from Sammamish, Wash.

Mr. Johnson invited the assembly to sing "The Spirit Sends Us Forth to Serve" and then closed the session with prayer.

## **Recess**

Plenary Session Five of the thirteenth Churchwide Assembly of the ELCA recessed at 5:59 P.M. (EDT) on Wednesday, August 14, 2013.

# Plenary Session Six

Thursday, August 15, 2013

8:00 A.M.–10:30 A.M.

## Call to Order

Presiding Bishop Mark S. Hanson called Plenary Session Six of the thirteenth Churchwide Assembly to order at 8:04 A.M. (EDT) in Hall A of the David L. Lawrence Convention Center in Pittsburgh, Pa.

## Morning Prayer

*Reference: Worship and Song.*

Presiding Bishop Mark S. Hanson introduced the Rev. Philip R. Wold, Church Council member from Sheridan, Wyo.

Pr. Wold read 2 Corinthians 5:17–21, prayed, and led the assembly in singing “Oh Sing to God Above” and “O Living Breath of God.”

## Elections: Results of First Ballot for Secretary

*Reference: 2013 Pre-Assembly Report, Section V, Election of the Secretary, and Section X, Report of the Elections Committee.*

Presiding Bishop Mark S. Hanson called on Mr. Phillip H. Harris, chair of the Elections Committee, to report the results of the first ballot for secretary.

Mr. Harris reported that 855 ballots were cast, including seven illegal ballots. With 75 percent or 642 votes needed for election on the first ballot, he announced there was no election. He noted that the following report of the results was available and had been distributed. The spelling of nominees’ names appeared as submitted by voting members.

1	Cheryl Stuart	148	23	Kurt Kusserow	5
2	David Swartling	119	24	Ted Miller	5
3	Wm. Chris Boerger	90	25	Sue Rothmeyer	5
4	Mark Grorud	60	26	Brenda Wagner	5
5	Kathie Bender-Schwich	36	27	Chris George	4
6	Matthew Riegel	25	28	Paul Lockwood	4
7	Kathryn Gerking	22	29	Rafael Malpica-Padilla	4
8	Peter Aldrich	19	30	Gerald Mansholt	4
9	William Horne	17	31	Cheryl Stewart	4
10	Paul Schreck	17	32	Paul Baglyos	3
11	Ruth Hamilton	14	33	Stephen Bouman	3
12	Earl Janssen	12	34	Wyvetta Bullock	3
13	Kevin D. Anderson	11	35	Joseph Lees	3
14	James Echols	11	36	Linda Norman	3
15	Michael Cooper-White	10	37	Carlos Pena	3
16	Susan Berg	8	38	Ann Svennungsen	3
17	Mark Hanson	8	39	Gwen Arneson	2
18	Eric Peterson	8	40	Chris Berger	2
19	Michael Gebhart	7	41	Kirk Bish	2
20	Kenneth Inskip	7	42	David Black	2
21	Andrea Degroot-Nesdahl	6	43	Linda Bobbit	2
22	Neil Harrison	6	44	Christopher Carpenter-Majors	2

45	Jay Denne	2	93	Scott Jacobsen	1
46	Jonathan Eilert	2	94	Ralph Jones	1
47	Phil Harris	2	95	Frederick Kelly	1
48	Roy Hart	2	96	Janice Kibler	1
49	Walter Herlong	2	97	Kati Kluckman-Ault	1
50	Callon Holloway	2	98	Tim Koester	1
51	Diane Jacobson	2	99	Heather Kulp	1
52	Jonathan Linaman	2	100	Marcus Kunz	1
53	Glendy Ose	2	101	MaryBeth Larson	1
54	Matthew Peterson	2	102	Daniel Lilienkamp	1
55	Steven Schrock	2	103	Susan Lindsey-Berg	1
56	Ron Skrenes	2	104	Rachel Line	1
57	John Sleasman	2	105	Mark MacNamma	1
58	John Whelan	2	106	Loren Mai	1
59	Troy Achmann	1	107	Peter Marty	1
60	Lowell Almen	1	108	Thomas McKee	1
61	Kevin Anderson	1	109	Raymond Miller	1
62	Al Arndt	1	110	Harold Mueller	1
63	Kayla Aspeslagh	1	111	Randolph Mueller	1
64	Chris Boeger	1	112	Cynthia Nance	1
65	Elise Brown	1	113	Laurie Natwich	1
66	Addie Butler	1	114	Jane Otte	1
67	Lawrence Clark	1	115	Larry Pagel	1
68	Sandra Cline	1	116	Herbert Palmer	1
69	Christine Connell	1	117	Wayne Peterson	1
70	Racheal Connely	1	118	Josh Reinsburrow	1
71	Steve Converse	1	119	William Rindy	1
72	Jessica Crist	1	120	Judith Rogers	1
73	Eric Crump	1	121	Kenneth Ruppard	1
74	Amy Current	1	122	Sandra Schlesinger	1
75	Paul Daniels	1	123	Mary Ann Shealy	1
76	Ralson Deffenbaugh	1	124	Paul Shreck	1
77	Ralph Dunkin	1	125	Edward Sites	1
78	Melissa Ehrhardt	1	126	Jodi Slattery	1
79	John Emmory	1	127	Janice Sloka III	1
80	Wilson Freyermuth	1	128	Clarence Smith	1
81	Timothy Hansen	1	129	Peter Soli	1
82	Alyssa Hanson	1	130	Daniel Spigelmyer	1
83	Neal Harrison	1	131	Grady St. Dennis	1
84	Regina Hassanally	1	132	Cheryl Steward	1
85	Mark Helmke	1	133	Erik Strand	1
86	Stephen Herr	1	134	Cathy Stuart	1
87	Myron Herzberg	1	135	Scott Torrance	1
88	Sherman Hicks	1	136	Paul Trenne	1
89	Bill Horn	1	137	Susan Troutman	1
90	Joseph Husary	1	138	David Ullrich	1
91	Brandon Huston	1	139	Valinda Vincent	1
92	Larry Iverson	1	140	Martin Wells	1

141 Rozella White	1
142 Mark Winzyler	1
143 Philip Wold	1
144 Samuel Zeiser	1

Presiding Bishop Hanson reminded nominees of the deadline for withdrawing their names from the second ballot for secretary. He invited the assembly to watch a video produced by the Archives, featuring the Rev. Herbert W. Chilstrom, the first presiding bishop of the ELCA.

**Elections: Results of First Common Ballot**

*Reference: 2013 Pre-Assembly Report, Section VIII, Report of the Nominating Committee, and Section X, Report of the Elections Committee.*

Presiding Bishop Hanson called on Mr. Phillip H. Harris, chair of the Elections Committee, to present the results of the first common ballot.

Mr. Harris reported that there were elections in all but eight of the tickets. The remaining eight tickets would be decided on a second common ballot to be cast electronically. He noted the eight tickets and that the results of the first common ballot were available and distributed.

**ASSEMBLY**

**ACTION:**

**CA13.04.13** To declare elected all those who received a majority of votes cast on the first ballot.

*Church Council*

- Pr. Linda Nou, Olympia, Wash. (1C)
- Pr. William O. Voss, Scottsbluff, Neb. (4A)
- Pr. Peder J. Johanson, Brodhead, Wis. (5K)
- Pr. James H. Utt, Winchester, Va. (9A)
- Ms. Leslie J. Swenson, Fairbanks, Alaska (1A)
- Ms. Meri Jo Petrivelli, San Diego, Calif. (2C)
- Ms. Cynthia M. Gustavson, Tulsa, Okla. (4C)
- Mr. John W. Lohmann, Walla Walla, Wash. (1D)
- Mr. Reid A. Christopherson, Garretson, S.D. (3C)
- Mr. Allan J. Bieber, Rochester, Minn. (3I)
- Mr. Michael Mason, Anna, Ill. (5C)
- Pr. Michael R. Ward, Arden, N.C. (9B)
- Pr. Joyce M. Graue, Raymond, Minn. (3F)
- Pr. Jonathan Splichal Larson, Bismarck, N.D. (3A)
- Pr. William E. Flippin Jr., Columbia, Ga. (9D)
- Ms. Ingrid S. Stafford, Evanston, Ill. (5A)
- Ms. Amanda E. Briggs, Oakland, Calif. (2A)
- Ms. Kayla S. Koterwski, Sioux Falls, S.D. (3C)
- Mr. Clarence M. Smith, Minneapolis, Minn. (3G)

*Portico Benefit Services*

- Pr. Paul W. Stumme-Diers, Bainbridge Island, Wash. (1B)
- Ms. Diana G. Haywood, Durham, N.C. (9B)
- Mr. Bruce E. Johnson, Roanoke, Va. (9A)

**Mr. Peter J. Enko, Kansas City, Mo. (4B)**  
**Mr. Leon J. Schwartz, Winterset, Iowa (5D)**  
**Ms. Pamela S. Moench, St. Louis, Mo. (4B)**

*Mission Investment Fund*

**Ms. Kathryn E. Baerwald, Washington, D.C. (8G)**  
**Ms. Susan P. Troutman, Greenville, S.C. (9C)**  
**Mr. Harold C. Mueller, Chesterfield, Mo. (4B)**  
**Mr. Robert J. Chillison II, Los Angeles, Calif. (2B)**

*Augsburg Fortress, Publishers*

**Ms. Linda J. Brown, Moorhead, Minn. (3D)**  
**Mr. Robert T. Flynn, North Hollywood, Calif. (2B)**  
**Mr. T. Mark Brokering, Mill Valley, Calif. (Episcopalian)**  
**Bp. Sharon Z. Rader, Chicago, Ill. (Methodist)**

*Committee on Appeals*

**Pr. Julie A. Ebbesen, Minneapolis, Minn. (3G)**  
**Pr. Mark R. Ramseth, Bozeman, Mont. (1F)**  
**Ms. Kristina D. Garabedian, Fresno, Calif. (2A)**

*Committee on Discipline*

**Pr. Michael A. Dubsy, Baltimore, Md. (8F)**  
**Pr. John D. Kreidler, Liberty, Mo. (4B)**  
**Pr. Rebecca R. Richie, Canfield, Ohio (6E)**  
**Pr. Carlton Monroe, Joshua Tree, Calif. (2C)**  
**Pr. Dinah E. Dutta, Lawrence, Kan. (4B)**  
**Ms. Nancy M. Reed, Luray, Va. (9A)**  
**Sr. Sylvia S. Countess, Knoxville, Tenn. (9D)**  
**Ms. Kathleen V. Elliott Chillison, Los Angeles, Calif. (2B)**  
**Ms. Hannah L. Knauss, Martinsburg, Pa. (8C)**  
**Mr. John Emery, Fond du Lac, Wis. (5I)**  
**Mr. Todd A. Perkins, Detroit, Mich. (6A)**

*Nominating Committee*

**Pr. Amy Thompson Sevimli, Alexandria, Va. (8G)**  
**Pr. Ruth E. Hamilton, Atlanta, Ga. (9D)**  
**Pr. Eric Carlson, Clive, Iowa (5D)**  
**Pr. Stephen A. Keiser, Philadelphia, Pa. (7F)**  
**Ms. Emily Isensee, Vancouver, Wash. (1C)**  
**Ms. Stacy D. Kitahata, Seattle, Wash. (1B)**  
**Mr. Tommie L. Robinson Jr., Washington, D.C. (8G)**  
**Mr. Jordan Krey, Quincy, Mass. (7B)**

Presiding Bishop Hanson declared those who received a majority vote to be elected. He then relinquished the chair to Vice President Carlos E Peña.

## Report of the Presiding Bishop

*Reference: 2013 Pre-Assembly Report, Section II, Report of the Presiding Bishop.*

Vice President Carlos E. Peña asked Presiding Bishop Mark S. Hanson to present the report of the presiding bishop.

Presiding Bishop Hanson said: “What if?”

“What if the Holy Spirit is writing new chapters for the book of Acts? What if the Holy Spirit is now writing new chapters for the book of Acts? That question has stayed with me since I heard Pastor Ruben Duran ask it. What will those chapters tell of what the Holy Spirit is doing among and with the Evangelical Lutheran Church in America?”

“This is what I pray will be written, when the Holy Spirit is adding new chapters to the book of Acts—that the Evangelical Lutheran Church in America, four million baptized believers in Jesus Christ, was filled with the power of the Holy Spirit. It is more than the prayerful longing of a bishop’s heart. It is Jesus’ promise.

“In the book of Acts, Jesus responds to the disciples’ question in that first chapter, ‘Lord, is this the time when you will restore the kingdom to Israel?’ He replied, ‘It is not for you to know the time or the periods that the Father has set by his own authority. But you will receive power when the Holy Spirit has come upon you, and you will be my witnesses from Jerusalem, and all Judea and Samaria and to the ends of the earth’ (Acts 1:6–8).

“The Holy Spirit anoints us with power. As we turn now toward God’s future, we will always be attentive to the ways that the Holy Spirit renews human lives and communities.

“I think, when the Christian community has been most faithful, it has resisted the ever-present temptation to employ its power in coercive ways—institutionally, politically, economically—when it has been tempted to use its power to dominate others, to control behaviors, to perpetuate the privileges of some, while excluding and marginalizing others. The Holy Spirit’s power—freely, abundantly poured out at Pentecost—is an entirely different kind of power. It is a power that liberates and unleashes the gospel message in the world on the lips of its sent apostolic messengers.

“Over the past 12 years, I have been so blessed to witness the Spirit’s power at work throughout this church and among our global and ecumenical partners.

“I saw the Holy Spirit at work when I spent a day with leaders of ELCA congregations in Nashville as they were praying and imagining and discerning who God is calling them to be in cross-cultural mission. Today I say thanks be to God for all of our congregations and for those two-thirds of the congregations who are responding to the call of the 2011 Churchwide Assembly to be engaged in mission planning.

“How many of you were at the New Orleans Superdome?”

“The Holy Spirit was so evidently at power in that Superdome, as thousands of ELCA youth praised God in song and dance and then spread out across New Orleans in a day of service. And this is the good news: That the Holy Spirit continues to work in the lives of those youth participants. When I walked into Quickel Lutheran Church for an anniversary banquet, the first ones to greet me were the youth participants. After being at Quickel Lutheran in York, Pennsylvania, for a couple of days, it was evident that the Holy Spirit had brought transformation in the lives of those youth, and now, through them, the Spirit was bringing transformation in the life of the congregation.

“With you, I have seen how the Holy Spirit has poured out wisdom, patience, strength, and faith upon our synod bishops, particularly as they have continued to meet with congregations discerning their future in mission and with those who are discerning their relationship with the ELCA in light of the 2009 Churchwide Assembly’s actions on human sexuality. I give thanks to God for my colleagues, you bishops who continue to serve the gospel, teach the faith, and tend



to the unity of this church with such grace and faithfulness and lead this church with your passion for God's mission. Will you join me in thanking those who serve the gospel in the office of synod bishop?"

*[The assembly responded with applause.]*

"When natural disasters strike, the Holy Spirit gives courage and strength to witness God's healing presence in the midst of suffering. Most recently, I experienced the Holy Spirit's presence after the devastating tornadoes in Oklahoma. In the midst of the losses, I walked in and here were children at Camp Noah, who had spent a week naming their fears, hearing Bible stories, and singing songs of hope.

"I will never forget that moment at an airport in Arizona, when I was wearing a purple shirt and a woman said, 'Where are you a bishop?' I said, 'Lutheran.' She said, 'We love Lutherans.' I said, 'Who are you?' She said, 'I work for FEMA; and we love Lutherans because when a disaster strikes, you show up, and you stay until the community is rebuilt.'

"Oh, yes, sister Liz, Bishop Liz, may in every airport you hear the shout: 'We love Lutherans!'

"Traveling the treacherous roads deep into rural Zimbabwe, I saw the power of the Holy Spirit at work in the lives of the people of Burure. They were proclaiming Christ. They were praising God in worship. They were engaged in holistic mission. In that rural village in the bush, there were two schools, a new clinic to be dedicated, and an info-hut for teaching youth about how to use computers and how to be an AIDS-free generation. In partnership with the ELCA, they in Burure are confronting malaria through education, intervention, treatment, and sustainability planning. You are part of the Holy Spirit's work there through ELCA World Hunger and the ELCA Malaria Campaign. I thank God for your generosity, and I thank God for the generosity of the partners who receive your gifts and put them to work in God's mission.

"I have witnessed the Holy Spirit at work in the ELCA Church Council, the Conference of Bishops, and through the work of my colleagues in the churchwide organization. We have all experienced challenges and changes these past 25 years. After a significant reduction in income and staff from 2008 to 2010, the churchwide organization was restructured to sustain and grow our shared mission into the future. I thank God for my colleagues in the churchwide organization. You do not see most of them here. I gathered them yesterday. There are over a hundred that are serving here, and they represent all those serving throughout the world. Will you join me in thanking those marvelous colleagues in the churchwide organization?"

*[The assembly responded with applause.]*

"I want to thank the members of the ELCA throughout this church, the faithful who serve in daily life, parish pastors, and lay staff. It is a marvelous church, richly blessed, and it is a privilege to be in ministry with you.

"I want to thank God for the synod officers, assistants to the bishops, vice presidents, secretaries, and treasurers. You are sinews in the body of Christ. You are a gift to this church. Thank you for your leadership and your willingness to serve, often in the midst of difficult change. In Christ's death and resurrection, he is opening our daily lives into a holy calling that fills the world. You can trust that the Holy Spirit who is at work through this church as we are deeply rooted in Christ is the Spirit that is always making us new.

"As the Holy Spirit is writing new chapters to the book of Acts, we might ask: 'Does it matter if we show up as Lutherans?' The obvious answer is yes, but let us stay with the question, what will matter about being Lutheran?"

"What if the story is this? From 2013 to 2017, members of the Evangelical Lutheran Church in America grew in their gospel fluency. Just as we have been clear in the Book of Faith initiative, that we reaffirmed earlier this week, that we are committed to fluency in the first

language of faith—the Holy Scriptures—so I believe a priority to which the Spirit is calling this church and empowering us is to become more fluent in the ways of speaking God’s word of gospel promise—yes, fluency in the good news of Jesus Christ, in evangelical witness, fluency in our ability to speak and act with the compassion and mercy of Jesus Christ.

“Maybe one or two verses in that new chapter of Acts will read: In 2014, Lutherans did what the first evangelical reformers had done 500 years before. They practiced, they preached, they taught, and they modeled gospel fluency, giving the gospel free course in their lives and in the world. They were confident that the gospel would accomplish what God intends, as Paul wrote: ‘I am not ashamed of the gospel; it is the power of God for salvation to everyone who has faith . . .’ (Romans 1:16).

“What if theologian Douglas John Hall is right, that there are people waiting for gospel? What if it is your neighbor or classmate? What if it is your grandchild or colleague waiting to hear the gospel message of freedom, joy, love, and hope in Christ? If you do not share the good news of Jesus Christ with them, who will?

“What if Hall is right in his critique that, as denominations are edged to the periphery of the American cultural landscape, we are desperately trying to keep our place in this culture through our acts of service and our advocacy? These are worthy expressions of our Christian faith, he adds, but what if, in the meantime, people are waiting for gospel?

“We have something to say to people who are searching for the good life and are finding the answer in more compelling stories. It is the story of a gracious God who calls us by name through baptismal waters, gathers us into the community of faith—this living body of Christ, richly diverse, firmly united—and sends us forth in so many varied callings in daily life to love and serve the neighbor, to care for family and friends and God’s creation, to strive for justice and peace and, in word and deed, share the good news of Jesus Christ.

“Hall writes, ‘If I had not heard the gospel and heard it again and again, I certainly would not have become and remained what I gladly confess I am—a Christian.’ Has that not been true in your life? If you had not heard the gospel again and again and again, you would not be a Christian. It is true in my life.

“Our time today, I think, calls for a kind of skill and readiness to speak the gospel that we associate with a person being fluent in a language. This skillfulness, this readiness to speak, is needed because there are so many persuasive voices offering all kinds of gospels that promise the good life.

“On a flight back from a graduation at PLTS [Pacific Lutheran Theological Seminary, Berkeley, Calif.], I could not help but notice the soap in the airplane restroom. In fact, I took it out, asked the flight attendant if I could borrow it for a while. She looked at me rather strangely and said, ‘I suppose.’ Well, I wanted to copy down the brand and the description of the soap. Here is why. The soap is called ‘Pure Grace.’

*[Assembly participants were shown a photo.]*

“And here is what was written on the bottle: ‘With clean hands we find our grace. Only grace can wash away our anger, bitterness, sadness, or mistakes we regret that no longer serve our soul. With grace and gratitude we dry our clean hands and realize the slate can be as clean as we allow it to be.’

“Think how prevalent this message is in our society. Think how often people hear: if you would just live more purely, invest more wisely, pray more fervently, if you just think more positively, give more generously, advocate more passionately, then you will have achieved the state of grace and made your life whole.

“People deserve to hear a different gospel, the message about the God who really is pure grace, the God who really does wash us clean—body, soul, and spirit. What an opportunity we

have in these coming years, when attention will focus on the 500th anniversary of the Lutheran Reformation. We have an opportunity to do a repentant thing, as Luther had in mind. The next four years as Lutherans, as evangelicals, maybe we should let go of being competitive in a consumer-driven religious marketplace and instead embrace this as an opportunity to be who we are in Christ. We are ambassadors, bringing the good news that God is not in the sin-accounting business. To do that, to bear the witness of God who is in the world, is what it means to be who we are as evangelical Lutherans. As Paul wrote, ‘We do not proclaim ourselves; we proclaim Jesus Christ . . .’ (2 Corinthians 4:5).

“Such dying and rising to gospel fluency, to an evangelical witness, is entirely about God, entirely about God’s merciful love for the world. Gospel fluency means that we are ambassadors in service of God’s mission of forgiveness and reconciliation. We are in service of the good news: You are a new creation in Christ. This is God’s doing, not ours. (2 Corinthians 5:17–18)

“Moreover, in those new chapters of Acts that the Holy Spirit began long ago, it is my hope that the writer will describe how the Spirit empowered the people of the ELCA, not only with gospel fluency, but with the gift of attentive listening. We often talk of the miracle of Pentecost being that of speaking, but it is also the miracle of hearing restored. ‘At this sound the crowd gathered and was bewildered, because each one heard them speaking in the native language of each’ (Acts 2:6).

“When the Holy Spirit brings renewal, it always begins with listening. In New England, 75 percent of the population does not participate in church, making it the most populous region of the country of those who claim no religious affiliation or some have called ‘religious independents’ and others have called ‘nones.’ Bishop Jim Hazelwood invited six people who identified themselves as not affiliated with any religion to participate in an evening of conversation with him, and that became the keynote of their Synod Assembly this spring. ‘Rather than talking about them,’ Bishop Hazelwood said, ‘let us invite them to come, and let us listen to them.’ I want you to hear an excerpt from their conversation.

*[Assembly participants were invited to watch a video.]*

“What I find so significant about this conversation is how it exemplifies Lutheran evangelical courage and grace. It demonstrates the willingness, the eagerness of the church to engage with those who are not in our congregations, maybe not even interested in our ministries, and to sit and ask them about their lives. We Lutherans have nothing to fear in these conversations. It just may be in the listening, in the give-and-take of our conversations, that the Holy Spirit is inspiring material for that ongoing story of the growth of the Jesus movement begun in the book of Acts.

“The next day, Bishop Hazelwood challenged the clergy of his synod to spend at least 25 percent of their time engaged with those religious independents. He volunteered to meet personally with congregations and councils for any pastors who needed support. If they went home and said, ‘The bishop just told me I am spending 25 percent of my time not with you all,’ the bishop said, ‘I got your back; I will come and meet.’ Finally, he said, not only pastors but all of us should share the commitment to meet with, to listen to, to engage in conversation with people outside of the church.

“This is also my prayer for those next chapters in Acts, that they would describe how the Spirit brought renewal throughout the Evangelical Lutheran Church in America. Yes, first spiritual renewal taking place in our personal lives. Who comes to mind as a character for you in the book of Acts? Most often we probably first recall the passionate preaching of Peter, or that conversion story of Saul, or the martyrdom of Stephen. But go back and read the book of Acts again, as I have done a couple times this summer. Pay attention to others upon whom the

Holy Spirit anointed power—Rhoda and Silas, Timothy and Lydia, Aquila and Priscilla, Barnabas and Apollos.

“So who are those people in your life of faith without whose witness in word and deed maybe you would not even be here today? And with whom are you sharing that good news?”

“I want you to turn to someone, share the name of one person whose witness in faith you would not be here without and one person to whom you are witnessing Jesus today who might name you if they were being asked whose witness would you not be here without. You get it? One person whose witness of faith has been formative in your life; and to whom are you now witnessing?”

*[Assembly participants engaged in conversation.]*

“Spiritual renewal means that praying alone with family and friends is a good thing. Spiritual renewal means that we go to worship with high expectations of what the Holy Spirit’s going to do. Joyful praise and worship can be a sign of the Spirit’s presence just as much as prayers of lament. Healing can come through prayer and the laying on of hands, the anointing with oil, and opening the Scriptures; and in so doing, the Holy Spirit opens our lives anew to Christ and a renewing, living, daring confidence in God’s grace. My spiritual director, Bill Smith, always said, at the end of every day, before you close your eyes, ask: ‘In whose face did I see the face of Jesus today?’ I have asked that question at the end of almost every day all over the world, all over this church, and I have been blessed to see the face of Jesus in so many faces. And then, he said, ask also: ‘To whom have I been the face of Jesus and witnessed Jesus’ love?’”

“I think, as Lutherans, we need to talk more about spiritual renewal. But it is not something we do to protect ourselves or insulate ourselves from suffering and conflict. In the book of Acts, when conflicts escalated, when faithful followers of Jesus were divided among themselves or were threatened, imprisoned, suffered, and died, where did people turn? They returned to the heart of our faith, the good news of Jesus Christ crucified and risen for you.

“Do you know what words kept leaping out of the page at me as I reread the book of Acts? You are supposed to say: ‘No, what?’”

*[Assembly participants responded, “No, what?”]*

“They were words like: astonished, amazed, awe, wonder. Such was the response to the Spirit’s power and the good news of Jesus Christ. If awe and wonder and amazement was the response to the Spirit then, why not now? Why not among us? Oh, may it be so.

“I pray that those new verses that the Holy Spirit may yet be writing would describe how the Spirit brought renewal in the life and the ministries of ELCA congregations. We are being very honest today. Congregations are being honest. We are being honest with one another. Congregations are facing significant challenges—declining membership and resources, decreasing attendance, changing communities and cultures. We continue to see a growing absence of men actively participating in congregations. Many congregations report it is difficult to attract and hold young families. Such a time—and I would venture at least 50 percent of our congregations are at that crossroads moment—such a time is to remember that God is faithful in the midst of communities of faith and discernment.

“I have often said, in recent weeks, that a contagious disease is spreading around the culture in church in the midst of times of change; and that contagious disease is called ‘nostalgia.’ Has it struck your congregation? It is very infectious because signs of the disease of nostalgia are trying to create the past and re-create the past, and measure the present over against the past, rather than being formed by a living memory of the past for the sake of the future into which God is calling you and for which the Holy Spirit has anointed you.

“What if every congregation began from the assumptions that God has called us and placed us in a mission field and that the Holy Spirit has richly blessed us with gifts for ministry? In this

context, to be heirs of the faith of our ancestors is to be immersed in this context for mission and turn toward God's future promise. Among those gifts that God has blessed every congregation with are neighboring congregations. No congregation is engaged in ministry alone today. Leaders with passion and imagination for mission are coming alongside congregations. You are gathering and being convened at mission tables. You are engaging in the Three Great Listeners, open to opportunities for service in our community. We are engaged as a church in an intentional process together of Spirit-led, Spirit-given, congregational renewal. Congregations are living what we proclaim: We are 'always being made new.' And it is occurring all across the ELCA.

"Listen to a little clip of a story about how the Spirit is bringing renewal to Peace Lutheran Church in Milwaukee.

*[Assembly participants were invited to watch a video.]*

"Renewal is evident in the Northeastern Iowa Synod. St. Paul (Maple Leaf) Lutheran is an open country congregation in rural Elma, Iowa. The Spirit is bringing renewal—47 percent growth in membership over seven years, 27 percent increase in average worship, 25 to 30 children come up for a children's sermon, 65 to 70 are in Sunday school. Pastor Dan Christensen is a part-time pastor and a part-time farmer. The annual worship service is in a corn field. They have a big celebration—once-a-year worship—as they faithfully gather in a corn field. It draws people from all over the area. The Holy Spirit brings renewal in the ministries of congregations throughout this church, from Alaska to the Caribbean, from Maine to Hawaii.

"But I hope that if we are given a couple more verses in that ongoing story of the book of Acts, the story will be told of how the church that was planted from Jerusalem to the ends of the earth is continually being planted today. Stop and think about it. Whether your congregation is 250 years old or 25, someone planted the congregation in which you worship. Perhaps they were immigrants who formed a community and then sent for a pastor. Maybe a pastor came on behalf of the church and began knocking on doors and gathering people in a school. Maybe you were a second site. And it almost always was with the support of the church beyond your community.

"In the book of Acts, faithful witnesses were willing to be uprooted so that the gospel could go, be shared, and the church planted. They were sent trusting in the Spirit's presence and in the gospel's power; and we are part of that same Spirit-given, gospel-centered movement today. So maybe those additional verses in Acts would read something like this: Like Paul, the Evangelical Lutheran Church in America went about planting the church. The Spirit inspired ministries with people living in deep poverty, often homeless, as you have heard we are doing. It sounded like the day of Pentecost—maybe it will be written—across the ELCA as communities of faith grew among the new immigrants. The emerging young adult generation was using the arts of community organizing. They were gathering people for the breaking of bread and fellowship and responding to the needs of their neighbors, just as they had heard was done in the early church. Oh, yes, may the Holy Spirit bring renewal throughout this church.

"Like the growing Jesus movement in the book of Acts, may it be said of the Evangelical Lutheran Church in America that the Holy Spirit moved us to be communities of radical hospitality, to show a different face of Christianity to this community and this world.

"For too long, the American public has been subject to a witness of God, themselves, and others that has disfigured the ministry of reconciliation entrusted to us. It has been a witness that has demeaned, exploited, and abused vulnerable people for whom Christ died.

"Extending hospitality takes more than words of welcome, opening our church doors, and waiting for people to come in and receive the hospitality we are ready to give them once they

have the courage to walk through the doors. It is going to require a willingness to lay down our lives for the sake of the gospel and welcoming the stranger.

“Do we have any idea what it is like to enter our worshiping community on Sunday morning as someone for whom English is their second or third or fourth language? Can you imagine what it is like for someone to enter your worship space and your liturgy on Sunday for whom our rituals and our symbols, even the cross, are confusing? Our radical hospitality begins at the font and at the table, where Christ Jesus is our host, welcoming all to the table of the bread of life. In our increasingly and richly pluralistic culture, the good news that you are a beloved child of God, a new creation in Christ, is simply too deserving of hearing to be trapped in the confines of a mono-cultural, mono-lingual church.

*[Assembly participants responded with applause.]*

“What if this next chapter in Acts tells the story of Lutherans speaking and worshiping in so many languages, singing such diverse melodies and rhythms, in varied patterns, proclaiming Jesus Christ with such passion and praising God with such emotion that those people passing by on the outside said: ‘Lord, have mercy; those Lutherans are drunk with new wine.’

“May those new chapters in the book of Acts tell the story of a new face of Christianity, reflected in the radical hospitality extended by ELCA members and in the witness and the leadership of lesbian, gay, bisexual, and transgendered members throughout the ELCA.

“May it be said that the Evangelical Lutheran Church in America is a church not only whose members welcome the stranger in the congregation but whose members, especially this week and next week and the week following, work tirelessly and courageously to bring about the changes in attitudes and laws so that the new immigrants and the immigrants who have been here for generations upon generations are finally welcomed among us as full citizens and neighbors. Now is the time for comprehensive immigration reform.

*[Assembly participants responded with applause.]*

“‘But you will receive power when the Holy Spirit comes upon you, and you will be my witnesses . . . to the ends of the earth’ (Acts 1:8). From the day of Pentecost to today and into God’s future, we are called to be a global church.

“To be a global church is to walk alongside one another, sometimes in places of great suffering, when we lack any clarity about what is going to bring an end to cycles of violence and oppression. But, just in that act of accompaniment, we trust that the Holy Spirit’s power is being poured out in renewing and liberating witness.

“That Spirit-inspired witness is what I have experienced in the midst of the absolutely tragic conflict in Syria. Twice in recent months, I have sat with Archbishop Jean Kawak of the Syrian Orthodox Church when he has come to Chicago. I want to invite you to listen to Archbishop Kawak’s witness of the power of the cross and the power of Christ’s resurrection in the midst of the unimaginable suffering and death in which he serves and lives every day.

*[Assembly participants were invited to watch a video.]*

“Let us continue in that spirit of prayer, especially remembering today the conflict in Egypt and the hundreds who died yesterday. The Lord be with you.

*[Assembly participants responded, “And also with you.”]*

“O God of peace, your heart must be so grieved this day, as you see your children warring and others fleeing, as you see there is no peace in the land we call holy. We pray that you would send your Spirit upon all who are in conflict, all who are victims, all who flee and hide in fear. Bring an end to war and suffering. Be present with your mercy. Use us as instruments of your peace. In the name of Jesus, the Prince of Peace, we pray. Amen.

“Yes, being empowered by the Holy Spirit means being a global church accompanying Christians in Syria. It means also, for us, supporting The Lutheran World Federation and the

Evangelical Lutheran Church in Jordan and the Holy Land as they are providing shelter and aid to the thousands of refugees who are pouring out of Syria into Jordan.

“Such is the work of the Holy Spirit in the book of Acts, and such is the work of the Holy Spirit through the Evangelical Lutheran Church in America. Planting the church, being uprooted, and moving on for the sake of the gospel, we are a church committed to responding to those who have been uprooted by war and famine, by natural disasters and political oppression, by poverty and ecological destruction.

“I can imagine the Holy Spirit inspiring the writer of those next chapters in the book of Acts to tell how Sudanese Americans in the ELCA, supported by congregations and synods and the churchwide organization, and under the sponsorship of the Episcopal Church of South Sudan, planted a new Lutheran Church in South Sudan, and how the Spirit gave growth in faith, in witness, and in service. You are going to hear about that later today.

“The amazing thing about the Spirit’s work in our day is that the witness of our global church is now present in our local communities as they grow in diversity and as local congregations become deeply connected to the global church. We are now a ‘glocal’ church, deeply rooted and always being made new.

“So what would you hope the Holy Spirit inspires to be written in these next chapters about the generosity of ELCA members?

“Let it be told with all humility—footnote, at least, Lutherans are always humble—let it be told that the generosity of ELCA members became the cause for and occasion for jubilation and thanksgiving for God’s amazing grace. Let it be said that stewardship in the ELCA was no longer only about money but about all of life and all of creation. Let the story be told that from 2013 to 2017, on a weekly basis, church basements and ELCA congregations were packed with people not there to talk about human sexuality, but they wanted to talk about money and how they could be generous personal stewards of God’s abundant gift of money. May it be so in your congregation.

*[Assembly participants responded with applause.]*

“May it be said that ELCA congregations embrace stewardship as a year-round emphasis. May it be said that Mission Support to synods and congregations grew under the leadership of ELCA congregations who are now in the ELCA Rediscover Macedonia Project. And may the stories of ELCA ministries be told that ELCA ministries spread, and personal engagement in stewardship increased. May it be told that Lutherans rejoiced as Pope Francis joined with them and they with Catholics all over the world bearing witness that to be the disciples of Jesus Christ is to be with those who live in poverty, upholding human dignity, working together to end poverty and to make sure that all in God’s creation have a sustainable and sufficient livelihood.

*[Assembly participants responded with applause.]*

“Yes, and may the story be told that ELCA members gave so generously to the Campaign for the ELCA that the five-year goal of \$190 million was, in fact, surpassed.

“Resounding throughout the ELCA were sounds of people giving thanks to God for God’s amazing grace and for being such generous faithful stewards.

“Now, what might be added at the end or maybe to the middle of the book of Acts about leadership in the ELCA in these coming years?

“May it be said that we built upon the strong system of theological education centered in our seminaries, involving our teaching congregations and synodical candidacy committees. May it be said that the work of the Theological Education Advisory Council began to help us focus on developing new and multiple ways for preparing leaders for serving God’s mission in a rapidly changing world. May it be said that we built upon a growing network of lay schools and that we turned out lay evangelists and catechists, learning from our global companion churches.

May it be said that the ELCA moved forward with one lay roster and that congregations and agencies opened their doors to those who serve in it. And may our growing financial commitment reflect that leadership development in this church is our priority going forward.

“As I travel all over this church, people are expressing concerns; we need to give greater attention to lay leadership development in this church. I agree, it needs to be a priority. We can be much more intentional about identifying those with gifts for leadership, with young people in high school. You know, if the National Hockey League can start identifying 10-year-olds and 12-year-olds who have gifts to some day be in the NHL and make sure they are mentored and tracked, why are we not doing the same with young people who have gifts for leadership?”

*[Assembly participants responded with applause.]*

“I challenge every one of our 10,000 congregations to go to at least three young people in the congregation community and say: ‘You have amazing gifts for leadership in church and society. We are going to pray for you. We are going to lay hands on you now. We are going to mentor you. We are going to follow you. And we are going to watch how the Spirit uses you.’ And then we begin to get a database of those young folks, and we begin to make sure that they have opportunities in outdoor ministries and youth gatherings. Leadership development is and will be a priority for this church.

“Let us give thanks to God for the servant leadership that is provided by so many lay people in their daily lives, in agriculture, in business, in education and social service, and government and other fields. I heard the story recently of a new associate justice of the Minnesota Supreme Court, an active ELCA member. At his installation, all the dignitaries of the community, the political leaders, the business leaders were present, when he was to give his response. What did he do? He quoted Martin Luther on vocation. It is a gift we give to all to see their daily calls in life as God’s baptismal calling lived out.

“Just as we affirm and recognize the centrality of youth in our church . . . I had just written that line in my report, and there was a knock at my office door. ‘Bishop, there are some folks who would like to come in and meet you.’ It is a frequent occurrence. Liz is not here, but I will warn her. There is really little privacy in the bishop’s office. Sometimes when you come out of your private restroom, you are greeted by 35 people there on a tour of the building. You have to get used to it, Liz.

“I said, ‘Sure, come on in.’ And in walked 30 young people, half from Shekinah Chapel, Riverdale, Illinois, half from St. Matthew Lutheran Church, Avon, Connecticut. What are they doing? They are spending a week together, building relationships across their diverse communities, witnessing to their faith at a day of service in Chicago, and preparing to attend the Youth Gathering in Detroit. So here, I want you to meet them. I took a picture on my cell phone and said, ‘I am going to show everybody at the assembly who you are as a sign of hope for this church.’

*[A photograph was shared, and assembly participants responded with applause.]*

“All across this church, young people are taking leadership roles, and, especially today, the Young Adults in Global Mission serve all over the world. And when those Young Adults in Global Mission return, having been trained by our global churches—Did you hear me?—Our global churches are training our young adults to return home to positions of leadership in church and society.

“And this call to leadership is renewed in all of us when we gather for worship around the means of grace, receiving the gift of Christ’s presence and God’s forgiveness in word and sacrament. It is renewed when we confess our faith and when we are sent together with the words: ‘Go in peace. Share the good news.’”



“Oh, yes, as I conclude my service in this office, it is my deep and abiding prayer—in addition to my overwhelming prayers of gratitude—but it is my fervent prayer and it will be my prayer each day that in those chapters being added to the book of Acts it will declare that the people of the Evangelical Lutheran Church in America continued to be anointed with the power of the Holy Spirit, and, through the gospel and the power of the Holy Spirit, they were always being made new in Christ. May it be so. Thank you.”

The assembly rose and demonstrated its appreciation with applause.

Vice President Peña thanked Presiding Bishop Hanson for his report and noted that the report was received and referred to the Reference and Counsel Committee without further action by the assembly.

## **Liturgy of Thanksgiving for Ministry**

Vice President Carlos E. Peña invited the assembly to join him in a liturgy of thanksgiving for the ministry of the Rev. Mark S. Hanson as presiding bishop. The vice president read the following:

“Mark, at the Churchwide Assembly in 2001, we of the Evangelical Lutheran Church in America called you to be our presiding bishop.

“Since that assembly you have served two six-year terms as bishop of this church.

“When you were installed, you promised to discharge your duties in accordance with the Holy Scriptures and the Confessions of the Lutheran Church.

“You promised to be diligent in your study of the Bible and in your use of the means of grace, to pray for God’s people, and to lead them by your own example in faithful service and in holy living.

“You promised to give faithful witness in the world, that God’s love may be known.

“You promised to guide, encourage, and support the people of the congregations, synods, and various ministries of this church.

“For the past 12 years you have embodied those promises in your work, in this church, and in the world.

“You have led us with confidence and grace in times of joy and in times of conflict.

“You have been important in our life together in the church of Jesus Christ, in our service as the people of God, and in God’s mission to the whole world.

“Today we give thanks to God for your ministry and service.

“And we thank you for your care of this church.”

Vice President Peña led the assembly in prayer:

“Almighty God, through your Son, Jesus Christ, you gave the holy apostles many gifts and commanded them to feed your flock.

“You equip your people with abilities that differ according to the grace given to them, and you call them to various avenues of service.

“We give you thanks for the ministry of Mark among the people of God in this church.

“You watch over our going out and our coming in; bless this time of ending and beginning.

“You surround your people in every time and place; keep us close in your love.

“You accompany your people in times of joy and times of trial; prosper all that has been done to your glory in this time together, heal and forgive all that has fallen short of your will for us.

“Help Mark and Ione and all of us to live with courage and gladness in the future you give to us.

“As they have been a blessing to us, so now send us forth to be a blessing to others; through Jesus Christ, our Savior and Lord. Amen.”

Vice President Peña asked the assembly to give thanks for Presiding Bishop Hanson’s ministry in the life of this church. The assembly responded with applause.

## **Servus Dei Award Presentation**

Vice President Carlos E. Peña invited Presiding Bishop Mark S. Hanson and his family to join him for presentation of the *Servus Dei* Medal. Vice President Peña explained that this medal honors the officers of the ELCA at the completion of their terms in continuation of a tradition that was begun in this church’s predecessor church bodies. Further, he explained that the *Servus Dei* Medal was being presented to Bishop Hanson in recognition of his leadership and in thankfulness for 12 years of service as presiding bishop.

The *Servus Dei* Medal is approximately five inches in diameter and slightly irregular in its circular form, resembling an ancient coin. The obverse side depicts a profile of Christ. The features are intended to convey the sensitivity, the purpose, and the tranquility of Christ. The crown on the head reveals ever so slightly the symbolism of the crown of thorns.

Vice President Peña read the accompanying citation adopted by the Church Council:

The call to be the presiding bishop of the Evangelical Lutheran Church in America is a call to serve as this church’s chief pastor, teaching the faith of the one, holy, catholic, and apostolic Church while offering both courageous leadership and untiring encouragement for witness and service throughout the congregations, synods, churchwide ministries, and related institutions and agencies of this church.

The call to be presiding bishop is a summons to proclaim the promise of God’s steadfast love, unending mercies, and enduring hope.

The call to be presiding bishop combines, on the one hand, detailed administrative duties in leading and overseeing the programs, activities, and commitments of the ELCA’s churchwide ministries and, on the other hand, vast responsibilities in nurturing profound relationships with companion Lutheran churches as well as ecumenical and inter-religious partners in the U.S.A. and throughout the world.

The call to be presiding bishop carries with it the duty to be the chief steward of the resources available for the witness, outreach, and service of this church.

At his installation as presiding bishop on October 6, 2001, the Reverend Dr. Mark Stephen Hanson was asked, “Will you discharge your duties in accordance with the Holy Scriptures and the Confessions of the Lutheran Church, and in harmony with the constitution of this church?” He has done so with diligence and distinction, giving eloquent witness to the gospel and courageous leadership for the work of this church.

He was asked at his installation, “Will you pray for God’s people, nourish them with the Word and Holy Sacraments, and lead them by your own example in faithful service and holy living?” He has done so thoughtfully with a spirit of both adventure and humility.

He was asked at his installation, “Will you give faithful witness in the world, that God’s love may be known in all that you do?” He has done so with untiring dedication, creative insight, and evangelical imagination. He has

been a constant advocate for renewal of this church's witness and engagement in the public arena, seeking reconciliation, healing, and justice in both church and society.

Throughout his twelve years of service as presiding bishop, he has led during times of tumult and enormous change. He demonstrated courage in the face of difficulties, insight in the midst of his duties, and dedication to fulfillment of the heavy burdens of office.

In the midst of his responsibilities as presiding bishop, he was elected president of The Lutheran World Federation, becoming the first North American Lutheran leader in more than four decades to hold that position. He served as a focused and thoughtful leader throughout his 2003–2010 term in wise care on behalf of that communion of most Lutheran churches in the world.

For his service as a dedicated church leader since his ordination 39 years ago, including as a pastor of three congregations, synodical bishop, and presiding bishop, the thirteenth Churchwide Assembly of the Evangelical Lutheran Church in America expresses the heartfelt gratitude of the members of this church for the life and ministry of Presiding Bishop Mark S. Hanson. Well done, good and faithful servant!

The blessing of Almighty God—Father, Son, and Holy Spirit—be with you and sustain you in hope and peace throughout all of the years to come.

Upon action and approval of the Church Council of the Evangelical Lutheran Church in America, the *Servus Dei* Medal is conferred upon the Reverend Dr. Mark Stephen Hanson, presiding bishop of the Evangelical Lutheran Church in America (November 1, 2001–October 31, 2013).

Vice President Peña and Secretary David D. Swartling presented the *Servus Dei* Medal to Presiding Bishop Hanson and invited him to offer remarks.

Presiding Bishop Hanson said: “As I went to sleep last night, I wondered, what will it be like to awaken today? And I awakened with a spirit of gratitude. And then I began to ponder what a wonderful thing it is to give thanks to God because in that act of giving thanks to God, we are acknowledging that we are first and foremost in life recipients. Not doers and actors and accomplishes, but simply standing before the throne of God's grace, recipients.

“And I have been blessed, as Ione and I have, with being the recipients of God's bountiful grace and the amazing gifts of the Spirit bestowed upon this church and our ecumenical global partners day in and day out for 12 years. The first email I got after being called to be Presiding Bishop was from a pastor friend who said, Mark, do not ever forget Pope John XXIII and his closing bidding prayer at night. Lord, this is your church, not mine. I am tired. Good night.

“Well, I do not come to this point tired because I am still very energized and filled with passion for the gospel. But I can tell you that there have been very few sleepless nights worrying about this church because I have always known this is Christ's church. But Christ and the Holy Spirit call us into service and then provide people to serve with us.

“I just whispered to Ione, 12 years ago we stood on this stage looking a bit like you looked yesterday maybe. Lord, what in the world do you have in mind here? Your life changes in a moment.

“But this has been an amazing call that we have shared together, Ione and I. Because you have welcomed Ione into your lives with grace and love, and she has embraced this church with her wonderful grace and love.

*[Assembly participants stood and applauded.]*

“I really know no one who so embodies God’s grace in daily life as Ione. When we are in Chicago those rare days, she has a little trek through our community to check on the shopkeepers that have come to be her friends. If the postal workers have had a bad day because customers have been yelling at them, she runs to the grocery store and buys them flowers. If Dawn, who works at the cleaners, is really in pain because her leg hurts, she goes to Starbucks and gets Dawn a bagel. I do not think any travelers have received so many surprising compliments from a fellow traveler as Ione stops people in airports and says, ‘What a beautiful smile.’ ‘What a pretty necklace.’

“There are some young, terrified African American men who may not miss her because she has a habit of coming alongside of men who look like our sons, takes them by the arm, and said, ‘Young man, when did you last call your mama, and did you tell her you love her?’

“Would that we all could be so gracious and free with God’s love.

“Alyssa and Naomi represent quite a family, a family blessed with rich diversity and deep love. Alyssa is one of our six children. Naomi is one of five grandchildren. Alyssa actually is standing before you in two roles, as our daughter, and she got one nomination for secretary, so she wants a little face time.

“Over these years, I have told lots of stories about the challenges in our family when our kids were growing up. But the final story I want you to hear is of the deep, abiding love and the amazing reconciliation and the bonds that hold this family today. I cannot imagine a closer family. At 11:30 last night, I got a call from Isaac. ‘Me and Elizabeth are standing here. Do you need us to get a truck and come down and pack you up?’

“But there are so many others for whom I give thanks this day, and you who have stood before groups saying thanks know the danger in naming some is that you forget others. But I do want to thank my colleagues in the churchwide organization. Liz, I am bequeathing to you the most amazingly creative, the most richly diverse, the most fantastic group of colleagues that you will ever know. They bring skills that will make you every day look like a better bishop than we can ever be on our own. They have a vision and a passion for the mission of this church that will lead you as you lead them.

“They will champion you, but more importantly, they champion this church. And I give thanks to God for those colleagues.

“You know already you are surrounded by colleagues in the Conference of Bishops. They will hold you in prayer. They will give you wisdom. They will give you encouragement and only periodically correct you. Sometimes even from the floor of the assembly, if you mess up on parliamentary rules.

“You have an expanded Church Council that will receive you. They come with the perspective of this whole church. They come with wisdom and faith lived in daily life and a role of governance that we often, too often, take for granted, but without them, we cannot lead.

“I have often talked about the ELCA as an ecology of interdependent ecosystems. Maybe you should not use that because people have kind of grown tired of that. But it has really carried me throughout my 12 years. An ecology of interdependent ecosystems. Each of these ecosystems is vibrant in and of itself—eight seminaries, 26 colleges and universities, a vast network of social ministry organizations, outdoor ministries, campus ministries, 10,000 congregations, 65 synods, and a churchwide organization. Then we are placed in a much wider ecology of the one holy Catholic, apostolic church, a wider ecology of other religious traditions. And finally, the great ecology of God’s creation. And the call of presiding bishop is to steward that whole ecology in its interdependence because we know that when any part of that ecology begins to turn in on itself, preoccupied with its own survival, it will not only die, but the whole ecology is weakened.

“And we also know from science that ecotones are places where different ecosystems come together, and there is where new life happens. So you, Liz, are called to call this church to come together, congregations to synods to campus ministries to our ecumenical partners, and in that new place, God brings new life.

“What a privilege it is to steward this vast ecology of the ELCA.

“So, I thank God for all of you, for all those leaders and those ecosystems and all of you who serve the gospel.

“These verses, familiar as they are, come to mind. Because I said yesterday in a news interview, I do not regard the decision to elect a new presiding bishop as a rejection. I take it as an affirmation of what we have been about and the Spirit has been about, always making us new. I would regard my ministry in this church as its presiding bishop as the most humbling honor and call I could ever have ever imagined and be blessed with. And I will leave in the hope that with you and the Spirit’s power, we have begun a new chapter with a great new leader through which God, in Christ, will continue to make us new.

“‘I thank my God every time I remember you,’ wrote Paul, ‘constantly praying with joy in every one of my prayers for all of you. Because of your sharing in the gospel from the first day until now.’

“So, I leave this office ‘confident of this, that the one who began a good work among us will bring it to completion by the day of Jesus Christ’ (Philippians 1:3–6).

“And so I end with the way this day began: Thanks be to God.”

Assembly participants demonstrated their gratitude by standing and applauding.

Vice President Peña invited the assembly to join in singing “Praise and Thanksgiving” as printed in *Worship and Song*. He returned the chair to Presiding Bishop Hanson.

## Report of the Secretary

*Reference: 2013 Pre-Assembly Report, Section II, Report of the Secretary.*

Presiding Bishop Mark S. Hanson directed the assembly to the written Report of the Secretary and introduced Secretary David D. Swartling.

Secretary Swartling based his report on the assembly theme, “Always being made new.” He related the theme to the past, present, and future of this church, his own “vocational odyssey,” the role of the *Constitutions, Bylaws, and Continuing Resolutions of the ELCA* as a missional document, the implementation of recommendations from the Living into the Future Together: Renewing the Ecology of the ELCA (LIFT) task force. He acknowledged this church’s ability to live into the decisions of the 2009 Churchwide Assembly regarding human sexuality while respecting the diversity of its members’ viewpoints. He also expressed gratitude to the leaders of the separately incorporated ministries, which had adapted in many various and different ways to change. He mentioned that data about congregations voting to disaffiliate from the ELCA were included in his written report. He listed several items of “unfinished business,” in addition to the ongoing work of the LIFT task force:

- The need to clarify the roles, responsibilities, and future configurations of synods.
- The need to change Mission Support patterns and to develop new approaches to sustain the ministry of this church in all its interdependent expressions.
- The need for synergistic leadership among clergy and lay.
- The need to unify and strengthen the lay rosters as part of leadership development.
- The need to strengthen governance at both the churchwide and synodical levels, especially the strategic and generative aspects of governance, and to improve the nomination and election processes.

- The need to live into this church’s full communion partnerships, strengthening them on the ground.
- The need to develop advocacy in corporate social responsibility to its full potential.
- The need to focus on fully implementing this church’s statement on caring for creation.

The secretary expressed gratitude for the leaders of this church with whom he had served during his six years in office. He concluded his report by inviting the assembly participants to view a photo montage of events from the 25 years of ELCA history and some of the photos of signs he had collected while secretary.

Assembly participants demonstrated their appreciation by standing and applauding.

Presiding Bishop Hanson thanked Secretary Swartling for his report, noting that the report was received and referred to the Reference and Counsel Committee without further action. The presiding bishop led the assembly in a prayer of thanks to God for the gifts of Secretary Swartling and his wife, Ms. Barbara A. Swartling.

### **Elections: Second Common Ballot**

*Reference: 2013 Pre-Assembly Report, Section VIII, Report of the Nominating Committee.*

Presiding Bishop Mark S. Hanson called on Mr. Phillip H. Harris, chair of the Elections Committee, to conduct the elections of the second common ballot.

Mr. Harris reported the names of the two nominees who had received the greatest number of votes on the first common ballot for each ticket that had not been decided.

The Rev. Jill L. Steichen [Northwestern Minnesota Synod] made the following motion.

**Moved;** **Two-Thirds Vote Required**  
**Seconded:** To suspend the rules and postpone casting the second common ballot.

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

**Moved;** **Two-Thirds Vote Required**  
**Seconded;** **Yes-153; No-744**  
**Defeated:** To suspend the rules and postpone casting the second common ballot.

Presiding Bishop Hanson declared the motion had been defeated, and he directed the voting members to proceed with casting the second common ballot.

The presiding bishop and Mr. Harris led the assembly in casting ballots electronically for each ticket.

### **ASSEMBLY**

#### **ACTION:**

**CA13.04.14** To declare elected those that received a majority of votes cast on the second ballot.

#### *Church Council*

**Ms. Maren Hulden, Moorhead, Minn. (3D)**

**Mr. Hans E. Becklin, Middleton, Wis. (5K)**

**Mr. James M. Hushagen, Edgewood, Wash. (1C)**

**Mr. Oliver W. Thul, Tyler, Minn. (3F)**

*Augsburg Fortress, Publishers*  
Pr. Pamela I. Smith, Clearwater, Fla. (9E)

*Committee on Appeals*  
Mr. Mark E. Johnson, Seattle, Wash. (1B)

*Committee on Discipline*  
Pr. Duane C. Pederson, Oxford, Conn. (7B)  
Mr. Ronald C. Gubrud, Dallas, Texas (4D)

Presiding Bishop Hanson declared that the individuals had been elected, and he thanked Mr. Harris for the report of the Elections Committee.

### **Announcements**

Presiding Bishop Mark S. Hanson asked Secretary David D. Swartling for announcements. Secretary Swartling reported on planned activities of the day and on upcoming deadlines.

### **Closing Prayer**

Presiding Bishop Mark S. Hanson called on the Rev. Philip R. Wold, Church Council member from Sheridan, Wyo., who closed the session with prayer.

### **Recess**

Plenary Session Six of the thirteenth Churchwide Assembly of the ELCA recessed at 10:39 A.M. (EDT).

# Plenary Session Seven

Thursday, August 15, 2013

2:15 P.M.—6:00 P.M.

## Call to Order

Presiding Bishop Mark S. Hanson called Plenary Session Seven of the thirteenth Churchwide Assembly to order at 2:20 P.M. (EDT) in Hall A of the David L. Lawrence Convention Center in Pittsburgh, Pa.

## Hymn

*Reference: Worship and Song.*

Presiding Bishop Mark S. Hanson invited the assembly to stand and sing “Oh Sing to the Lord.”

## Greeting: Ecumenical Partners

Presiding Bishop Mark S. Hanson welcomed a number of ecumenical guests, escorted by the Rev. Donald J. McCoid, assistant to the presiding bishop for ecumenical and inter-religious relations.

The Rev. Susan C. Johnson, national bishop of the Evangelical Lutheran Church in Canada and North American vice president of The Lutheran World Federation, brought a greeting on behalf of companion Lutheran churches.

The Most Rev. Katharine Jefferts Schori, presiding bishop of The Episcopal Church, brought a greeting on behalf of the six full communion partners of this church—The Episcopal Church, the Moravian Church, the Presbyterian Church (U.S.A.), the Reformed Church in America, the United Church of Christ, and the United Methodist Church.

The Rev. Olav Fykse Tveit, general secretary of the World Council of Churches, brought a greeting on behalf of the conciliar and bilateral relationships of this church—with members of Christian Churches Together, Churches Uniting in Christ, the National Council of Churches in Christ, and the World Council of Churches, and in dialogues with the African Methodist Episcopal Church, African Methodist Episcopal Zion Church, Christian Church (Disciples of Christ), Mennonite Church USA, Orthodox Church, and Roman Catholic Church.

Presiding Bishop Hanson introduced the representatives present:

- The Rev. John F. Bradosky, bishop, North American Lutheran Church
- Dr. Tarunjit Singh Butalia, former secretary general, World Sikh Council—American Region
- Rabbi Steve Gutow, president and chief executive officer, Jewish Council for Public Affairs
- The Rev. Thomas Hay, associate stated clerk, Presbyterian Church (U.S.A.)
- The Most Rev. Katharine Jefferts Schori, presiding bishop, The Episcopal Church
- The Rev. Susan C. Johnson, national bishop, Evangelical Lutheran Church in Canada
- Ms. Natasha Klukach, executive for church and ecumenical relations, World Council of Churches
- Mr. Tracy Merrick, consultant to the ecumenical staff officer, United Methodist Church
- The Rev. Elizabeth D. Miller, president, Moravian Church in North America, Northern Province
- Dr. John D. Roth, professor of history, Goshen College, Mennonite Church USA
- The Rev. Karen Georgia Thompson, minister for ecumenical relations, United Church of Christ
- The Rev. Olav Fykse Tveit, general secretary, World Council of Churches



- The Rev. Lisa Vander Wal, former president of the general synod, Reformed Church in America

Presiding Bishop Hanson also noted the absence of certain invited representatives:

- Ms. Kathryn Lohre, president, National Council of Churches, and director for ecumenical and inter-religious relations of the ELCA
- The Rev. Jack Sullivan Jr., regional minister and president, The Pennsylvania Region of the Christian Church (Disciples of Christ) in the United States and Canada
- Dr. Sayyid Syeed, alliances director, Islamic Society of North America Office of Interfaith and Community
- The Rev. Heather Hartung Vacek, assistant professor of Church history, Pittsburgh Theological Seminary, Moravian Church in North America, Southern Province

There were other invited guests who were not present at that time to be introduced:

- Bishop George Edward Battle Jr., senior bishop, African Methodist Episcopal Zion Church
- The Rev. Mark C. Chavez, general secretary, North American Lutheran Church
- Bishop Denis J. Madden, auxiliary bishop of Baltimore and chair of ecumenical and interreligious relations, U.S. Conference of Catholic Bishops
- Bishop George W.C. Walker Sr., African Methodist Episcopal Zion Church
- The Rev. David Wendell, assistant to the bishop, North American Lutheran Church
- The Rev. Munib A. Younan, president, The Lutheran World Federation, and bishop, Evangelical Lutheran Church in Jordan and the Holy Land (ELCJHL)

Presiding Bishop Hanson remarked: “In your presence, I just want to say a word about the Evangelical Lutheran Church in America on this, our 25th anniversary. When a church first defines itself over against another, the road to reconciliation is much more arduous. This church, at its founding, said that is not what it means to be Lutheran. To be Lutheran is to first define ourselves on the basis of our relatedness. When we begin by defining ourselves on the basis of our relatedness, then we are called immediately into deeper conversation to attend to those things that keep us more fully together. And then we begin to look upon each other in our differences as being enriched by them, not threatened by them.

“Many of us read the Lutheran Confessions as a 500-year-old proposal to preserve the unity of the Church. But we know in their offering, they did not preserve the unity of the Church, but there was great division. And for 500 years, we have been attending, and most recently in 50 years, to deepening that unity with the Catholic Church, represented in the Joint Declaration on the Doctrine of Justification.

“You are living evidence that the commitment made by the Evangelical Lutheran Church in America at its founding, that we will always be about tending to our unity as the starting place, has brought great fruit. It has given us six full communion partners, with which we share the fullest unity we can, unity in baptism, in the Word, at the table.

“You represent the broader ecumenical world, where we have unity in Christ but work to do, and I can say on behalf of the Evangelical Lutheran Church in America we will be part of the movement that works tirelessly until the day we are one at the Lord’s table in the Eucharist from which our unity comes and from which we are sent into mission.

“But you also represent the fact that our unity is beyond our unity in Christ. It is our unity in the story of the three Abrahamic faiths. For us as the Evangelical Lutheran Church in America, it meant stopping to repent to the Jewish community for the anti-Semitic writings of

Luther. For us as Lutherans in the world, it meant repenting to the Mennonites, on our knees in Stuttgart, for the treatment of Anabaptists in the early church and what we have said.

“We will not come to fuller unity with Christians and Abrahamic faiths until we are willing to be on our knees in acts of repentance and lament, and then arise to a new day.

“To have the World Sikh Council [represented here] is a sign that the commitment that was made 25 years ago will not stop at the Abrahamic faiths, because we live in a moment when too often people experience religious differences as religious extremism, as cause for division and violence. Your community experienced tragic violence a year ago. Like many Christian communities, we came alongside of you to heal your wounds, to lament with you, and to say with you no such violence should come to anyone by virtue of their faith, whoever they are.

“And this expanse of people, with you in the picture, represents the shared humanity that God gives us in creation and the shared unity we have in God’s one creation. Sisters and brothers, the world knows all too well the reality of division. The world does not experience often enough the joy of reconciliation. This day, on our 25th anniversary, with these sisters and brothers, we are experiencing the joy of reconciliation that is God’s gift and God’s gift alone.”

Assembly participants stood, expressed their appreciation to the ecumenical and inter-religious guests with applause, and sang “Oh, For a Thousand Tongues to Sing” as printed in *Worship and Song*.

## Report of the Treasurer

*Reference: 2013 Pre-Assembly Report, Section II, Report of the Treasurer.*

Presiding Bishop Mark S. Hanson introduced the Rev. Linda O. Norman, treasurer of the ELCA, and asked her to present the Report of the Treasurer.

Treasurer Norman shared financial data of this church from 2011, 2012, and from the first 25 years of the ELCA. Mission support—the contributions from congregations to synods which are shared with the churchwide organization—declined rapidly from 2009 to 2011 and slowed to a 1 percent decline in 2012, ending fiscal year 2012 at just under \$50 million. ELCA World Hunger had received more than \$230 million since 2000. Missionary sponsorship had experienced a decreased level of giving in recent years. However, since 1991, more than \$82 million had supported long-term missionaries throughout the world. The 1997 Churchwide Assembly established the ELCA Fund for Leaders, which had awarded more than \$8 million in scholarships to seminarians since 2000 and is supported by endowments totaling more than \$35 million. To illustrate this church’s generosity, Treasurer Norman cited its response to the ELCA Malaria Campaign: \$8.8 million had been raised toward reaching a five-year goal of \$15 million by the end of 2015. She also cited the response of members to natural disasters—more than \$4 million in the aftermath of Hurricane Sandy and another \$1.2 million toward tornadoes in 2013.

Forty percent of churchwide expenditures supported grants to new and renewing congregations, the eight ELCA seminaries, social ministry organizations, and synods. These grants totaled more than \$34 million in 2012. Grants and staff compensation, including missionaries and administrative staff, represented two-thirds of the \$83 million in expenditures from current operating and ELCA World Hunger funds. Treasurer Norman reported that the ELCA had honored its annual commitments, including a commitment to spend at least \$1 million per year for HIV and AIDS work. In addition, at least 10 percent of current operating funds supported multicultural ministries. She stressed that the net total in each of the two preceding years showed that current operating revenues were greater than expenses by about \$5.3 million in 2012 and \$4.2 million in 2011. Cash reserve requirements were met, and unqualified audit opinions in both fiscal years 2011 and 2012 were given.

## Consideration: 2014–2016 Budget Proposal

*Reference: 2013 Pre-Assembly Report, Section V, 2014–2016 Budget Proposal, page 1.*

Presiding Bishop Mark S. Hanson thanked Treasurer Linda O. Norman for her report and called on Mr. John R. Emery, chair of the Church Council's Budget and Finance Committee, and the Rev. M. Wyvetta Bullock, assistant to the presiding bishop and executive for administration, to join the treasurer in assisting the assembly's consideration of the 2014–2016 budget proposal.

Secretary David D. Swartling made the following motion on behalf of the Church Council.

### Moved;

#### **Seconded:**     2014 Budget Proposal

To approve a 2014 current fund spending authorization of \$70,541,740;

To approve a 2014 ELCA World Hunger income proposal of \$19,000,000; and

To authorize the Church Council to revise the spending authorization after periodic review of revised income estimates.

#### 2015 Budget Proposal

To approve a 2015 current fund income proposal of \$68,552,280;

To approve a 2015 ELCA World Hunger income proposal of \$19,000,000; and

To authorize the Church Council to establish a spending authorization after periodic review of revised income estimates.

#### 2016 Budget Proposal

To approve a 2016 current fund income proposal of \$67,920,675;

To approve a 2016 ELCA World Hunger income proposal of \$19,000,000; and

To authorize the Church Council to establish a spending authorization after periodic review of revised income estimates.

Mr. R. B. James [Southwestern Pennsylvania Synod] supported the budget proposal and asked what average contribution by each worshipping member would be needed to meet these budgets.

Presiding Bishop Hanson asked that Mr. Kenneth W. Inskeep, executive for research and evaluation, provide that information later.

Ms. Daniella P. Volker [Lower Susquehanna Synod] spoke of her experience developing synodical budgets and praised the budget proposal. She noted that she had withdrawn a motion to amend the proposal when she learned how it funded youth and young adult ministry.

Ms. Kayla M. Aspeslagh [Rocky Mountain Synod] asked how the proposal would fund children's ministries.

The Rev. Stephen P. Bouman, executive director of the Congregational and Synodical Mission unit, replied that children's ministries were represented throughout churchwide grants.

Presiding Bishop Hanson asked that Ms. Aspeslagh speak with Pr. Bouman further, if more detail is desired.

Mr. Inskeep responded to the inquiry of Mr. James that about \$40 from each worshipping member of this church is needed each year to meet the proposed budgets.

There being no further discussion, Presiding Bishop Hanson called on Ms. Rebecca J. Brakke, Church Council member from Dallas, Texas, who led the assembly in prayer.

The chair called for the vote.

**ASSEMBLY**

**ACTION:**

**YES-884; NO-19**

**CA13.04.15 2014 Budget Proposal**

To approve a 2014 current fund spending authorization of \$70,541,740;

To approve a 2014 ELCA World Hunger income proposal of \$19,000,000; and

To authorize the Church Council to revise the spending authorization after periodic review of revised income estimates.

**2015 Budget Proposal**

To approve a 2015 current fund income proposal of \$68,552,280;

To approve a 2015 ELCA World Hunger income proposal of \$19,000,000; and

To authorize the Church Council to establish a spending authorization after periodic review of revised income estimates.

**2016 Budget Proposal**

To approve a 2016 current fund income proposal of \$67,920,675;

To approve a 2016 ELCA World Hunger income proposal of \$19,000,000; and

To authorize the Church Council to establish a spending authorization after periodic review of revised income estimates.

Presiding Bishop Hanson declared that the motion had been adopted.

**Elections: Second Ballot for Secretary**

*Reference: 2013 Pre-Assembly Report, Section V, Election of the Secretary, and Section X, Report of the Elections Committee.*

Presiding Bishop Mark S. Hanson directed the assembly to the results of the first ballot for secretary and asked Mr. Phillip H. Harris, chair of the Elections Committee, to lead the voting members in casting the second ballot for secretary.

Mr. Harris reported that the second ballot for secretary listed the nominees who did not withdraw from consideration for this office. Any nominee receiving three-fourths of the vote cast on the second ballot will be elected secretary. He instructed the bishops of each synod to distribute the ballots to the voting members from their synods.

The presiding bishop called on the Rev. Raymond A. Miller Jr., Church Council member from Quakertown, Pa., who led the assembly in a moment of silence, in singing “Veni Sancte Spiritus” as printed in *Worship and Song*, and in prayer.

Presiding Bishop Hanson instructed the voting members to cast the second ballot for secretary. After all the ballots had been collected, the presiding bishop declared the second ballot for secretary to be closed.

## Report on the Global Church

Presiding Bishop Mark S. Hanson introduced the Rev. Philip Oi Peng Lok, bishop of the Lutheran Church in Malaysia and Singapore, who brought a greeting on behalf of that church and presented two gifts—artwork of cherry blossoms and birds and a book commemorating the 60th anniversary of the Lutheran Church in Malaysia and Singapore.

Presiding Bishop Hanson called on the Rev. Rafael Malpica Padilla, executive director of the Global Mission unit, who reported on the work of the ELCA beyond its synods in accompaniment with other churches through The Lutheran World Federation and with other ecumenical partner churches.

Bp. Lok and several other individuals joined Pr. Malpica in providing the report on the global church:

- Dr. Rakoto Endor Modeste, president of the Malagasy Lutheran Church [*by video prepared in Madagascar*]
- Ms. Elizabeth (Liz) Frey, participant in the Young Adult in Global Mission program
- Dr. Mark L. Jacobson, medical missionary and chief executive officer of the Arusha Lutheran Medical Center, Evangelical Lutheran Church in Tanzania
- Mr. Carl Stecker, director for diakonia with the ELCA Global Mission unit

Assembly participants were invited to stand and sing “Keep Your Eyes on the Prize.”

Presiding Bishop Hanson thanked the presenters.

## Report of the Reference and Counsel Committee

*Reference: 2013 Pre-Assembly Report, Section IX, Report of the Reference and Counsel Committee.*

Presiding Bishop Mark S. Hanson called on Mr. William B. Horne and Ms. Louise A. Hemstead, co-chairs of the Reference and Counsel Committee, to present the committee’s report.

Mr. Horne described the work of the Reference and Counsel Committee.

## Motion A: Secretary Election

*Reference: 2013 Pre-Assembly Report, Section IX, Report of the Reference and Counsel Committee.*

Ms. Louise A. Hemstead introduced a motion submitted by the Rev. Glen A. Vanderkloot [Central/Southern Illinois Synod] and gave the Reference and Counsel Committee’s rationale for recommending that the assembly approve the motion. She made the following motion on behalf of the committee.

### Moved;

### Seconded:

That the Church Council, in consultation with the Conference of Bishops, consider amending the constitution in 2016 to change the method of election of the secretary of the ELCA from an ecclesiastical ballot, and any new process would bring at least two names to the Churchwide Assembly.

Pr. VanderKloot stated that the purpose of the motion was to ensure that qualified candidates may be nominated for election as secretary of this church.

The Rev. Sara L. Pearson [Northwest Synod of Wisconsin] spoke in support of using the ecclesiastical ballot.

Ms. Lucinda L. Bringman [Lower Susquehanna Synod] suggested that the ecclesiastical ballot was the best way to raise up as many qualified candidates as possible.

Mr. Derek H. Wojciak [Florida-Bahamas Synod] called the ecclesiastical ballot one way to enlist the help of the Holy Spirit to elect the officers of this church.

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

**Moved;**

**Seconded;**

**Yes-338; No-493**

**Defeated:**

That the Church Council, in consultation with the Conference of Bishops, consider amending the constitution in 2016 to change the method of election of the secretary of the ELCA from an ecclesiastical ballot, and any new process would bring at least two names to the Churchwide Assembly.

Presiding Bishop Hanson declared that the motion had been defeated.

### **Motion B: Constitution (State and Commonwealth)**

*Reference: 2013 Pre-Assembly Report, Section IX, Report of the Reference and Counsel Committee.*

Mr. William B. Horne, co-chair of the Reference and Counsel Committee, presented a motion submitted by the Rev. Theodore L. Cockley [Upper Susquehanna Synod]:

To amend †S3.01. by striking “state” in the last line and substituting the word “Commonwealth,” and to amend 10.01.11. by striking the word “state” in the fifth line and substituting the word “commonwealth,” striking the final comma in the same line and substitute the word “and,” and striking the word “state” in the last line and substituting the word “commonwealth.”

Mr. Horne provided the rationale of the committee for recommending that the assembly refer the motion to the Office of the Secretary and made the following motion on behalf of the Reference and Counsel Committee.

**Moved;**

**Seconded:**

To refer this matter to the Office of the Secretary with a requested report to the Church Council by the Fall of 2014.

Pr. Cockley stated that Pennsylvania and Virginia are both commonwealths but are sometimes referred to as states in the governing documents of this church. He asked that the constitutions be accurate and consistent.

The Rev. Dee E. Emmert [Northeastern Ohio Synod] asked how the constitutions currently refer to states and commonwealths.

Mr. Horne replied that the necessary research was part of the rationale to recommend referral.

Pr. Emmert made a motion to amend all constitutions where they say “state” to say “state or commonwealth.”

Presiding Bishop Mark S. Hanson ruled the motion out of order because it was an attempt to amend Pr. Cockley’s motion, but the committee’s motion to refer was on the floor. He noted that Pr. Emmert’s suggestion would be in the assembly minutes, accompanying the assembly’s action on the motion to refer.

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

## ASSEMBLY

### ACTION:

YES-801; NO-66

CA13.04.16

To refer this matter to the Office of the Secretary with a requested report to the Church Council by the Fall of 2014.

Presiding Bishop Mark S. Hanson declared that the motion to refer had been adopted.

### Motion D: Youth “and/or”

Reference: 2013 Pre-Assembly Report, Section IX, Report of the Reference and Counsel Committee.

Ms. Louise A. Hemstead, co-chair of the Reference and Counsel Committee, introduced a motion by Mr. C. Matthew Wertman [Virginia Synod] that would amend the Church Council’s proposed amendment to continuing resolution 19.21.A9813.:

*The Nominating Committee shall strive to ensure that at least ~~two~~ten percent of the voting membership of the Church Council shall be youth or young adults. Youth members shall have been younger than 18 at the time of their election, and young adults shall be older than 18 and younger than 30 years of age at the time of their election.*

Mr. Wertman’s amendment would replace “shall be youth or young adults” with “shall be both youth and young adults.”

Ms. Hemstead presented the committee’s rationale for recommending that this matter be referred to the Office of the Secretary, and she made the following motion on behalf of the Reference and Counsel Committee.

### Moved;

**Seconded:** To refer this matter to the Office of the Secretary.

Mr. Wertman spoke in favor of referring this matter, because “our words do not match our actions” in the continuing resolution.

Mr. Harmon B. Abrahamson [Eastern North Dakota Synod] added that those who are exactly 18 years old seem to be excluded.

Ms. Daniella P. Volker [Lower Susquehanna Synod] asked why “and” served Mr. Wertman’s purpose but “or” did not.

Mr. Wertman replied that “or” may be read that youth and young adults cannot serve on the same committee at the same time.

Mr. R. B. James [Southwestern Pennsylvania Synod] favored referral to deal with the question of the suitability of persons under age 18 serving on governing boards.

The Rev. Stephanie K. Johnson [Metropolitan Washington, D.C., Synod] supported referral to encourage this church to see the difference between youth and young adults.

Mr. Thomas W. Salber [Southeastern Pennsylvania Synod] asked the assembly to refer this matter so the Office of the Secretary may also consider the involvement of persons of color.

Ms. Courtney J. Peeler [Nebraska Synod] made the following motion.

### Moved;

**Two-Thirds Vote Required**

**Seconded:** To vote on the previous question.

The chair called for the vote.

**Moved;  
Seconded;  
Carried:**

**Two-Thirds Vote Required  
Yes-857; No-22**

**To vote on the previous question.**

Presiding Bishop Hanson declared that the motion to close debate had been adopted, and he called for the vote on the committee's motion to refer.

## **ASSEMBLY**

### **ACTION:**

**YES-829; NO-51**

**CA13.04.17**

**To refer this matter to the Office of the Secretary.**

Presiding Bishop Hanson declared that the motion to refer had been adopted.

## **Greeting: The Lutheran World Federation**

Presiding Bishop Mark S. Hanson introduced the Rev. Munib A. Younan, bishop of the Evangelical Church in Jordan and the Holy Land (ELCJHL) and president of The Lutheran World Federation (LWF).

Bp. Younan brought a greeting from the LWF and the ELCJHL to the assembly. He praised the leadership of Presiding Bishop Hanson in the ELCA and the LWF; and he congratulated Presiding Bishop-elect Elizabeth A. Eaton. He thanked the ELCA for its support of the LWF and the ELCJHL. He reported on the union and the work of the LWF, especially in preparation for the 500th anniversary of the Lutheran Reformation.

At the invitation of the chair, the assembly stood to sing "What a Fellowship, What a Joy Divine" as printed in *Worship and Song*.

## **Greetings: Interfaith Partners**

Presiding Bishop Mark S. Hanson welcomed two interfaith partners to the assembly, Rabbi Steve Gutow, president and chief executive officer of the Jewish Council for Public Affairs, and Dr. Tarunjit Singh Butalia, former secretary general of the World Sikh Council–American Region.

Rabbi Gutow brought a greeting from the Jewish Council for Public Affairs. He thanked the ELCA for its interfaith work and friendships. He reflected on pursuing "justice," as addressed in Deuteronomy 16:20, Genesis 18:17–19, and the Sanhedrin of the Talmud, as God dealt with Sodom and Gomorrah. Recognizing that justice will not be interpreted the same by everyone, its pursuit is an interfaith responsibility.

Dr. Butalia brought a greeting from the World Sikh Council–American Region. He noted that it was the first time that someone of a non-Abrahamic faith was invited to offer a formal greeting to an ELCA Churchwide Assembly. He spoke of the August 2012 assault on the Sikh gurdwara in Oak Creek, Wis., and the learnings and friendships that developed in its aftermath.

Presiding Bishop Hanson thanked the speakers for their greetings and the Rev. Jeffrey S. Barrow, bishop of the Greater Milwaukee Synod, for the manners in which that synod responded to the events in Oak Creek, Wis.

## **Elections: Results of the Second Ballot for Secretary**

*Reference: 2013 Pre-Assembly Report, Section V, Election of the Secretary, and Section X, Report of the Elections Committee.*

Presiding Bishop Mark S. Hanson called on Mr. Phillip H. Harris, chair of the Elections Committee, to present the results of the second ballot for secretary of this church.



Mr. Harris reported that 932 ballots were cast, including one illegal ballot. With 75 percent or 699 votes needed for election on the second ballot, he announced there was no election. He read the names of the seven nominees who received the most votes on the second ballot for secretary, noting that the following report of the results was available and had been distributed. The spelling of nominees' names appeared as submitted by voting members.

1	Cheryl Stuart	226	26	Martin Wells	4
2	Wm Chris Boerger	205	27	Al Arndt	3
3	Mark Grorud	80	28	Kirk Bish	3
4	Matthew Riegel	50	29	Steve Converse	3
5	Peter Aldrich	43	30	Amy Current	3
6	Michael Cooper-White	41	31	Kevin Anderson	2
7	Kathryn Gerking	31	32	Myron Herzberg	2
8	Kenneth Inskeep	26	33	Bill Horn	2
9	Eric Peterson	24	34	Peter Soli	2
10	Paul Schreck	24	35	Grady St. Dennis	2
11	Andrea Degroot-Nesdahl	22	36	Scott Torrance	2
12	Kevin D. Anderson	16	37	Chris Boeger	1
13	Jonathan Eilert	13	38	Christopher Carpenter-Majors	1
14	Joseph Lees	13	39	Paul Daniels	1
15	Paul Lockwood	11	40	Wilson Freyermuth	1
16	Glenny Ose	10	41	Chris George	1
17	Neil Harrison	8	42	Neal Harrison	1
18	Heather Kulp	8	43	Mark Helmke	1
19	Ron Skrenes	7	44	Peter Marty	1
20	Gwen Arneson	6	45	Larry Pagel	1
21	Addie Butler	6	46	Steven Schrock	1
22	Rozella White	6	47	Cheryl Steward	1
23	Diane Jacobson	5	48	Cheryl Stewart	1
24	J. Elise Brown	4	49	Erik Strand	1
25	Jay Denne	4	50	Susan Troutman	1

Presiding Bishop Hanson declared that there was no election for secretary on the second ballot, and he directed that the third ballot bear the names of Ms. Cheryl G. Stuart, the Rev. Wm Chris Boerger, the Rev. Mark A. Grorud, the Rev. Matthew L. Riegel, Mr. Peter C. Aldrich, the Rev. Michael L. Cooper-White, and the Rev. Kathryn J. Gerking. He asked the seven nominees to report to the secretary deputy's desk for the collection of their biographical data.

## Announcements

Presiding Bishop Mark S. Hanson asked Secretary David D. Swartling for announcements.

Secretary Swartling reported that at one point during Plenary Session Five, the live webcast had 2,490 viewers, 1,687 notes were posted in the webcast comment box, and about 500 related tweets were issued. Already, the recording of that plenary session had 13,247 views, and the recorded news conference with Presiding Bishop-elect Elizabeth A. Eaton had 2,430 views. He also highlighted evening activities and remaining agenda items.

## **Hymn and Prayer**

*Reference: Worship and Song.*

Presiding Bishop Mark S. Hanson invited the assembly to stand and sing “To Be Your Presence.”

Ms. Rebecca J. Brakke, Church Council member from Dallas, Texas, led the assembly in prayer.

## **Recess**

Plenary Session Seven of the thirteenth Churchwide Assembly of the ELCA recessed at 6:04 P.M. (EDT) on Thursday, August 15, 2013.

# Plenary Session Eight

Friday, August 16, 2013

8:00 A.M.—10:30 A.M.

## Call to Order

Presiding Bishop Mark S. Hanson called Plenary Session Eight of the thirteenth Churchwide Assembly to order at 8:05 A.M. (EDT) in Hall A of the David L. Lawrence Convention Center in Pittsburgh, Pa.

## Morning Prayer

*Reference: Worship and Song.*

Presiding Bishop Mark S. Hanson introduced Mr. John S. Munday, Church Council member from Isanti, Minn.

Mr. Munday led the assembly in Morning Prayer, which included a reading of Revelation 21:1–6 and the singing of “Borning Cry” and “Canticle of the Turning.”

Presiding Bishop Hanson reviewed the schedule for the day.

## Report of the Conference of Bishops

*Reference: 2013 Pre-Assembly Report, Section III, Synodical Relations.*

Presiding Bishop Mark S. Hanson invited Bishop Jessica R. Crist-Graybill, chair of the Conference of Bishops and bishop of the Montana Synod, to bring a report on behalf of the conference.

Bp. Crist-Graybill described the membership and the work of the Conference of Bishops, emphasizing the responsibilities of the conference and synodical bishops. She mentioned efforts of the Conference of Bishops to call attention to this church’s ecumenical relations, to testing for AIDS, and to community violence.

## Distribution of Biographic Information on Seven Nominees for Secretary

*Reference: 2013 Pre-Assembly Report, Section V, Election of the Secretary, and Section X, Report of the Elections Committee.*

Presiding Bishop Mark S. Hanson directed the voting members to the biographical information on the seven nominees for secretary—Ms. Cheryl G. Stuart, the Rev. Wm Chris Boerger, the Rev. Mark A. Grorud, the Rev. Matthew L. Riegel, Mr. Peter C. Aldrich, the Rev. Michael L. Cooper-White, and the Rev. Kathryn J. Gerking—that had been distributed in the Report of the Elections Committee.

## Question and Answer Forum for Seven Nominees for Secretary

*Reference: 2013 Pre-Assembly Report, Section V, Election of the Secretary, and Section X, Report of the Elections Committee.*

Presiding Bishop Mark S. Hanson invited the seven nominees for secretary—Ms. Cheryl G. Stuart, the Rev. Wm Chris Boerger, the Rev. Mark A. Grorud, the Rev. Matthew L. Riegel, Mr. Peter C. Aldrich, the Rev. Michael L. Cooper-White, and the Rev. Kathryn J. Gerking—to address the assembly in a question-and-answer forum. Three questions, prepared by the Executive Committee of the Church Council and provided in advance to the nominees, were asked of each nominee on a rotating basis. Answers were to be no longer than 90 seconds.

Presiding Bishop Hanson asked the first question: “The responsibilities of the secretary of this church are substantive and widely varied. What in your past experience and faith life has prepared you for the role of secretary? What gifts do you bring to this position?”

Pr. Gerking responded: “Good morning. How is the world’s largest call committee doing today? I kind of imagine this must be a little bit like what speed dating feels like. You know, none of your congregation call committees did their work with a maximum of 9.5 minutes of conversation. So ready, set, go! I will tell you, I am wired to care about process as well as outcomes. I am wired to foster collaboration, engage new learning. I value transparency as well as simplicity. I am wired to care about documents and that they would say what we actually practice, to respect and delight in how history informs us. I listen carefully. I seek clarity. I see details. I see how systems and structures affect individuals. I have a keen sense of fairness, a steady and calm manner. I like to tie up loose ends. God made me that way. This church equipped me to be a pastor. I have been shaped by congregations that no longer exist but whose witness is clear in my mind and by faith communities whose strength and vitality are remarkable. The Office of the Secretary undergirds all this work that we share. I understand that. I believe we are being made new. I believe we need to engage all the ways in which process and documents affect people in this church, and we can do it together.”

Ms. Stuart replied: “Thank you, bishop. Good morning. Well, I think we have a tendency to think about who might be right for the job. We look for the obligations of the job, and then we try to find someone with the skills to match it. But I think in a case like this, the Holy Spirit knows what she needs for what lies ahead. I think that was the case in my first election for vice president of the Florida-Bahamas Synod. See, I was not supposed to win that election. But I did, by one vote. It did not make sense to me that I would be elected instead of my dear friend, the uber-competent Bill Horne, but Bill was elected to the Church Council about two months later, and, feeling a bit daunted by this unexpected calling, I was asked to be the lay leader of the synod. ‘What in the world was God up to?’ I wondered. But I leaned in. And I wish I now had a dollar for every person who has come up to me and said, ‘Thank God you have walked with us these last four years through the aftermath of the human sexuality statement, through a capital campaign, through some legal issues.’ It seemed like the role morphed into something that happened to fit my legal and financial background, as well as my leadership style. So I am in this place offering myself as part of, and then trusting, this process and trusting the Holy Spirit, working through you.”

Pr. Boerger responded: “Good morning. I was baptized into the death and resurrection of Jesus Christ on July 2, 1949. I am a child of God. That is where I begin in defining what responsibilities or what qualities I bring to this office. I also bring to this office the fact that I am a Navy brat. We moved a lot. I have lived in most sections of this country. And so I have experienced the church and the differences we have across this church, and so I have some understanding of our differences. I went to college and studied speech and had to take the parliamentary law class. What a waste of time. Probably the class I have used most often. I became involved in writing constitutions, in working with congregations in conflict, serving as a bishop of this church. I have seen this church in its breadth. I have seen this church in its struggles. I have seen this church in its history. It is the secretary who brings the history, the rosters, all that has been past to the contemporary and current situation. That has been my life. So if that is the way the Holy Spirit was preparing me for this moment, I feel comfortable in saying I am willing to go forward. But I am trusting the promise made to me in my baptism, that it is God’s work, God’s power, God’s strength, and I will rely on that.”

Mr. Aldrich replied: “Thank you, bishop. Good morning. When you ask people about their most important experiences in their life of faith, you will probably hear things like experiences in Bible studies or in worship services or ministering to others, and these are all very important and worthwhile experiences, but they were not mine. My most formative faith experience was at the 2009 ELCA Churchwide Assembly, and it was because I saw God in the process of

revising our constitution. And a lot of people ask me that question, I give them that answer, and they will say, ‘How? Why?’ That sounds ridiculous. And it is because those documents are missional documents, and they have such capacity to affect the well-being of our church. And the passion of our members for those governing documents and for making those changes, I think I saw the face of God in the passion of the members of our church. My detail-oriented and process-minded brain has always been drawn to things like constitutions, governing documents. And it was at that assembly that I first felt the call to serve God in that way. And with regard to the gifts that I bring to the position, I have tried to enumerate them on my nominations form, and I invite you to view that; but very briefly, I have had the privilege of serving as an organizational leader in many expressions of this church, and I would bring those skills to the role of secretary.”

Pr. Cooper-White answered: “Thank you, Bishop Hanson, sisters and brothers in Christ. Forty years ago, I was an intern at la Iglesia la Trinidad in Santiago, Chile. Day after day, I watched my sisters and brothers lay their lives on the line for the sake of the gospel, sheltering those who were persecuted by the brutal Pinochet regime. Twenty-five years ago, my wife Pamela and I accompanied Bishop Medardo Gomez of the Lutheran Church in El Salvador. On a dark and forlorn road one night, we were stopped by two brazen soldiers who pulled us out of the van, searched the vehicle, said, ‘Where is your communist propaganda?’ And when we said, ‘We have none,’ they lined us up, pointed their machine guns in our direction, and pulled off the safeties. More than any other experience in my life, those have profoundly shaped my life, my faith, my ministry, and made me a theologian of the cross. Our church will need many things in the years ahead, but more than anything else, I believe it needs courage and a spirit of boldness. My entire ministry from coast to coast in every expression of this church and for the past 13 years as president of a seminary has prepared me for this call.”

Pr. Grorud responded: “Good morning. Everything I do and everything I am begins with baptismal grace. In Romans, the apostle Paul lists the gifts of the body of Christ. He lists prophecy, ministry, teaching, and exhortation. But this is what I think happened. I think he stopped there. And then I think his scribe, who was in charge of writing everything down, cleared his throat loudly [getting his attention], and Paul said, ‘Okay, and administration.’ Administrators often sit on the sidelines of the church. Administration is a gift of the spirit. I am an administrator. I am an organizer, a coordinator, a planner, a developer, and I pay attention to details. Those are my gifts. I have shown that in nearly 30 years of leading a large staff in parish ministry, numerous leadership positions in church agencies and on the synod level, and four and a half years as a director at churchwide. The best advice I received as a young pastor, from a senior pastor, was this: Your job is not to do the work but to see that the work gets done. I cannot do it all, but I am good at getting the work done. Thank you.”

Pr. Riegel answered: “Well, I can tell you what does not prepare someone for this office—rooming with your best friend from college and seminary at Churchwide Assembly. The responsibilities of a campus pastor in this church are substantive and widely varied. Preach, teach, sacraments, care of souls, mow the lawn, and fix the toilet. It is not a position where you have a whole lot of help. And when you do get it, you praise God, give thanks, fall on your knees, and say please let them show up tomorrow too. But that job also includes fundraising, public relations, maintaining and strengthening relationships with congregations, synods, and the churchwide expression. All the while you do that, you must track down that most timid of creatures, the wily and elusive first-year college student, and hope to find them and entice them into the trap that is campus ministry. To be on top of this game, you have to do research. I have spent hours in archives, both for personal scholarship and other things, but the most important work I have done is with the IRB—the Institution Review Board for the Protection of Human

Subjects—where I have had to learn about the law, both federal and state, the complexities of human research protections, all for the sake of helping people. That is what it is about.”

Presiding Bishop Hanson asked the second question: “The LIFT [Living into the Future Together: Renewing the Ecology of the ELCA] report addressed the importance of synods and the churchwide organization working together. How do you see the Office of the Secretary and your leadership facilitating this cooperative work, along with collaboration with separately incorporated ministries, institutions, agencies, and partners of this church?”

Ms. Stuart replied: “Eat up my 90 seconds repeating the question because I am pretty sure it would take about all 90 seconds to list all the institutions and ministry partners we have that are referenced, let alone identify how we might collaborate with each of them. But the LIFT task force and report and the Churchwide Assembly last time punted the issue of what synods do best and how do we improve their capacity to be mission catalysts. They punted it to the Conference of Bishops, and I believe that it is still a work in progress. As the secretary gets to spend quality time with the Conference of Bishops, I would encourage them, especially with the 12 or 13 new faces in the conference, to continue that important work. But I have to ask, and this is a question I would ask very often as ELCA secretary: ‘Who is not at the table?’ If we resist the idea of defining the synod as ‘the bishop’ or ‘the bishop’s office’ and the churchwide expression as ‘Higgins Road,’ if we resist that, then should not we be sure this next missional conversation be held with a range of affected voices? I believe that sometimes leadership involves just asking the right question at the right time.”

Pr. Boerger responded: “We have many hopes and dreams for this church. The problem is—we have them by ourselves, and we do not share them in ways that get the word out there so that others might say, ‘That is a good idea. Let’s go that direction.’ Part of the idea of collaboration is showing up. But traveling across the country to a meeting someplace has become so expensive and just something we do not do anymore. We need to find ways of having networks, of bringing Conference of Bishops, vice presidents, agencies together so they can talk to each other. And then we need to listen. I have come to too many meetings that were called to listen to me. When I got there, the agenda was presented, and I asked, ‘Why am I here?’ Collaboration is about listening as well as speaking. We need to find ways in this church for the church to talk to each other. I have to confess, on the first of August, when my name went off of the listserv for the Conference of Bishops, I suddenly lost touch with 64 other synods. We need to find ways, listservs, where people are putting ideas out there, and we are responding. Collaboration comes from showing up. We need to find ways of letting people show up, and we need to listen to them. In that way, who knows what might come? But the secretary should facilitate it.”

Mr. Aldrich replied: “I believe that one of the biggest challenges that the ELCA is facing and will face over the next six years is communication. Both between the churchwide expression and synods and between synods and congregations. And synods are working independently on the issue of communication between synods and congregations. But it is churchwide’s responsibility to work on the former relationship because, if we fix the former, then we can fix the broader problem, which is communication between the churchwide expression and congregations. And I think it is interesting that this question is specifically about the relationship between churchwide and synods because I think we need to have a much broader conversation about the relationship of the churchwide expression with individual congregations in our church. But that is not what the question is about, so I will address the question. I believe that there are many ways of furthering relationships between synods and the churchwide expression. The first of these—I think we can re-examine the roles of directors for evangelical

mission. And I do not think this should be viewed as a performance review but as an opportunity for further growth. We can expand relationships with synod vice presidents. And we can more extensively utilize the Conference of Bishops. There are other ways of doing this, and, were I elected secretary—I am a problem solver—and I would make sure that every voice was heard at the table in solving these problems.”

Pr. Cooper-White responded: “The word ‘synod’ means ‘together road.’ We must be on this road together. Back in 1994, when I accepted the call as the ELCA’s director of synodical relations, I brought a dozen years of synodical staff experience with me. We moved quickly to expand services to and support for our 65 synods. And in the course of the seven years I served that call, I worked with all the synods of our church. I think we can expand the sharing of wisdom and cross-fertilization through a kind of, perhaps, online or digital resource bank. There is great wisdom among our bishops, their assistants, synodical leaders, synodical council members, and we need to find ways to enhance the communication and better share that wisdom. Just as some dramatic reconfiguration is happening within our eight-seminary system in this church, so I am hearing the beginnings of some rumblings bubbling up in some places that it is time, perhaps, to look again at the alignment of some congregations and synods. The Office of the Secretary must walk the ‘together road’ with our synods and our partner agencies and institutions of this church.”

Pr. Grorud answered: “A snail went into a car dealership. ‘I am tired of going slow,’ he said. ‘I want a real fast car, and I want you to paint a big red “S” on each door.’ From then on, every time he would go whizzing by, people would say look at that ‘S’ car go. It is a story about new identities and perceptions. What is our identity in the ELCA? How do people see us? The LIFT report challenges us to build the capacity of synods, to see synods in a new light, to see synods as catalysts for mission. That is all about relationships. When we work to build relationships, then collaboration and cooperation push forward. Or as Agape told us yesterday, old is in the rear-view mirror. I was the ELCA director for relationships with large membership congregations. In four and a half years, I visited every synod, every bishop, and over 450 individual congregations. I took relationships seriously. I know the importance of asking generative questions and relational questions. This is a great question, but something is missing. Congregations. The LIFT report declares congregations as the centers for mission. It is the trinity of congregations, synods, and churchwide working together that will push this church forward.”

Pr. Riegel responded: “Even before I was ordained, while still a seminarian, I learned a lot about agencies and institutions of the church. Seminary is one of those. I served as a campus pastor, served on the board of directors of the seminary, served in the synod office as a synodical treasurer and finance chair. All of that has taught me about these interrelationships between these various things, and they are complex, and they are difficult, and while sometimes cooperation sounds like a great idea, there are certain diseconomies involved. It takes energy to cooperate. It takes effort to build those relationships and negotiate the different settlements and agreements that need to be reached. It is true that sometimes there is an economy of scale, but there is a diseconomy of scale too, and those things need to be balanced. And one of my greatest frustrations in all of my work in synod, campus ministry, seminary, and congregation is when we wait to do something we have the capacity to do ourselves. In the monastery, if a light bulb is burned out, you do not call a chapter meeting to decide if you are going to replace it. You just go to the closet, get the bulb, screw it in, and switch on the light. The question is prejudiced. Sometimes we need less interdependence and cooperation. Sometimes we just have to do it ourselves.”

Pr. Gerking replied: “The LIFT report sets a tone and a direction, and now we have to keep stitching the details together. We have to keep walking together and paying attention to the definition of roles and the power that we have to convene. The Office of the Secretary is a part of that and can serve this church to lead us forward to pursue those goals of flattening out and empowering. I was profoundly affected myself by one of the partner agencies of this church—by many, actually—but the one that I am thinking of is The Lutheran World Federation when, at the age of 19, I was a part of a delegation to what was then East Germany. It so mattered that our church had a structure that promoted those relationships and said, ‘Hey, this is what we need, and we will find the youth that we need to go,’ and equipped us to serve. It profoundly changed my life, affected my faith, in a similar way as we heard about the Young Adults in Global Mission program. When I came here and met Smith—Smith, who is a young adult, told me his favorite Bible story is about Eli and Samuel. Samuel needs Eli, and I thought I was Samuel; and he was saying to me, ‘I need you. It is now your turn to be a part of leading us forward.’”

Presiding Bishop Hanson asked the third question: “Governance is an important aspect of the work of the Office of the Secretary. What in your background and experience would contribute to enhancing governance in this church, and how would you accomplish that?”

Pr. Boerger answered: “For the past 12 years, I have served as bishop of the Northwest Washington Synod. That is a position of governance. It is a position of being a pastor. It is a position of being an encourager. It is a position of being a cheerleader. It is a position of being an administrator. It is a position of you-name-it, you have got to do it on the day that it is required. Governance is not top-down. Governance is holding up the mission of the organization and saying, ‘Now, what are our rules, and how are we going to get there?’ So my view of the Office of Secretary is to make sure the rules suit the mission and that we agree that is how we are going to work together. Too often I went into a congregation to deal with a conflict. ‘Are we going to vote the pastor’s call to end or not?’ And I would say, ‘So, where is the list of members?’ ‘Oh, we have not kept that for years.’ ‘Well, that being the case, we have got a problem, because now we are going to put the rules together in the middle of the fight.’ It does not work that way. The rules need to suit the mission in the first place, and then there needs to be fair application. The Office of the Secretary is to see to it that the rules fit the mission. And then the synodical bishops and the rest of the church will play by the rules. But governance is what we agree to do together. And then, once we have that agreement, we hold ourselves to it.”

Mr. Aldrich responded: “Thank you. As I have mentioned, I have had the honor of serving on boards, committees, at all three expressions of this church—at the congregational level, the synodical level, and the churchwide expression. And that has taught me much about what it means to effectively govern. I have also had the opportunity to serve on boards and committees outside of this church, and one of those opportunities is co-chair of the constitutional reform committee of the student government association at my school, Grinnell College, and it is in that capacity that I have to meet with students and translate their concerns—which are often very meaningful—into meaningful and reasonable policy change. And sometimes that involves—in fact, often that involves—me telling them things that they do not necessarily want to hear. But it has taught me volumes about methods by which grievances or concerns can be translated into really meaningful policy change. Additionally, this summer I had the privilege of interning with the United States House of Representatives, and I saw what it meant to govern at a national level. And it also taught me a lot about problem solving. And it taught me that, when you solve a problem and when you want to effectively solve a problem, everyone not only must have a voice



at the table, but that voice must be heard. And, were I elected secretary, I would make sure that not only everyone had a voice at the table in issues of governance, but that their voices were heard.”

Pr. Cooper-White replied: “Robert Bacher and I co-authored a book on church administration. It is for sale out there in the Augsburg Fortress display, and if you get one here, I will autograph it for you during the assembly. It is not a bestseller, but we do get some royalties, and I contribute those royalties to World Hunger. I believe that good administration should feed hungry people. In that book, I was the primary author of the chapter we entitled “Godly Governance.” Godly governance begins with prayer, a study of Scripture, engaging one another in a holy conversation, and always asking the mission question: ‘What is God up to, and what is God calling us to be and to do?’ Godly governance does not just happen. It requires careful orientation, planning, coaching of leaders. It involves building up the body of Christ to carry out the mission. Every deliberative and decision-making body these days needs some training in conflict resolution and managing crises. Each time our seminary board meets, we build in some time for board development. The Office of the Secretary plays a key role in setting the table for the governance decisions of this church.”

Pr. Grorud answered: “Governance has to do with decision-making and leadership processes of an organization. I have had excellent opportunities throughout my ministry to do that. I have led large congregations, growing their global outreach, their mission support, their worship attendance, and their engagement in the community. Those are leadership decisions. I currently serve as the president of the Nebraska Lutheran Outdoor Ministries—one of the largest and most exciting outdoor ministry programs in the ELCA—and it is growing. I chair the Emmanuel Vision Endowment Task Force, currently developing the governance procedures and policies for a \$55-million endowment that will benefit church and community. When I worked at churchwide, I developed a national program for pastors and staff of large congregations called ‘Let the River Flow.’ We brought 1,000 people together for four days of conversation, Bible study, worship, and ministry sharing. And financially, we finished in the black. How would I accomplish the task of governance? I have heard a few times this week about the importance of ministering *to* people of various groups. I disagree. We minister *with* people together. And when we do that intentionally, inclusively, and collaboratively, things are accomplished.”

Pr. Riegel responded: “Bear with me a moment. The church is pneumanthropic. You can write that down. It is pneumatic, *pneuma*, the Holy Spirit. The church is vivified, sanctified, called, gathered, enlightened by the breath of the Holy Spirit which runs through the body of the church. But it is also anthropic. It is human. So just as much as those things which are proper marks of the Holy Spirit are marks of the church, so, too, are those things which are constitutive of the human condition proper marks of the church. And the human being is political. Even the pagan Aristotle understood that; and, if you want, I can do numerous proofs from Scriptures of systematic theology, but I will not bore you today. I will bore you later if you give me a chance. As a pneumanthropic institution—that is, both spiritual and human—the political life is also part of the life God intended for us. Politics is not the fall. Politics is only corrupted by the fall. And that which is of human nature, the political nature, is redeemed by God too and is sanctified by God. That is what I think we need to do to improve our governance, to have a right theological understanding and live into that theological understanding, that what God does is work with us to create a will. You know, we call it ‘all things new.’ That is not what God is doing. He is going to make it better than new.”

Pr. Gerking replied: “First, I just want to say it is such an honor to be up here with these people, some of whom I have known for years, some of whom I just met, really, this morning. You know, sometimes it is not about what gets decided but about who gets to decide and

clarifying those aspects of our life together. Sometimes what really equips people to make an informed decision is to design a process to engage people in a way that we are not overwhelmed by details and bogged down. What happens when we are not asked to make decisions in a way that we feel like we have been equipped to make? I often said, when I worked with congregations in call processes, that the Spirit is revealed in the timing of things. But I think often in governance we seem impatient, impatient to move forward because we do have agendas, and we need to get the work done. Our impatience needs to be directed to the problems of the world that God is engaging through us—hunger, injustice, peace in the world. I believe that we have a structure that can do this and has been doing it and that we can, through the Office of the Secretary, continue to equip this church to accomplish great things together.”

Ms. Stuart answered: “Secretary Swartling had on his list of unfinished business—that daunting list—certain matters of governance, and we have begun to make some changes in governance in this church since the last Churchwide Assembly. Our governance is going to look different in the future, if only because we are moving towards meeting like this in Churchwide Assembly every three years instead of every two. So what happens in between? Well, more things are going to fall to the [Church] Council. More things are going to fall to the Conference of Bishops, the recently strengthened conference, and more things are going to fall to the decisions by your elected leaders. The reality of our current structure of elegant interdependence, as Secretary Swartling calls it, demands a commitment to collaboration, collaboration grounded in the Word and inspired by the Spirit, by all of us—by all of us. And I want to say this to the governed, especially the laity: We cannot be passive recipients of communication. That does not work anymore in a world of 24/7 news and noise. We cannot say ‘I did not know,’ when we did not look and did not ask, and, when asked, did not speak. We must lean in to the collaboration in this church. We must be committed to the collaboration in this church. It is an active and engaging process. It is not passive. Thank you.”

Presiding Bishop Hanson invited the assembly to express its appreciation to the seven nominees for secretary of the ELCA with applause. He informed the assembly that the third ballot for secretary would be cast later in the session.

## **Report on the ELCA Malaria Campaign**

*Reference: 2013 Pre-Assembly Report, Section VI, Report on the ELCA Malaria Campaign.*

Presiding Bishop Mark S. Hanson recalled that the 2011 Churchwide Assembly committed [CA11.05.29] this church to raise \$15 million by 2015 “to join companion churches in Africa to contain deaths related to malaria.” He invited the Rev. Daniel O. Rift, director for ELCA World Hunger and Disaster Appeal, and Ms. Jessica Nipp Hacker, diaconal minister and coordinator for the ELCA Malaria Campaign, to bring a report on the progress of the campaign.

Ms. Nipp Hacker reported that synods involved in the campaign’s pilot program raised \$1.2 million even before the campaign was launched in 2011, and this church responded with another \$7.5 million for a total \$8.7 million—more than half of the campaign’s goal. The remaining goal was to raise \$6.3 million in the next two years. She described how malaria programs of education, treatment, and prevention in 12 African countries were changing and saving lives. She invited the assembly to watch a video “field report” from the Lutheran Malaria Project in Zambia. Following the video, Ms. Nipp Hacker stated that the mortality rate from malaria in Africa had dropped in the past year from one child dying every 45 seconds to one child dying every minute, emphasizing progress toward a goal of no children dying from malaria.

Presiding Bishop Hanson thanked Pr. Rift and Ms. Nipp Hacker for their report and their work. He congratulated the ELCA on its generosity.

## Consideration: Social Statement on Criminal Justice

Reference: 2013 Pre-Assembly Report, Section V, Social Statement on Criminal Justice, page 1.

Presiding Bishop Mark S. Hanson directed the assembly's attention to the recommended social statement, *The Church and Criminal Justice: Hearing the Cries*. He highlighted the importance of social statements to help this church "step forward as a public church." He outlined the process the assembly would follow to consider amendments to the recommended social statement and to the implementing resolutions as reviewed by the *Ad Hoc* Committee.

Presiding Bishop Hanson introduced Mr. John S. Munday and Ms. Cynthia S. Osborne, co-chairs of the task force on criminal justice, and the Rev. Roger A. Willer, director for theological studies, who would serve as resource persons.

At the invitation of the chair, the Rev. Ralph E. Jones, bishop of the Northwestern Pennsylvania Synod, led the assembly in prayer.

Secretary David D. Swartling made the following motion on behalf of the Church Council.

**Moved;**

**Two-Thirds Vote Required**

**Seconded:**

To adopt the text of the proposed social statement, *The Church and Criminal Justice: Hearing the Cries*, 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).

Presiding Bishop Hanson called on Ms. Osborne to present the report of the *Ad Hoc* Committee.

Ms. Osborne reported that the committee had received ten proposed amendments, and it edited and combined them into three proposed amendments to the social statement and four proposed amendments to the implementing resolutions. She presented an amendment submitted by Mr. Eric H. Crump [Lower Susquehanna Synod] and made the following motion on behalf of the *Ad Hoc* Committee.

**Moved;**

**Seconded:**

*To replace the paragraph beginning at line 126 of the recommended social statement:*

~~Confession is one "mark of the church," Martin Luther included it among seven indicators that illustrate the fundamental character and practices of the church: Confession, the Word of God, Holy Baptism, Holy Communion, Worship, Ministry, and Compassionate Suffering. Some of these "marks of the church" will serve throughout this statement as critical indicators of genuinely Christian response to today's criminal justice system and to the people involved in it.~~

Martin Luther calls Confession a "mark of the church," one of seven indicators that illustrate the fundamental character and practices of the church. He also describes compassionate suffering as another kind of external mark whereby the Holy Spirit sanctifies the church in relation to the neighbor. These "marks of the church" serve throughout this statement as critical indicators of genuinely Christian response to today's criminal justice system and to the people involved in it.

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

**Moved;**  
**Seconded;**  
**Carried:**

**Yes-861; No-11**

*To replace the paragraph beginning at line 126 of the recommended social statement:*

~~Confession is one “mark of the church,” Martin Luther included it among seven indicators that illustrate the fundamental character and practices of the church: Confession, the Word of God, Holy Baptism, Holy Communion, Worship, Ministry, and Compassionate Suffering. Some of these “marks of the church” will serve throughout this statement as critical indicators of genuinely Christian response to today’s criminal justice system and to the people involved in it.~~

Martin Luther calls Confession a “mark of the church,” one of seven indicators that illustrate the fundamental character and practices of the church. He also describes compassionate suffering as another kind of external mark whereby the Holy Spirit sanctifies the church in relation to the neighbor. These “marks of the church” serve throughout this statement as critical indicators of genuinely Christian response to today’s criminal justice system and to the people involved in it.

Presiding Bishop Hanson declared that the motion to amend had been adopted.

Ms. Osborne presented an amendment submitted by Mr. William E. Riley [New Jersey Synod] and made the following motion on behalf of the *Ad Hoc* Committee.

**Moved;**  
**Seconded:**

*To amend line 977 of the recommended social statement:*

~~Black people African Americans~~ have been far more likely than ~~White people Caucasians~~ to be arrested for drug offenses.<sup>64</sup>

Ms. JoEllen G. Thacker [Northwestern Minnesota Synod] noted that her grandson is from Haiti and is Black but is not African American. She said the amendment was not as open as the original language.

Ms. Maya C. Gaines [Delaware-Maryland Synod] stated that she is Black and not African.

The Rev. Dee E. Emmert [Northeastern Ohio Synod] made the following motion.

**Moved;**  
**Seconded:**

*To amend the proposed amendment of line 977 of the recommended social statement:*

Black people African Americans People of color have been far more likely than ~~White people Caucasians~~ to be arrested for drug offenses.<sup>64</sup>

Pr. Emmert suggested that amending the amendment in this manner would make it more inclusive.

Mr. Elijah Furquan [Greater Milwaukee Synod] personally objected to being referred to as a person of color.

The Rev. Brenda C. Jack [Metropolitan New York Synod] said it would be more appropriate to refer to a person's descent than to a person's color.

The Rev. Jonathan C. Litzner [Upstate New York Synod] spoke of his adopted brother, who was a British citizen whose father was Jamaican. He favored any amendment that would include people of mixed descent.

The Rev. Benjamin J. Sheets [East-Central Synod of Wisconsin] noted that the original language of the proposal was true to the language used in the citation and any amendment may require changing the citation.

Ms. Kwame L. Pitts [Metropolitan Chicago Synod] favored the amendment to the amendment because it would include all people who are not Caucasian.

Ms. Stephanie A. Leong [Sierra Pacific Synod] opposed changing the original language because it was consistent with the rest of the document.

The Rev. Lisa A. Ubbelohde [East-Central Synod of Wisconsin] said it was her understanding that "people of color" had become more common to describe people who face discrimination because of the color of their skin.

Ms. Janice M. McFadden [Minneapolis Area Synod] objected to using "African American" in all cases because Africa was a continent with more than 50 countries and hundreds of ethnic groups.

Mr. Brian L. Campbell [Western Iowa Synod] made the following motion.

**Moved;** **Two-Thirds Vote Required**  
**Seconded:** To vote on the previous question.

Presiding Bishop Mark S. Hanson called for the vote.

**Moved;** **Two-Thirds Vote Required**  
**Seconded;** **Yes-609; No-259**  
**Carried:** To vote on the previous question.

Presiding Bishop Hanson declared that the motion to close debate on the amendment to the amendment had been adopted.

The Rev. Lawrence J. Clark [Metropolitan Chicago Synod], as a point of order, asked whether it was appropriate to amend a quote.

In response to the chair, Ms. Osborne reported that the phrase in question was a paraphrase of information and not a quote.

Presiding Bishop Hanson ruled that the amendment was appropriate.

Pr. Clark challenged the ruling of the chair, placing the following motion in effect.

**Moved;**  
**Seconded:** To uphold the ruling of the chair.

The chair explained the motion and that it required a majority vote.

**Moved;**  
**Seconded;** **Yes-464; No-421**  
**Carried:** To uphold the ruling of the chair.

Presiding Bishop Hanson declared that the ruling of the chair had been upheld and called for a vote on the motion to amend the amendment.

**Moved;**  
**Seconded;**  
**Defeated:**

**Yes-343; No-551**

*To amend the proposed amendment of line 977 of the recommended social statement:*

~~Black people~~ African Americans ~~People of color~~ have been far more likely than ~~White people~~ Caucasians to be arrested for drug offenses.<sup>64</sup>

The chair declared that the motion to amend the amendment had been defeated and described the motion to amend as it was now before the assembly.

The Rev. Gwendolyn S. King [Southeastern Pennsylvania Synod] made the following motion.

**Moved;**  
**Seconded:**

*To amend the proposed amendment of line 977 of the recommended social statement:*

~~Black people~~ African Americans ~~Persons of African descent~~ have been far more likely than ~~White people~~ Caucasians to be arrested for drug offenses.<sup>64</sup>

Pr. King explained that substituting “Persons of African descent” for “African Americans” would honor the context of the original paragraph.

Mr. C. Matthew Wertman [Virginia Synod], as a point of order, asked counsel to advise the assembly on whether amending this reference would violate copyright law.

At the request of the chair, Mr. Phillip H. Harris, general counsel, replied that, in his opinion, no issues of copyright law were involved in possibly amending this reference.

Ms. Sonna M. Anderson [Western North Dakota Synod] identified herself as a judge in North Dakota. She recounted the difficulties of classifying individuals before the court and suggested that there be no change to the wording of the recommended social statement.

Mr. Marc A. Stutzel [Metropolitan New York Synod] favored the amendment because he felt that “African descent” was more inclusive.

The Rev. Dana J. Blough-Hanson [Lower Susquehanna Synod] opposed the amendment because she felt “African descent” was more narrow a distinction than “non-Caucasian.”

Ms. Rachael M. Hanna [Southeastern Iowa] asked whether the motion would also amend other references to “African Americans” in the recommended social statement.

Ms. Osborne and the chair replied that the amendment would apply only to this reference.

Ms. Cheyenne F. L. Williams [Southwest California Synod] read a definition of “Caucasian” to suggest that “ethnic minorities” may be a more appropriate expression to use in this instance.

Mr. John G. Munding [Montana Synod] said that he felt the assembly was in agreement about the problem, but “this issue is so broken in our society that we cannot agree on the language to describe the problem.”

The Rev. Christopher S. Gaule [Eastern North Dakota] noted that the footnote referred to a document summarizing the research of Human Rights Watch with data provided by the Federal

Bureau of Investigation, which uses four racial categories. He urged the assembly to maintain the “Black” and “White” categories of the outside documents.

Mr. Tyler M. LaPlant [Western Iowa Synod] opposed referring to people based on their birthplace or the general color of their skin and favored the amendment.

Mr. Donn M. Gehret [Eastern Washington-Idaho Synod] opposed the amendment. He said it was an attempt to make the wording consistent within the paragraph but would make it less consistent with the rest of the document.

The Rev. Jacqueline M. Thone [Minneapolis Area Synod] requested that the text be displayed on the screen at the front of the hall so the voting members could determine if the amendment would achieve the consistency desired.

The chair made that request and directed voting members to the documents provided.

Ms. Jean E. Ball [Central/Southern Illinois Synod] noted that the general color of the persons’ skin was the only criteria given for the data cited in footnote.

The Rev. Nathan L. Metzger [Nebraska Synod] made the following motion.

**Moved;** **Two-Thirds Vote Required**  
**Seconded:** To vote on the previous question.

Presiding Bishop Mark S. Hanson called for the vote.

**Moved;** **Two-Thirds Vote Required**  
**Seconded;** **Yes-796; No-76**  
**Carried:** **To vote on the previous question.**

Presiding Bishop Hanson declared that the motion to close debate had been adopted. He called for the vote on the motion to amend the amendment.

**Moved;**  
**Seconded;** **Yes-172; No-705**  
**Defeated:** *To amend the proposed amendment of line 977 of the recommended social statement:*

~~Black people~~ African Americans ~~Persons of African descent~~ have been far more likely than ~~White people~~ Caucasians to be arrested for drug offenses.<sup>64</sup>

The chair declared that the motion to amend the amendment was defeated.

The Rev. E . Roy Riley, bishop of the New Jersey Synod, made the following motion.

**Moved;** **Two-Thirds Vote Required**  
**Seconded:** To vote on the previous question.

Presiding Bishop Mark S. Hanson called for the vote.

**Moved;** **Two-Thirds Vote Required**  
**Seconded;** **Yes-794; No-92**  
**Carried:** **To vote on the previous question.**

Presiding Bishop Hanson declared that the motion to close debate had been adopted. He called for the vote on the motion to amend.

**Moved;**  
**Seconded;**  
**Defeated:**

**Yes-155; No-737**

*To amend line 977 of the recommended social statement:*

~~Black people~~ African Americans have been far more likely than ~~White people~~ Caucasians to be arrested for drug offenses.<sup>64</sup>

The chair declared that the motion to amend had been defeated.

Ms. Osborne presented an amendment submitted by Mr. Brenten T. Seaks [Western North Dakota Synod] and the Rev. Jill L. Steichen [Northwestern Minnesota Synod] and made the following motion on behalf of the *Ad Hoc* Committee.

**Moved;**  
**Seconded:**

*To amend the sentence beginning on line 989 of the recommended social statement:*

Those costs include the resources required to implement the policy as well as the costs to those who are harmed by the policy ~~by being branded criminals~~ ~~and placed under state control~~ ~~—simply because they have used an unlawful substance.~~

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

**Moved;**  
**Seconded;**  
**Carried:**

**Yes-830; No-60**

*To amend the sentence beginning on line 989 of the recommended social statement:*

**Those costs include the resources required to implement the policy as well as the costs to those who are harmed by the policy ~~by being branded criminals~~ ~~and placed under state control~~ ~~—simply because they have used an unlawful substance.~~**

Presiding Bishop Hanson declared that the motion to amend had been adopted. Noting the orders of the day, the chair invited the assembly to observe a time of silent prayer in preparation for the third ballot for secretary.

### **Elections: Third Ballot for Secretary**

*Reference: 2013 Pre-Assembly Report, Section V, Election of the Secretary, and Section X, Report of the Elections Committee.*

Presiding Bishop Mark S. Hanson reminded the voting members that a nominee would need two-thirds of the votes cast to be elected on the third ballot for secretary. The electronic voting machines would be used on this and subsequent ballots for secretary. He asked that the names of the nominees appear on the screen at the front of the hall in the order that they would appear on the voting machines. The order was determined by vote totals on the second ballot.



Ms. Cheryl G. Stuart  
The Rev. Wm Chris Boerger  
The Rev. Mark A. Grorud  
The Rev. Matthew L. Riegel  
Mr. Peter C. Aldrich  
The Rev. Michael L. Cooper-White  
The Rev. Kathryn J. Gerking

The chair called on the Rev. Marie C. Jerge, bishop of Upstate New York Synod.

Bp. Jerge led the assembly in prayer and invited the participants to sing “Veni Sancte Spiritus” as printed in *Worship and Song*.

Presiding Bishop Hanson asked the voting members to cast their ballots and thereafter declared that the third ballot was closed. He invited the assembly to watch a video produced by the Archives, featuring the Rev. Lowell G. Almen, the first secretary of the ELCA.

### **Elections: Results of the Third Ballot for Secretary**

*Reference: 2013 Pre-Assembly Report, Section V, Election of the Secretary, and Section X, Report of the Elections Committee.*

Presiding Bishop Mark S. Hanson called on Mr. Phillip H. Harris, chair of the Elections Committee, to report the results of the third ballot for secretary.

Mr. Harris stated that voting members had cast 889 votes; two-thirds or 593 votes were needed for election on the third ballot for secretary. He presented the following vote totals.

Ms. Cheryl G. Stuart	214
The Rev. Wm Chris Boerger	201
The Rev. Michael L. Cooper-White	160
The Rev. Mark A. Grorud	132
Mr. Peter C. Aldrich	86
The Rev. Matthew L. Riegel	57
The Rev. Kathryn J. Gerking	39

Presiding Bishop Hanson declared that there had been no election and that the fourth ballot for secretary would include the names of Ms. Cheryl G. Stuart, the Rev. Wm Chris Boerger, and the Rev. Michael L. Cooper-White. He invited the assembly to thank the other nominees for being open to this call. The chair requested and received consensus to extend the plenary session until 10:40 A.M.

### **Consideration: Social Statement on Criminal Justice (continued)**

*Reference: 2013 Pre-Assembly Report, Section V, Social Statement on Criminal Justice, page 1.*

Presiding Bishop Mark S. Hanson again directed the assembly’s attention to the recommended social statement, *The Church and Criminal Justice: Hearing the Cries*, and restated the motion on the floor to adopt the text as previously amended.

The Rev. Jon V. Anderson, bishop of the Northwestern Minnesota Synod, identified himself as chair of the Theological and Ethical Concerns Committee of the Conference of Bishops and spoke in favor of the assembly adopting the proposed social statement on criminal justice and supporting those who are in the criminal justice system.

In response to a point of order, the chair reminded the assembly that it would consider the proposed implementing resolutions and their proposed amendments only after the social statement is adopted.

The Rev. John D. Schleicher, bishop of the North/West Lower Michigan Synod, spoke of ways the congregations in that synod had worked for justice while protecting their members and identified the statement as helping them strive for a better society.

Mr. Tyler M. LaPlant [Western Iowa Synod] admitted that he could not forgive a criminal who had victimized his family but that God does. He urged the assembly to adopt the statement because it may change the lives of the people who need it the most.

Ms. Cassandra B. McCullough [Minneapolis Area Synod] noted that the church she attended was near a women’s correctional facility for the State of Minnesota, and the congregation prays regularly for those incarcerated there.

The Rev. Paul E. Stone [Western Iowa Synod], a pastor of two prison congregations, supported the proposed social statement encouraging ELCA members to be involved in prison ministry and in criminal justice.

Ms. Beverly W. Dirkin [North/West Lower Michigan Synod] spoke in favor of the proposed social statement’s call to address racism.

The Rev. Matthew D. Musteric [Northwestern Ohio Synod] said an unjustly condemned and executed person was at the center of the Christian faith, extending forgiveness. He supported adoption of the proposed social statement.

Mr. Hans E. Becklin [South-Central Synod of Wisconsin] made the following motion.

**Moved;** **Two-Thirds Vote Required**  
**Seconded:** To vote on the previous question.

Presiding Bishop Mark S. Hanson called for the vote.

**Moved;** **Two-Thirds Vote Required**  
**Seconded;** **Yes-826; No-45**  
**Carried:** **To vote on the previous question.**

Presiding Bishop Hanson declared that the motion to close debate had been adopted.

At the invitation of the chair, Mr. Paul G. Archer, Church Council member from Dearborn, Mich., led the assembly in prayer.

Presiding Bishop Hanson called for the vote.

**ASSEMBLY** **TWO-THIRDS VOTE REQUIRED**  
**ACTION:** **YES-882; NO-25**

**CA13.05.18** **To adopt the amended text of the proposed social statement, *The Church and Criminal Justice: Hearing the Cries*, 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).**

## ***The Church and Criminal Justice: Hearing the Cries***

### **Overview**

The Evangelical Lutheran Church in America (ELCA) affirms the fundamental principles of the U.S. criminal justice system such as due process of law and the presumption of legal innocence. Yet, this church hears people’s cries that reflect the current system’s serious deficiencies. Drawing from the biblical witness to God’s wondrously rich forms of love and justice, we are compelled by a “holy yearning” to address the need for a change in public

mindset and for dramatic reforms in policies and practices. This statement calls upon Christians to strengthen or take up ministries of compassion and justice. Drawing on evidence and data, it affirms some current efforts at improving the system while identifying numerous other reforms that urgently need implementation.

### **Summary of key points**

- The ELCA is prompted to speak and to act because so many cries of suffering and despair emerge from the criminal justice system — from victims, the incarcerated, their families, communities, those wrongly convicted, they who work in the system — and have not been heard.
- Drawing from Holy Scripture, this church holds up a vision of God’s justice that is wondrously richer and deeper than human imitations and yet is a mirror in which justice in this world, God’s world, must always be assessed.
- In assessing the current system, the ELCA gives thanks for its principles and orientation toward justice. This church recognizes many in the system who serve their professional vocations with competent and humane performance. Yet, this statement recognizes serious deficiencies. An underlying punitive mindset, budgetary constraints and persistent inequalities based on race and class frequently challenge its basic principles and impose significant costs on all involved in the system, and on society as a whole.
- Christians are called to confess that we, as individuals and in our common life together, often have fallen short in responding to criminal justice — both in response to crime’s harm and to problems in the justice system.
- Guided by historic “marks” of the church, the ELCA is called to renewed ministry on behalf of those whom the system affects: victims of crime and their families, the incarcerated and their families, affected communities, those who work in the system, and many others.
- Through ministry with and bearing the burdens of those in the criminal justice system members of this church can respond wisely through four practices: hearing the cries, hospitality, accompaniment and advocacy.
- The ELCA supports positive trends for reform such as greater emphasis on victims’ rights and needs, use of restorative justice, community-based alternatives to incarceration, legislation that reduces sentences for certain offenses, the emergence of specialized courts, and the growing emphasis on reentry. These efforts should be funded and supported adequately.
- Because mass incarceration causes significant harms, both personal and social, the ELCA strongly urges those who make and administer correctional policies to take all appropriate measures to limit the use of incarceration as a sanction for criminal offenses. Toward that end this statement identifies three specific paths: pursue alternatives to incarceration, reform sentencing laws and policies, and closely scrutinize national drug policy.
- Four other imperatives also require vigorous action from policy makers: the criminal justice system must acknowledge the disparities, and address the implicit and explicit racism that persists within; it must recognize the special needs of juvenile offenders; it must stop the privatization of prison facilities; and finally, it must foster the full reintegration of ex-offenders into community.
- A fundamental transformation of mindset about criminal justice is required that challenges the logic equating more punitive measures with more just ones. Individuals must be held accountable, but every person in the criminal justice system deserves to be seen and treated as a member of human communities, created in the image of God and worthy of appropriate and compassionate response.

- To God we owe thanks for human reason and its abilities to discern — with compassion and wisdom — how human communities might reflect at least the justice of the law. “For what does the LORD require of you but to do justice, and to love kindness, and to walk humbly with your God?” (Micah 6:8).
- Eleven implementing resolutions direct specific actions consistent with the principles and recommendations set forth here. A glossary provides assistance with legal terms.

## I. Introduction

As this statement is adopted, one in 34 adults in the United States is under some form of correctional control<sup>1</sup> and more citizens are imprisoned as a percentage of the population than in any other country on earth, even those with comparable crime rates.<sup>2</sup> The U.S. spends 60 billion dollars every year for corrections alone<sup>3</sup> and they who work in the criminal justice system often feel stressed to the breaking point. People of color and people living in poverty are disproportionately harmed by problems within the system. Concerned that so many cries — from victims, the incarcerated, their families, communities, those wrongly convicted, those who work in the system — have not been heard, the ELCA is prompted to speak and to act.

As members of the body of Christ and as citizens who seek to strengthen communities, we, the ELCA are both freed and called in Christ to serve the needs of the neighbor and to work for justice and peace in all the world. Seeking God’s just will for the world requires continual theological and moral discernment and deliberation.<sup>4</sup> As in 1991 or 1994 when the ELCA addressed questions about the death penalty<sup>5</sup> or causes of crime<sup>6</sup> this statement is the product of such seeking and an invitation both to ongoing discernment and to action for the sake of our neighbors.

The ELCA speaks in this statement from among and to its members, to those affected by crime in any way, and to those who work for the public good in various civil offices related to the criminal justice system. Drawing from Holy Scripture, this church holds up a vision of God’s justice that is wondrously richer and deeper than human efforts and yet is a gauge against which justice in this world, God’s world, must always be assessed (Amos 5:24).

Conscious of the limitations of all human aspirations and institutions, this church also seeks to draw on the best of human reason to join with many others in calling for urgently needed reform. Both Scripture and reason are vital to the integrity of the church’s witness in the world. This church desires the achievement of greater justice in the U.S. criminal justice system and maintains that such an achievement is possible.

This statement devotes significant attention to reform and calls for a dramatic shift in public discussion about criminal justice. The dominant public view, underlying the current system, equates more punitive measures with more just ones. The limited success of massive incarceration in deterring crime<sup>7</sup> has not affected the prevalence of “lock ‘em all up” rhetoric in public debate.

Prevalent views such as “tough on crime” rhetoric and policies make it more difficult to see each person involved in the criminal justice system as a human being. These views effectively override the conviction that all people are created in the image of God and worthy of appropriate and compassionate responses. A punitive mindset hinders questioning the logic and practices of the current system and limits efforts to seek better alternatives.

This church knows that human evil is prevalent, ancient and often heinous. News reports about murders, white-collar crime, political corruption, sexual assault, to name just a few, provide almost daily reminders of this human propensity. The criminal justice system will move toward greater effectiveness overall and toward greater rendering of justice only when

undergirded by a mindset that recognizes each person as a valued human being and a member of human communities.

This statement, thus, recognizes the need for changes in mindset and policies. It urges a clear-eyed *and* humane perspective that can undergird effective long-term reform. It urges reforms supported by data and attentive both to individual and social good that provides appropriate and flexible measures of response to criminality in place of stringent and sweeping measures of incarceration.

### **A. Confession**

In calling for action, however, this church and its members do not pretend we are guiltless regarding either crime or the problems of criminal justice. Many Christians confess each week that “we have sinned in thought, word and deed, by what we have done and by what we have left undone.”<sup>8</sup> To confess one’s sins centers accountability and can lead both to the truth being told and justice being done (1 John 1:5-9). In confession God is invoked as the one who brings to human brokenness the fullness of new life.

In that spirit, we as a church are called to confess that the church and its members have fallen short in responding to the growing problems of the justice system. We ourselves sometimes have committed crimes. Often we have been negligent or allowed fear or bias to dictate responses to crime. Often we have allowed the cries of those harmed or those who work in the system to go unheard. Often we have been complacent as the burdens of crime and the criminal justice system are borne unfairly, especially by people of color or people living in poverty.

In confessing complicity in injustice, this church invokes both the judgment and the wise guidance of God. We turn to God for counsel on how we might minister better and more mercifully to those harmed by injustice. We ask God’s aid in opening our hearts to the cries of our neighbors, that their faces and voices might show us whom we must love, if we say we love God (1 John 4:18-21). We pray for guidance to speak more prophetically and to strive more responsibly toward earthly justice.

### **B. Marks of the church**

Martin Luther calls Confession a “mark of the church” one of seven indicators that illustrate the fundamental character and practices of the church. He also describes compassionate suffering as another kind of external mark whereby the Holy Spirit sanctifies the church in relation to the neighbor. These “marks of the church” serve throughout this statement as critical indicators of genuinely Christian response to today’s criminal justice system and to the people involved in it.

## **II. Assessing the system**

Contemporary societies establish the definition of crime through a body of laws that apply to all citizens. Crime is committed when a person breaks laws or rules for which a governing authority prescribes punishment, upon adequate proof of guilt. Laws and the system they create are subject to change over time and to social bias, but their purpose is to protect the social fabric, to provide for the wider social good and to prevent harm to all.

Consistent with Lutheran Confessions, the ELCA teaches that civil government is a gift of God for these purposes. Because an effective system of criminal justice is an essential part of any functioning civil government, this church affirms the legitimacy of the U.S. criminal justice system and the fundamental principles to which the U.S. system is committed.

Among others, these include the rights to counsel and against self-incrimination, protection against illegal search and seizure, trial by jury and the presumption of legal innocence.

At the same time this church joins its voice with many others who recognize grave deficiencies in the current system of criminal justice. Conflicting political objectives, budgetary demands, distorted media portrayals and persistent inequalities based on race, ethnicity, gender and class, frequently challenge the system's implementation of — and perhaps even its commitment to — basic principles of justice. The failure to achieve a well-ordered system of criminal justice imposes grievous costs on everyone involved in the system, and on society as a whole.

The most just and enduring solutions for reforming the criminal justice system will be built upon realistic perspectives about crime that recognize the humanity of all those involved in the criminal justice system and that follow principled, evidence-supported practices. Guided by these commitments, this church's assessment attends to careful description (based on principles of justice) and takes into account the cries of those participating in the system. Each participant is a human being with dignity who deserves to be heard.

### **A. Victims of crime**

Taken on the whole it is correct to say that all crime — violent or nonviolent — does harm. Some harm is immediate while some is delayed; some has moderate impact while some carries dramatic lifelong consequences. The harm can be physical, emotional, or financial or in varying combinations. Crime always tears at the personal and social trust that undergirds the flourishing of human society and yet victims of crime bear the most immediate injury.

Much in the current system presumes that conviction and punishment delivered through a principled, depersonalized institution is an adequate response to the social need for justice. In many cases this may be true, but human beings are involved. Victims of crime, whose needs largely have been ignored in the past by depersonalized institutions focused solely on punishment, cry out for something more.

This church affirms the need for increased attention to the rights, needs and interests of victims in the criminal justice system. Those who are harmed by crime deserve consideration and respect throughout the process of adjudicating justice. In appropriate circumstances a greater resonance of justice and humanity may be achieved when forms of personal interchange are practiced such as financial restitution or opportunities for dialog when sought by both victim and perpetrator.

### **B. Law enforcement**

The ELCA gives thanks for those who serve in law enforcement with dedication to the common good. Federal, state, county and local law enforcement officers daily confront troubles ranging from murder to domestic violence to missing pets. The ELCA recognizes that those who serve regularly encounter complex and stressful situations that take a toll on their lives and relationships. It also must be acknowledged that the reputation of law enforcement has been stained by evidence of racial bias and excessive use of force.

District attorneys, prosecutors and related staff, as members of the law enforcement, also serve for the purpose of administering justice, maintaining public order and protecting the social fabric. The ELCA is troubled by evidence of bias and other short-comings worsened by overwhelming caseloads even while honoring those who through their service strive to operate with fairness and human care. This church affirms ongoing efforts to deal with stresses in the system and efforts to train and support members of the law enforcement system in constructively responding to bias and abuse.

### **C. Judicial system**

This church gives thanks for a judicial system that is intended to operate with impartiality and accuracy in handling offenses, while also structured to provide legal protection against errors or overreach by the state. A just system is appropriately responsive to claimed violations of rights of person or property and treats all participants with equal respect. A system of fair adjudication for disputed questions of fact and law provides transparent processes and appropriate opportunity for review of decisions.

To achieve these goals, a fair system would ensure the accused have meaningful access to legal counsel, fair notice of the charges and opportunity to challenge and present evidence. It would provide protection of legal rights by an independent judge, adjudication of factual disputes by an impartial judge or jury and access to appellate review of trial court decisions. A judicial system depends on the good faith and competent performance of all who serve vocations in the criminal justice system, including judges, prosecutors, defense counsel and court personnel. This church affirms the responsibility of citizens to serve on juries.

Achievement of these goals — impartial adjudication and protection of rights — also depends on adequate resources. But in many places the adjudicative process faces an overwhelming number of cases. This high volume, due largely to current national drug policy and zero tolerance policies for certain public order offenses, leaves little opportunity for particularized attention to any case.

Overwhelming caseloads also mean that the vast majority of cases must be resolved by negotiated pleas. While there are social and personal benefits from negotiated resolutions, this now common practice of private negotiations between prosecutors and defense attorneys may be less transparent than what happens in courtroom trials, where communications and decisions are a matter of public record.

Over the past generation, the adjudicative process has been significantly affected by changes to sentencing policies. Such changes responded to concerns that judicial discretion in sentencing produced unacceptable variation among punishments for the same offenses. This church affirms the importance of equal treatment in sentencing, but expresses concern that sentencing reform has become synonymous with increasingly harsher sentences.

### **D. Corrections**

Since crime is inevitable, so too is the need for appropriate consequences, which require offenders to reckon with the fact that their crime has caused harm, and must be addressed. Genuine disagreement exists regarding the rationale for the forms punishment should take. Deterrence, rehabilitation, incapacitation, retribution and restoration are all plausible justifications for punishment.

Punishing offenders may serve as a deterrent to their re-offending in the future (specific deterrence) or to others who might commit similar crimes (general deterrence). Punishing offenders might serve rehabilitative needs; the offenders are equipped to understand the harms they have caused and helped to become a person less likely to offend.

Another justification for punishment is incapacitation. When an offender seems significantly likely to re-offend and the offense would do significant harm, then the offender must be prevented from harming again. Punishment also may have aspects of retribution in which there is a legitimate concern for re-balancing of a ruptured social order. In this way of thinking, if a human being has inflicted pain or gained an unfair advantage, then he or she should experience proportional pain and have the advantage removed.

Finally, there is restoration. Advocates of restorative justice suggest that victims, offenders and their families and communities would be better served when, in cases of admitted guilt and

when the personal and emotional safety of victims is protected, resolution takes place in a facilitated conversation among these parties. Such practices have been especially useful in juvenile justice and in adult cases of property crime, when both victim and offender willingly participate.

No single rationale or practice of punishment is solely commendable. Deterrence strategies may make society safer, but they risk treating individuals solely as a means to the end of crime reduction.<sup>9</sup> Retribution speaks to an innate human desire to have the punishment fit the crime, but can easily devolve into mere vengeance.<sup>10</sup> Rehabilitation and restoration show promise to mend ruptured relationships between people and attend to the needs of victims and offenders, but can reach beyond what the state is able, or rightly mandated, to achieve.

Reliance on one particular form of punishment or another may be appropriate in a given case, and human reason, rightly employed, can discern what is best. No single form of punishment, however, is required of necessity — and this includes incarceration. Incarceration is simply one strategy among many, even though it has been the one overwhelmingly chosen by U.S. society. The recognition that incarceration is merely one option among many brings freedom to challenge the logic of mass incarceration, and enables imagining and instituting better alternatives.

Although justified in principle, all practices of punishment deserve serious scrutiny. As noted above, the U.S. now has the highest incarceration rate in the world. This has led to both overcrowding and very significant expenditures on prisons — tax dollars that could justifiably be better spent elsewhere.

Massive overcrowding contributes considerably to the dehumanizing problems in the U.S. prison system. Inmates fear physical and sexual violence from each other and staff and worry about threats of future violence if reported. Gangs often control the culture of prisons. Inmates are powerless in interactions with correctional staff, some of whom degrade inmates through language and physical intimidation. All inmates experience despair from lack of control and inexpressible loneliness from separation.

Massive overcrowding today worsens conditions to the point of inhumane treatment of the incarcerated. Dangers to physical safety are real and declining health through poor conditions is likely. Cost-saving measures have caused some governments to contract with private firms to incarcerate offenders, raising many ethical questions.

A contributing factor to inhumane conditions involves the increased proportion of the mentally ill in jails and prison, currently well over half of the population.<sup>11</sup> As the institutionalized mental illness population of the U.S. has been reduced by more than 80 percent over recent decades, many of those released have ended up homeless or in prisons.<sup>12</sup>

Imprisonment is not therapeutic by nature. Placement in jails and prisons has the effect of criminalizing mental illness, and puts the mentally ill at risk for exploitation by other inmates. The incarceration of those with special needs without sufficient services contributes considerably to prison volatility. The ELCA has addressed the needs of people living with mental illness and noted problems related to the incarcerated in its 2012 social message “The Body of Christ and Mental Illness.”<sup>13</sup>

Related to mass incarcerated rates is the troubling emergence of much more punitive attitudes toward the incarcerated. As the population grows, services are being greatly reduced or eliminated, such as educational and recreational opportunities or access to counseling and spiritual care.

As people of reason, we accept differences in correctional philosophies, but as people of faith we reject dehumanization of the incarcerated through brutalizing means whether legal, psychological, sexual, emotional, racial, cultural, or spiritual. While rational people may



reasonably disagree about the extent and sources of suffering, this church insists that *some* of its forms simply must stop. These include:

- widespread and long-term total isolation in solitary confinement;
- incarceration practices that sever familial ties;
- trying, sentencing and incarcerating children in the adult system;
- collateral sanctions that make social reintegration extremely difficult; and
- severely limited access to education, counseling, mental illness treatment, substance abuse treatment and vocational training.

## **E. Confronting racism**

The ELCA has long recognized that racism<sup>14</sup> pervasively infects and affects all aspects of U.S. society. Racism is central to the deep and abiding problems of the current criminal justice system even though often unacknowledged. The extent to which inequality exists within the system through biased enforcement, adjudication and treatment remains a matter on which further discernment is needed within this church and this society. It is fair to note, however, that such disparities may favor socially privileged groups that, because of this favor, often do not feel their privilege or understand its reach.

The criminal justice system encounters citizens in a long sequence. It begins with contact with law enforcement officers and moves through many stages. These include release on bond, assignment of counsel, arraignment, adjudication of the offense, sentencing and punishment — including sometimes incarceration — probation, or intermediate sanctions. While racial disparities at any one particular point in the sequence may be small, and intentional discrimination may even be absent, the cumulative effects of bias in the system as a whole have led to intolerably destructive and long-term effects on minority communities.

Examples are many. People of color experience statistically higher rates of contact with police, a disproportion that persists even when other factors like age and economic status are taken into account. For instance, African American drivers are more likely than others to have their vehicles searched and to be arrested.<sup>15</sup> Since people of color are disproportionately likely to live in poverty,<sup>16</sup> they also are less likely to be released on bail. Compared to those who are released before trial, detained individuals are statistically more likely to be convicted and to be incarcerated.<sup>17</sup>

People of color are thus more likely to have a prior criminal record, which means they will receive harsher punishments for future offenses. Likewise, people of color are more likely than Caucasians to be sentenced to prison even after offense severity and the defendant's criminal record are taken into account.<sup>18</sup> The cumulative effects of racial bias result in gross over-incarceration and punishment of racial minorities.

Formally articulated in *Freed in Christ: Race, Ethnicity and Culture* the ELCA teaches that racism is a sin, a violation of God's intention that fractures and fragments human society.<sup>19</sup> The full story of race in the criminal justice system is undoubtedly complex, but one test of the justice of any system is its results. The ELCA believes that present criminal justice practices and legislation have produced blatantly unacceptable results with respect to race.

## **F. Reentry**

Significant challenges and problems continue for offenders following release from prison. Personal obstacles make it more difficult to find and retain employment and to maintain healthy personal and familial relationships. Some of these problems would have been real before incarceration, but many stem from the punishment itself.

Legal obstacles make the problem worse. Collateral sanctions are punishments stemming from legislation against those convicted of crimes, and include limitations to employment, civic participation, housing and educational opportunities. The punitive view that underlies the trend toward mass incarceration continues to exercise its hold beyond prison walls. This church recognizes and endorses the important work of providing support and services to those who have been incarcerated and strongly encourages such ministries of accompaniment among the faithful to aid the all-important goal of full integration into society.

### **G. Immigration detention**

Some point to similarities between a punitive mindset about criminal justice and current trends in the enforcement of immigration laws. The numbers of deportations and the reliance on immigration detention, which is often arbitrary and indefinite, have grown exponentially in recent years.<sup>20</sup> Detention is a severe, under-scrutinized and expensive method of migration control.

Migrants in detention include asylum seekers, survivors of torture, lawful permanent residents and families with children. Most of these have not committed crimes, but are held in county jails or in jail-like facilities, increasingly those operated by private prison corporations, while awaiting either court proceedings or deportation.

Individuals accused of and detained for immigration violations lack adequate due process and meaningful access to legal counsel. Conditions of confinement are often harsh and include solitary confinement and minimal access to visitors. This experience can be re-traumatizing and isolating, particularly for individuals who are locked up far from their families and communities.

The outdated and inadequate U.S. immigration system is highly complex, controversial and difficult to address, both in terms of its origin and in terms of solutions. In a social message and in a social policy resolution the ELCA, nevertheless, repeatedly has articulated principles for just and wise treatment of immigrants.<sup>21</sup> Consistent with these documents, this church urges that arbitrary and indefinite detention and dehumanizing isolation of migrants should be discontinued and the use of humane alternatives expanded.<sup>22</sup>

### **H. The church's call**

The ELCA does not presume to have quick or easy prescriptions for these enduring, intractable problems, but we do call for vital and sustained response. The cries of people reflected here, the needs within the various systems named, and the data underlying this assessment all shape an urgent call for change in the criminal justice system.

In seeking to respond, this statement draws on Lutheran resources to explore the nature of Christian understanding (Section II) and practice (Section III). An adequate understanding of matters of criminal justice does not depend solely on secular reason. Lutherans turn to Scripture for new insight, courage and strength. We also draw on our Confessions and historical theological reflection as well as existing efforts by congregations, social ministry organizations and others for knowledge and wisdom about what works.

This church believes that significant improvement in the criminal justice system is urgently necessary, economically advantageous and possible. This statement seeks to employ the best of human reason as a gift from God. Sections IV, V and VI, guided by common principles and social science evidence, recommend pathways toward improvement. It remains aware of the naïveté that assumes that best intentions always lead to the best results. This guidance is offered in the spirit of discernment and deliberation for public policy, but a spirit insistent that constructive action be taken.

### III. Justice and yearning

#### A. Twofold justice and civil order

For the benefit of spiritual life, God relates to the world through the gospel's forgiveness of sins and promise of new and eternal life. For life's many other needs, God relates through various institutions and communities, including civil government and its criminal justice system.<sup>23</sup> God uses these systems to structure human life and, within that structure, to provide food, shelter, safety, education and many other material and social benefits. Although these structures have a very different purpose than the gospel's, still they are God's great gifts to us.

That said, there is a fundamental *unity* in God's will for human flourishing and yet we experience God's divine providence in an interrelated twofold way. Our understanding of justice is likewise twofold, though interrelated. There is a form of justice, or civil righteousness, which we seek and can expect to find in the institutions of the world. At the same time there is a form of justice, or spiritual righteousness, for which we yearn and which we hear in the gospel and partially see in the gospel's community, the church. One form must not be mistaken for the other even though both are interrelated with life in this world.

Judgment of crime is a characteristic of the one. Forgiveness of sins characterizes the other. Justice according to the law is administered in civil institutions by the wise use of human reason. Justice according to the gospel, or spiritual righteousness, however, often flies in the face of reason (1 Corinthians 1:21). Wisdom requires caution in determining which standard of justice applies in a given circumstance.

Even when focused solely within the aspect of law, the concept of justice defies any simple definition because it covers a wide range of contexts and relationships. In some contexts, justice emphasizes equity — the disinterested, even-handed application of rules to each person — and the determination of eligibility for benefits or imposition of penalties.

In other contexts, justice demands attention to differences among people — for instance, the distribution of some goods according to particular circumstances of need or merit. A central theme however, weaves together all the various dimensions of justice. Justice speaks about social relations and the need to create, exercise, or restore right relationship between and among individuals in community.

No matter how different the two forms of justice are or how varied the dimensions, all emerge from the same root: God's desire for wholeness in humankind — *shalom* — and for communion and fellowship with all that God has created. Justice must be understood in light of God's final victory (Revelation 21:1-8; Isaiah 2:2-4). The justice of the law is necessary for the world as we experience it, but will fall away in the world to come. In that new heaven and earth the twofold character of God's relating to the world will have run its course; only the righteousness of the gospel will remain.

Rightly understood, the distinctions between law and gospel, between the justice of the law and the justice of the gospel, and between temporal and spiritual authority powerfully motivate Christian responses to injustice. Distinctions between them supply a motive for the possible without succumbing to perspectives that are simplistic or utopian. The presence and promise of God's reign within the brokenness of the world prompts both hope and clear-eyed realism.

#### B. Justice and the Easter hope

Lutherans do not articulate this twofold way of understanding justice because of loyalty to a historic "Two Kingdoms" doctrine. They recognize the distinction because it is profoundly biblical and perceptive, reaching back to the church's first days.

The kingdom of God complicated the lives of the earliest Christians. The cross of Christ tore open their lives to their own suffering and the suffering of others. Roman civil authorities mocked Jesus as King (Mark 15:26), and their wicked judgments condemned the Son of God to crucifixion. Yet even when the resurrected Christ appeared to his disciples he refused to claim any other identity than the one he had claimed on the cross. The risen Christ will forever be recognized only in his loving but deadly-to-him embrace of humans in their sin and death (1 Corinthians 2:2).

On the one hand, Christians believe that Christ has put his mark, the sign of the cross, on his ruling power. Yet on the other, the power of Christ crucified has no more come in its completeness for us than it had for the earliest Christians. In brief moments, however, the reign of Christ crucified comes in Baptism, in the Lord's Supper, in preaching, in the forgiveness of sin. It comes in mutual consolation and the bearing of each other's burdens, and in our bearing of the world's suffering. Unwilling to abandon the crucified King the earliest Christians took up Christ's cross and followed him, refusing to use coercive power over others (Mark 8:34-38; Luke 22:24-27).

But they also refused to privatize their faith. Biblical witnesses testify to the goodness and necessity of civil order (Romans 13; 1 Peter 2:13-14). Christians dedicated themselves to live in the tension created by faith in the coming kingdom of Christ.

This tension resulting from both the Spirit's presence and the promise of God's kingdom yet to come creates a restlessness, a yearning among God's people.<sup>24</sup> It is a tension between the perfect reconciliation of the world to God in Christ's death and the day-to-day, sometimes incremental and sometimes monumental fixes humans apply to alleviate suffering and to right wrongs. The Bible recognizes this day-to-day work as God's work. So should Christians.

As this church yearns for the justice of Christ's coming kingdom, we listen to the cries for justice that ring out right now. Those cries cannot wait for our hope in Christ to come in completeness. For the sake of the same world for which Christ was willing to die we must be willing to employ power to preserve life. That power must never be used for self-promotion, self-satisfaction or the advancement of the interests of only some, but used rather for the good of all, especially for those who are most vulnerable.

Christian faith, because it is the Easter faith, believes that *justice* will be done in that future which God holds out for the world, and to which the resurrection of Christ bears witness.<sup>25</sup> A community shaped by the preaching of the Easter faith each Sunday will therefore be open to experiencing yearning as central to the church's commitment to justice. It will "teach people what they need to know about Christ."<sup>26</sup>

### **C. Justice and baptismal vocation**

In Holy Baptism God forgives sin, redeems from death and grants eternal salvation to all who believe. God's action initiates the Christian life and places a claim or mark upon us. Baptism reminds us that *all* have fallen short of living God's will and urges humility even as it insists that *no* grave sin and *no* human being lies beyond the unmerited grace of God.

Lutherans also understand Baptism to confer a vocation upon the one baptized. The one baptized is to "care for others and the world God made and work for justice and peace"<sup>27</sup> through various callings in life. Since God desires just societies, those who serve in civil institutions act as God's agents in delivering the institution's benefits.

In roles such as law enforcement officers, attorneys, judges, court and correctional staff, prison chaplains and the like, the work of God is done. This contribution as "doer of God's work" holds whether or not an agent is aware of, or would acknowledge, such a connection. Lutheran tradition has affirmed that Christians may in good conscience serve in such callings.<sup>28</sup>

Civil institutions could not function without those who serve in them, and for them and their work this church gives thanks. When their work is done for the benefit of all, God makes concrete the blessings of public order and justice through them (Romans 13:4).

When one's role is understood as answering the baptismal vocation, a standard for evaluating the work done is necessarily implied. Commitments to serving the neighbor as an expression of Christian life remind those who hold this role that their primary purpose is a ministry of loving service to their neighbors. Their daily work is not for their own honor, and when its concrete form harms rather than serves the neighbor it must be changed.

To designate those who exercise responsibilities in the public authority “doers of God's work” neither baptizes their power in the name of God nor sanctifies their status quo. Instead, it expresses how crucial the justice of the law is, and insists it be done with appropriate dignity.

#### **D. Justice and holy yearning**

Still, the justice of the law will never match the fullness of the righteousness of the gospel. No matter how good and just our laws are, they will be interpreted and enforced by fallible human beings. No matter how wise our attorneys and judges are, incomplete evidence will be all that we can rely on in rendering decisions. The facts of any particular criminal case can never be fully known in all their detail, nor be perfectly interpreted, by those asked to render judgment.

Human finitude thus diminishes the forms earthly justice takes. Human sin also conditions the fullness that can be expected from earthly justice. Fear, wrathfulness, biases and innumerable other vices are present in crime and — often in much smaller and hidden ways — in responses to crime, no matter how measured and reasonable a justice system is.

As citizens of civil society Christians are commanded and enabled to work for earthly justice. We feel a healthy responsibility to ensure that the systems of justice our governments oversee reflect, to as deep an extent as possible, the key commitments of our faith. And yet, Lutherans do not think that a judge rendering a verdict should necessarily cite Jesus' exhortations about forgiveness or judgment (Matthew 5:38-42; Matthew 7:1-5). Victims of crimes should not be counseled to deal with crime privately rather than reporting it to the public authority.

Nevertheless, Christians do approach questions of earthly justice from the vantage point of faith. Faith bears with it a certain healthy, relativizing dissatisfaction with earthly justice. Christians see and feel a fissure between the righteousness of the gospel and the justice of the law in our everyday lives. We know that, as much as we long for the contrary, the world evoked on Sunday morning cannot quite be achieved on Monday. The ELCA names this *yearning* as a holy gift of God, central to our understanding of justice, and thus of the criminal justice system.

#### **E. Yearning and the Bible**

Yearning underlies profound portions of the Bible. Paul, for example, longs for the church at Philippi, and he does so with the “compassion of Christ” (Philippians 1:8). By locating his emotions in Christ himself, Paul implies that Christ also longs for the world. Christ desires complete and free, mutual and loving relatedness in which all that is Christ's is ours just as Christ bears in his body all that is our own, including our sin and death.

Christians in their longing for Christ find themselves deeply immersed in the sufferings of the world. Christians are not aloof spectators, watching the world's troubles. Faith in Christ does not give special knowledge that trumps the reasoning power of those leading civil institutions. Rather, faith leads us into solidarity with suffering. The groaning of creation is our groaning just as the Spirit of God sighs our sighs (Romans 8:18-39). That is why we, by the Spirit and out of faith, eagerly anticipate and await the justice of the gospel (Galatians 5:5).

Until Christ's return, however, the Spirit of God does not let us say: "justice has been done." Our hope in the coming justice of God makes us especially mindful of victims and the isolation and dehumanization of individuals convicted of crimes, as well as shortcomings of the system and errors in particular judgments.

## **F. Yearning and the effects of crime**

Those who have suffered from the effects of crime find peace at the last, for "God himself will be with them; he will wipe every tear from their eyes. Death will be no more; mourning and crying and pain will be no more, for the first things have passed away" (Revelation 21:3b-4). Such words are not just consolation; they also empower us to meet the challenges of a world harmed by crime.

Faith relies on the promise of God. God promises to redeem our losses (Psalm 34:22; Ephesians 1:7-10), and promises that in Christ we are reconciled to God. (2 Corinthians 5:18-19). This means that God promises to find a way to right all that has wronged us, and the wrong we have done. Victims of crime and their families lose much. They lose belongings. Sometimes they lose their loved ones; sometimes they lose their very lives. The witness of Easter, and the yearning it produces in us, recognizes that none of this pain is lost in God. God bears all the suffering of the world in God's very being — it is God's mark — and promises to make right the wrongs human beings do and undergo (John 20:27-28; Revelation 5:6, 12).

When the vision of the future justice God has in store for the world is perceived more clearly, Christians are better equipped to work for the betterment of our world today. The promise of God gives courage to acknowledge evil and face injustice. We know we can speak out, because God has spoken out, against the wickedness of the world. The promise of God gives courage to cope with *partial* justice; if incomplete adjudication is all that is possible, we have recourse to the knowledge that, in God's future reign, all shall be well.

## **G. Justice in civil institutions**

In the meantime, civil institutions of justice are essential to human flourishing. Even if people were reliably unselfish and kind to one another, civil government would still be necessary to organize our common life. But people are not reliably good to one another. Disorder leaves people in fear for their person or property and often without access to basic human needs. Effective civil government reduces such fear by establishing security. Freed from this fear, people and communities can more easily develop and enjoy the full range of human benefits.

Civil government contributes to human flourishing primarily through law, which is a gift from God. When clear rules are fairly and consistently enforced, individuals can conform their conduct to the law and trust that others — including the authorities — will do the same.<sup>29</sup> Properly done, law enforcement, just procedures and impartial judges allow individuals to resolve their disputes through official and predictable channels rather than private conflict. They function to protect individuals against injustice and abuse by those who have greater economic, political, social or physical power.

Order as such is not the sole goal of governmental institutions, however. Ordering must be *just*. Reliable patterns of human interactions must be formed with equal regard for the dignity of each person. Such patterns as laws, programs and institutions themselves are just when they foster the well-being of all. When "order" falls substantially short of this goal, it becomes "*disorder*," a source of significant harm rather than the basis of human flourishing.

Just ordering of society is characterized by both principled and pragmatic insights. It is principled in that it seeks to safeguard the individual against arbitrary or otherwise unfair treatment. It is pragmatic in noting that unjust or excessive rule may produce as much disorder

as ineffective rule. Just order also can come when a deep sense of justice leads to the unsettling of established patterns of unjustifiably unequal treatment or distribution of goods.

In its constitution the ELCA pledges itself to “work with civil authorities in areas of mutual endeavor, maintaining institutional separation of church and state in a relation of functional interaction.”<sup>30</sup> Part of its calling as one institution alongside others is to call the public authority to the high standards the public authority has set for itself.

The United States understands its justice system in light of the nation’s constitutional mandate to “establish justice, ensure domestic tranquility, provide for the common defense, [and] promote the general welfare . . . .” This church finds significant evidence that the institutions of criminal justice in the United States are in urgent need of reform.

Not possessing special insight into matters of reason, this church does not presume to instruct the public authority how, in detail, the justice system should be shaped. This church does, however, urge the development, implementation and assessment of criminal justice procedures and criminal law on the basis of human reason and principled, evidence-based practices, and laments the absence of such critical reason in many areas of the system.

#### **IV. Wise responses of love**

God calls Christian people to love and seek justice in this world even as this world often is confused, petty, sometimes beautiful and many times murderous. Our calling surprises us and often offends us, since we are prone to think we do God’s work only when we analyze, remedy and distance ourselves from evil (Luke 18:9-14). In full knowledge of how cruel human beings can be to one another, and indeed have been, we, as part of God’s church are called to participate in God’s “Yes” to the world even as we eagerly await its — our — future. “Jesus Christ, whom we proclaimed among you . . . was not ‘Yes and No’; but in him it is always ‘Yes’” (2 Corinthians 1:19).

##### **A. Ministry and compassionate suffering**

Participation in this “Yes” is marked by both ministry and compassionate suffering, or as Luther calls it, “the possession of the sacred cross.” The cross is the deepest mark of the Christian church on earth. The gospel gathers a cruciform people. The church believes that Jesus Christ showed steadfast love for us sinners despite individual and systemic wickedness, and is convinced of the outrageous and scandalous truth that in this act of reckless love, God is most fully revealed.

To respond in gratitude with compassion and wisdom requires the ability both to discern the needs of another and to know what gifts lie within oneself that could be well given to the one in need. Jesus’ own ministry was characterized by abundance in responsiveness. Though Christians often feel, and sometimes are, diminished and powerless, still the Holy Spirit grants power to respond to those affected by crime and the justice system in ministries of compassion and mercy.

Ministering with such compassion in the face of wickedness may well lead to suffering. When Luther concludes his list of ways one can identify the church on earth, it is as if he says, “Look for the cross. Look for people enduring persecution, hardship, danger and death precisely because they will not compromise their faithfulness to God.”<sup>31</sup>

Christians do not seek out suffering for its own sake. Rather, we seek out those in need, those who are isolated, those who are afraid, and those who yearn in hope. If our seeking leads to finding, and finding to ministry, then we accept that burdens and ambiguity may well mark our responsive love. Reform of entrenched systems, merciful response to harms caused by crime, and the courage to face injustice will inevitably involve struggle and uncertainty. The exercise

of baptismal vocation in the way of the crucified Christ risks suffering and bears burdens as it bears the mark of the cross to a broken and crying-out world.

## **B. Responsive love in practice**

This church's ministry and mission can begin with the simplest efforts by an individual, by two or three gathered to serve, or by a small task force. At the same time ministry and mission grow and must be creative, seeking ever new ways of responding to opportunities and needs. As the ELCA becomes more aware of injustice and pain, its members are called to seek justice and to bear one another's burdens compassionately and wisely.

Such responsive love in practice will be rooted in word and sacrament and be expressed in liturgical forms. This church endorses the enhancement of worship materials to reach out to victims of crime, those affected by incarceration and others who are involved in the criminal justice system. It calls on its members to hold in public prayer those who might otherwise be "invisible" and to proclaim boldly Jesus' declaration of "release to the captive" as a sign of God's coming reign (Luke 4:18).

Centered in word and sacrament while seeking to respond both compassionately and wisely, this church looks to the word of God and to the creative efforts already present in some congregations, ministry sites, synods and social ministry organizations. The evidence that the ELCA is putting into practice its convictions will be expressed by the growth of at least four forms of ministry and mission that rest on biblical foundations.

### ***1. Hearing the cries***

The foundational practice must be listening with compassion to the cries and listening for "what is really happening." Such listening requires paying close attention and being truly open to the voices of those most affected by that system.

This openness begins with our awareness that the cries of those harmed, both by crime and by the criminal justice system, often come from our brothers and sisters within the church. Because fellow members are affected by crime and the criminal justice system and because this church understands itself having responsibilities in society, this church as a body of Christ cries out.

*Victims of crime cry out*, individually and uniquely. They can suffer physical injuries, financial loss, medical or psychological care costs, or the inability to work, as well as the loss of property. Some have deep emotional pain; others feel emotionally numb or paralyzed with fear. Victims suffer individually and uniquely.

Their families suffer alongside them and struggle to know how to help when resolution is often impossible. Some harmed by crime suffer again at the hands of the criminal justice system; they feel invisible or insignificant, as if their voices do not matter. Some suffer at the hands of their own faith communities, feeling misunderstood or ignored. Like victims, families of victims feel pressured by others to "move on," leading to an even deeper sense of isolation. The church's first ministry is one of listening. The temptation to turn away is great. But the love that seeks justice will not let us turn a deaf ear to the cries.

*The families of offenders cry out*. Relationships become strained and distorted. Visitation is often difficult or even impossible because of distance or expense. While those who work in the system may not intend to willfully harm families of offenders, practices and policies often treat families like outcasts or criminals themselves. Families of offenders grieve, worry and struggle.

*Children separated from incarcerated parents cry out*. Children of incarcerated mothers are especially at risk. Many incarcerated mothers are single parents, so their children are cared for



by relatives or in the foster care system. These caregivers can grow weary of their changed role and live daily with the uncertainty of the mother's future return. Many of those involved experience shame from having a loved one in prison.

*Those convicted of crimes cry out.* This church teaches that individuals should be held responsible for their actions. Yet it is easy to forget that those who harm others are still human beings. Some have caused irreparable harm and may never change. Many have been victims of crime themselves. Many regret their crimes and yearn to make amends. Many are people of faith.

*Those imprisoned for their crimes cry out.* Communities must be protected from those who create suffering, shirk responsibility and lack regret. Yet incarceration brings its own forms of suffering. Isolation, loneliness, intimidation and violence (sometimes sexual or gang-related) are very real. Moreover, some people are wrongly convicted of crimes, spending years in prison before their exoneration, release or death.

While most incarcerated people eventually return to their communities, the longer they are incarcerated the more ties to the community have been lost and the more difficult it is to return. Many return to their communities without education or job training, and thus have little chance of success after release. Many end up back in prison. Some give up, accepting life in prison despite its difficulties. Their cries — even those unvoiced — need to be acknowledged.

*Communities cry out,* especially those that have more than their share of crime and incarceration, leaving ever greater dismal economic prospects and increasingly fragile social networks. For example, public education suffers because teachers are reluctant to seek jobs in these communities. Most significantly, disproportionate numbers of men are incarcerated, leaving women to raise children alone and often encouraging boys to grow up expecting incarceration to be part of their own futures.

*Workers within the criminal justice system cry out.* Many work in challenging circumstances where violence and emotional trauma are common. Most experience intense stress, yet are expected to respond to tension or violence calmly. Their professional challenges are rarely recognized or respected.

Police regularly manage the stress of dangerous and unpredictable situations, and are expected to intervene rationally and maintain a professional attitude in trying situations. Those who work in the courts desire to earn public trust and must balance responsibilities to many, including victims and offenders, families and communities. Large caseloads make it difficult to treat people as individuals. They rarely walk away from their work unaffected since they bear the burden of knowing the potential consequences of rendering a verdict or sentence.

Correctional staff, administrators, counselors and chaplains face tense and demanding conditions. Those who work in victim services programs listen daily to painful stories and struggle to keep their own emotional balance.

*Citizens and taxpayers also cry out.* An increasingly litigious society has sent legal costs skyrocketing and diminished the system's efficiency. Unequal access to legal representation contributes to a sense of "justice for sale" to those with the means to pay for the fullest possible legal defense. U.S. drug policy has led to massive increases in the budgets of law enforcement agencies and prisons to house those convicted of crimes.

## **2. Hospitality**

Hospitality is riskier than hearing and seeking to understand. Factual understanding searches for dependable, predictable patterns in nature and human experience. But hospitality opens a door to another person, even a stranger who out of the blue asks for our protection. Hospitality invites another, figuratively or literally, into our private space and opens our lives to the possibility of new expectations and experiential understanding. The guest inevitably confronts

us with something new, something we cannot reduce to our prior experiences, our nature, or what has worked for us in the past.

From Abraham and Sarah (Genesis 18:1-10) to the later writings of the New Testament (Hebrews 13:2) we read about God's people honoring a sacred obligation that binds the host to the protection of the guest. In these stories, though, there is something more than the discharging of a duty because those who welcome others are open to the future, and thus make room for surprises. Risks may come when opening the door to that which is new, but the Bible also emphasizes the creativity that flows from taking the risk (Luke 24:28-32). How must the church welcome the stranger today?

As we turn to that question and the gift of hospitality, we must be ever mindful of another calling. The injunction to hospitality is profound and must be practiced with equally profound recognition of the church's care for the vulnerable in its community.<sup>32</sup> Most importantly, congregations that contemplate allowing anyone who has been convicted of a sexual offense or who the congregation believes may present a danger to children or others should prayerfully realize that we also are called to protect the innocent and vulnerable.<sup>33</sup>

When relating to those who present such a concern, congregations should act with extraordinary care. If, after consultation<sup>34</sup> and prayerful consideration, the congregation determines that participation in congregational activities is appropriate, the congregation should create and follow carefully written agreements with these individuals. There should be disclosure to the congregation, vigilant oversight and compliance with the written agreement.

This protective duty is not limited to minors, but extends to others within the community such as the elderly or disabled, who may be vulnerable to abuse, whether sexual, emotional, physical, financial or other types. Specifically it includes financial protection for congregations. Persons convicted of financial crimes or known to have been involved in financial misconduct should not be given responsibility for congregation funds.

With those considerations in mind, we return to the question: how must the church welcome the stranger today? In creative obedience to this biblical mandate, many congregations and social ministry organizations have found ways of extending hospitality to those affected by crime and the criminal justice system. Such ministries include:

- being a place of healing for victims of crime and their families. Support can come in the form of emotional aid, material assistance, helping them to understand what happened to them and what it means, and helping them to regain a sense of empowerment and autonomy in their lives.
- welcoming former offenders into worshiping communities. All people come as sinners equal in unworthiness to receive the forgiveness of sins, life and salvation that God grants through word and sacrament.
- providing assistance to former offenders. Ex-offenders need job training and placement, emergency and educational assistance, counseling, (including substance abuse counseling), legal counsel and housing.
- mentoring those under correctional control. Congregations can provide spiritual guidance, Christian fellowship and support, and personal motivation and challenge.
- supporting the families of offenders. Congregations can respond in ways that enhance family relationships, such as providing transportation for visits, creating activities for children and inviting families to congregational activities that give respite to caregivers and positive interaction for children. In addition to being intrinsically good, ministries that foster relationships with offenders reduce the likelihood for self-harm, suicide or other harms.<sup>35</sup>

- supporting those who work in the criminal justice system. Workers in the system need support in their work responsibilities as a baptismal calling and as vital on behalf of the wider public.
- creating safe places for significant conversation and discernment. Conversations on emotionally charged moral topics, like those related to the criminal justice system, can be extremely difficult. Lutheran congregations, committed to the rule of love, should adopt practices of moral discernment that are thoughtful yet open to lively interaction and grounded in mutually agreed upon guidelines.

### **3. Accompaniment**

The third response moves beyond hospitality to accompaniment. The ELCA understands accompaniment as walking together in solidarity that practices interdependence and mutuality. In response to God’s call to comfort God’s people (Isaiah 40), we can live out our baptismal vocation by accompanying those who suffer from crime and its effects. Along the way we share their pain and fear. Jesus Christ enjoins such accompaniment and the opportunities are many (Matthew 25:31-46).

Congregations can be effective in expressing solidarity with victims of crime and their families. Whether it is providing a safe space for their story to be told, or working to secure safe housing for a victim of abuse, or organizing transportation for someone in need, the congregation is a key site where our hands do God’s work. This church commits itself to holding up in prayer those who struggle and suffer after crime has been committed, and will work to discern more ways to actively practice accompaniment in the faith it cherishes.

The ELCA recognizes prison ministry as especially needed at present and encourages those in or preparing for rostered ministry to consider serving in this way. Many jails or prisons work with local pastors and other religious leaders willing to provide spiritual services for inmates and staff. The incarcerated population has increased so dramatically in recent years that staffing and conditions have not been able to keep pace.

As beloved children of God, individuals who are incarcerated are in need of accompaniment and of receiving the gift of the gospel in word and sacrament. They also need to experience dignified ways of relating to other human beings that are not destructive or distorted. They need relationships with people who are not responsible for their confinement and appropriate relationships with those who are.

As beloved children of God, incarcerated Christians also can accompany one another as they face together the challenges of imprisonment. Through prayer, worship and mutual support, they give witness to Christ’s claim: “where two or three are gathered in my name, I am there among them” (Matthew 18:20). The need and potential for creative ministry inside correctional facilities is great.

This church is grateful for its prison chaplains and prison congregations in their proclamation through word and sacrament of good news for all people. In their daily lives as counselors and advocates, chaplains and pastors accompany people who are incarcerated. Those ministering within prisons have the opportunity to share concern for the humanity of each inmate and have critical roles in protecting First Amendment rights.

Synods, congregations and individuals are urged to support and join in ministry to those incarcerated. Congregations should consult the local institution in question but can remember imprisoned people in prayer and by providing “care packages” via prison chaplains and pastors. Visitation or writing prisoners can change lives. Through Bible study, advocacy and — most importantly — relationships, the accompaniment that evokes the righteousness of the gospel can be made real.

#### **4. Advocacy**

In seeking to remedy harm this church is called to hear the cries, to show hospitality and to accompany, but compassion calls for more. Compassion leads to seeking justice in the relationships and structure of society. Just as God seeks justice in this world, so church members, chaplaincies, congregations, social ministry organizations, synods and churchwide ministries must not be satisfied merely to react to injustice, but must also work proactively in the promotion of justice for all.

Seeking justice demands that we become advocates for those whose cries are ignored. Victims of crime often feel unable or unsafe in expressing their concerns and needs. Those who are incarcerated are cut off in many ways from communicating with others. Those most likely to be harmed by the criminal justice system are in many cases the ones with the least political and economic power. Advocacy is essential.

Christians are called to be active participants in civil government. As citizens we have the responsibility to vote and to participate in civic discourse about the criminal justice system. As participants we seek to affirm where appropriate but also to be critics of earthly, temporal jurisdictions. Properly distinguishing between what is promised in God's coming reign of justice and our current criminal justice institutions enhances, and does not thwart, passionate efforts to bring about what is possible in our political reality.

Support for public policy advocacy groups is vital. The ELCA urges its members to initiate, organize and support broad-based efforts to re-orient the present criminal justice system away from retribution alone and toward preparing individuals for re-entry into our communities. Fear, racial prejudice and economic disparities too often drive public response. Christians are called to support both officials who prioritize sensible, rational and equitable approaches to criminal justice and public policies that are just and effective.

#### **C. Burden bearing**

Through ministry of hearing the cries, hospitality, accompaniment and advocacy the compassionate suffering of the cross becomes evident as Christians increasingly bear other's burden (Galatians 6:2). Bearing the cross inevitably moves Christians toward actual identification with the victim, the criminal, the justice system worker. Wearing the mark of the cross we leave distance and the safe familiar behind; we begin to count the experience of others as our own.

We are Ruth who pledges herself to Naomi (Ruth 1:15-18). We imitate God (Ephesians 5:1) who is not satisfied only to have made us but pledges to carry us as well (Isaiah 46:3-4). When we bear what weighs down another's life, we fulfill the law of Christ who himself has carried our sin and death in his body. When this church bears such burdens we become a "Yes" to others as a response to God's "Yes" to us.

#### **V. Paths to greater justice: positive trends**

The practices of responsive love seeking justice means this church also must attend to public policy because human needs are addressed through systems. In the following three sections this church identifies and calls for consideration of recommendations grounded in evidence and aimed at humane, effective change. These seem worthy of support whether requiring legislative reform, budgetary prioritization, volunteer efforts or other forms of enactment.

Despite deep and abiding problems in the criminal justice system, it is important to acknowledge positive trends that have emerged in recent years. The ELCA supports trends such as greater emphasis on victims' rights and needs, use of restorative justice, community-based

alternatives to incarceration, legislation that reduces sentences for certain offenses, the emergence of specialized courts and the growing emphasis on reentry programming.

### **A. Victims' rights**

As a result of the efforts by advocates for reform, all 50 states now have legislation establishing the rights of victims. While more must be done to develop victim-sensitive practices, these rights typically include:

- the right to fair treatment, dignity and respect;
- the right to be informed about court proceedings and victim services and rights;
- the right to be present at legal proceedings;
- the right to a voice at sentencing and at proceedings involving offender release; and
- the right to restitution from the offender.

More than 30 states also have passed constitutional amendments dealing with victims' rights, though circumstances and quality vary widely from state to state. At the federal level, legislation such as the Victims of Crime Act (1984) and the Justice for All Act (2004) have established victim rights and services such as victim compensation funds.<sup>36</sup>

### **B. Restorative justice**

Restorative justice focuses on crime as an offense against human individuals and a community rather than simply as against "the state." While not denying the state's role or the appropriate place of retribution, this approach encourages victims to take an active role in responding to crime and invites offenders to take personal responsibility. Restorative approaches seek to bring together the victim, offender and other members of the community harmed by crime to develop a plan to try to repair that harm.

Since the 1980s the use of restorative responses to harm has increased in the U.S. These responses include victim-offender mediation, family-group conferencing, circle process and community reparative boards. Restorative practices are used primarily with juvenile offenders, but sometimes with adults, and could be much more widely practiced. As a response it offers both a diversion strategy for relatively minor offenders and a supplement to the sanctions of the criminal justice system for more serious offenders.

Restorative justice, in its attention to the people involved, provides a fuller account of the nature of justice as well as creative alternatives to incarceration. This church notes that congregations could consider becoming host sites for restorative training and programs. Likewise, individuals are encouraged to consider participating in restorative practices by becoming trained facilitators, community participants and advocates in both diversion programs and correctional facilities.

### **C. Alternatives to incarceration**

Since 2000, many states have expanded their use of community-based corrections for offenders who do not pose great danger to society; this especially includes drug offenders.<sup>37</sup> These alternatives to incarceration include intermediate sanctions such as home confinement, electronic monitoring, halfway houses, residential work-release centers, day-reporting centers, intensive probation supervision as well as treatment and diversion programs for drug offenders.<sup>38</sup> Such approaches should be encouraged and funded.

In recent years community-based alternatives also have been used more extensively in some states to reduce the number of probation and parole revocations that result in incarceration. Several states have decreased prison populations by enhancing parole consideration for

incarcerated individuals.<sup>39</sup> Some parole agencies have developed graduated sanctions as alternatives to incarceration for parole violations.<sup>40</sup>

Alternatives to pretrial incarceration can reduce stress on jails and the use of alternative forms of pretrial release on both federal and state levels have been promising. The goal is to put in place pretrial supervision as well as evidenced-based assessments for determining conditions of release.<sup>41</sup>

#### **D. Sentencing reform**

Since 2004, more than 20 states have enacted or proposed legislation to reform sentencing policies.<sup>42</sup> These legislative changes have focused on several types of reform. Primary attention has been given to increasing sentencing options that divert drug offenders from incarceration to community-based treatment alternatives and expanding sentencing alternatives to incarceration for other non-violent offenders.

Other reforms have attempted to increase use of community supervision and technological innovations such as electronic monitoring to respond to probation and parole violations. Some states have established or expanded programs that divert to drug treatment those who commit certain drug offenses. Other states have authorized early release from prison to community-based housing and treatment programs for offenders who meet certain criteria.

These reforms often are encouraged solely on the basis of economic cost. Improvement for any reason is important to the individuals involved, and the burden of cost is a necessary factor for government to evaluate. Changes made simply for economic reasons are less likely to endure, however, and people of faith also must evaluate practices in terms of moral justification, that is, whether the people involved are harmed or aided.

#### **E. Specialized courts**

In recent decades, specialized “problem-solving” courts have developed for those with drug-related and mental health problems as well as for veterans. With a rehabilitative emphasis, these courts address underlying causes of crime and provide treatment alternatives to punishment. Through successful participation in treatment programs, defendants are able to avoid traditional court sanctions such as jail time.<sup>43</sup>

“Drug courts” in particular have been used with success. They serve adult and juvenile offenders as well as parents with cases in the child welfare system in which parental substance abuse contributed to child abuse or neglect.<sup>44</sup> The potential impact of such courts is significant given the prevalence of drug use disorders among offenders. Approximately half of jail inmates report symptoms consistent with drug use disorders prior to admission to jail.<sup>45</sup> It is notable that about half of state and federal prisoners meet criteria for drug dependence or abuse.<sup>46</sup>

In drug courts, judges, defense attorneys, prosecutors, treatment services staff and community corrections staff generally work together to address cases. Case management typically includes risk and needs assessment, intensive monitoring, graduated sanctions and incentives, and treatment and other rehabilitative services. Though intensive monitoring and services are initially costly, in the long run drug courts are cost effective when one considers the reduced recidivism of drug court participants.<sup>47</sup>

Mental health courts and veterans’ treatment courts are less widely used and are underfunded, but are similar in their rehabilitative focus.<sup>48</sup> Like drug courts, the potential impact of mental health courts is significant. Research indicates that approximately 65 percent of jail inmates and about half of state and federal inmates have mental health problems.<sup>49</sup>

Female inmates are significantly more likely than male to experience mental health problems, and female jail inmates have significantly higher rates of *serious* mental illness,

compared to males.<sup>50</sup> Outcome evaluations are still limited, but early evidence hints at effectiveness in reducing arrests and jail time.<sup>51</sup>

Veterans' treatment courts focus specifically on mental health and substance abuse issues for military veterans who have committed criminal offenses.<sup>52</sup> These issues often result from psychological stresses of combat that are not adequately addressed when military personnel return home.

## **F. Reentry programming**

Since the late 1990s there has been greater emphasis on the reentry process and recognition that transitional services are essential to successful reintegration into the community following incarceration. The ELCA is grateful for congregations and social ministry organizations that have developed creative efforts to provide reentry support, mentoring and other transitional services. Governments are encouraged by this church to continue funding expansion of individualized reentry plans (based on systematic assessment), and provide a range of services through coordinated efforts with community agencies.<sup>53</sup>

## **VI. Paths to greater justice: ending the overuse of incarceration**

The ELCA is grateful for these positive trends, while concerned that governments and private organizations provide sufficient funding and institutional support to expand and broaden their effectiveness. At the same time, this church is clear that many areas of the criminal justice system urgently require extensive reform and sustained overhaul. The primary factor in making policy decisions related to criminal justice must be principled, evidence-based practices at all levels of the criminal justice system.

One area stands far above others and deserves immediate attention: this society must find ways to end the overuse of incarceration. As mentioned earlier, compared with other countries — along any relevant scale — the U.S. overuses incarceration as a response to criminality. Because of the significant harms —both personal and social —caused by incarceration, the ELCA strongly urges those who make and administer correctional policies to take all appropriate measures to limit the use of incarceration as a sanction for criminal offenses.

To achieve the goal of decreased incarceration, the ELCA identifies three specific objectives: aggressively pursue alternatives to incarceration; reform sentencing laws and policies; and closely scrutinize national drug policy.

### **A. Pursue alternatives to incarceration**

Since the vast majority of individuals who have committed crimes do not require or deserve institutional confinement, reforms are urgently needed. This church encourages eliminating reliance on unnecessary secure detention and jail, the gateways to long-term incarceration.

The ELCA urges greatly expanded use of alternatives to incarceration and detention such as those commended above in its discussion of positive trends. This includes more use of community-based alternatives to incarceration for convicted offenders, for those who violate conditions of probation or parole, for juvenile offenders, and for those detained because of immigration status. This church also supports more treatment-focused alternatives to the use of jails and prisons for mentally ill offenders.

In particular, the ELCA encourages greater use of pretrial release programs for individuals held in jail while awaiting trial. At midyear 2010, nearly 749,000 individuals were confined in local jails, most for relatively minor, non-violent offenses. Of these inmates, 61 percent had not been convicted, but were detained awaiting trial or other court proceedings.<sup>54</sup> While some were denied the opportunity to post bail as a danger to the community or a risk for non-appearance

in court, most were not. By one estimate, nine billion dollars are spent annually to incarcerate individuals awaiting trial who cannot afford bail but posed little threat to society.<sup>55</sup>

Holding people in custody significantly disrupts people's lives, and can result in the loss of work, home and property. Incarceration while awaiting trial increases the likelihood of conviction, and stiffer sentences can lead to the loss of income for families.<sup>56</sup> A racial and ethnic component is also evident, given that people of color are disproportionately likely to live in poverty, and therefore are less likely than Caucasians to be financially able to post bail.<sup>57</sup>

## **B. Reform sentencing laws and policies**

Numerous sentencing policies have been adopted since the 1980s, including mandatory minimum sentences, habitual offender laws, truth-in-sentencing laws and sentencing guidelines. Their implementation has led to increases in the use of incarceration and in the length of sentences, and has limited judicial discretion in the sentencing process.

Habitual offender or three-strike laws, for example, impose lengthy sentences on chronic offenders. Nearly half of the states have them and in some, the law has applied even if the third felony conviction was not for a serious or violent offense.<sup>58</sup> Mandatory minimum sentences that impose lengthy fixed punishments on offenders and prohibit judges from considering mitigating factors, have been used most extensively in response to drug-related offenses. In addition sentences have been lengthened through truth-in-sentencing laws, which target serious violent offenders and require those convicted to serve at least 85 percent of their sentences. Such laws exist at the federal level and in more than half of the states.<sup>59</sup>

This church calls for review and legislative reform of these sentencing policies for three reasons. First, researchers have raised serious doubts about the effectiveness of more severe sentences in deterring crime.<sup>60</sup> Second, the policies shift discretion from judges' sentencing decisions to prosecutors' charging decisions, which are less susceptible to public scrutiny and likely to be inconsistently applied.<sup>61</sup>

Third, and finally, these policies exact enormous and unnecessary personal costs on offenders, families and neighborhoods, along with a massive demand for public resources when tax dollars are desperately needed elsewhere. Lengthy sentences produced by these policies mean that offenders are incarcerated long beyond the point at which they would likely have "aged out" of crime and ceased to pose a threat to society.

## **C. Scrutinize national drug policy**

Any comprehensive assessment of the criminal justice system must attend to national drug policy because that policy has a marked effect on all aspects of the system. In particular, the national drug policy bears significant responsibility for the dramatic increase in the incarcerated population. In 2010, 52 percent of federal inmates and 17 percent of state prison inmates were incarcerated for drug offenses.<sup>62</sup> As noted above, mandatory minimum sentences have been used extensively for drug-related crimes and have led to exceptionally long periods of incarceration.

Regardless of what future directions U.S. national drug policy takes, this church raises grave concerns about aspects of the present approach. First, the image of a "war on drugs" reinforces a movement toward more militarized policing. Although special circumstances of extraordinary threat sometimes may justify the use of military-like tactics and equipment, those circumstances should not be treated as the norm and run counter to proven community-based methods.

Second, the national drug policy has directed substantial resources toward one very specific form of criminal activity. Drug abuse can be devastating for individuals and communities, and the international trade in illegal drugs continues to cause political conflict and instability in many countries.



The intense focus and expenditure on drug crimes, however, may come at the expense of other public needs, both within and outside the criminal justice system. Some of the significant resources spent on law enforcement efforts could be devoted to drug treatment and drug use prevention efforts. Further, current law allows law enforcement agencies to seize and retain assets used in or gained from crime. This power may create an improper financial incentive for law enforcement, especially given the relatively sparse judicial oversight of asset forfeitures.

Third, and finally, there is mounting and persuasive evidence that the war on drugs has had a disproportionate impact on people living in poverty and people of color. Law enforcement practices regarding drug offenses often have targeted disadvantaged communities, and the sentencing policies regarding drug crimes have had racially disparate effects. Despite the fact that Caucasians and African Americans engage in drug offenses (both possession and distribution) at similar rates, Black people have been far more likely than White people to be arrested for drug offenses.<sup>63</sup>

Policing decisions about which neighborhoods and types of drugs should be the focus of enforcement efforts only contribute to these disparities. Federal sentencing policies regarding cocaine offenses offers a stark example of the racially disparate impact of overall drug policy. Although the tremendous disparity in sentence length for powder vs. crack cocaine offenses has been diminished in recent years, it still exists.<sup>64</sup>

Despite broad consensus that national drug policy has been marked by improper use of war language, very high costs and disproportionate burdens on vulnerable members of our community, there are widely divergent views about the proper response. Some argue for decriminalization of the use of illegal drugs and a shift toward a public health model for addressing the negative effects of drug addiction and abuse. Others contend that some measure of criminal prohibition remains necessary to secure both individual and social well-being.

This church does not presume to resolve that debate. But the ELCA does call for close scrutiny to the full costs and consequences of drug policy. Those costs include the resources required to implement the policy as well as the costs to those who are harmed by the policies.

There are histories behind the designation of unlawful substances. Human decisions have made some substances illegal while permitting others and have made some substances legal in some jurisdictions or in certain time periods. The histories behind the construction of drug policy point to the role of contextual factors, including the race and class of those who use particular substances. Those histories should be considered when revisiting those policies' harmful effects. A responsible society must question whether the policy's benefits are sufficient to offset those costs.

## **VII. Paths to greater justice: support needed reforms**

Although the problem of mass incarceration demands immediate attention, the ELCA highlights four other imperatives that require prompt and vigorous response from those who make and implement criminal justice policies. While each deserves attention for its own sake, reforms in these areas also will reduce the incarcerated population significantly.

First, the criminal justice system must acknowledge the racial disparities, and address the implicit and explicit racism that persists there; second, it must recognize the special needs of juvenile offenders; third, it must stop the privatization of prison facilities; and fourth, it must foster the full reintegration of ex-offenders into community.

### **A. Acknowledge racial disparities and end discrimination**

The estimated prison population under state and federal jurisdiction at year-end 2011 was 34 percent Caucasian, 38 percent African American and 23 percent Hispanic.<sup>65</sup> Yet non-Hispanic

Caucasians currently make up 63 percent of the U.S. population, African Americans make up 12 percent and Hispanics make up 17 percent.<sup>66</sup> Percentages are greatly disproportionate for other peoples of color also, such as American Indians or Alaska Natives.<sup>67</sup> Racial disparities appear in juvenile justice systems as well, including disproportionate minority contact with juvenile justice systems.

Some argue that these numbers represent the disproportionate involvement of people of color in crime. African Americans, for example, have high rates of involvement in crimes such as homicide and robbery that are punished by incarceration.<sup>68</sup> Yet, even when these high rates are taken into consideration, significant disparities persist and research shows that race influences decision-making at numerous points in ways that disadvantage people of color (e.g., policing decisions regarding arrest, prosecutorial decisions regarding charging, and judicial decisions regarding bail and sentencing).<sup>69</sup> Clearly, the cumulative effects of these decisions contribute significantly to racial disparity in incarceration.

U.S. society has a history of, and continues to manifest racism and profound economic inequality. The ELCA believes actions must be taken to end racial disparity in practices within the adult criminal and juvenile justice systems and to address the issue of racial disparity.

For example, this church expresses grave objections to patterns of racial, ethnic and religious profiling. Although some police departments have adopted robust policies to counter the problem of racial bias, discrimination remains and carries many harmful consequences. Profiling — whether intentional or unintentional — stigmatizes those who are innocent of any offense. It alienates members of the public who come to view the justice system as antagonistic rather than as a safeguard to all people's rights and property. Extensive efforts must continue until discriminatory profiling ends.

## **B. Recognize the special needs of youth offenders**

The U.S. juvenile justice system grew out of a social reform movement more than a century ago based on the principle that youth are different from adults. Because they are still developing capacities for moral judgment, they may be less culpable, and more amenable to rehabilitation, than adults who commit the same offense. This principle — now supported by a significant body of research showing that brain development is still incomplete at age 18<sup>70</sup> — led to the creation of a separate juvenile system that aspired to be more rehabilitative than punitive.

In recent decades juvenile justice has drifted from that initial impetus. The drift has been motivated by perceptions of rising violent juvenile crime and perceived shortcomings in the rehabilitative focus of juvenile systems. Increasingly, the juvenile system has mirrored harsher trends in the adult system. Community-based alternatives for at risk youth as well as nonviolent youth offenders remain inadequate in many communities. Large residential juvenile correctional facilities resembling adult prisons still abound and are often unsafe and ineffective. They demonstrate high recidivism rates and poor educational outcomes, and youth rarely leave prepared to succeed as adults.

Further, by the 1990s nearly all states had expanded their policies regulating transfer of juvenile offenders to the adult system, permitting transfer at younger ages and for more offenses. States justify this expansion both as a means of more securely segregating violent or repeat juvenile offenders and as a means of better directing scarce funding in the juvenile system toward youth who are perceived to be most amenable to successful rehabilitation.

Concerns about security and efficiency are understandable. It is undeniable that society deserves protection from youth who commit horrific crimes. Yet, the weakened distinction between juvenile and adult corrections has done great harm. Juveniles who are prosecuted or sentenced as adults are ill-prepared for the fundamentally adversarial environment of the adult

judicial process. Very little allowance is made for youths' immaturity, lack of experience, or questionable ability even to understand their rights.

Youth sentenced to adult prison, compared to their peers in the juvenile system, suffer higher rates of physical abuse, sexual abuse and suicide.<sup>71</sup> They are rarely provided age-appropriate educational or rehabilitative assistance. Female youth face special challenges when placed in adult correctional settings.

Some might see these problems as tragic consequences of otherwise prudent correctional policies for juvenile offenders, but the policies themselves fail to promote safe communities. Most experts agree that laws encouraging the transfer of juvenile offenders to the adult system do not deter serious juvenile crime.<sup>72</sup> In fact, there is compelling evidence that transferred juveniles are *more* likely to offend in the future than their peers in the juvenile system.<sup>73</sup> Even youth who receive a sentence of probation from adult criminal court reoffend more often than their peers in the juvenile system.<sup>74</sup>

Transfer practices also magnify the racial disparity in our nation's justice system. While Black youth represent 17 percent of the overall youth population, they make up 62 percent of those tried in adult court. They are nine times more likely than White youth to be sentenced to adult prison. Latino and Native youth are also transferred to the adult system and incarcerated in adult prisons at higher rates than White youth.<sup>75</sup>

This church supports an end to current practices of trying, sentencing and incarcerating youth in the adult criminal justice system as well as ending youth sentences of life in prison without the possibility of parole. Recent Supreme Court actions reflect encouraging developments in rulings against the death penalty for those who committed their crimes as juveniles and against mandatory life sentences without parole.

While advocating an end to current transfer practices, this church recognizes that some juvenile offenders pose significant risks to public safety and may not be appropriate for release upon reaching the age at which juvenile custody would cease. Reasons include insufficient progress in rehabilitation or the severely grievous nature of their offenses. This statement urges authorities to explore means of ensuring public safety without continuing the practice of transferring juvenile offenders to the adult system.

Even these youth deserve initial secure placement within the juvenile system where they have every opportunity to benefit from rehabilitative and educational activities with their peers. Adult incarceration should take place only after completion of placement in the juvenile system and should be reserved for youths who have committed the most grievous offenses. The determination that a youth poses continuing high risk to public safety requires thorough objective assessment of risks and needs.

The ELCA recognizes that the goal of keeping juveniles out of the adult criminal system requires the development and expansion of alternative correctional strategies. Some states have redefined the age at which adulthood begins, allowing youths to remain in the juvenile system beyond 18 and affording them maximum opportunity to benefit from rehabilitative efforts in the juvenile system. Some jurisdictions have seen promise in blended sentencing strategies, which allow juvenile and adult sentences to be imposed simultaneously. The adult sentence is typically suspended but held as a possibility in order to protect public safety.<sup>76</sup>

At the most fundamental level, this church calls for a juvenile justice system that more closely matches its original rehabilitative intent and is equipped to meet the needs and manage the risks of all youth offenders. Promising initiatives for at-risk and first-time and nonviolent youth offenders include evidence-based therapeutic approaches for strengthening families as well as community supervision initiatives. Such initiatives include after-school programs and evening reporting centers that constructively engage juveniles during peak crime hours.

For youth who have committed more serious offenses and require secure residential placement, some jurisdictions have developed approaches demonstrating that even many serious youth offenders are amenable to rehabilitation. In a positive trend, some states are working to reform their juvenile systems by embracing those approaches.<sup>77</sup> Until every state can meet the needs and manage the risks of *all* youth offenders within a rehabilitation-focused juvenile system, juvenile justice reform will be incomplete.

Youth offenders should be held accountable for their wrongful actions. Anything less dishonors them and their budding capacity for moral agency. Yet, they should be held accountable in age and in developmentally appropriate ways. Regardless of their criminal offenses, youth deserve a rehabilitation-focused experience. Only these experiences provide them every opportunity to develop moral judgment, empathy for others and the skills necessary for making a responsible and successful transition to adulthood.

This church calls upon its members, congregations, social ministry organizations and others to take part in building new social momentum for reforming juvenile corrections practices and treating youth as youth.

### **C. End prison privatization**

Arguments used in favor of for-profit prisons cite their supposed cost-effectiveness, their ability to reduce overcrowding in public prisons and the introduction of free market competition to lower incarceration costs overall. Recent decades have witnessed a dramatic trend toward the usage and spread of private, for-profit prisons.<sup>78</sup>

The arguments against them, however, are much stronger, and, for this church include concerns that are theological, moral and economic. Theologically speaking, it is the role of government to restrain evil, not that of the market.<sup>79</sup> Civil governments may legitimately deputize private companies to act on their behalf in some cases. Private entities, including many church-related organizations, have effectively and appropriately participated in corrections programs, such as halfway houses. But such community facilities differ significantly from prisons. Such efforts must be carefully monitored when private entities are entrusted with even limited coercive power over individuals.

Where individual lives depend utterly upon the system and as one comes closer to matters of life and death, it is of utmost importance that the state not abdicate its responsibilities. When the state incarcerates someone as a prisoner, it brings upon itself special responsibilities for exercising custodial control. For this moral reason the role of the state in the operation of prisons should not be supplanted by economic players who are guided primarily by profit or production. The profit motive of private prison corporations is apparent in reports to the Securities and Exchange Commission where such corporations identify sentencing reform as an economic “risk factor.”<sup>80</sup>

Contracting with private firms for incarceration invites myriad offenses. Significantly, privatization works *against* rehabilitation and successful offender reintegration into society. When a corporation’s profits depend on a steady flow of offenders into or *back* into its prisons, it has little incentive to try to rehabilitate those who are incarcerated. Studies have shown that cost-saving measures in private prisons have contributed to significantly reduced services for the incarcerated. These reductions in medical care, education, job training and counseling thereby contribute to higher recidivism rates for those released from private prisons compared to public ones.<sup>81</sup>

Recent evidence also questions the supposed economic benefits of private prisons. Studies have suggested that cost savings are minimal or absent.<sup>82</sup> In addition to reducing services for the incarcerated, efforts to cut costs have led to limited training of employees, relatively low pay

rates among certain staff, and high turnover.<sup>83</sup> Higher levels of violence are likely in such an environment.

On the basis of theological, moral and economic reasons, this church objects to current trends of corporate privatization in the criminal justice system. The ELCA urges government at every level to maintain or reclaim its responsibility and eliminate reliance on the use of private, for-profit prisons.

#### **D. Foster full reintegration of ex-offenders**

The dominant aim of criminal justice is restored social order. Even forms of punishment ultimately serve the goal of restoring a sense of social order. A balance must be achieved, therefore, between the harshness of punishment itself and the return of an offender to social life. If punishment is in some sense retributive, it must also be in some sense rehabilitative. For this reason attention to offender services and the successful reintegration of ex-offenders to society matter as part of the criminal justice system.

##### ***1. Rehabilitation, re-entry and transitional support***

This church holds that social order and human flourishing will be enhanced by greater emphasis on rehabilitative opportunities for prisoners. Many enter prison with limited life skills, poor job histories, little education and untreated drug or alcohol addictions. Upon their release from prison, however, they are expected to adjust to life back in their community (if they have one), find work, support themselves, seek help for mental illness and substance abuse, and not return to crime.

To dramatically increase chances for success, re-entry support must begin long before release from prison. By identifying needs such as basic life-skill and job-skill training, education and treatment needs at sentencing, and then comprehensively addressing these needs during incarceration, the likelihood of successful transition back into the community is heightened. The religious dimension of life is significant and deserves to be a major component of rehabilitative programs for those interested.

The ELCA also supports improved programming for released prisoners or those with alternative sentencing. The difficulties of finding housing, employment and treatment (both for mental illness and addiction) make an offender or ex-offender's participation in society challenging. Mentoring programs have shown especially encouraging signs of success in aiding released offenders. Congregations and social ministry organizations have found ways to act as mentors and supporters; the ELCA applauds and encourages such efforts.

Yet the church also must remind the state of its duty to increase the possibility of successful re-entry to society. The main responsibility lies, finally, with the offender, but impediments to successful re-entry need to be removed to the greatest extent possible. Incentives for re-entry preparation should be created. If inmates successfully complete prison programs related to post-prison success, sentence reductions may be appropriate.

Support for rehabilitation and reentry programs alone is not sufficient. Current policies imposing punitive, long-term collateral sanctions also must be reformed for the sake of successful re-entry and the reduction of recidivism.

##### ***2. Collateral sanctions***

When someone is convicted of a crime and a judge imposes the sentence, many invisible "collateral sanctions" are indirectly, and silently, added.<sup>84</sup> These punishments are defined through legislation and restrict the rights of ex-offenders after release. Such restrictions may include denial of the right to vote, restricted access to public housing, ineligibility for public

assistance or educational loans, and barriers to employment for their entire lives due both to employers' increased access to criminal records and to exclusion from particular occupations.<sup>85</sup> The stigmatization of these restrictions harms people personally as much as some restrictions harm them financially.

Beginning in the 1980s, state legislatures and the U.S. Congress created legislation expanding the use of collateral sanctions. Examples include an increase in the number of states that *permanently* deny convicted felons the right to participate in the democratic process by voting. It is likely that many U.S. citizens are unaware of the existence of such legal restrictions. This invisibility follows because, unlike prisons, these sanctions operate largely beyond public view, and are imposed through law rather than by a judge in a visible courtroom setting.<sup>86</sup>

While some collateral sanctions are directly responsive to the risk posed by the ex-offender's prior conduct, the broader trend of collateral sanctions does not seem to arise from those concerns. Instead, the increased use of such significant consequences reflects the general shift toward more punitive responses to offenders and "tough-on-crime" strategies. This expansion has been politically popular because, unlike other forms of sanction, it has come at little cost to taxpayers. In that sense, there are political advantages to the use of invisible punishments.

Such a narrow view ignores the consequences of these enduring punishments that significantly impact millions of Americans. For instance, there are real effects when a young man earns his GED in prison, but upon release is denied access to student loans for more education. The harms of collateral sanctions extend beyond those convicted of crimes to families and communities. In all cases, defendants and their counsel should be given effective ways to determine collateral consequences and make plea decisions with full knowledge of those consequences.<sup>87</sup>

Although most collateral sanctions should be drastically limited, some *are* appropriate or even necessary when the sanction corresponds directly to the offense for which a person was convicted. It is reasonable to exclude those convicted of financial crimes from employment positions where they would have access to or responsibility for oversight of funds. Serious sex offenders and all child sex offenders should not have access to vulnerable individuals in employment or volunteer settings.

The majority of invisible punishments, however, do not fit the criterion of necessity, and therefore are unjust. This statement concurs with the action of the American Bar Association that has called for "restricting the reach of invisible punishment by limiting collateral sanctions to those that relate directly to the offense charged, and prohibiting sanctions that without justification, infringe on fundamental rights, or frustrate a convicted person's chances of successfully reentering society."<sup>88</sup>

### **VIII. Moved by the cries: called to respond**

Aware of the mounting evidence of the system's deep and abiding problems, the ELCA calls for the adoption of a variety of reforms. The leading concern is to decrease the incarcerated population, but other reforms delineated in this statement are significant in their own right.

At a deeper level, however, this statement recognizes that a more fundamental transformation in thinking about criminal justice is required. It calls for a transformed mindset, one that counteracts the logic equating more punitive measures with more just ones. This mindset challenges current undertones of vengeance, violence and racism and permits everyone in the criminal justice system to be seen as members of human communities, created in the image of God and worthy of appropriate and compassionate response.

The ELCA recognizes that retreat from unduly harsh sentencing policies and the over-utilization of incarceration may be motivated by economic factors, rather than by a moral critique of the way the system functions. Improvement for any reason is important to the individuals involved, but this church maintains that responses to criminality should be made on theological, moral and rational grounds as well. Changes made simply for economics are less likely to endure.

Today it is important to join with others of good will to challenge the flawed public consensus about crime and criminal justice. Until a shift occurs in the public consensus, criminal justice policies likely will persist that recognize neither the injustice nor the inefficiency of many of our current responses to crime.

In God we place our hope for the fullness of shalom promised. Confident in the presence and promise yet to come of God's reign we yearn for a greater measure of justice now. And to God we owe thanks for human reason and its abilities to discern — with compassion and wisdom — how human communities might reflect at least the justice of the law.

When reason identifies sites of injustice in these communities, institutions and systems, compassion motivates our response. The ELCA deeply appreciates the high ideals of the current criminal justice system. At the same time this statement has noted numerous issues about which it must be said that justice has not been done.

The ELCA therefore recommits itself to ministry with, for, to and among the many, many people whose voices cry out within our criminal justice system. "For what does the LORD require of you but to do justice, and to love kindness, and to walk humbly with your God?" (Micah 6:8).

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## ENDNOTES

- 1 Press release from the Department of Justice – Office of Justice Programs, "One in 34 U.S. Adults Under Correctional Supervision in 2011, Lowest Rate Since 2000" (Nov. 29, 2012) (on file at Department of Justice.). For a fuller assessment see *Pew Center on the States*, "One in 31: The Long Reach of American Corrections" (Washington, D.C: The Pew Charitable Trusts, 2009). Correctional control includes prison, jail, probation and parole.
- 2 Roy Walmsley, *World Prison Population List* (9<sup>th</sup> ed.; London: International Centre for Prison Studies, 2011). [www.idcr.org.uk/wp-content/uploads/2010/09/WPPL-9-22.pdf](http://www.idcr.org.uk/wp-content/uploads/2010/09/WPPL-9-22.pdf) (accessed 2/2/12).
- 3 Tracey Kyckelhahn, "State Corrections Expenditures, FY 1982-2010," Bureau of Justice Statistics Bulletin, December 2012 (Washington, D.C.: U.S. Department of Justice, 2012). <http://bjs.ojp.usdoj.gov/content/pub/pdf/scefj8210.pdf> (accessed 2/3/2013). U.S. Department of Justice, "FY 2013 Budget Request — Prisons and Detention." [www.justice.gov/jmd/2013factsheets/prison-detention.pdf](http://www.justice.gov/jmd/2013factsheets/prison-detention.pdf) (accessed 2/3/2013).
- 4 Evangelical Lutheran Church in America, *Policies and Procedures of the Evangelical Lutheran Church in America for Addressing Social Concerns* (Chicago: ELCA, 1997), 12. "Discernment" suggests a more open-ended process rooted in Scripture's call to discern God's will (Romans 12:1-2) while "deliberation" suggests a process more oriented toward decision, guided by a legislative model. While there is significant overlap in purpose and practice, each model contributes crucial aspects for moral reflection and action.
- 5 Evangelical Lutheran Church in America, *The Death Penalty* (Chicago: ELCA, 1991). [www.ELCA.org/socialstatements](http://www.ELCA.org/socialstatements). While "not finished [in] its deliberation" and while recognizing that "God entrusts the state with power to take human life" when appropriate, the social statement opposes

the death penalty because “it is not fair and fails to make society better or safer.” In 2002 a social policy resolution adopted by the ELCA Church Council encouraged a “moratoria on the use of the death penalty and [urged] its eventual abolition in this society.”

6 Evangelical Lutheran Church in America, *Community Violence* (Chicago: ELCA, 1994). [www.ELCA.org/socialmessages](http://www.ELCA.org/socialmessages). While not analyzed extensively, the individual, economic and social sources of crime are addressed in the discussion about fear and violence that threaten the U.S. social fabric.

7 According to Marc Mauer, rising rates of incarceration between the 1960s and the 2000s have coincided with two periods of increase in crime rates and two periods of decrease in crime rates. The rate of violent crime in 2003 was higher than the rate of violent crime prior to the increased build-up of prisons in the United States. He concludes that, at best, mass incarceration has an “ambiguous” effect on actual crime rates. Marc Mauer, *Race to Incarcerate* (Rev. ed.; New York: New Press, 2006), 94-95. See also John J. Donohue III., “Economic Models of Crime and Punishment.” *Social Research* 74(2): 379-412, who points out that high costs of incarceration are far greater than the economic benefits of crime reduction through incarceration.

8 *Evangelical Lutheran Worship* (Minneapolis: Augsburg Fortress, 2006), 95.

9 An important strand of ethical thought insists that each human being should be treated as an “end” not a “means” because of human dignity. Punishing an offender solely as a means to greater social safety (e.g., “making an example” of someone) can violate this principle.

10 Indeed, retributive punishment has historically functioned as a public proxy for private vengeance. If one family has been wronged by another and wants to retaliate, they will be less likely to do so if they feel the other family has been appropriately punished by the state.

11 In 2005, 56 percent of state prisoners, 45 percent of federal prisoners, and 64 percent of jail inmates had a mental health problem, including histories or symptoms of illnesses such as major depression, psychotic disorders and mania. Yet, among inmates with a mental health problem, only 34 percent received treatment after admission in state prison, 24 percent in federal prisons, and 18 percent in local jails. Doris J. James and Lauren E. Glaze, “Mental Health Problems of Prison and Jail Inmates” Bureau of Justice Statistics Special Report (Washington, D.C.: U.S. Department of Justice, 2006). <http://bjs.ojp.usdoj.gov/content/pub/pdf/mhppji.pdf> (accessed 12/9/12).

12 See E. Fuller Torrey, *Out of the Shadows: Confronting Mental Illness Crises* (New York: John Wiley & Sons, Inc. 1997).

13 A social message on “The Body of Christ and Mental Illness” (Chicago: ELCA, 2012). [www.ELCA.org/socialmessages](http://www.ELCA.org/socialmessages).

14 The term “racism” as used throughout this statement is consistent with other ELCA documents and indicates structures of power and privilege as distinguished from personal attitudes of discrimination alone. See *Freed in Christ: Race, Ethnicity and Culture*. (Chicago: ELCA, 1993), 4. [www.ELCA.org/socialstatements](http://www.ELCA.org/socialstatements).

15 Christine Eith and Matthew R. Durose in “Contacts between Police and the Public, 2008” Bureau of Justice Statistics Special Report: October, 2011 (Washington, D.C.: U.S. Department of Justice, 2011), report that African American drivers were about three times as likely as Caucasian drivers and about two times as likely as Latino drivers to be searched during a traffic stop. 4.7 percent of African American drivers were arrested, compared to 2.6 percent of Latino drivers and 2.4 percent of Caucasian drivers.



16 Approximately 10 percent of Caucasians in the U.S. live in poverty, while about 20-25 percent of African Americans and Latinos do. Martin N. Marger, *Social Inequality: Patterns and Processes*, (5<sup>th</sup> ed.; New York: McGraw-Hill, 2011).

17 This is true even after offense severity and defendant's prior criminal record are considered. Samuel Walker, Cassia Spohn and Miriam DeLone. *The Color of Justice: Race, Ethnicity and Crime in America* (5th ed.; Thomson Wadsworth: Belmont, Calif., 2012); and Darrell Steffensmeier and Stephen Demuth "Ethnicity and Judges' Sentencing Decisions: Hispanic-Black-White Comparison," *Criminology* 39:145-178.

18 Ibid.

19 *Freed in Christ* (Chicago: ELCA, 1993), 4. [www.ELCA.org/socialstatements](http://www.ELCA.org/socialstatements).

20 From fiscal year (FY) 2000-2011, the number of immigrants detained annually grew from 167,000 to over 400,000. Detainees are held in a national network of 260 federal, private, state and local jails, costing the federal government over \$2 billion per year. See National Immigration Forum, "The Math of Immigration Detention"; Department of Homeland Security, Office of Immigration Statistics, "Immigration Enforcement Actions: 2011"; and Department of Homeland Security, Immigration and Customs Enforcement, "Immigration Detention Overview and Recommendations."

21 See "Toward Compassionate, Just, and Wise Reform," (ELCA Social Policy Resolution, November 2009). [www.ELCA.org/socialmessages](http://www.ELCA.org/socialmessages).

22 See also the 2011 Lutheran Immigration and Refugee Services report, "Unlocking Liberty: A Way Forward for U.S. Immigration Detention Policy."

23 Evangelical Lutheran Church in America, *The Church in Society: A Lutheran Perspective* (Chicago: ELCA, 1991), 4.

24 Ibid., 3.

25 Colossians 2:11-12; Romans 8:11; 1 Corinthians 15:20.

26 Augsburg Confession, XXIV.3, *The Book of Concord: The Confessions of the Evangelical Lutheran Church*, eds. Robert Kolb and Timothy J. Wengert (Minneapolis: Fortress Press, 2000).

27 *Evangelical Lutheran Worship*, Rite of Holy Baptism, 228.

28 Kolb and Wengert, *Augsburg Confession*, XVI.

29 One still must be permitted, and may even be mandated, to object when obeying a given law would cause one to sin. Cf. *Augsburg Confession* XVI.7, Kolb and Wengert, which cites Acts 5:29.

30 Evangelical Lutheran Church in America, *Constitutions, Bylaws, and Continuing Resolutions* (Chicago: ELCA, 2009), 4.03.n.

31 Mary E. Hinkle, *Signs of Belonging: Luther's Marks of the Church and the Christian Life* (Minneapolis: Augsburg Fortress, 2003), 78.

32 ELCA protocol urges due diligence and background checks among other practices devoted to protection and care for the vulnerable. See [www.ELCA.org/protectingchildren](http://www.ELCA.org/protectingchildren) or [www.ELCA.org/misconductresources](http://www.ELCA.org/misconductresources).

33 *Human Sexuality: Gift and Trust* is the most recent articulation of this long-standing commitment of the ELCA. (Chicago: ELCA, 2009), 25.

34 [www.ELCA.org/sexoffender](http://www.ELCA.org/sexoffender).

35 The power of relationships has been documented. See T.J. Flanagan, "The Pains of Long-Term Imprisonment: A Comparison of British and American Perspectives," *British Journal of Criminology* 20 (1980): 148-156; and A. Liebling, *Suicides in Prison* (New York: Routledge, 1992).

36 William G. Doerner and Steven P. Lab, *Victimology*, (6<sup>th</sup> ed.; Burlington, Mass.: Anderson Publishing, 2012).

37 Judith Greene and Marc Mauer, *Downscaling Prisons: Lessons from Four States* (Washington, D.C.: The Sentencing Project, 2010).

38 Diversion programs are designed to enable offenders to avoid criminal charges and a criminal record. Such programs might include restitution, community service hours, treatment or counseling.

39 These measures include increased use of good-time credits that allow earlier release, increased rates of release for low-risk offenders who are identified through the use of risk assessment instruments, and consideration of parole eligibility earlier in sentences. Nicole D. Porter, *The State of Sentencing 2009: Developments in Policy and Practice* (Washington, D.C.: The Sentencing Project, 2010). Judith Greene and Marc Mauer, *Downscaling Prisons: Lessons from Four States*. (Washington, D.C.: The Sentencing Project, 2010).

40 In Kansas, for example, changes in community supervision policies and practices resulted in a nearly 50 percent decline in parole revocations for technical violations from 2005 to 2009. Marc Mauer, "Sentencing Reform: Amid Mass Incarcerations — Guarded Optimism," *Criminal Justice* 26 (2011):1.

41 The state of Virginia has used pre-trial release effectively and the federal system also has instituted efforts at pretrial release programs.  
[www.dcjs.virginia.gov/corrections/riskAssessment/assessingRisk.pdf](http://www.dcjs.virginia.gov/corrections/riskAssessment/assessingRisk.pdf)

42 Ryan S. King, *Changing Direction? State Sentencing Reforms 2004-2006* (Washington, D.C.: The Sentencing Project, 2007).

43 Contrary to claims that such programs are "soft" on crime, defendants in problem-solving courts are typically required to complete more rigorous programming than offenders whose sentences in traditional courts are punishment oriented.

44 More than 2,500 drug courts exist throughout the U.S. Department of Justice, *Drug Courts* (Washington, D.C.: Office of Justice Programs, 2011).

45 Jennifer C. Karberg., and Doris J. James, *Substance Dependence, Abuse, and Treatment of Jail Inmates, 2002*. (Washington, D.C.: U.S. Department of Justice, Office of Justice Programs, Bureau of Justice Statistics, 2005).

46 Christopher J. Mumola and Jennifer C. Karberg *Drug Use and Dependence, State and Federal Prisoners, 2004* (Washington, D.C.: U.S. Department of Justice, Office of Justice Programs, Bureau of Justice Statistics, 2006).

47 Ibid. See also Deborah Koetzle Shaffer, "Looking Inside the Black Box of Drug Courts: A Meta-Analytic Review" *Justice Quarterly* 28(3): 493-521.

48 Mental health courts identify participants through mental health screening and assessments, and provide a court-supervised treatment plan developed by a team comprised of mental health professionals and court staff.

49 <http://bjs.ojp.usdoj.gov/content/pub/pdf/mhppji.pdf> (accessed 12/9/12).

50 Doris J. James and Lauren E. Glaze, "Mental Health Problems of Prison and Jail Inmates" Bureau of Justice Statistics Special Report (Washington, D.C.: U.S. Department of Justice, 2006). <http://bjs.ojp.usdoj.gov/content/pub/pdf/mhppji.pdf> (accessed 12/9/12). Henry J. Steadman, Fred C. Osher, Pamela Clark Robbins, Brian Case, and Steven Samuels, "Prevalence of Serious Mental Illness among Jail Inmates," *Psychiatric Services* 60, no. 6 (June 2009): 761-765.

51 Council of State Governments Justice Center, Criminal Justice/Mental Health Consensus Project, *Mental Health Courts: A Primer for Policymakers and Practitioners* (Washington, D.C.: Bureau of Justice Assistance, 2008).

52 Use of specialized courts is justified only to the extent that such courts identify and address major problems likely to lead to re-offending.

53 Council of State Governments Justice Center fact sheet on the Second Chance Act: [http://reentrypolicy.org/documents/0000/1277/2.14.12\\_Second\\_Chance\\_Act\\_Fact\\_Sheet\\_.pdf](http://reentrypolicy.org/documents/0000/1277/2.14.12_Second_Chance_Act_Fact_Sheet_.pdf) (accessed 12/6/12).

54 Todd D. Minton, "Jail Inmates at Midyear 2010 – Statistical Tables" Bureau of Justice Statistics, Statistical Tables (Washington, D.C.: U.S. Department of Justice, 2011). <http://bjs.ojp.usdoj.gov/content/pub/pdf/jim10st.pdf> (accessed 12/20/11).

55 [www.npr.org/2010/01/21/122725771/Bail-Burden-Keeps-U-S-Jails-Stuffed-With-Inmates](http://www.npr.org/2010/01/21/122725771/Bail-Burden-Keeps-U-S-Jails-Stuffed-With-Inmates) (accessed 2/2/12).

56 Studies show that those who are detained pretrial are more likely to be convicted and more likely to be sentenced to incarceration than those who are released prior to trial, even after factors such as the seriousness of the offense and the defendant's prior criminal record are considered. See Walker, Spohn, and DeLone, *The Color of Justice*.

57 In 2009, 12 percent of Caucasians, 26 percent of African Americans, 25 percent of Latinos, and 13 percent of Asians and Pacific Islanders in the U.S. lived in poverty. U.S. Census Bureau, [www.census.gov/compendia/statab/2012/tables/12s0711.pdf](http://www.census.gov/compendia/statab/2012/tables/12s0711.pdf) (accessed 2/2/12).

58 In California about 8,000 third-strike inmates are serving sentences of 25 years to life; for almost half of these inmates, their third strike was a conviction for a drug or non-violent property offense. Ryan S. King, *Changing Direction? State Sentencing Reforms 2004-2006* (Washington, D.C.: The Sentencing Project, 2007). In November 2012, California citizens voted to change California's habitual offender law so that the third felony offense now must be serious or violent in order to invoke habitual offender sanctions.

59 G. Larry Mays and Rick Ruddell, *Making Sense of Criminal Justice: Policies and Practices* (New York: Oxford University Press, 2008).

60 *Ibid.*, 126. Deterrence research has shown that increasing the severity of punishment has little deterrent effect on future offending. King, *Changing Direction? State Sentencing Reforms*.

61 Research suggests that “widespread injustices” follow because of prosecutors’ ability to circumvent mandatory minimum sentences. Michael Tonry, “Criminology, Mandatory Minimums, and Public Policy” *Criminology and Public Policy* 5(1):45-56. Research also demonstrates that prosecutors’ charging decisions can lead to inconsistent application of mandatory minimum sentences. Vanessa Barker, “Deliberating Crime and Punishment: A Way Out of Get Tough Justice?” *Criminology and Public Policy* 5(1):37-44. Nancy Merritt, Terry Fain and Susan Turner, “Oregon’s Get-Tough Sentencing Reform: A Lesson in Justice System Adaptation” *Criminology and Public Policy* 5(1):5-36.

62 E. Ann Carson and William J. Sabol, “Prisoners in 2011” Bureau of Justice Statistics Bulletin December, 2012 (Washington, D.C.: U.S. Department of Justice, 2012). <http://bjs.ojp.usdoj.gov/content/pub/pdf/p11.pdf> (accessed 1/3/2013).

63 “In every year from 1980 to 2007, black people were arrested nationwide on drug charges at rates relative to population that were 2.8 to 5.5 times higher than White arrest rates.” Human Rights Watch, *Decades of Disparity: Drug Arrests and Race in the United States* (New York: Human Rights Watch, 2009). Available at: [www.hrw.org/sites/default/files/reports/us0309web\\_1.pdf](http://www.hrw.org/sites/default/files/reports/us0309web_1.pdf) (accessed 1/17/12).

64 According to the prepared statement of Ricardo H. Hinojosa, Acting Chair, United States Sentencing Commission, before the Senate Judiciary Committee’s Crime and Drugs Subcommittee on April 29, 2009, African American offenders comprised 91.4 percent in 1992 and 80.6 percent in 2008; Caucasian offenders comprised 3.2 percent in 1992 and 10.2 percent in 2008; and Latino offenders 5.3 percent in 1992 and 8.2 percent in 2008. Powder cocaine offenses are more common in Caucasian populations, and crack cocaine offenses in African American populations.

65 Carson and Sabol, “Prisoners in 2011” Bureau of Justice Statistics Bulletin December, 2012 (Washington, D.C.: U.S. Department of Justice, 2012). <http://bjs.ojp.usdoj.gov/content/pub/pdf/p11.pdf> (accessed 1/8/2013).

66 U.S. Census Bureau. “Annual Estimates of the Resident Population by Sex, Race, and Hispanic Origin for the United States: April 1, 2010 to July 1, 2011.” [www.census.gov/popest/data/national/asrh/2011/index.html](http://www.census.gov/popest/data/national/asrh/2011/index.html) (accessed 1/8/13).

67 For instance, Alaska Natives comprise twice the proportion of the prison population relative to their proportion in the statewide population. “Rethinking Alaska’s Corrections Policy: Avoiding an Everyday Crisis.” [www.akclu.org](http://www.akclu.org) (accessed 1/18/13).

68 Federal Bureau of Investigation. *Crime in the United States, 2011: Uniform Crime Reports* (Washington, D.C.: U.S. Department of Justice, 2012). Online at [www.fbi.gov/about-us/cjis/ucr/crime-in-the-u.s/2011/crime-in-the-u.s.-2011/tables/table-43](http://www.fbi.gov/about-us/cjis/ucr/crime-in-the-u.s/2011/crime-in-the-u.s.-2011/tables/table-43) (accessed 1/24/13). Approximately 10 percent of Caucasians in the U.S. live in poverty, while about 20-25 percent of African Americans and Latinos do.

69 See, for example, Walker, *The Color of Justice*.

70 J. Giedd, F.M.J. Lalonde, M.J. Celano, et al, “Anatomical Brain Magnetic Resonance Imaging of Typically Developing Children and Adolescents,” *Journal of the American Academy of Child and Adolescent Psychiatry* (May, 2009). 48(5), 465-470.

71 C.J. Mumola, “Special Report: Suicide and Homicide in State Prisons and Local Jails,” *Bureau of Justice Statistics, U.S. Department of Justice*, August 2005, 2-5. Retrieved from [www.bjs.gov/content/pub/pdf/shsplj.pdf](http://www.bjs.gov/content/pub/pdf/shsplj.pdf). See also *National Prison Rape Elimination Commission, Report (June 2009)*, available at <https://www.ncjrs.gov/pdffiles1/226680.pdf>

72 K.P. Griffin, S.P. Addie, B.S. Adams and K.B. Firestone, “Trying Juveniles as Adults: An Analysis of State Transfer Laws and Reporting. Juvenile Offenders and Victims: National Report Series Bulletin. (Washington D.C.: U.S. Department of Justice, Office of Justice Programs, Office of Juvenile Justice and Delinquency Prevention, 2011).

73 R.E. Redding, “Juvenile Transfer Laws: An Effective Deterrent to Delinquency?” *OJJDP Bulletin* (Washington, D.C.: U.S. Department of Justice, Office of Justice Programs, Office of Juvenile Justice and Delinquency Prevention, 2010).

74 Ibid.

75 The meta analysis of available research demonstrates that racial disparity holds even when controlling for offense severity. “Out of all youth cases in adult court, African-American youth accounted for 87% of those charged with drug offenses; 48% of those charged with property offenses; 59% of those charged with violent offenses; and 63% of those charged with public order offenses.” N. Arya, C.F., Villanueva and I. C. Augarten, *America’s Invisible Children: Latino Youth and the Failure of Justice* (Washington, D.C.: Campaign for Youth Justice, 2009).

76 Many experts, though, oppose blended sentencing and see it as an unsuccessful compromise between the juvenile and adult systems. A. Kupchik, *Judging Juveniles: Prosecuting Adolescents in Adult and Juvenile Courts*. (New York: New York University Press, 2006). While the intention is to incentivize youth charged with the most serious offenses to take advantage of rehabilitative efforts in the juvenile system, there is evidence of subjectivity and bias in decision-making, resulting in even more youths, especially those of color, being transferred into the adult system. F. Cheesman, *A Decade of NCSC Research on Blended Sentencing of Juvenile Offenders: What Have We Learned about “Who Gets a Second Chance?” Future Trends in State Courts 2011* (Williamsburg, Va.: National Center for State Courts, 2011).

77 The Missouri Division of Youth Services offers one such approach widely considered effective.

78 Reports indicate a 784 percent increase between 1999 and 2010 in the number of federal prisoners held in private facilities. Cody Mason, *Too Good to be True: Private Prisons in America* (Washington, D.C., The Sentencing Project, 2012). [http://sentencingproject.org/doc/publications/inc\\_Too\\_Good\\_to\\_be\\_True.pdf](http://sentencingproject.org/doc/publications/inc_Too_Good_to_be_True.pdf) (accessed 2/3/2013).

79 In the Lutheran understanding of distinct “orderings” or mandates of creation, the purpose of economy is to provide work and the means to self-sufficiency while government has primary responsibility to “wield the sword,” that is, to restrain evil.

80 Donna Selman and Paul Leighton, *Punishment for Sale: Private Prisons, Big Business, and the Incarceration Binge* (Lanham, Md.: Rowman and Littlefield Publishers, Inc., 2010), xi. In an SEC filing, Corrections Corporation of America wrote, “Our growth is generally dependent upon our ability to obtain new contracts to develop and manage new correctional and detention facilities....The demand

for our facilities and services could be adversely affected by the relaxation of enforcement efforts, leniency in conviction and sentencing practices....For instance, any changes with respect to drugs and controlled substances or illegal immigration could affect the number of persons arrested, convicted and sentenced, thereby potentially reducing demand for correctional facilities to house them.” U.S. Securities and Exchange Commission, Corrections Corporation of America, Form 10K for fiscal year ended Dec. 31, 2005.

81 Andrew Coyle, Allison Campbell and Rodney Neufeld, eds., *Capitalist Punishment: Prison Privatization and Human Rights* (Atlanta, Ga.: Clarity Press, Inc, 2003). Andrew L. Spivak and Susan F. Sharp, 2008, “Inmate Recidivism as a Measure of Private Prison Performance,” *Crime and Delinquency* 2008, 54(3):482-508.

82 See, for example, Brad W. Lundahl, Chelsea Kunz, Cyndi Brownell, Norma Harris, and Russ Van Vleet, “Prison Privatization: A Meta-Analysis of Cost and Quality of Confinement Indicators,” *Research on Social Work Practice* 19(4):383-394.; and H. G. Lappin, T. R. Kane, W. G. Saylor, and S. D. Camp, *Evaluation of the Taft Demonstration Project: Performance of a Private-Sector Prison and the BOP* (Washington, D.C.: U.S. Department of Justice, Federal Bureau of Prisons, 2005). James Austin and Garry Coventry, *Emerging Issues on Privatized Prisons* (Washington, D.C.: U.S. Department of Justice, Bureau of Justice Assistance, 2001).

83 Scott D. Camp and Gerald G. Gaes, “Growth and Quality of U.S. Private Prisons: Evidence from a National Survey” *Criminology and Public Policy* 1 (2002): 427-450. H. G. Lappin, T. R. Kane, W. G. Saylor, and S. D. Camp, *Evaluation of the Taft Demonstration Project: Performance of a Private-Sector Prison and the BOP* (Washington, D.C.: U.S. Department of Justice, Federal Bureau of Prisons, 2005).

84 For examples visit [www.abacollateralconsequences.org/](http://www.abacollateralconsequences.org/). The Court Security and Improvement Act of 2007 authorized the creation of the National Inventory of Collateral Consequences, to systematically collect the collateral consequences of convictions that exist in all states and the federal system on one website.

85 Travis, *But They All Come Back*. See especially chapter 4: The Expanded Universe of Invisible Punishment. Jeff Manza and Christopher Uggen, *Locked Out: Felon Disenfranchisement and American Democracy* (New York: Oxford University Press, 2006). Michelle Alexander, *The New Jim Crow: Mass Incarceration in the Age of Colorblindness* (New York: The New Press, 2010).

86 *Ibid.*, 64.

87 New attention to this matter is evident in 2009 as the Uniform Collateral Consequences of Conviction Act, drafted by the National Conference of Commissioners on Uniform State Laws. At this time, this legislation has been enacted by North Carolina and introduced in other states. <http://uniformlaws.org/Act.aspx?title=Collateral%20Consequences%20of%20Conviction%20Act> (accessed 1/8/13).

88 American Bar Association, *ABA Standards for Criminal Justice: Collateral Sanctions and Discretionary Disqualification of Convicted Persons* (3<sup>rd</sup> ed.; Chicago: American Bar Association, 2004). Cited in Travis, *But They All Come Back*, 74-75.

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The chair declared that the motion had been adopted.  
The assembly rose and applauded.

## **Announcements**

Presiding Bishop Mark S. Hanson asked Secretary David D. Swartling for announcements. Secretary Swartling provided information about worship and other activities of the day.

## **Closing Prayer**

Presiding Bishop Mark S. Hanson called on Mr. John S. Munday, Church Council member from Isanti, Minn., who led the assembly in prayer.

## **Recess**

Plenary Session Eight of the thirteenth Churchwide Assembly of the ELCA recessed at 10:37 A.M. (EDT).

# Plenary Session Nine

Friday, August 16, 2013

2:15 P.M.—6:00 P.M.

## Call to Order

Presiding Bishop Mark S. Hanson called Plenary Session Nine of the thirteenth Churchwide Assembly to order at 2:18 P.M. (EDT) in Hall A of the David L. Lawrence Convention Center in Pittsburgh, Pa.

## Hymn

*Reference: Worship and Song.*

Presiding Bishop Mark S. Hanson invited the assembly to sing “Come Thou Fount of Every Blessing.” He reviewed the agenda for the session. He also reminded the assembly that the ELCA’s 25<sup>th</sup> anniversary would be celebrated all year, and he highlighted one event, “God’s work. Our hands.” Sunday, scheduled to take place Sunday, September 8, 2013.

## Report on Relief and Development

*Reference: 2013 Pre-Assembly Report, Section III, Congregational and Synodical Mission and Global Mission.*

Presiding Bishop Mark S. Hanson turned the assembly’s attention to the report on relief and development work in the ELCA and invited the Rev. Daniel O. Rift, director for ELCA World Hunger and Disaster Appeal, and Ms. Mikka McCracken, program director for ELCA World Hunger constituent engagement and interpretation, to report on the relief and development work of this church.

Pr. Rift noted that almost every ELCA congregation was engaged in this church’s work of hunger relief and disaster response, rooted in the accompaniment of neighbors.

Ms. McCracken stated that, when the ELCA was formed in 1988, one in four people in the world was experiencing extreme hunger; and, because of this church’s cooperation with other global efforts, in 2013 there were one in eight people in the world living in extreme hunger. She described this church’s comprehensive work in supporting sustainable development practices, long-term solutions for food security, disease prevention and healthcare, access to safe water, and income-generating activities such as micro-finance and education. She also outlined the ELCA networks that made it possible to fund relief and development efforts in the United States and around the world, and she provided examples of those efforts.

Pr. Rift highlighted the work of Lutheran Disaster Response—especially in Haiti, Japan, Africa, and Syria—and the 27 synods that had partnered with it since the 2011 Churchwide Assembly to provide assistance in communities affected by natural disasters.

The Rev. Mark E. Narum, bishop of the Western North Dakota Synod, led the assembly in prayer for the work of Lutheran Disaster Response.

Pr. Rift noted that the ELCA and its predecessors had invested \$750 billion into relief and development work since they began those efforts in the 1970s. He said that contributions to ELCA World Hunger seemed to plateau at about \$19 million during each of the past seven years, and he challenged this church to do more.

At the invitation of the chair, the assembly demonstrated its gratitude with applause.

Presiding Bishop Hanson thanked the congregations of the ELCA for their generosity, prayers, and engagement.



## Addresses by Three Nominees for Secretary

*Reference: 2013 Pre-Assembly Report, Section V, Election of the Secretary, and Section X, Report of the Elections Committee.*

Presiding Bishop Mark S. Hanson invited the three nominees whose names would appear on the fourth ballot for secretary to address the assembly for five minutes each, having drawn lots for the order of their presentations.

The Rev. Michael L. Cooper-White said: “Thank you, Bishop Hanson.

“Well, my sisters and brothers, this is quite a surprise. With 10 votes on the first ballot, I was pretty clear about your message and God’s to me. Yesterday morning I was this close to withdrawing, and then my own words came back to haunt me. For you see, for the past 13 years I have encouraged seminarians always saying, ‘Insofar as possible, unless there are compelling reasons not to, you should be open to serve wherever the church may call you.’ And, I had to say to myself, ‘Michael, if you are going to talk the talk, you better be prepared to walk the walk.’ I consulted with some of my trusted advisors, including some members of the Gettysburg Seminary board who are at this assembly. They encouraged me to leave my name in. I am still kind of trying to figure out the meaning of that.

“But here we are. Here we are. I want to tell you a bit more about who I am and then lift up a couple of images of how I view this office. I am a farm boy from western Minnesota. Those rural roots and rhythms still run deeply in my soul. After college and seminary, this farm kid became a city shepherd, and I have been so incredibly blessed to serve among a variety of diverse communities of God’s faithful people.

“I am so blessed with an incredibly gifted and supportive spouse, Pamela, and our family. And, I am blessed to have still living both my parents. Two weeks ago, Benny and Alice celebrated the 75th anniversary of their wedding. They have taught me a great deal about love for the long haul, about constancy and faithfulness, as Scripture says, in season and out of season.

“Now some images of this office. First, from the first four secretaries of our church—you did not hear me wrong—their names were not Lowell and David and two others, but rather, Matthew, Mark, Luke, and John. Luke’s first chapter gives a short version of the job description of the secretary of the ELCA: ‘To keep an orderly account of all the things that have been fulfilled among us.’

“The second image comes from my avocation as a pilot and flight instructor. I am equally comfortable flying from either side in a small aircraft, but it is critically important to know who is finally in charge. Should you issue this call to me, I would be deeply honored to join the other officers and key leaders on the crew supporting the newly-elected captain, Bishop [Elizabeth A.] Eaton.

“Finally, an image from the early days of my father. Orphaned at age 12, young Benny was determined to go to school. When his modest inheritance evaporated as he took it to a bank on a Friday in 1929, the day the stock market crashed, he persisted undeterred. He went to school and told its officials, ‘I will work my way through.’ So, for four years in the depth of Minnesota winters, he shoveled coal into the great furnaces that heated that campus. When he finished his studies in 1933, one of his classmates wrote in his yearbook: ‘We could always tell what kind of mood Benny was in by how warm we were in the morning classrooms. If he had had a great night, we were warm and toasty. If Benny was in a foul mood, we were cold and those classrooms were frigid.’

“The work of the secretary of the ELCA involves a great deal of shoveling coal, much of it unglamorous, unseen behind the scenes, and yet absolutely critical to tend the fires that send out warmth throughout this church and through us to the entire world.

“Thank you for the honor. Blessings in your continuing discernment.”

Ms. Cheryl G. Stuart said: “This is a humbling experience, and my heart is very full. Pray with me, please: All-knowing God, take, O take me as I am. Summon out what I shall be. Set your seal upon my heart and live in me. Amen.

“I recently spent a week attending the Great Lakes Theological Academy, sponsored by Trinity [Lutheran] Seminary. Yes, as a layperson. In the course of that week, Dr. Peter Marty remarked that sometimes we spend too much of our faith time and our prayer time in our heads instead of in our hearts. And yesterday, I asked my 21-year-old daughter, by text message of course, if she had any advice as to what I might say today. And her answer: ‘Don’t worry about using all the right church words, Mom. Just talk from your heart.’

“So let me share a faith story: About two years ago, I volunteered with an anti-bullying task force in Tallahassee, which was advocating for stronger anti-bullying policies in schools. We were building community support for better policies designed to protect the three-year-old with cerebral palsy, the teenage girl in the wheelchair, or the preteen boy perceived as gay. As a shareholder in a large law firm, I thought it natural to go seek business interests that might be interested in this issue. So, I asked to speak to the Sunrise Rotary Club. And, at 6:30 one morning over eggs and grits, we talked about the profound impact that bullying has on kids. Of course, the obvious question is: ‘Why do Rotarians care?’ I reminded them that they are coaches and parents and grandparents and mentors and Sunday school teachers and carpool drivers and dance instructors. In short, they are business leaders surrounded by children, and they have extraordinary power to name bullying behavior and to stop it in those moments when it occurs. Well, that got their attention. Then a hand went up, and someone asked me, ‘So why do you care?’ And I did not expect that question. But the answer I blurted out in that moment—‘Because my faith compels me to. Because I am a Micah 6:8 kind of girl: What does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?’ The room got quiet for a moment, and it was in that moment that I felt the intersection of an inclusive faith in the secular world. Afterwards, three men came up to me with tears in their eyes and told me the story of how they had been on the receiving end of bullying years and years ago.

“Why are we so timid about sharing our faith? I only have five minutes; we will have to save that question. I cannot stand here and answer all the questions that I am sure are running through your minds, but I want to touch on one other topic that I think is absolutely critical to effective leadership and collaboration in this church, especially in the Office of Secretary, and that is trust—trust in God, trust in the Holy Spirit, trust in those whom the Spirit has called to serve the church, including our youth and young adult leaders and our laity; trust in those who work the mission field with the laity—that means pastors, bishops and their staffs, the presiding bishop and the churchwide staff, all those in leadership throughout the church. It is not about everyone agreeing or holding the same position. You do not need to go to seminary to learn about trust. It is about listening to each other and praying and asking for help and clarity and grace and then going forward, trusting in God and in each other’s hearts.

“And so it is with all of you right now in this room. You are not here by accident. Whether you got here by vote of your synod assembly or by appointment or as a last-minute fill-in, it is no accident. Your faith in God, your commitment to this community of believers, your openness to the power of the Holy Spirit—you have been called to be church in this moment and in this place. Trust the spirit.

“Friends in Christ, regardless of how you vote here, commit yourselves to a spirit of trust in each other, in our church leaders, in our laity and rostered leaders, and above all, trust in the relentlessly saving grace of God poured out for you. May it be so. Amen.”

The Rev. Wm Chris Boerger said: “Thank you, Bishop Hanson.

“I want to begin with a thank you to a good friend, David Swartling, who I have known since the Synod Planning Group in Northwest Washington. Thank you, David, for your good work. It is an honor to stand here to think about possibly trying to fill your shoes.

“In December of this year, my mother died. Two weeks before she died from an extended bout with multiple myeloma, she handed me an envelope which contained instructions to be used at the time of her funeral. I looked at it, and, under ‘Text,’ it said, ‘I would like to have the entire book of Ephesians read. I know that is too long. Then read Ephesians 2. If that is too long, pick the yummy parts.’ Bishop, you picked the yummy parts earlier today in the meditation before the last ballot. But one of the yummy parts was my confirmation verse, Ephesians 2:8, 9, and 10: ‘For by grace you have been saved through faith, and this is not of your own doing; it is the gift of God—not the result of works, so that no one may boast. For we are what God made us, created in Christ Jesus for good works, which God prepared beforehand to be our way of life.’

“Now, I am going to stretch it a bit, but may I suggest this is the first four chapters of the ELCA constitution. Chapter 1, our identity: ‘You have been saved by grace.’ Chapter 2, our faith: ‘Which you have received by faith, and this is not your own doing.’ Chapter 4, our purpose: ‘Which God prepared beforehand to be our way of life.’

“Now, we would not call Ephesians 2:8, 9, and 10 our constitution, but may I suggest that it is exactly what it is. And what a constitution is, is something that points us in the direction God wants us to go and gives us the structure to accomplish it.

“For some reason, the young adults in the Northwest Washington Synod let me sit next to them because I was a church nerd. I have always been a church nerd. I like this kind of stuff. My wife of 40 years this coming September was awakened in 1981, as her husband was reading at two o’clock in the morning a fascinating volume, the newest edition of *Robert’s Rules of Order*. She looked at me and said, ‘You are sick.’

“No, just one of those church nerds. One of those people that wants to say how can we do this together? How can we put a structure together so that we can accomplish the work that God has given us because we have been saved by grace? We have been given the opportunity to do the work that God prepared beforehand, not just to be for our hands, but to be our way of life.

“So here I stand as a nominee for the Office of Secretary of the Evangelical Lutheran Church in America. I graduated from Christ Seminary-Seminex. That was the school that was sort of against the authorities. What in the world am I doing here? Because God’s grace has saved me, and God’s Holy Spirit has called me, and I understand that it is not what you are against but what you are for that gives us the way to see what God is doing.

“And what we are for in this church is proclaiming the gospel and sharing the good news of Jesus Christ in word and deed. And we need to know what the rules are. And we need to know what the gifts are. And we need to know what the history has been. And that is what the secretary does—plans events, makes sure the records are up-to-date, makes sure the constitutions are working, makes sure the manual for the maintenance of the roster is in the hands of every synod office and that everybody knows what they are. Because when the bishop gets the phone call saying someone has really messed up, you call Phil Harris or you call David Ullrich in the Office of the Secretary, and you say, ‘Help,’ and they help.

“That is what the office is all about, giving us the infrastructure so that we might be the people, saved by the grace of God, not our own work, so we can do the good work which God prepared beforehand to be our way of life. Thank you.”

Presiding Bishop Hanson invited voting members to express their gratitude to all three nominees, and they did so with applause.

## Elections: Fourth Ballot for Secretary

Reference: 2013 Pre-Assembly Report, Section V, Election of the Secretary, and Section X, Report of the Elections Committee.

Prior to the fourth ballot for secretary, Presiding Bishop Mark S. Hanson invited voting members into a time of prayer and reflection, reading Colossians 3:12–17. He reminded voting members that a nominee would need 60 percent of votes cast to be elected. He asked for the names of the nominees to appear on the screen in the order determined by the number of votes they received on the third ballot.

Ms. Cheryl G. Stuart  
The Rev. Wm Chris Boerger  
The Rev. Michael L. Cooper-White

At the invitation of the chair, the Rev. Philip R. Wold, Church Council member from Sheridan, Wyo., led the assembly in prayer.

Presiding Bishop Hanson instructed the voting members to cast their ballots. After all ballots were cast, he declared voting closed and asked the assembly to watch a video produced by the Archives featuring Ms. Kathy J. Magnus, the second vice president of the ELCA.

## Elections: Results of the Fourth Ballot for Secretary

Reference: 2013 Pre-Assembly Report, Section V, Election of the Secretary, and Section X, Report of the Elections Committee.

Presiding Bishop Mark S. Hanson called upon Mr. Phillip H. Harris, chair of the Elections Committee, to report the results of the fourth ballot for secretary.

Mr. Harris announced that 914 votes had been cast, and 549 or 60 percent of the votes were needed for election. He read the following results.

The Rev. Wm Chris Boerger	388
The Rev. Michael L. Cooper-White	282
Ms. Cheryl G. Stuart	242

Presiding Bishop Hanson declared that there had been no election. He asked that the names of the Rev. Wm Chris Boerger and the Rev. Michael L. Cooper-White appear on a fifth ballot for secretary. He invited the assembly to thank Ms. Cheryl G. Stuart for her participation in the process, and the assembly did so by standing and applauding.

## Consideration: Social Statement Implementing Resolutions

Reference: 2013 Pre-Assembly Report, Section V, Social Statement on Criminal Justice, page 38.

Presiding Bishop Mark S. Hanson turned the assembly’s attention to consideration of the 11 implementing resolutions for *The Church and Criminal Justice: Hearing the Cries*, the social statement the Churchwide Assembly had adopted [CA13.05.16]. He introduced Ms. Cynthia S. Osborne and Mr. John S. Munday, co-chairs of the *Ad Hoc* Committee.

Ms. Osborne directed the assembly’s attention to page three of the *Ad Hoc* Committee’s report which contained two sections of amendments to the proposed implementing resolutions. The committee was recommending the three “B” amendments for adoption, and the “C” amendment was not recommended for adoption. She presented proposed amendment B 1, which had been submitted by Ms. Heather S. Kulp [Metropolitan Chicago Synod] and the Rev. James A. Wilson [East-Central Synod of Wisconsin], and made the following motion on behalf of the committee.

**Moved;**

**Seconded:** *To amend the first proposed implementing resolution by insertion:*

To call upon members of this church through steadfast prayer, discernment, Christian education, ministry efforts, and public action to share the gospel of

God's love as they hear the cries, offer hospitality, accompany, and advocate on behalf of those whose lives are caught up in or committed in service to the criminal justice system;

Ms. Kulp observed that in order to best discern how to act in response to the social statement, members of this church would need to educate themselves on related issues in an ongoing process.

The Rev. Michael R. Button [Texas-Louisiana Gulf Coast Synod] spoke of the incarceration rate in his home state of Louisiana and asked for the ELCA's help in addressing that situation and its inherent racism.

Pr. Wilson made the following motion.

**Moved;**

**Seconded:**

*To amend the proposed amendment to the first implementing resolution by insertion:*

To call upon members of this church through steadfast prayer, discernment, Christian education, ministry efforts, and public action to share the gospel of God's love in Jesus Christ as they hear the cries, offer hospitality, accompany, and advocate on behalf of those whose lives are caught up in or committed in service to the criminal justice system;

Pr. Wilson noted the centrality of Jesus Christ in Lutheran theology.

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

**Moved;**

**Seconded;**

**Carried:**

**Yes-706; No-153**

*To amend the proposed amendment to the first implementing resolution by insertion:*

To call upon members of this church through steadfast prayer, discernment, Christian education, ministry efforts, and public action to share the gospel of God's love in Jesus Christ as they hear the cries, offer hospitality, accompany, and advocate on behalf of those whose lives are caught up in or committed in service to the criminal justice system;

Presiding Bishop Hanson declared that the amendment to the proposed amendment had been adopted, and he drew the assembly's attention to the proposed amendment as amended. There being no further discussion, the chair called for the vote.

**Moved;**

**Seconded;**

**Carried:**

**Yes-835; No-33**

*To amend the first proposed implementing resolution by insertion:*

To call upon members of this church through steadfast prayer, discernment, Christian education, ministry efforts, and public action to share the gospel of God's love in Jesus Christ as they hear the cries, offer

**hospitality, accompany, and advocate on behalf of those whose lives are caught up in or committed in service to the criminal justice system;**

Presiding Bishop Hanson declared the motion to amend, as amended, had been adopted.

Ms. Osborne introduced proposed amendment B2, which also had been submitted by Ms. Kulp, and made the following motion on behalf of the committee.

**Moved;**

**Seconded:** *To amend the fourth implementing resolution at line 10 by deletion and insertion:*

To encourage congregations to ~~consider becoming~~ become intentional sites of ministry and action for the

Ms. Kulp stated that ELCA congregations are already sites of ministry for people impacted by incarceration and the amendment would clarify that the implementing resolution is encouraging congregations to be intentional about it.

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

**Moved;**

**Seconded;**

**Yes-832; No-43**

**Carried:** *To amend the fourth implementing resolution at line 10 by deletion and insertion:*

**To encourage congregations to ~~consider becoming~~ become intentional sites of ministry and action for the**

Presiding Bishop Hanson declared the motion to amend had been adopted.

Ms. Osborne introduced proposed amendment B3, which had been submitted by Ms. Christina M. Galardi [South Carolina Synod], and made the following motion on behalf of the committee.

**Moved;**

**Seconded:** *To amend the sixth implementing resolution at lines 17 and 18 by insertion:*

conferences, synods, seminaries, social ministry organizations or other appropriate groups in creating and maintaining a resource database, to which members, pastors, seminarians, or other professionals can turn for

Ms. Galardi said she believed that the clergy of this church would be instrumental in implementing the social statement on criminal justice and should have the training necessary to minister to the needs of victims, the incarcerated, and their families.

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

**Moved;**  
**Seconded;**  
**Carried:**

**Yes-856; No-26**

*To amend the sixth implementing resolution at lines 17 and 18 by insertion:*

**conferences, synods, seminaries, social ministry organizations or other appropriate groups in creating and maintaining a resource database, to which members, pastors, seminarians, or other professionals can turn for**

Presiding Bishop Hanson declared the motion to amend had been adopted.

Ms. Osborne introduced proposed amendment C1, submitted by Mr. Paul E. Lockwood [Northern Illinois Synod], and explained the committee's rationale for recommending that it not be adopted.

Mr. Lockwood made the following motion.

**Moved;**  
**Seconded:**

*To amend the second implementing resolution at line 6 by deletion and insertion:*

... and recommendations set forth in this social statement; understanding that in the case of sentencing, for example, incarceration must be only one alternative, not the only alternative

Mr. Lockwood stated that the amendment would make a critical aspect of the social statement clearer to the casual reader and media.

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

**Moved;**  
**Seconded;**  
**Defeated:**

**Yes-353; No-551**

*To amend the second implementing resolution at line 6 by deletion and insertion:*

... and recommendations set forth in this social statement; understanding that in the case of sentencing, for example, incarceration must be only one alternative, not the only alternative

Presiding Bishop Hanson declared the motion had been defeated. He stated that the main motion to adopt the proposed implementing resolutions as amended was on the floor.

Ms. Kulp rose to offer an amendment.

Presiding Bishop Hanson noted that the deadline to offer an amendment to the proposed implementing resolutions had passed and that the Rules of Organization and Procedure would need to be suspended to consider another amendment.

Ms. Kulp made the following motion.

**Moved;**  
**Seconded:**

**Two-Thirds Vote Required**

*To suspend the rules to consider an amendment to the proposed implementing resolution.*

Presiding Bishop Mark S. Hanson called for the vote.

**Moved;**  
**Seconded;**  
**Defeated:**

**Two-Thirds Vote Required**  
**Yes-434; No-450**

To suspend the rules to consider an amendment to the proposed implementing resolution.

Presiding Bishop Hanson declared that the motion to suspend the rules had been defeated. At the invitation of the chair, Ms. Melba J. Bangert [Central States Synod] led the assembly in prayer.

The chair called for the vote.

**ASSEMBLY**

**ACTION:**

**YES-891; NO-22**

**CA13.05.19**

*To adopt the following implementing resolutions as amended:*

- 1. To call upon members of this church through steadfast prayer, discernment, Christian education, ministry efforts, and public action to share the gospel of God's love in Jesus Christ as they hear the cries, offer hospitality, accompany, and advocate on behalf of those whose lives are caught up in or committed in service to the criminal justice system;**
- 2. To call upon members, congregations, synods, social ministry organizations, and churchwide ministries to advocate intentionally and creatively for system reform consistent with the principles and recommendations set forth in this social statement;**
- 3. To encourage ELCA congregations to work with victims, victim advocates, and victim support organizations, to grow in sensitivity and response to the harm caused by crime, and to grow in awareness of restorative justice practices;**
- 4. To encourage ELCA congregations to become intentional sites of ministry and action for the incarcerated and their families, possibly in ecumenical collaboration, and with special attention to re-entry ministries and to preferential hiring for ex-offenders, as appropriate;**
- 5. To hold in prayer the ministry of ELCA chaplains and pastors serving in all correctional facilities, or serving with law enforcement agencies around the country, and to encourage all expressions of the ELCA and its affiliated institutions to provide greater support to prison ministry;**



- 6. To request the ELCA’s Congregational and Synodical Mission unit to enlist the aid of leaders in conferences, synods, seminaries, social ministry organizations, or other appropriate groups in creating and maintaining a resource database to which members, pastors, seminarians, or other professionals can turn for information about activities, models, and training modules that support ministry to people and action toward reform of the criminal justice system;**
- 7. To call upon the ELCA’s Worship and Liturgical Resources Team to develop additional liturgical resources for those involved in the criminal justice system, such as services and prayers for victims and their families, for those incarcerated, for those employed in the system, or rites of blessing for those engaging in visitation ministries;**
- 8. To direct the staff of the ELCA’s advocacy ministries to coordinate efforts to develop, on behalf of this church, a social investment screen on private prison operations, along with developing education materials to use within the ELCA for understanding these actions.**
- 9. To direct the ELCA’s Theological Discernment Team in the fall of 2015 to bring to the Church Council an assessment of the feasibility of developing a social message on U.S. national drug policy, in accordance with “Policies and Procedures of the Evangelical Lutheran Church in America for Addressing Social Concerns” (Chicago: ELCA, 1997, revised 2006, 2011);**
- 10. To encourage the three expressions of this church to utilize the recommendations of the Addressing Social Concerns Review Task Force in the process of disseminating and implementing this social statement; and**
- 11. To call upon appropriate staff in the ELCA’s Congregational and Synodical Mission unit and the Office of the Presiding Bishop to establish and oversee a process of implementation and accountability for this social statement that provides a report on implementation to the Church Council in the fall of 2017.**

Presiding Bishop Hanson declared that the motion had been adopted.  
The assembly responded with applause.

## Consideration: 25th Anniversary Campaign

Reference: 2013 Pre-Assembly Report, Section V, 25th Anniversary Campaign, page 1.

Presiding Bishop Mark S. Hanson called on Ms. Deborah L. Chenoweth [Oregon Synod], Church Council member from Hood River, Ore.

Ms. Chenoweth made the following motion on behalf of the Church Council.

### Moved;

### Seconded:

To approve the 25th Anniversary Campaign for the Evangelical Lutheran Church in America as a major fundraising effort of this church, its synods and congregations, its affiliated and related ministries, and individual members in order to grow the resources of this church to support congregations, leadership, relief and development, and global mission;

To thank the members of this church for their ongoing stewardship and generosity through regular offerings that support the breadth of ministry across the ELCA and beyond;

To invite every congregation, synod, related ministry, and individual member of this church to make a contribution toward the 25th Anniversary Campaign for the ELCA in order to achieve its goal of \$190 million over the next five years (2014–2018);

To request that the Church Council monitor and evaluate the implementation of the 25th Anniversary Campaign for the ELCA on an ongoing basis and that reports be submitted annually to the Church Council and to each Churchwide Assembly through the completion of the campaign;

To encourage conversations among members and in congregations, synods, and the churchwide organization regarding ways that the 25th Anniversary Campaign can be implemented to take advantage of synergies among all expressions of this church; and

To thank God for 25 years of interdependent ministry in the ELCA and to step forward boldly in order to seek to reach more communities with the good news of Jesus Christ, train more leaders who will become missionaries, pastors, and lay leaders, and contribute to the alleviation of hunger and poverty.

Presiding Bishop Hanson called on Mr. William B. Horne II, co-chair of the Reference and Counsel Committee, to introduce proposed amendments to the motion.

## Motion C: Young Adult Funding

Reference: 2013 Pre-Assembly Report, Section IX, Report of the Reference and Counsel Committee, Friday, August 16, 2013.

Mr. William B. Horne II, co-chair of the Reference and Counsel Committee, presented Motion C, which had been submitted by Mr. Smith F. Heavner [South Carolina Synod], and made the following motion on behalf of the committee.

### Moved;

### Seconded:

*To amend the motion by inserting the following:*

To instruct the Church Council to add an additional campaign priority of encouraging, recognizing, and forming lay youth and young adult leaders, and to add an additional \$4 million to the campaign goal specifically for the

formation, recognition, and encouragement of lay young adult and youth leaders;

To call on the Congregational and Synodical Mission unit to form an advisory team, funded out of the campaign, to seek out and support the networks and efforts of lay young adult and youth leaders, to include among those on that team lay young adult leaders recommended by ELCA campus, youth, and outdoor ministers, as well as leaders from ELCA affiliated and/or associated organizations at the discretion of the Congregational and Synodical Mission unit, to charge that same team with searching for new ideas and fresh voices emerging in the church, and to charge that same team with assisting in the acquisition of and advising on the allocation of funds received as part of the additional \$4 million dollars of the campaign goal seeking to re-imagine the ministries of the ELCA through the eyes of lay young adults and youth leaders in the body of Christ;

Mr. Heavner stated that he submitted this proposed amendment to involve youth and young adults fully in the Campaign for the ELCA and in the ministries of this church.

Mr. Austin M. Danula [Northwest Synod of Wisconsin] asked for clarification about the duration of the five-year campaign.

Mr. Marc A. Stutzel [Metropolitan New York Synod] supported the proposed amendment for its inclusion of youth and young adults in the campaign and for the trust it expresses in the youth and young adults of this church.

Mr. Eric J. Pike [New England Synod] read from 1 Samuel, the story of God calling Samuel, in support of the amendment.

Mr. Troy M. Evans [Southeast Michigan Synod] favored the proposed amendment because it supported the involvement of youth and young adults in the ministries of this church beyond their years in school.

The Rev. Scott R. Thompson [Grand Canyon Synod] spoke against the proposed amendment as an ineffective way of trying to involve youth and young adults in the lives of ELCA congregations through bureaucracy.

Ms. Dara Q. Stull [East-Central Synod of Wisconsin] spoke in favor of the proposed amendment, citing findings that youth and young adults involved in outdoor, campus, and other ministries remain involved in this church as adults.

Ms. Vanessa M. Unti [Northwest Washington Synod] supported the proposed amendment as a method of extending this church's efforts to reach youth and young adults.

Mr. Joseph C. Haletky [Sierra Pacific Synod] favored the proposed amendment, saying it supported the ELCA's commitment to include young adults and youth in the leadership of this church.

Ms. Bethany L. Dietz [Delaware-Maryland Synod] opposed the proposed amendment, challenging the youth and young adults who supported it to commit themselves to raising the \$4 million for this church.

Ms. Emily K. Jones [Minneapolis Area Synod] made the following motion.

**Moved;**

**Seconded:** *To amend the proposed amendment by insertion:*

To include among those on that team lay young adult leaders recommended by ELCA congregations, ELCA campus, youth, and outdoor

ministers, as well as leaders from ELCA affiliated and/or associated organizations at the discretion of the Congregational and Synodical Mission unit,

Ms. Jones said that adding the phrase “ELCA congregations” to the proposed amendment would include young adults who were strongly involved in their local congregations.

Ms. Kendra A. Kramer [Southeastern Pennsylvania Synod] spoke in favor of amending the amendment, citing her own experience as a young adult involved in the leadership of her congregation although often feeling discouraged.

There being no further discussion on the motion to amend the proposed amendment, the chair called for the vote.

**Moved;**  
**Seconded;**  
**Carried:**

**Yes-802; No-55**

*To amend the proposed amendment by insertion:*

**To include among those on that team lay young adult leaders recommended by ELCA congregations, ELCA campus, youth, and outdoor ministers, as well as leaders from ELCA affiliated and/or associated organizations at the discretion of the Congregational and Synodical Mission unit,**

Presiding Bishop Mark S. Hanson declared that the amendment to the proposed amendment had been adopted.

Ms. Sarah J. Holz [South Dakota Synod] supported the proposed amendment for recognizing this church’s need for rostered leaders and missionaries while allocating resources to involve youth and young adults who have not received those callings.

Mr. Elijah Furquan [Greater Milwaukee Synod] spoke in favor of the amendment, hoping that one positive result of the campaign would be to have more youth and young adults of color involved in the life and ministry of this church.

The Rev. Nathan L. Metzger [Nebraska Synod] made the following motion.

**Moved;**  
**Seconded:**

**Two-Thirds Vote Required**

To vote on the previous question.

Presiding Bishop Mark S. Hanson called for the vote to end debate on the motion to amend.

**Moved;**  
**Seconded;**  
**Carried:**

**Two-Thirds Vote Required**  
**Yes-817; No-64**

**To vote on the previous question.**

Presiding Bishop Hanson declared that the motion to close debate had been adopted. He called the vote on the motion to amend.

**Moved;**  
**Seconded;**  
**Carried:**

**Yes-741; No-131**

*To amend the motion by inserting the following:*

To instruct the Church Council to add an additional campaign priority of encouraging, recognizing, and forming lay youth and young adult leaders, and to add an additional \$4 million to the campaign goal specifically for the formation, recognition, and encouragement of lay young adult and youth leaders;

To call on the Congregational and Synodical Mission unit to form an advisory team, funded out of the campaign, to seek out and support the networks and efforts of lay young adult and youth leaders, to include among those on that team lay young adult leaders recommended by ELCA congregations, ELCA campus, youth, and outdoor ministers, as well as leaders from ELCA affiliated and/or associated organizations at the discretion of the Congregational and Synodical Mission unit, to charge that same team with searching for new ideas and fresh voices emerging in the church, and to charge that same team with assisting in the acquisition of and advising on the allocation of funds received as part of the additional \$4 million dollars of the campaign goal seeking to re-imagine the ministries of the ELCA through the eyes of lay young adults and youth leaders in the body of Christ;

Presiding Bishop Hanson declared that the amendment had been adopted.

### **Motion G: 25th Anniversary Campaign**

*Reference: 2013 Pre-Assembly Report, Section IX, Report of the Reference and Counsel Committee, Friday, August 16, 2013.*

Mr. William B. Horne II, co-chair of the Reference and Counsel Committee, presented Motion G, which had been submitted by the Rev. Larry V. Smoose [Southeastern Pennsylvania Synod], with the committee's recommendation that the proposed amendment be declined.

Pr. Smoose made the following motion.

**Moved;**

**Seconded:**

*To amend the motion by inserting the following after the first paragraph:*

To allocate all undesignated campaign funds, i.e., those funds not specifically designated by the donor for one of the existing campaign categories, so that no more than 40 percent of those received are for global concerns, 30 percent for new and renewing congregations, and at least 30 percent for leadership development including but not limited to lay leadership development and rostered leadership development after graduation from seminary;

Pr. Smoose said he was encouraged by those supporting global mission and young adults but noted that only 17 percent of the new funds were designated for new and renewing congregations.

The Rev. Jon V. Anderson, bishop of the Southwestern Minnesota Synod, made the following motion.

**Moved;**

**Seconded:**

To vote on the previous question.

**Two-Thirds Vote Required**

Presiding Bishop Mark S. Hanson called for the vote.

**Moved;**  
**Seconded;**  
**Carried:**

**Two-Thirds Vote Required**  
**Yes-738; No-83**

**To vote on the previous question.**

Presiding Bishop Hanson declared that the motion to close debate had been adopted. He called the vote on the motion to amend.

**Moved;**  
**Seconded;**  
**Defeated:**

**Yes-241; No-596**

*To amend the motion by inserting the following after the first paragraph:*

To allocate all undesignated campaign funds, i.e., those funds not specifically designated by the donor for one of the existing campaign categories, so that no more than 40 percent of those received are for global concerns, 30 percent for new and renewing congregations, and at least 30 percent for leadership development including but not limited to lay leadership development and rostered leadership development after graduation from seminary;

Presiding Bishop Hanson declared that the motion to amend was defeated.

### **Consideration: 25th Anniversary Campaign (continued)**

*Reference: 2013 Pre-Assembly Report, Section V, 25th Anniversary Campaign, page 1.*

Having completed the report of the Reference and Counsel Committee regarding proposed amendments, Presiding Bishop Mark S. Hanson drew the assembly's attention again to the main motion.

The Rev. Paul E. Stone [Western Iowa Synod] spoke in favor of the motion, expressing confidence in reaching the campaign's goals.

The Rev. Megan C. Crouch [Northeastern Minnesota Synod] favored the motion and challenging this church's members in acts of stewardship and responsible giving.

The Rev. Brian T. Krause [Nebraska Synod] made the following motion.

**Moved;**  
**Seconded:**

*To amend the motion by inserting the following paragraph:*

To add a goal of \$4 million for disability ministries, to advocate for inclusion of persons with disabilities in the life of this church, to train leaders both clergy and lay so that they would be equipped to work with persons with disabilities, to work with synods to create local committees for disability ministries, and to equip persons living with disabilities for lives of leadership and service in this church;

Pr. Krause recognized this church's disability ministries and advocated for the ELCA to support those ministries and to educate its members regarding those living with disabilities.

At the request of the chair, Ms. Christina Jackson-Skelton, executive director of the Mission Advancement unit, addressed the assembly to express uncertainty about the campaign's ability to raise an additional \$4 million.

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

**Moved;**

**Seconded;**

**Yes-418; No-398**

**Carried:**

*To amend the motion by inserting the following paragraph:*

**To add a goal of \$4 million for disability ministries, to advocate for inclusion of persons with disabilities in the life of this church, to train leaders both clergy and lay so that they would be equipped to work with persons with disabilities, to work with synods to create local committees for disability ministries, and to equip persons living with disabilities for lives of leadership and service in this church;**

Presiding Bishop Hanson declared that the motion to amend had been adopted.

The Rev. Elizabeth A. Eaton, bishop of the Northeastern Ohio Synod, supported the main motion and the campaign for encouraging stewardship and for providing time for the synods to prepare for it.

Mr. Paul E. Lockwood [Northern Illinois Synod] opposed the main motion, stating that the new goal of \$198 million seemed unattainable, that the campaign was to meet needs that would continue beyond its five-year duration, and that many questions about the campaign have been unanswered.

The Rev. Brian D. Maas, bishop of the Nebraska Synod, favored the main motion, noting the progress of this church in recent years and the hope expressed for the future of the ELCA. He spoke of the current culture of fundraising for designated uses.

The Rev. Lawrence J. Clark [Metropolitan Chicago Synod] spoke against approaching the members of this church for additional giving at this time.

Mr. Arthur M. Erickson [Upper Susquehanna Synod] made the following motion.

**Moved;**

**Two-Thirds Vote Required**

**Seconded:**

To vote on the previous question.

Presiding Bishop Hanson called for the vote.

**Moved;**

**Two-Thirds Vote Required**

**Seconded;**

**Yes-711; No-182**

**Carried:**

**To vote on the previous question.**

Presiding Bishop Hanson declared that the motion to close debate had been adopted.

As a point of personal privilege, Mr. Gary H. Gemar [Eastern Washington-Idaho Synod] asked whether the previous amendment was in order since it was not submitted to the Reference and Counsel Committee.

At the request of the chair, Secretary David D. Swartling explained that Part 18 of the Rules of Organization and Procedure set deadlines for amendments to specific actions, but no deadline was set for amendments to the recommendation regarding the 25<sup>th</sup> Anniversary Campaign, and the motion from the floor was in order.

At the invitation of the chair, the Rev. Marie C. Jerge, bishop of the Upstate New York Synod, led the assembly in prayer.

Presiding Bishop Hanson called for the vote on the motion as amended.

**ASSEMBLY**

**ACTION:**

**YES-671; NO-242**

**CA13.05.20**

To approve the 25th Anniversary Campaign for the Evangelical Lutheran Church in America as a major fundraising effort of this church, its synods and congregations, its affiliated and related ministries, and individual members in order to grow the resources of this church to support congregations, leadership, relief and development, and global mission;

To thank the members of this church for their ongoing stewardship and generosity through regular offerings that support the breadth of ministry across the ELCA and beyond;

To invite every congregation, synod, related ministry, and individual member of this church to make a contribution toward the 25th Anniversary Campaign for the ELCA in order to achieve its goal of \$190 million over the next five years (2014–2018);

To instruct the Church Council to add an additional campaign priority of encouraging, recognizing, and forming lay youth and young adult leaders, and to add an additional \$4 million to the campaign goal specifically for the formation, recognition, and encouragement of lay young adult and youth leaders;

To call on the Congregational and Synodical Mission unit to form an advisory team, funded out of the campaign, to seek out and support the networks and efforts of lay young adult and youth leaders, to include among those on that team lay young adult leaders recommended by ELCA congregations, ELCA campus, youth, and outdoor ministers, as well as leaders from ELCA affiliated and/or associated organizations at the discretion of the Congregational and Synodical Mission unit, to charge that same team with searching for new ideas and fresh voices emerging in the church, and to charge that same team with assisting in the acquisition of and advising on the allocation of funds received as part of the additional \$4 million dollars of the campaign goal seeking to re-imagine the ministries of the ELCA through the eyes of lay young adults and youth leaders in the body of Christ;

To add a goal of \$4 million for disability ministries, to advocate for inclusion of persons with disabilities in the life of this church, to train leaders both clergy and lay so that they would be equipped to work with persons with disabilities, to work with synods to create local committees for disability ministries, and to equip persons living with disabilities for lives of leadership and service in this church;

To encourage conversations among members and in congregations, synods, and the churchwide organization regarding ways that the 25th Anniversary Campaign can be implemented to take advantage of synergies among all expressions of this church;



To request that the Church Council monitor and evaluate the implementation of the 25th Anniversary Campaign for the ELCA on an ongoing basis and that reports be submitted annually to the Church Council and to each Churchwide Assembly through the completion of the campaign; and

To thank God for 25 years of interdependent ministry in the ELCA and to step forward boldly in order to seek to reach more communities with the good news of Jesus Christ, train more leaders who will become missionaries, pastors, and lay leaders, and contribute to the alleviation of hunger and poverty.

Presiding Bishop Hanson declared that the motion as amended had been adopted. He called on the assembly to sing “Lord, I Lift Your Name on High” as printed in *Worship and Song*.

### **Elections: Fifth Ballot for Secretary**

*Reference: 2013 Pre-Assembly Report, Section V, Election of the Secretary, and Section X, Report of the Elections Committee.*

Presiding Bishop Mark S. Hanson directed voting members to consideration of the fifth ballot for secretary. He reminded the assembly that the nominee who received a majority of the votes cast on the fifth ballot would be elected secretary of this church. He asked that the names of the two nominees who received the greatest number of votes on the fourth ballot for secretary appear on the screens at the front of the hall in the order of the vote totals received on the fourth ballot.

The Rev. Wm Chris Boerger

The Rev. Michael L. Cooper-White

The chair invited the assembly to sing “Veni Sancte Spiritus” as printed in *Worship and Song*. He also introduced the Rev. Felipe Lozada-Montañez, bishop of the Caribbean Synod, who led the assembly in prayer.

Presiding Bishop Hanson instructed the voting members to cast their ballots. After all ballots were cast, he declared voting closed and asked the assembly to watch a video produced by the Archives featuring the Rev. H. George Anderson, the second presiding bishop of the ELCA.

### **Elections: Results of the Fifth Ballot for Secretary**

*Reference: 2013 Pre-Assembly Report, Section V, Election of the Secretary, and Section X, Report of the Elections Committee.*

Presiding Bishop Mark S. Hanson called upon Mr. Phillip H. Harris, chair of the Elections Committee, to report the results of the fifth ballot for secretary.

Mr. Harris reported that 867 votes were cast on the fifth ballot for secretary and that 434 votes were needed for election. He presented the following results.

The Rev. Wm Chris Boerger 489

The Rev. Michael L. Cooper-White 367

### **ASSEMBLY**

#### **ACTION:**

#### **CA13.05.21**

To elect the Rev. Wm Chris Boerger to a six-year term, commencing November 1, 2013, as secretary of the Evangelical Lutheran Church in America.

Presiding Bishop Hanson declared the Rev. Wm Chris Boerger elected as secretary of the ELCA.

## Response from the Secretary-Elect

Presiding Bishop Mark S. Hanson invited the Rev. Wm Chris Boerger, secretary-elect of the ELCA, to address the 2013 Churchwide Assembly.

Pr. Boerger said: “Thank you. I am aware of the tremendous responsibility you have given me, and I will do my best, with the help of God, to fulfill that responsibility.

“When I joined the Conference of Bishops in 2001 we were given a few moments to introduce ourselves. My colleague from Eastern Washington-Idaho decided to start reporting the time I had left while I was speaking, which tended to discombobulate me a bit, and I finished that speech without identifying to anyone that I had a family, a wife, or anything like that. And [the Rev.] April Larson got in my face very quickly and told me I had forgotten my wife.

“To my wife of 40 years, DeDe, we are here because of you and because of the grace of God. Now, you are going to have to move to Chicago. And that was not what you signed up for, but thank you for being there.

“As I said earlier, David Swartling was added as an observer to the Northwest Washington Synod planning group. That is when I first met him. He then wrote a bylaw in the constitution which assigned Bethany Lutheran Church, Bainbridge Island, to the Northwest Washington Synod—the only congregation in the ELCA assigned by bylaw. Does that surprise you? David has been a friend, a colleague; he was my parliamentarian in the assembly, and I recommended to [Presiding Bishop] Mark Hanson that he might be the parliamentarian for churchwide. I think I got you into this, and, now, see what you have done. Pay back is indeed fun.

“To my former colleagues in the Conference of Bishops, my door is always open, my email is always available. Please, I want to hear from you if you have got something you want to say to me. And I will get back to you as quickly as I can.

“There is much about this job that I am now going to learn. So, I am not going to say I am going to do things now and find out tomorrow I did not have the authority, the ability, and—oh, by the way—it goes the exact opposite way.

“So, at this point, I am going to thank God.

“I am going to thank the people of the Northwest Washington Synod. You have no idea how proud the former bishop of that synod is to see Gethsemane Lutheran Church [of Seattle, Wash.,] in the Mission Investment Fund report, to see [Pastors] Jimmy [Hao] and Esau [Cuevas-Benitez] address you, and then see Gift of Grace [Lutheran Church] in Seattle highlighted today. There is good work going on in the mission field. I want to challenge the other synods of the ELCA to see their mission fields as opportunities to do that good work as well, not because it is a competition, but because God is at work in us.

“Thank you for your confidence. Thank you for this opportunity. We now go on adventures we had no idea would happen, but, for that, I give thanks to God.

“Presiding Bishop-elect [Elizabeth A.] Eaton, my understanding is that you are now boss. If you have any ideas, we will talk, and I will get to work. Thank you.

“Oh, by the way—General Counsel [Phillip] Harris, I just want to let you know that you now have two Big Ten people on either side of your office. They are not, however, going to wear red and cream; they are going to wear scarlet and gray, because there are a couple of Buckeyes coming to the 11th floor.”

Presiding Bishop Hanson congratulated the secretary-elect and invited the assembly to sing “Now Thank We All Our God” as printed in *Worship and Song*. He also led the assembly in

expressing its appreciation to the Rev. Michael L. Cooper-White for his participation in the process to elect a secretary.

## **Consideration: Constitutional Amendments Relating to Matters Other than Elections**

*Reference: 2013 Pre-Assembly Report, Section V, Amendments to the Constitutions, Bylaws and Continuing Resolutions, page 7.*

Presiding Bishop Mark S. Hanson introduced Mr. Mark E. Johnson, Church Council member from Sammamish, Wash., and chair of the council's Legal and Constitutional Review Committee, and Mr. Anthony T. Rhodes [Northwest Washington Synod], young adult advisory member of the Church Council, to present the remaining recommended amendments to the *Constitutions, Bylaws, and Continuing Resolutions of the ELCA*.

Mr. Johnson reminded the assembly that it already had considered constitutional amendments related to the conduct of elections and described the reasons for proposing the remaining recommended amendments. He noted that the recommended amendments to the following provisions had been removed from the *en bloc* recommendation for separate consideration.

- 1) Recommended amendments to bylaw 9.53.03. and provision \*C17.03.
- 2) Recommended amendments to constitutional provisions 20.40. et seq. and \*C8.05. and Chapter 15 of the *Model Constitution for Congregations*
- 3) Recommended amendments to bylaw 12.41.11.

Mr. Rhodes made the following motion on behalf of the Church Council.

**Moved;**

**Two-Thirds Vote Required**

**Seconded:**

To adopt and ratify *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* [pages 8 through 34 of the recommendation].

The Rev. William E. Rindy, bishop of the Eastern North Dakota Synod, asked for clarification on whether the recommended amendment to constitutional provision 7.46.a.4. meant a temporary disability would terminate an ordained minister's call.

Secretary David D. Swartling replied that the answer would depend on the specific circumstances.

Bp. Rindy described a specific scenario and asked whether a disability would be temporary for a certain period.

Secretary Swartling responded that a number of variables would need to be considered even within the specific scenario.

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

**ASSEMBLY**

**TWO-THIRDS VOTE REQUIRED**

**ACTION:**

**YES-737; NO-28**

**CA13.05.22**

**To adopt and ratify *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*.**

**10.33. INTEGRITY OF MINISTRY**

**10.33.01.**

**7.43.02.**

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.

**7.44.A0513. Sources of Calls for Ordained Ministers**

...

4.0 Churchwide ministry

...

4.6 ~~Section executive~~ Church Council

~~4.7 Other churchwide unit staff~~ Church Council

**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 by death or, 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, no later than 30 days after the date on which it was submitted;
  - 3) inability to conduct the pastoral office effectively in that congregation in view of local conditions; ~~without reflection on the competence or the moral and spiritual character of the pastor;~~
  - 4) ~~the~~ physical disability or mental incapacity of the pastor;
  - 5) suspension disqualification of the pastor through discipline for more than three months on grounds of doctrine, morality, or continued neglect of duty;
  - 6) resignation or removal of the pastor from the roster of ordained ministers of this church;

- 7) termination of the relationship between this church and the congregation;
  - 8) ~~the~~ dissolution of the congregation or the termination of a parish arrangement; or
  - 9) suspension of the congregation through as a result of discipline proceedings for more than six months.
- b. When allegations of physical disability or mental incapacity of the pastor under paragraph a.4) above, or ineffective conduct of the pastoral office under paragraph a.3) above, have come to the attention of the bishop of this synod,
- 1) the bishop in his or her sole discretion may, ~~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 together in company with a committee of two ordained ministers and one layperson, ~~or~~
  - 2) when such allegations have been brought to the synod's attention by an official recital of allegations by the congregation council or by a petition signed by at least one-third of the voting members of the congregation, the bishop personally shall investigate such conditions together with a committee of two ordained ministers and one layperson.
- c. In case of alleged physical disability or mental incapacity under paragraph a.4) above, the bishop's committee shall obtain and document competent medical opinion concerning the pastor's condition ~~testimony shall be obtained.~~ When a such disability or incapacity is evident to the committee, the bishop of this synod may with the advice of the committee shall declare the pastorate vacant and the pastor shall be listed on the clergy roster as disabled. Upon removal of the disability and the restoration of the 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 appropriate call field of labor.

- d. In the case of alleged local difficulties that imperil the effective functioning of the congregation under paragraph a.3) above, the bishop's committee shall endeavor to hear from; all concerned persons shall be heard, after which the bishop of this synod together with the committee described in †S14.13.b. shall present their recommendations first decide on the course of action to be recommended to the pastor and then to the congregation. The recommendations of the bishop's committee must address whether the pastor's call should come to an end and, if so, may suggest appropriate severance arrangements. The committee may also propose other actions that should be undertaken by the congregation and by the pastor, if appropriate. If the pastor and congregation they agree to carry out such recommendations, no further action need shall be taken by the this synod.
- e. If either party fails to assent to the recommendations of the bishop's committee concerning the pastor's call, the congregation may dismiss the pastor only at a legally called meeting after consultation with the bishop, either (a) by a two-thirds majority vote of the voting members present and voting where the bishop and the committee did not recommend termination of the call, or (b) by a simple majority vote of the voting members present and voting where the bishop and the committee recommended termination of the call.
- f. If, in the course of proceedings described in paragraph c. or paragraph d. above†S14.13.d., the bishop's 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 this church's constitution, and bylaws, and continuing resolutions of the Evangelical Lutheran Church in America and the constitution of this synod.
- g. 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 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).~~

**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.

c. An associate in ministry, a deaconess, or a diaconal minister, if granted retired or disability status on the roster, may be authorized to transfer from the synod where last rostered to the synod of current address, upon application for transfer and the mutual agreement of the synodical bishops involved after consultation with and approval by the secretary of this church.

d. In unusual circumstances, the transfer of an associate in ministry, a deaconess, or a diaconal 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.

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 **plan for, facilitate, and nurture 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.

8.20. RELATIONSHIP THROUGH OTHER ORGANIZATIONAL UNITS

8.21. Conferences, clusters, coalitions, ~~or~~ other area subdivisions, **or networks** shall serve to assist the congregations and synods in exercising their mutual responsibilities.

**8.72.17.** When 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 completes a contract for extended service, the synodical file on that ordained minister shall be sent to and retained by the Office of the Secretary.

9.22. All congregations of this church shall abide by the provisions of 9.21., 9.62., and 7.46. The judgment on whether a congregation meets the criteria listed in 9.21. shall be made by this church through the synod of this church **to which in whose territory the congregation is located relates.**

9.53.07. Congregations shall have the right to petition this church. ~~Petitions~~ **Any petition** shall be addressed to the synod to which the congregation relates for response by the synod; ~~or, at the discretion of the synod~~ **By action of the Synod Council or Synod Assembly, petitions may be forwarded for forwarding** to the **Church Council or** Churchwide Assembly.

**10.11.A13.** Any synod contemplating amending articles of incorporation or undertaking other fundamental changes such as dissolution, merger, partition into multiple synods, creating a new synod corporation, incorporating



in another jurisdiction, or any similar or related action, especially those that may affect relationships with other expressions of this church, must first consult with the Office of the Presiding Bishop, the Office of the Secretary, and with the bishops of any synods affected before seeking ratification by the Church Council.

10.13. 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 accordance with the required provisions in Chapter 18 of the *Constitution for Synods*. 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.

Each synod, in partnership with the churchwide organization, shall bear primary responsibility for the oversight of the life and mission of this church in its territory. In fulfillment of this role and consistent with policies and procedures of this church, the synod shall:

- a. Provide for pastoral care of congregations and rostered leaders in the synod;
- b. Plan for, facilitate, and nurture the mission of this church through congregations;
- c. Strengthen interdependent relationships among congregations, synods, and the churchwide organization, and foster relationships with agencies and institutions affiliated with or related to this church as well as ecumenical partners.
- d. Interpret the work of this church to congregations and to the public on the territory of the synod.

#### **10.21.01.**

In providing for pastoral care of congregations and rostered leaders in the synod, the responsibilities of the synod include the following:

- a. providing for 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. providing for leadership recruitment, preparation, and support in accordance with churchwide standards and policies, including:
- 1) nurturing and supporting congregations and lay leaders;
  - 2) seeking and recruiting qualified candidates for the rostered ministries of this church;
  - 3) making provision for pastoral care, call review, and guidance;
  - 4) encouraging and supporting persons on the rosters of this church in stewardship of their abilities, care of self, and pursuit of continuing education to undergird their effectiveness of service; and
  - 5) supporting recruitment of leaders for this church's colleges, universities, seminaries, and social ministry organizations.
- c. providing for discipline of congregations, 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. providing for archives in conjunction with other synods.

**10.21.02.** In planning for, facilitating, and nurturing the mission of this church through congregations, the responsibilities of the synod include the following:

- a. developing new ministries, redevelopment of existing ministries, and support and assistance in the conclusion, if necessary, of a particular ministry;
- b. leading and encouraging of congregations in their evangelism efforts;
- c. assisting members of its congregations in carrying out their ministries in the world;
- d. encouraging congregations to respond to human need, work for justice and peace, care for the sick and the suffering, and participate responsibly in society;

- e. providing resources for congregational life;
- f. grouping congregations in conferences, clusters, coalitions, or other area subdivisions for mission purposes.

**10.21.03.** In strengthening interdependent relationships among congregations, synods, and the churchwide organization, and in fostering relationships with agencies and institutions affiliated with or related to this church as well as with ecumenical and global partners, the responsibilities of the synod include the following:

- a. promoting interdependent relationships among congregations, synods, and the churchwide organization, and entering into partnership with other synods in the region;
- b. fostering organizations for youth, women, and men, and organizations for language or ethnic communities;
- c. developing relationships with social ministry organizations and ministries, participating in their mission planning, and providing partnership funding;
- d. supporting relationships with and providing partnership funding on behalf of colleges, universities, and campus ministries;
- e. maintaining relationships with and providing partnership funding on behalf of seminaries and continuing education centers;
- f. fostering relationships with camps and other outdoor ministries;
- g. fostering relationships with preschools, elementary schools, and secondary schools operated by congregations of the synod;
- h. fostering relationships with ecumenical and global partners;
- i. cooperating with other synods and the churchwide organization in creating, using, and supporting regions to carry out those functions of the synod which can best be done cooperatively with other synods and the churchwide organization.

**10.21.04.** In interpreting the work of this church on the territory of the synod, the responsibilities of the synod include the following:

- a. encouraging financial support for the work of this church by individuals and congregations;
- b. participating in churchwide programs;

- c. interpreting social statements in a manner consistent with the interpretation given by the churchwide unit or office which assisted in the development of the statement, and suggestion of social study issues;
- d. providing ecumenical guidance and encouragement.

**10.32. CONFLICTS OF INTEREST**

**10.32.01.** The following procedures shall govern matters of potential conflicts of interest for synodical bishops:

...

- c. A related individual is one who, with respect to the synodical bishop, is a spouse, parent, son, daughter, sibling, uncle, aunt, niece, nephew, grandparent, grandchild, including corresponding members of blended families, and or-in-laws (parent, son, daughter, or sibling of a spouse, spouse of a sibling, or the parent or sibling of the spouse of a sibling).

~~15.30.10.90.~~ **CONFERENCE OF BISHOPS**

~~15.31.10.91.~~ **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.~~

~~10.91.01.~~ The Conference of Bishops shall report to consult with and advise the Church Council, ~~and~~. It may make recommendations to the presiding bishop of this church and to the Church Council, respond to referrals from the Church Council, and refer concerns and proposals to the Church Council. At each meeting the Conference of Bishops shall receive a report from the Church Council brought by the vice president of this church.

~~10.91.02.~~ ~~Members of the~~ The conference shall assemble-meet 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.~~

~~10.91.03.~~ 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.**

**10.91.A13.**

***Responsibilities of the Conference of Bishops***

*The Conference of Bishops of the Evangelical Lutheran Church in America shall provide opportunities for worship, spiritual renewal, and theological enrichment for those elected to the office of bishop of a synod, the presiding bishop of this church, and the secretary of this church, and it shall offer advice and counsel to the Church Council and the churchwide organization. To fulfill these responsibilities, the Conference of Bishops shall:*

- a. be a forum in which goals, objectives, and strategies may be developed and shared concerning pastoral leadership, care, and counsel for the synods;*
- b. review recommendations from the appropriate churchwide unit or office, pertaining to standards for the admission to the rosters of 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 or office, 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 or office 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 or office, 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.**

**10.91.B13. *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.**

**10.91.C13. *Staff Services for the Conference of Bishops***

*Staff services for meetings of the Conference of Bishops shall be provided by the Office of the Presiding Bishop and the Office of the Secretary. The assistant to the presiding bishop for synodical relations shall coordinate the operation of the Conference of Bishops.*

**11.34.**

**The churchwide organization shall carry out its duties through functional elements known as units and offices. Units and offices shall be responsible to the Churchwide Assembly and to the Church Council in the interim between regular meetings of the assembly.**

**16.12.14.**

**11.34.01.**

**Proxy and absentee voting shall not be permitted in the actions of boards, committees, task forces, or other decision-making bodies.**

**11.35.**

**~~Each separately incorporated ministry shall be governed by a board.~~**

**11.41.06.** No churchwide appeal to congregations or individuals of this church for the raising of funds shall be conducted by the churchwide organization or churchwide units without the consent of the Churchwide Assembly or the Church Council, following consultation with the Conference of Bishops. No appeal to selected congregations and individuals of this church for the raising of funds shall be conducted by the churchwide organization or churchwide units without the consent of the Church Council, following consultation with either the Conference of Bishops or specific synods as appropriate. Proposals for such special appeals shall be presented to the Church Council through the appropriate council committee with recommendations by the Office of the Presiding Bishop.

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

**12.31.08.** Proxy and absentee voting shall not be permitted at a Churchwide 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.*~~

**14.12.02.** The Church Council shall use parliamentary procedure in accordance with Robert's Rules of Order, latest edition, unless otherwise ordered by the council.

14.21.09.12.03. Proxy and absentee voting shall not be permitted at meetings of the Church Council.

14.21.11. The Church Council shall consult with and refer matters to the Conference of Bishops as well as receive reports from it. The Church Council shall act on resolutions from synod councils.

14.32.05.02. Advisory and Liaison members of the Church Council shall have voice but not vote.

14.32.A11.A13. A member of the Church Council, upon invitation, may serve as a liaison for a the respective boards of trustees of a the separately incorporated ministries.

14.32.D05.B13. One voting member of the Church Council shall be selected in each biennium triennium to serve—in accord with bylaw 17.31.11. 16.12.D11.d.4.—as a member of the Advisory Committee for the Church Periodical.

**15.12.B130. *Responsibility for Ecumenical and Inter-Religious Relations***

*Responsibility for ecumenical and inter-religious relations shall be exercised by the Office of the Presiding Bishop.*

a. An assistant to the presiding bishop/executive for ecumenical and inter-religious relations, appointed by the presiding bishop, shall coordinate the ecumenical, inter-Lutheran, and inter-religious activities of this church, and shall recommend, through the presiding bishop, policies to the Church Council and the Churchwide Assembly. To fulfill these responsibilities, the assistant to the presiding bishop/executive for ecumenical and inter-religious relations shall:

...

**15.12.C130. *Responsibility for Federal Chaplaincy Ministries***  
*Responsibility for the chaplaincies of this church in the U.S. armed forces, the Veterans Affairs Administration, and other federal agencies and institutions shall be carried out by an assistant to the presiding bishop/director for federal chaplaincy ministries, who shall:*

...

**15.12.F130. Responsibility for Synodical Relations**

*Responsibility for synodical relations shall be exercised by the Office of the Presiding Bishop in order to coordinate the relationships between the churchwide organization and synods, render support for synodical bishops and synodical staff, and provide staff services for the Conference of Bishops. To fulfill these responsibilities, an assistant to the presiding bishop/executive for synodical relations, appointed by the presiding bishop, shall:*

...  
*b. relate to the Bureau for Federal Chaplaincy Ministries and the assistant to the presiding bishop/director for federal chaplaincy ministries;*

...  
*f. provide information, resources, and training concerning the prevention of sexual misconduct.*

**15.12.G131. 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 assistant to the presiding bishop/executive for theological discernment, who will assist the presiding bishop and coordinate the service of staff groups that provide theological resources and assistance in programmatic implementation.*

**15.15.03.** Constitutional provision 16.12. and bylaws 11.34.01., 14.21.02., 14.21.03., and 14.21.07., ~~and 16.12.14.~~ shall apply to the operation of the Endowment Fund of the Evangelical Lutheran Church in America.

14.21.07.

16.11.01.

Consistent with applicable personnel policies, churchwide units and offices 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 and offices will assure that staff include a balance of women and men, persons of color and persons whose primary language is other than English, laypersons, and 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.

**16.12.A113.** *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~~ Educational and Institutional Insurance Administrators, Inc., and the Evangelical Lutheran Education Association.*

...

e. The Evangelical Lutheran Education Association (ELEA) is a separately incorporated ministry that provides service to early childhood education centers, elementary schools, and secondary schools of the synods and congregations of this church. ELEA also

supports churchwide ministries in the use of schooling for mission.

- 17.20.05.** Constitutional provision 16.12. and bylaws 11.34.01., 14.21.02., and 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 re-election. The board shall establish the salary compensation of the president with the concurrence of the presiding bishop. The president may be terminated at any time jointly by the board of trustees of the Board of Pensions and the presiding bishop of this church, following recommendation by the executive committee of the board of trustees.
- 17.30.02.** Unless the Church Council determines that the treasurer of this church shall be the president of the Mission Investment Fund corporation, the president shall be elected by the board of trustees of the Mission Investment Fund of the Evangelical Lutheran Church in America to a four-year term in consultation with and with the approval of the presiding bishop of this church. Nomination of a candidate for president of the Mission Investment Fund shall be made jointly by the presiding bishop and the search committee of the board. The board, together with the presiding bishop, shall arrange for an annual review of the president. The president shall be eligible for re-election. The employment of the president may be terminated jointly by the board of trustees of the Mission Investment Fund of the Evangelical Lutheran Church in America and the presiding bishop of this church, following recommendation by the executive committee of the board of trustees. The Executive Committee of the board of trustees, with the concurrence of the presiding bishop, shall establish the compensation of the president.

- 17.30.03.** Constitutional provision 16.12. and bylaws 11.34.01., 14.21.02., 14.21.03., 14.21.06., and 14.21.07.; and 16.12.14. shall apply to the operation of the Mission Investment Fund of the Evangelical Lutheran Church in America.
- 17.40.02.** Constitutional provision 16.12. and bylaws 11.34.01., 14.21.02., and 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 re-election. The board shall establish the salary compensation of the president with the concurrence of the presiding bishop. The president may be terminated at any time jointly by the board of trustees of the Publishing House of the ELCA and the presiding bishop of this church, following recommendation by the executive committee of the board of trustees.
- 17.50.03.** Constitutional provision 16.12. and bylaws 11.34.01., 14.21.02., 14.21.03., and 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.
- ~~**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.*~~
- 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 ministry** or of any other organization is subject to the provisions of section 21.02. . . .

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### **Constitutional Amendment to the Territory of the Synod Delaware-Maryland Synod (8F)**

†**S3.01.** The territory of this synod, as determined by the Churchwide Assembly, shall be: 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, and Worcester in the state of MARYLAND; the congregations of **The Redeemer, Montgomery County, and** of Holy Trinity, Prince George's County, in the State of MARYLAND; the congregation of Mt. Joy, Adams County, in the Commonwealth of PENNSYLVANIA; and the counties of Accomack and Northampton in the State of VIRGINIA.

**10.01.11.** The names and boundaries of the synods shall be: Synod 8.F—Delaware-Maryland. The state of DELAWARE; the city of Baltimore and the counties of Allegany, Anne Arundel, Baltimore, Caroline, Carroll, Cecil, Dorchester, Frederick, Harford, Howard, Kent, Queen Anne's, Somerset, Talbot, Washington, Wicomico, Worcester in the state of MARYLAND; **the congregation of Holy Trinity, Prince George's County, in the state of MARYLAND; the congregation of Mt. Joy, Adams County, in the state of PENNSYLVANIA;** the counties of Accomack, Northampton in the state of VIRGINIA.

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## *Constitution for Synods*

†S1.01. The name of this synod, as determined by the Churchwide Assembly, shall be (*name of synod*) of the Evangelical Lutheran Church in America.

†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.

**Each synod, in partnership with the churchwide organization, shall bear primary responsibility for the oversight of the life and mission of this church in its territory. In fulfillment of this role and consistent with policies and procedures of this church, the synod shall:**

- a. Provide for pastoral care of congregations and rostered leaders in the synod;**

- b. Plan for, facilitate, and nurture the mission of this church through congregations;**
- c. Strengthen interdependent relationships among congregations, synods, and the churchwide organization, and foster relationships with agencies and institutions affiliated with or related to this church as well as ecumenical partners.**
- d. Interpret the work of this church to congregations and to the public on the territory of the synod.**

**†S6.03.01.** In providing for pastoral care of congregations and rostered leaders in the synod, the responsibilities of the synod include the following:

- a. providing for 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. providing for leadership recruitment, preparation, and support in accordance with churchwide standards and policies, including:**
  - 1) nurturing and supporting congregations and lay leaders;**
  - 2) seeking and recruiting qualified candidates for the rostered ministries of this church;**
  - 3) making provision for pastoral care, call review, and guidance;**
  - 4) encouraging and supporting persons on the rosters of this church in stewardship of their abilities, care of self, and pursuit of continuing**

education to undergird their effectiveness of service; and

5) supporting recruitment of leaders for this church's colleges, universities, seminaries, and social ministry organizations.

c. providing for discipline of congregations, 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. providing for archives in conjunction with other synods.

†S6.03.02. In planning for, facilitating, and nurturing the mission of this church through congregations, the responsibilities of the synod include the following:

a. developing of new ministries, redevelopment of existing ministries, and support and assistance in the conclusion, if necessary, of a particular ministry;

b. leading and encouraging of congregations in their evangelism efforts;

c. assisting members of its congregations in carrying out their ministries in the world;

d. encouraging congregations to respond to human need, work for justice and peace, care for the sick and the suffering, and participate responsibly in society;

e. providing resources for congregational life;

f. grouping congregations in conferences, clusters, coalitions, or other area subdivisions for mission purposes.

†S6.03.03. In strengthening interdependent relationships among congregations, synods, and the churchwide organization, and in fostering relationships with agencies and institutions affiliated with or related to this church as well as with ecumenical partners, the responsibilities of the synod include the following:

a. promoting interdependent relationships among congregations, synods, and the churchwide organization, and entering into partnership with other synods in the region;

b. fostering organizations for youth, women, and men, and organizations for language or ethnic communities;

- c. developing relationships with social ministry organizations and ministries, participating in their mission planning, and providing partnership funding;
- d. supporting relationships with and providing partnership funding on behalf of colleges, universities, and campus ministries;
- e. maintaining relationships with and providing partnership funding on behalf of seminaries and continuing education centers;
- f. fostering supporting relationships with camps and other outdoor ministries;
- g. fostering supporting relationships with preschools, elementary schools, and secondary schools operated by congregations of the synod;
- h. fostering relationships with ecumenical and global partners;
- i. cooperating with other synods and the churchwide organization in creating, using, and supporting regions to carry out those functions of the synod which can best be done cooperatively with other synods and the churchwide organization.

**†S6.03.04.** In interpreting the work of this church on the territory of the synod, the responsibilities of the synod include the following:

- a. encouraging financial support for the work of this church by individuals and congregations;
- b. participating in churchwide programs;
- c. interpreting social statements in a manner consistent with the interpretation given by the churchwide unit or office which assisted in the development of the statement, and suggestion of social study issues;
- d. providing ecumenical guidance and encouragement.

**†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.

**†S7.21.01.** Voting members shall begin serving with the opening of a regular Synod Assembly and shall continue serving until voting members are seated at the next regular Synod Assembly.

**S7.23.** 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.

**S7.26.** This synod may establish processes through the Synod Council that permit representatives of **mission settings formed with the intent of becoming recognized congregations under development** and authorized worshipping 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.

**†S7.31.** Proxy and absentee voting shall not be permitted in the transaction of any business of this synod.

**†S8.13.** The synodical bishop may appoint an attorney, admitted to the bar within the territory of the synod or the state where the synod is located, to be Synod Attorney. The appointment must be approved by the Synod Council and reported to the Synod Assembly and to the ELCA secretary. The appointment continues until resignation or until a successor is appointed. The Synod Attorney provides legal advice and counsel to the synodical officers and the Synod Council. The Synod Attorney is expected to be familiar with the governing documents and policies of the synod and, as necessary, to attend meetings of the Synod Council. The Synod Attorney serves without salary but may be retained and compensated for specific legal services requested by the synod.

**†S8.16. Conflicts of Interest**

**†S8.16.01.** The following procedures shall govern matters of potential conflicts of interest for synodical bishops:

...

- c. A related individual is one who, with respect to the synodical bishop, is a spouse, parent, son, daughter, sibling, uncle, aunt, niece, nephew, grandparent, grandchild, including corresponding members of blended families and or-in-laws (parent, son, daughter, or sibling of a spouse, spouse of a sibling, or the parent or sibling of the spouse of a sibling).

**†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.

**†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 by death or, 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, no later than 30 days after the date on which it was submitted;
  - 3) inability to conduct the pastoral office effectively in that congregation in view of local conditions; without reflection on the competence or the moral and spiritual character of the pastor;
  - 4) ~~the~~ physical disability or mental incapacity of the pastor;
  - 5) suspension ~~disqualification~~ of the pastor through discipline for more than three months on grounds of doctrine, morality, or continued neglect of duty;
  - 6) resignation or removal of the pastor from the roster of ordained ministers of this church;
  - 7) termination of the relationship between this church and the congregation;
  - 8) the dissolution of the congregation or the termination of a parish arrangement; or
  - 9) suspension of the congregation through as a result of discipline proceedings for more than six months.
- b. When allegations of physical disability or mental incapacity of the pastor under paragraph a.4) above, or ineffective conduct of the pastoral office under paragraph a.3) above, have come to the attention of the bishop of this synod,
- 1) the bishop in his or her sole discretion may, 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 together in company with a committee of two ordained ministers and one layperson, or
  - 2) when such allegations have been brought to the synod's attention by an official recital of allegations by the congregation council or by a petition signed by at least one-third of the voting

members of the congregation, the bishop personally shall investigate such conditions together with a committee of two ordained ministers and one layperson.

- c. In case of alleged physical disability or mental incapacity under paragraph a.4) above, the bishop's committee shall obtain and document competent medical opinion concerning the pastor's condition testimony shall be obtained. When a such disability or incapacity is evident to the committee, the bishop of this synod may with the advice of the committee shall declare the pastorate vacant and the pastor shall be listed on the clergy roster as disabled. Upon removal of the disability and the restoration of the 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 appropriate call field of labor.
- d. In the case of alleged local difficulties that imperil the effective functioning of the congregation under paragraph a.3) above, the bishop's committee shall endeavor to hear from; all concerned persons shall be heard, after which the bishop of this synod together with the committee described in ¶S14.13.b. shall present their recommendations first decide on the course of action to be recommended to the pastor and then to the congregation. The recommendations of the bishop's committee must address whether the pastor's call should come to an end and, if so, may suggest appropriate severance arrangements. The committee may also propose other actions that should be undertaken by the congregation and by the pastor, if appropriate. If the pastor and congregation they agree to carry out such recommendations, no further action need shall be taken by the this synod.
- e. If either party fails to assent to the recommendations of the bishop's committee concerning the pastor's call, the congregation may dismiss the pastor only at a legally called meeting after consultation with the bishop, either (a) by a two-thirds majority vote of the voting members present and voting where the bishop and the committee did not recommend termination of the call, or (b) by a simple majority vote of the voting

- members present and voting where the bishop and the committee recommended termination of the call.
- f. If, in the course of proceedings described in paragraph c. or paragraph d. above †S14.13.d., the bishop's 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 this church's constitution, and bylaws, and continuing resolutions of the Evangelical Lutheran Church in America and the constitution of this synod.
- g. 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).

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### *Model Constitution for Congregations*

- \*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 Committees.**]
- \*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.

- \*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 by death or, 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, no later than 30 days after the date on which it was submitted;
    - 3) inability to conduct the pastoral office effectively in that congregation in view of local conditions; ~~without reflection on the competence or the moral and spiritual character of the pastor;~~
    - 4) ~~the physical~~ disability, or mental incapacity of the pastor;
    - 5) ~~suspension~~ disqualification of the pastor through discipline for more than three months on grounds of doctrine, morality, or continued neglect of duty;
    - 6) ~~resignation or removal of the pastor from the roster of ordained ministers of this church;~~
    - 7) ~~termination of the relationship between this church and the congregation;~~
    - 8) ~~the~~ dissolution of the congregation or the termination of a parish arrangement; or
    - 9) ~~suspension of the congregation through as a result of discipline proceedings for more than six months.~~
  - b. When allegations of physical disability or mental incapacity of the pastor under paragraph a.4) above, or ineffective conduct of the pastoral office under paragraph a.3) above, have come to the attention of the bishop of this synod,
    - 1) ~~the bishop in his or her sole discretion may, 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 together in company with a committee of two ordained ministers and one layperson, or

2) when such allegations have been brought to the synod's attention by an official recital of allegations by the congregation council or by a petition signed by at least one-third of the voting members of the congregation, the bishop personally shall investigate such conditions together with a committee of two ordained ministers and one layperson.

- c. In case of alleged physical disability or mental incapacity under paragraph a.4) above, the bishop's committee shall obtain and document competent medical opinion concerning the pastor's condition ~~testimony shall be obtained~~. When a such disability or incapacity is evident to the committee, the bishop of this synod may with the advice of the committee shall declare the pastorate vacant and the pastor shall be listed on the clergy roster as disabled. Upon removal of the disability and the restoration of the 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 appropriate call field of labor.
- d. In the case of alleged local difficulties that imperil the effective functioning of the congregation under paragraph a.3) above, the bishop's committee shall endeavor to hear from; all concerned persons shall be heard, after which the bishop ~~of this synod~~ together with the committee described in †S14.13.b. shall present their recommendations first decide on the course of action to be recommended to the pastor and then to the congregation. The recommendations of the bishop's committee must address whether the pastor's call should come to an end and, if so, may suggest appropriate severance arrangements. The committee may also propose other actions that should be undertaken by the congregation and by the pastor, if appropriate. If the pastor and congregation they agree to carry out such recommendations, no further action need shall be taken by the this synod.
- e. If either party fails to assent to the recommendations of the bishop's committee concerning the pastor's

call, the congregation may dismiss the pastor only at a legally called meeting after consultation with the bishop, either (a) by a two-thirds majority vote of the voting members present and voting where the bishop and the committee did not recommend termination of the call, or (b) by a simple majority vote of the voting members present and voting where the bishop and the committee recommended termination of the call.

- f. If, in the course of proceedings described in paragraph c. or paragraph d. above †S14.13.d., the bishop's 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 this church's constitution, and bylaws, and continuing resolutions of the Evangelical Lutheran Church in America and the constitution of this synod. 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 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).

**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 president of the Congregation Council shall call a special meeting upon request of the synodical bishop. The call for each special meeting shall specify the purpose for which it is to be held, and no other business shall be transacted.

**C10.03.** Notice of all meetings of this congregation shall be given at the services of worship on the preceding two consecutive Sundays and by mail or electronic means, as permitted by state law. to all [voting] members at least 10 days in advance of the date of the meeting. 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.~~

**C10.05.** Voting by proxy or by absentee ballot shall not be permitted.

**C12.13.** The Congregation Council and its committees may hold meetings by remote communication, including electronically and by telephone conference, and, to the extent permitted by state law, notice of all meetings may be provided electronically.

**\*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. Notification may take place by mail or electronic means, as permitted by state law.

**\*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. Notification may take place by mail or electronic means, as permitted by state law.

**\*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 or electronic means, as permitted by state law, notice to the congregation of such an amendment or amendments, together with the council's recommendations, at least 30 days prior to the meeting. Upon the request of \_\_\_\_\_ 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.

Presiding Bishop Hanson declared that the motion had been adopted.

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

**Moved;**

**Two-Thirds Vote Required**

**Seconded:**

*To adopt the recommended amendments to bylaw 9.53.03. and constitutional provision \*C17.03.*

**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 to approve or disapprove the proposed changes; ~~in the absence of a decision,~~ the changes shall go into effect upon notification that the synod has approved them. The synod shall recognize that congregations may organize themselves in a manner which they deem most appropriate.

**\*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 synod shall notify the congregation of its decision to approve or disapprove the proposed changes; the changes shall go into



~~effect upon notification that the synod has approved them. The 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.~~

Mr. Eric M. Peterson [South-Central Synod of Wisconsin] favored the amendments to avoid mistakes and address circumstances in which a synod may require more than 120 days to respond to a congregation's constitutional amendment or in which notification was sent but not received by the synod.

Ms. Glendy Ose [Minneapolis Area Synod] opposed the recommended amendments because they would remove any time restriction and a congregation may be operating with an amended constitution never approved by the synod.

The Rev. Jessica R. Crist-Graybill, bishop of the Montana Synod, supported the amendments citing a specific legal case.

Mr. Peter G. Kirkegaard [La Crosse Area Synod] spoke against the motion, noting the proposed amendments removed a deadline and gave synods the right to disapprove proposed changes for no reason.

Ms. Earline Bohling [Rocky Mountain Synod] asked for clarification regarding the responsibilities of the synod for approving amendments to a congregation's constitution.

Secretary Swartling replied that the synod had a fiduciary responsibility to respond in a timely manner. He said that a purpose of the recommended amendments was to share the burden of any mistake and encourage synods and congregations to work together.

Mr. Thomas E. Madden [Upstate New York Synod] favored the recommended amendments, suggesting that Synod Council approval of changes in congregational constitutions would maintain this church's good governance.

The Rev. Leonard H. Bolick, bishop of the North Carolina Synod, supported the motion, commenting on the importance of conversation between synods and congregations and on sound constitutions being more important than a deadline.

The Rev. Randy T. Jones [Southeastern Synod] spoke in favor of the amendments, saying that the deadline was unnecessary and not an issue in the Southeastern Synod.

Ms. Linda D. Bobbitt [Rocky Mountain Synod] favored the motion, expressing concern with the suggestion that a synod may disapprove a congregation's constitution by ignoring the proposed changes. She said that, if such a thing would ever happen, other procedures would be in place to address the issue.

Mr. Paul E. Lockwood [Northern Illinois Synod] sought advice on how to amend the recommended amendments.

Secretary Swartling cited the Rules of Organization and Procedure regarding the deadline for submitting proposed changes to the general amendments to the constitutions, bylaws, and continuing resolutions.

Mr. Lockwood suggested that an amendment would be acceptable if the rules were suspended.

The chair indicated that he would consult with the parliamentarian.

The Rev. Wayne N. Miller, bishop of the Metropolitan Chicago Synod, asked for clarification about the word "synod" in the recommended amendments, saying some of the

speakers had assumed it meant the Synod Council while other seemed to think it meant the synod secretary.

Presiding Bishop Hanson responded to the first request by ruling that it would not be possible to suspend the rules for the purpose of amending a bylaw.

Secretary Swartling responded to Bp. Miller’s question, explaining that a synod may determine what mechanism it would use to respond to proposed changes to congregational constitutions.

Mr. Karl A. Segletes [Southeastern Pennsylvania Synod] made the following motion.

**Moved;** **Two-Thirds Vote Required**  
**Seconded:** To vote on the previous question.

Presiding Bishop Mark S. Hanson called for the vote.

**Moved;** **Two-Thirds Vote Required**  
**Seconded;** **Yes-836; No-20**  
**Carried:** **To vote on the previous question.**

Presiding Bishop Hanson declared that the motion to close debate had been adopted. He called for the vote on the main motion.

**ASSEMBLY** **TWO-THIRDS VOTE REQUIRED**  
**ACTION:** **YES-766; NO-81**  
**CA13.05.23** ***To adopt the recommended amendments to bylaw 9.53.03. and constitutional provision \*C17.03.***

**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 to approve or disapprove the proposed changes; in the absence of a decision, the changes shall go into effect upon notification that the synod has approved them. The synod shall recognize that congregations may organize themselves in a manner which they deem most appropriate.

**\*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 synod shall notify the congregation of its decision to approve or disapprove the proposed changes; the changes shall go into effect upon notification that the synod has approved them.—The

~~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.~~

Presiding Bishop Hanson declared that the motion had been adopted. He called for the orders of the day and indicated that the remaining recommended constitutional amendments would be considered later.

### **Greeting: Women of the ELCA**

*Reference: 2013 Pre-Assembly Report, Section IV, Women of the ELCA.*

Presiding Bishop Mark S. Hanson introduced Ms. Jennifer Michael, president of Women of the Evangelical Lutheran Church in America.

Ms. Michael brought a greeting from Women of the ELCA's executive board, its executive director, Ms. Linda Post Bushkofsky, its staff, and its 250,000 active participants. She described the purpose of the organization and the results of its work. She announced that the next Triennial Gathering and Convention of Women of the ELCA would be held July 24–27, 2014, in Charlotte, N.C.

### **Greeting: Lutheran Men in Mission**

*Reference: 2013 Pre-Assembly Report, Section IV, Lutheran Men in Mission.*

Presiding Bishop Mark S. Hanson called on Mr. Richard L. White, president of Lutheran Men in Mission (LMM).

Mr. White greeted the assembly on behalf of the LMM, its director, Mr. Douglas H. Haugen, and its members. He spoke of the organization's vision for every man to have a growing relationship with Jesus Christ through an effective ministry with men in every ELCA congregation. He described the resources and events it produced and announced that the next LMM Triennial Gathering will be held July 18–20, 2014, in Nashville, Tenn.

### **Recognition of Service: Past ELCA Officers and the Commission for a New Lutheran Church**

Presiding Bishop Mark S. Hanson said: "I would like to just take a moment to think about the wonderful leadership that has been given by all who have served as officers of this church over the past 25 years. Some of them are here tonight. Can you imagine putting together the way the Lutheran Church in America, the American Lutheran Church, and the Association of Evangelical Lutheran Churches did in the mid '80s? It was a bold experiment, being open to one another being represented at the table.

"The work of the Commission for a New Lutheran Church (CNLC) that gave birth to Christ's church—their work spanned 13 years. It involved an unprecedented number of lay and ordained people, sisters and brothers from across the United States and the Caribbean region. There were hundreds of open forums and meetings, rivers of communications and documents, countless issues, differences, and traditions to work through, but always together. But for God's faithful people involved, it was deeply personal and spirit-led work that God had drawn them

into. A number of members used up to five years of personal vacation days to attend the 44 days of meetings of the CNLC.

“It is no coincidence that upon reflecting on the past 25 years and the 13 years leading up to the beginning of the ELCA, we so often use the words ‘merging’ and ‘birth.’ Both stir up imagery and realities that imply processes that require time, involve preparation, uncertainty, learning, joy and pain, and ultimately new life.

“When the CNLC was immersed in their work, do you think they had any idea of the profound joys and challenges we would face as this new church—the Evangelical Lutheran Church in America? Well, probably, but they may not have fully anticipated the strength and the swiftness of the social and cultural currents and shifts that would affect us all, including every denomination and faith community, over the past 25 years. The work they began long ago and the work of those who preceded them will never be finished. We will always be a church that is reforming and being reformed and discovering where God is leading, guided by the Holy Spirit, in God’s world that is always being made new.

“Today the Spirit continues to empower us with attentive listening, spiritual renewal in the personal lives of members and congregations moving into becoming communities of radical hospitality. Isn’t it great to be 25 years old?

“We can only give thanks to God and reflect in awe on the work and wisdom of the CNLC and how the Holy Spirit has guided this grand experiment and how God’s mercy and grace have carried us through our growing pains. I think it is safe to say we have outlived the idea of being an experiment. We are now a church busy with God’s work of sharing the love of Christ in the world.

“It is appropriate that we take time this night, as we celebrate 25 years, to recognize and name the officers and leaders who have given so much and worked so hard over the years to help build up this now 25-year-old church for the sharing of the love of God in Christ for the world.

“A number of those former officers and church leaders are with us. We want to thank them. As I mention their names, I want them to stand and remain standing; hold your applause as an expression of gratitude until the end. And then you can quietly or loudly, in whatever way is appropriate, say, ‘Thank you.’

“We offer our heartfelt thanks to the past officers and leaders of the ELCA that are in attendance with us today.”

The presiding bishop introduced the following individuals in attendance.

- The Rev. Herbert W. Chilstrom, the first presiding bishop of the ELCA, and spouse  
The Rev. E. Corinne Chilstrom
- The Rev. Lowell G. Almen, the first secretary of the ELCA
- Mr. George E. Aker, the first treasurer of the ELCA, and spouse  
Ms. Mary Aker
- Ms. Christina Jackson-Skelton, the third treasurer of the ELCA
- Ms. Christine H. Grumm, the first vice president of the ELCA
- Ms. Kathy J. Magnus, the second vice president of the ELCA, and spouse  
The Rev. Richard A. Magnus
- Ms. Addie J. Butler, the third vice president of the ELCA

Presiding Bishop Hanson named the following individuals who were unable to attend.

- The Rev. H. George Anderson, the second presiding bishop of the ELCA
- The Rev. David W. Preus, president of the former American Lutheran Church
- The Rev. James R. Crumley Jr., bishop of the former Lutheran Church in America

The presiding bishop also named the following individuals who were deceased.

- The Rev. Will L. Herzfeld, bishop of the former Association of Evangelical Lutheran Churches
- Mr. Richard L. McAuliffe, the second treasurer of the ELCA

The assembly demonstrated its appreciation for the former officers and church leaders with applause.

Presiding Bishop Hanson invited the Rev. Herbert W. Chilstrom to address the assembly. Pr. Chilstrom said: “Thank you very much, Bishop Hanson.

“George Anderson and I want to welcome you into the most exclusive club in the ELCA. In November, there will be three of us. And the name of the organization is the Society for Lazy Old Bishops—also known as the SLOBs. We have a constitution. It has only one bylaw and that exempts us for a lifetime from ever having to go to another meeting.

“But seriously, brother Mark and sister Ione [Hanson], George and I, knowing the life you have been living, say simply, ‘Thanks and thanks and thanks again.’

“Early Wednesday morning before we flew over to Pittsburgh, I went to my garden and harvested a nice basket full of these—cucumbers. And I put one in my suitcase, and I was not sure why I was bringing it, until I got here, and then I realized that you had elected a new presiding bishop, and I thought to myself, well, this is for her.

“And so, dear sister, remember the rule of the cucumber: ‘Eat a fresh one every morning. It will keep you from getting into a pickle.’

“That is the kind of humor you have to look forward to when you are about to turn 82.

“But to you also, again, dear sister, for 18 years in our daily intercessions, Corinne and I have been praying for George and for Mark and for Ione, and now we will pray for you and your new work. God be with you.

“And now please roll back the calendar for 25 years. Shortly after I was elected, my friends began to ask: ‘What is it like? How are you doing?’ And I soon came up with a rather standard answer, and it was this: ‘If I had known what was coming, I would have said, “No, thank you,” but I would not have missed it for anything.’ And that is how it was.

“Bringing those three streams together was, indeed, a very arduous task. And there were times when I found myself saying to the Lord: ‘Why does it have to be so difficult?’ And yet I would not have missed it.

“The CNLC had laid down a very fine blueprint for us.

“I did not come to Chicago alone. Corinne came with me. And she loved and worked for the church as hard as anyone you can possibly imagine.

“And then there were those hundreds of others who said, ‘Yes, we, too, will pull up stakes. We will come to Chicago. We will come to the regional offices. We will become a bishop of a synod. We will join a synod staff.’

“And then there were all those others who said, ‘We will volunteer. Yes, we will be on the Church Council, on a committee, on a task force, on a board.’

“And out of that common effort, where we were determined to lay a firm foundation for the church, came our first mission statement. We wanted to be a church so deeply and confidently rooted in the gospel of God’s grace that we are free to give ourselves joyfully in witness and in service.

“I would not have missed it for anything.

“And then, of course, there were the congregations. If I felt discouraged, I said to myself, ‘Now, Herb, remember, in more than 10,000 places, like lights across the country, from the Caribbean through the 48 states up to Alaska and out to the Hawaiian Islands, every week God’s people are coming together for word and sacrament, for Bible study, for prayer, and for

education. And that is the glue that will hold this church together, no matter what.’ And I would not have missed it for anything.

“And then there was getting to know the heads of other churches, and through our ecumenical offices, working with them to understand ourselves and them much better, and out of that and on the basis of what had already happened before the merger, then came those wonderful agreements on full communion. I would not have missed that for anything.

“And then finally, there was being a partner in The Lutheran World Federation and linking with the entire world. At that time, The Lutheran World Federation thought of itself as a collection of independent churches around the world. But thanks to General Secretary Gunnar Stålsett, we moved to think of ourselves as a communion of churches around the world, bound together by word and sacrament and the gospel. And it was in that communion that I was privileged to meet great heroes of the faith. The Iron Curtain and the Berlin Wall were still standing in 1988; and when I went behind that wall and met people like Bishop Johannes Hempel and his people who, against all odds, were maintaining the church, I came away humbled.

“And when I went to Namibia and met Bishop Kleophas Dumeni, when the country was still under the iron thumb of South Africa and saw them stand up and say, ‘We demand to be free.’ And then to go to El Salvador and walk the streets with Bishop Medardo Gomez and his people and to watch them stand up and say, ‘We demand justice.’ I would not have missed it for anything.

“Is there a place for the Evangelical Lutheran Church in America? Twenty-five years ago, I said, ‘Yes! Definitely!’ And 25 years later, I say, ‘Yes! Definitely!’

“Thank you.”

The assembly received Pr. Chilstrom’s remarks with gratitude and applause.

## **Announcements**

Presiding Bishop Mark S. Hanson called upon Secretary David D. Swartling to give the afternoon’s announcements.

Secretary Swartling provided information pertaining to the 25<sup>th</sup> Anniversary Banquet and to checking out of hotels. He reminded voting members to complete the Churchwide Assembly evaluation form.

## **Hymn and Prayer**

*Reference: Worship and Song.*

Presiding Bishop Mark S. Hanson called on Mr. John R. Emery, Church Council member from Fond du Lac, Wis., who led the assembly in singing “On Our Way Rejoicing” and in prayer.

## **Recess**

Plenary Session Nine of the thirteenth Churchwide Assembly of the ELCA recessed at 6:21 P.M. (EDT) on Friday, August 16, 2013.

# Plenary Session Ten

Saturday, August 17, 2013

8:00 A.M.–10:30 A.M.

## Call to Order

Presiding Bishop Mark S. Hanson called Plenary Session Ten of the thirteenth Churchwide Assembly to order at 8:01 A.M. (EDT) in Hall A of the David L. Lawrence Convention Center in Pittsburgh, Pa.

## Morning Prayer

*Reference: Worship and Song.*

Presiding Bishop Mark S. Hanson, called on Ms. Deborah L. Chenoweth, a member of the Church Council from Hood River, Ore.

Ms. Chenoweth invited the assembly to sing “Soon, and Very Soon.” She led the assembly in Morning Prayer and read Jeremiah 31:31–34. Participants also sang “You Are Mine.”

Presiding Bishop Hanson expressed his appreciation for Mr. Scott C. Weidler, associate in ministry and director for worship and music in the Congregational and Synodical Mission unit, who coordinated much of the music for the Churchwide Assembly, including the 25th Anniversary Banquet the previous evening. The assembly responded with applause.

The presiding bishop also thanked Ms. Diane L. Jacobson, associate in ministry and director for the Book of Faith initiative, for coordinating the Bible studies during this assembly. The assembly responded with applause.

## Servus Dei Award Presentation

Presiding Bishop Mark S. Hanson invited Secretary David D. Swartling and Ms. Barbara A. Swartling to join him at the front of the assembly.

The presiding bishop read the following citation:

WHEREAS, Secretary David D. Swartling has shown signs, both literally and figuratively, of his deep faith, passionate sense of vocation, and love of this church;

WHEREAS, Secretary Swartling has demonstrated repeatedly that the constitutions of the ELCA are missional documents;

WHEREAS, Secretary Swartling has embraced the sense of interdependence between the three expressions of this church called forth in those missional documents in his responsiveness to congregations and his collegiality with members of the Conference of Bishops and synod officers and staff;

WHEREAS, Secretary Swartling has contributed valuable insight to the boards of Augsburg Fortress, Publishers, and Portico Benefit Services;

WHEREAS, Secretary Swartling has both modeled and preached the joy of stewardship in a Christian’s life;

WHEREAS, Secretary Swartling has highlighted the vitality of lay leadership within the ELCA;

WHEREAS, Secretary Swartling has exuded brilliance in his willingness to provide feedback whenever asked, write a report, review a resolution, revise governing documents, give a last-minute presentation, and brainstorm new ways to embrace technology while at the same time continuously supporting colleagues;

WHEREAS, Secretary Swartling has modeled health and wellness in his daily living, while simultaneously instituting the annual staff outing in search of the best Chicago hot dog;

WHEREAS, Secretary Swartling has exhibited shared leadership, full of collegiality, charm, integrity, and grace; therefore be it

RESOLVED, that this church expresses its deepest appreciation to David D. Swartling for the many ways in which he has lived out his vocation in this church through the years, but particularly as secretary of this church; and be it further

RESOLVED, that the Evangelical Lutheran Church in America, upon action of the Church Council, confers upon Mr. David D. Swartling, secretary of the Evangelical Lutheran Church in America, 2007–2013, the *Servus Dei* Medal; and be it further

RESOLVED, that we give thanks to God for this dedicated servant of the gospel who is deeply rooted, yet always being made new!

Presiding Bishop Mark S. Hanson and Vice President Carlos E. Peña bestowed upon Secretary Swartling the *Servus Dei* Medal—the medal which honors the officers of the ELCA at the completion of their terms and continues the tradition that was begun in predecessor church bodies. The assembly expressed its appreciation to Secretary Swartling with applause.

Secretary Swartling responded by saying that the moment was bittersweet. “It is so difficult to be here and realize that I will not be here with you again in this setting. But I know that I have been sustained by your prayers and your best wishes and by the work that you have done in congregations. I believe that I am living proof that one is always being made new in Christ.”

The secretary expressed his appreciation for the presiding bishop, the vice president, and all of his colleagues in the churchwide organization. He said that he was leaving with great confidence that this church was in good hands and moving forward.

Presiding Bishop Hanson said: “David, you have shown us many signs over the last six years, but today we say thanks be to God because you are the sign. When I enter your office, the Bible you gave your parents is open on the table. You are a sign of the Christian life always lived in God’s word, and when we open God’s word, the Spirit shows forth Christ. You are the embodiment of what we keep talking about, of how in the baptismal promise of God, God opens us to many baptismal calls. You have lived those in your love for Barbara and your family. You have lived those in your stewarding God’s gifts generously for the whole of life and beyond. You have lived those in your varied vocations in daily life. And now you have lived that fully and faithfully and well as secretary of this church. And you have been a sign that, in the midst of all the competing demands in our life, there is something about friendship that holds us. And I thank God that I can call you friend.”

The presiding bishop also gave thanks to God for Vice President Peña and Treasurer Linda O. Norman and being able to lead this church with all its officers. He invited the assembly to sing “In Christ Called to Baptize” as printed in *Worship and Song*.

## **Report of the Credentials Committee**

Presiding Bishop Mark S. Hanson acknowledged Secretary David D. Swartling, who reported that 950 voting members had registered—61.6 percent were lay and 38.4 percent were clergy; of the clergy, 41 percent were women; of the total members of the assembly, 12.2 percent were persons of color or whose language was other than English, and 16.4 percent were under the age of 30.

The assembly responded with its applause.

The secretary affirmed that the full report of the Credentials Committee would be found in the minutes of the assembly.



## Consideration: Constitutional Amendments Relating to Matters Other than Elections (continued)

Reference: 2013 Pre-Assembly Report, Section V, Amendments to the Constitutions, Bylaws and Continuing Resolutions, page 7.

Secretary David D. Swartling noted that the assembly had earlier adopted a number of amendments to the *Constitutions, Bylaws, and Continuing Resolutions of the ELCA* in an *en bloc* action and had adopted another set of amendments in separate consideration. He explained which of the amendments that the Church Council had recommended remained to be considered.

- 1) Recommended amendments to constitutional provisions 20.40. et seq. and \*C8.05. and Chapter 15 of the *Model Constitution for Congregations*
- 2) Recommended amendments to bylaw 12.41.11.

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

**Moved;**

**Seconded:**

*To adopt the recommended amendments to constitutional provision 20.40. and related bylaws and provision \*C8.05. and Chapter 15 of the Model Constitution for Congregations.*

### **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;

The offenses for which a member or members of a congregation may be disciplined are:

- a. persistent and public denial of the Christian faith;
- b. willful or criminal conduct grossly unbecoming a member of the Church of Christ;
- c. continual and intentional interference with the ministry of the congregation; or
- d. willful and repeated harassment or defamation of member(s) of the congregation.

**20.41.02.** Discipline 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;

Discipline for an offense shall be administered consistent with the procedure which Christ instructed his disciples to follow (Matthew 18:15-17), proceeding through these successive steps, as necessary:

- a. seeking repentance and reconciliation through private counsel and admonition by a pastor;
- b. censure and admonition by a pastor in the presence of two or three members of the Congregation Council;
- c. written referral of the matter by the Congregation Council to the vice president of the synod, who will refer it to a consultation panel, pursuant to bylaw 20.41.03;
- d. written referral of the matter pursuant to bylaw 20.41.04, by the consultation panel to the Committee on Discipline of the synod, which shall hold a hearing and render a final decision.

20.41.03. If 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.

If for any reason a pastor of the congregation is unable to offer the counsel and administer the admonitions required by bylaw 20.41.02., those steps may be performed by another pastor chosen by the Executive Committee of the Congregation Council. No one shall serve as a member of the consultation panel or the discipline hearing panel if such individual (i) is the accused; (ii) is related to an accused; (iii) is a member, an employee, or a former member or employee of the congregation bringing the charges; or if the participation of an individual on either panel could give rise to the appearance of partiality even if the individual would in fact be impartial. For these purposes, a related individual is one who, with respect to the accused, is a spouse, parent, son, daughter, sibling, uncle, aunt, niece, nephew, grandparent, grandchild, including corresponding members of blended families and in-laws (parent, son, daughter, or sibling of a spouse, spouse of a sibling, or the parent or sibling of the spouse of a sibling).

20.41.04. 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.

If the counseling, censure and admonitions pursuant to bylaw 20.41.02.a. and b. do not result in repentance and amendment of life, charges against the accused member(s) that are specific and in writing may be prepared by the Congregation Council, signed, and submitted to the vice president of the synod. The vice president shall select from the synod's Consultation Committee a panel of five members (three lay persons and two clergy). A copy of the written charges shall be provided to consultation panel and the accused member(s). The consultation panel, after requesting a written reply to the charges from the accused member(s), shall consider the matter and seek a resolution by means of investigation, consultation, mediation, or whatever other means may seem appropriate.

**20.41.05.** The 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.

The goal of the consultation panel is to seek repentance, amendment of life, forgiveness, healing, and reconciliation. The consultation panel's efforts to reach a mutually agreeable resolution shall continue for no more than 45 days after the matter is submitted to it. If the consultation panel fails to resolve the matter, the panel, upon the request of the Congregation Council, shall refer the case in writing, including the written charges and the accused member's reply, to the Committee on Discipline of the synod for a hearing. A copy of the consultation panel's written referral shall be delivered to the vice president of the synod, the Congregation Council, and the accused member(s) at the same time it is sent to the Committee on Discipline of the synod.

- 20.41.06.** Appeal from any disciplinary action imposed by the Congregation Council may be made to the Synod Council, whose decision shall be final.

The Executive Committee of the Synod Council shall select six members from the Committee on Discipline of the synod to decide the case, and shall appoint a member of the Synod Council to preside as nonvoting chair. Those six members plus the nonvoting chair comprise the discipline hearing panel for deciding the case. The Congregation Council and the accused member(s) are the parties to the case.

- 20.41.07.** 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.

The discipline hearing panel shall, within 30 days after its selection, commence a meeting or series of meetings to receive testimony or other evidence offered by the congregation council and the accused member(s). Written notice of the date, time, and place of the hearing shall be sent by the nonvoting chair to the Congregation Council and the accused member(s) ten days in advance of the meeting. Until that first meeting is convened, the vice president of the synod shall, if necessary, appoint other members of the Committee on Discipline to fill vacancies so that the discipline hearing panel consists of six members plus the nonvoting chair.

- 20.41.08.** 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;

The discipline hearing panel shall decide the time, manner, and procedures for its meetings consistent with the following:

- a. the hearing before the discipline hearing panel is intended to be informal;
- b. the hearing shall be closed to the public unless the Congregation Council and the accused member(s) agree to a public hearing;
- c. all Congregation Council members, including any elected after written charges were first submitted, may attend the hearing and be witnesses;
- d. only one Congregation Council member may participate in the proceedings as the council representative;
- e. the accused member(s) may choose to testify in person or remain silent;
- f. the council representative and the accused member(s) will be allowed to present their arguments and evidence without unnecessary interruption;
- g. the accused member(s) may be accompanied by a spouse and one friend or advisor, but the spouse and friend or advisor may not participate in the proceedings, except as witnesses;
- h. the panel may conduct some of its sessions outside the presence of the parties to the case;
- i. rules of evidence and similar rules used in secular judicial proceedings shall not apply in these hearings;
- j. the parties to the case cannot be compelled to provide any information or documents to each other or to the panel.

**20.41.09.** Upon conclusion of the hearing, one of the following disciplinary sanctions can be imposed by the vote of at least two-thirds of the members of the discipline hearing panel who are present and voting:

- a. suspension from the privileges of congregation membership for a designated period of time;
- b. suspension from the privileges of congregation membership until the pastor and Congregation Council receive evidence, satisfactory to them, of repentance and amendment of life;
- c. termination of membership in the congregation; or
- d. termination of membership in the congregation and exclusion from the church property and from all congregation activities.

**20.41.10.** The written decision of the discipline hearing panel shall be sent to the vice president of the synod, the accused member(s), and the Congregation Council in writing within 45 days of the convening of the first hearing for which written notice was given pursuant to 20.41.06. The decision of the discipline hearing panel shall be implemented by the Congregation

Council and recorded in the minutes of the next council meeting.

**20.41.11.** No member of a congregation shall be subject to discipline a second time for an offense that a discipline hearing panel has heard previously and decided pursuant to these bylaws.

**20.41.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.~~

\*C8.05. Membership in this congregation shall be terminated by any of the following:

- d. disciplinary action in accordance with provision 20.40. and the accompanying bylaws by the Congregation Council;

## Chapter 15.

### DISCIPLINE OF MEMBERS AND ADJUDICATION

\*C15.01. Denial of the Christian faith as described in this constitution, conduct grossly unbecoming a member of the Church of Christ, or persistent trouble-making in this congregation are sufficient cause for discipline of a member. Prior to disciplinary action, reconciliation will be attempted following Matthew 18:15-17, proceeding through these successive steps: a) private admonition by the pastor, b) admonition by the pastor in the presence of two or three witnesses, and c) citation to appear before the Congregation Council. If, for any reason, the pastor is unable to administer the admonitions required by a. and b. hereof, the president (if not the pastor) or vice president shall administer such admonitions.

Persistent and public denial of the Christian faith, willful or criminal conduct grossly unbecoming a member of the Church of Christ, continual and intentional interference with the ministry of the congregation, or willful and repeated harassment or defamation of member(s) of the congregation is sufficient cause for discipline of a member. Prior to disciplinary action, reconciliation and repentance will be attempted following Matthew 18:15-17, proceeding through these successive steps, as necessary: a) private counsel and admonition by the pastor,



b) censure and admonition by the pastor in the presence of two or three witnesses, c) written referral of the matter by the Congregation Council to the vice president of the synod, who will refer it to a consultation panel drawn from the Consultation Committee of the synod, and d) written referral of the matter by the consultation panel to the Committee on Discipline of the synod. If, for any reason, the pastor is unable to administer the admonitions required by paragraphs a. and b. hereof, those steps may be performed by another pastor chosen by the Executive Committee of the Congregation Council.

**\*C15.02.** The process for discipline of a member of the congregation shall be governed as prescribed by the chapter on discipline in the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*. If 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.

The process for discipline of a member of the congregation shall be governed as prescribed by the chapter on discipline in the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*. If the counseling, censure, and admonitions pursuant to C15.01 do not result in repentance and amendment of life, charges against the accused member(s) that are specific and in writing may be prepared by the Congregation Council, signed, and submitted to the vice president of the synod. The vice president shall select from the synod's Consultation Committee a panel of five members (three lay persons and two clergy). A copy of the written charges shall be provided to the consultation panel and the accused member(s). The consultation panel, after requesting a written reply to the charges from the accused member(s), shall consider the matter and seek a resolution by means of investigation, consultation, mediation, or whatever other means may seem appropriate. The panel's efforts to reach a mutually agreeable

resolution shall continue for no more than 45 days after the matter is submitted to it.

- \*C15.03.** 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.

If the consultation panel fails to resolve the matter, that panel shall refer the case in writing, including the written charges and the accused member's reply, to the Committee on Discipline of the synod for a hearing. A copy of the panel's written referral shall be delivered to the vice president of the synod, the Congregation Council, and the accused member(s) at the same time it is sent to the Committee on Discipline of the synod. The Executive Committee of the Synod Council shall then select six members from the Committee on Discipline to decide the case, and shall appoint a member of the Synod Council to preside as nonvoting chair. Those six members plus the nonvoting chair comprise the discipline hearing panel for deciding the case. The Congregation Council and the accused member(s) are the parties to the case.

- \*C15.04.** The 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. The discipline hearing panel shall commence and conduct the disciplinary hearing in accordance with the provisions governing discipline of congregation members prescribed in the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America.*

- \*C15.05.** 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.

By the vote of at least two-thirds of the members of the discipline hearing panel who are present and voting, one of the following disciplinary sanctions can be imposed:

- a. suspension from the privileges of congregation membership for a designated period of time;
- b. suspension from the privileges of congregation membership until the pastor and Congregation Council receive evidence, satisfactory to them, of repentance and amendment of life;
- c. termination of membership in the congregation; or
- d. termination of membership in the congregation and exclusion from the church property and from all congregation activities.

**\*C15.06.** 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*.

The written decision of the discipline hearing panel shall be sent to the vice president of the synod, the accused member(s), and the Congregation Council as required by the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*. The decision of the discipline hearing panel shall be implemented by the Congregation Council and recorded in the minutes of the next council meeting.

**\*C15.07.** No member of 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.

No member of the congregation shall be subject to discipline a second time for offenses that a discipline hearing panel has heard previously and decided pursuant to this chapter.

The Rev. Matthew L. Riegel [West Virginia-Western Maryland Synod] made the following motion.

**Moved;**

**Seconded:**

To recommit provisions regarding member discipline to the Church Council.

Pr. Riegel explained that, if adopted, the motion would send these recommended amendments back to the Church Council for reconsideration. He expressed the opinion that the recommendation included significant changes in the constitutions that would move the authority to discipline a member from the congregation to the synod.

The Rev. Wayne N. Miller, bishop of the Metropolitan Chicago Synod, stressed that it is incredibly unfair to expect congregations to do this on their own. In most cases, such discipline ends up dividing the congregation and offers little or no help.

The Rev. Peter Rogness, bishop of the Saint Paul Area Synod, also spoke against the motion, saying the recommended amendments provided synodical resources to objectively mediate a potentially divisive situation in the congregation.

Ms. Kathleen A. Fick [Eastern North Dakota Synod] opposed the motion, suggesting the Churchwide Assembly was ready to deal with the recommended amendments.

Pr. Riegel reiterated that the motion before the assembly was whether three additional years of discussion could help the Churchwide Assembly come to a prudential decision.

Secretary Swartling explained the process for preparing the proposed amendments and the Church Council considerations before recommending them to the assembly.

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

**Moved;**

**Seconded;**

**Yes-110; No-721**

**Defeated:**

To recommit provisions regarding member discipline to the Church Council.

Presiding Bishop Hanson declared that the motion had been defeated. He drew the assembly's attention to the main motion on the floor. There being no further discussion, the chair called for the vote.

**ASSEMBLY**

**TWO-THIRDS VOTE REQUIRED**

**ACTION:**

**YES-784; NO-54**

**CA13.06.24**

*To adopt the recommended amendments to constitutional provision 20.40, and related bylaws and provision \*C8.05, and Chapter 15 of the Model Constitution for Congregations.*

**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.

The offenses for which a member or members of a congregation may be disciplined are:

- a. persistent and public denial of the Christian faith;
- b. willful or criminal conduct grossly unbecoming a member of the Church of Christ;
- c. continual and intentional interference with the ministry of the congregation; or
- d. willful and repeated harassment or defamation of member(s) of the congregation.

**20.41.02.** Discipline 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.

Discipline for an offense shall be administered consistent with the procedure which Christ instructed his disciples to follow (Matthew 18:15-17), proceeding through these successive steps, as necessary:

- a. seeking repentance and reconciliation through private counsel and admonition by a pastor;
- b. censure and admonition by a pastor in the presence of two or three members of the Congregation Council;
- c. written referral of the matter by the Congregation Council to the vice president of the synod, who will refer it to a consultation panel, pursuant to bylaw 20.41.03;
- d. written referral of the matter pursuant to bylaw 20.41.04. by the consultation panel to the Committee on Discipline of the synod, which shall hold a hearing and render a final decision.

**20.41.03.** ~~If 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.~~

If for any reason a pastor of the congregation is unable to offer the counsel and administer the admonitions required by bylaw 20.41.02., those steps may be performed by another pastor chosen by the Executive Committee of the

Congregation Council. No one shall serve as a member of the consultation panel or the discipline hearing panel if such individual (i) is the accused; (ii) is related to an accused; (iii) is a member, an employee, or a former member or employee of the congregation bringing the charges; or if the participation of an individual on either panel could give rise to the appearance of partiality even if the individual would in fact be impartial. For these purposes, a related individual is one who, with respect to the accused, is a spouse, parent, son, daughter, sibling, uncle, aunt, niece, nephew, grandparent, grandchild, including corresponding members of blended families and in-laws (parent, son, daughter, or sibling of a spouse, spouse of a sibling, or the parent or sibling of the spouse of a sibling).

20.41.04.

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;

If the counseling, censure and admonitions pursuant to bylaw 20.41.02.a. and b. do not result in repentance and amendment of life, charges against the accused member(s) that are specific and in writing may be prepared by the Congregation Council, signed, and submitted to the vice president of the synod. The vice president shall select from the synod's Consultation Committee a panel of five members (three lay persons and two clergy). A copy of the written charges shall be provided to consultation panel and the accused member(s). The consultation panel, after requesting a written reply to the charges from the accused member(s), shall consider the matter and seek a resolution by means of investigation, consultation, mediation, or whatever other means may seem appropriate.

#### 20.41.05.

The 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.

The goal of the consultation panel is to seek repentance, amendment of life, forgiveness, healing, and reconciliation. The consultation panel's efforts to reach a mutually agreeable resolution shall continue for no more than 45 days after the matter is submitted to it. If the consultation panel fails to resolve the matter, the panel, upon the request of the Congregation Council, shall refer the case in writing, including the written charges and the

accused member's reply, to the Committee on Discipline of the synod for a hearing. A copy of the consultation panel's written referral shall be delivered to the vice president of the synod, the Congregation Council, and the accused member(s) at the same time it is sent to the Committee on Discipline of the synod.

**20.41.06.** ~~Appeal from any disciplinary action imposed by the Congregation Council may be made to the Synod Council, whose decision shall be final.~~

~~The Executive Committee of the Synod Council shall select six members from the Committee on Discipline of the synod to decide the case, and shall appoint a member of the Synod Council to preside as nonvoting chair. Those six members plus the nonvoting chair comprise the discipline hearing panel for deciding the case. The Congregation Council and the accused member(s) are the parties to the case.~~

**20.41.07.** ~~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.~~

~~The discipline hearing panel shall, within 30 days after its selection, commence a meeting or series of meetings to receive testimony or other evidence offered by the congregation council and the accused member(s). Written notice of the date, time, and place of the hearing shall be sent by the nonvoting chair to the Congregation Council and the accused member(s) ten days in advance of the meeting. Until that first meeting is convened, the vice president of the synod shall, if necessary, appoint other members of the Committee on Discipline to fill vacancies so that the discipline hearing panel consists of six members plus the nonvoting chair.~~

**20.41.08.** ~~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.~~

~~The discipline hearing panel shall decide the time, manner, and procedures for its meetings consistent with the following:~~

- ~~a. the hearing before the discipline hearing panel is intended to be informal;~~



- b. the hearing shall be closed to the public unless the Congregation Council and the accused member(s) agree to a public hearing;
- c. all Congregation Council members, including any elected after written charges were first submitted, may attend the hearing and be witnesses;
- d. only one Congregation Council member may participate in the proceedings as the council representative;
- e. the accused member(s) may choose to testify in person or remain silent;
- f. the council representative and the accused member(s) will be allowed to present their arguments and evidence without unnecessary interruption;
- g. the accused member(s) may be accompanied by a spouse and one friend or advisor, but the spouse and friend or advisor may not participate in the proceedings, except as witnesses;
- h. the panel may conduct some of its sessions outside the presence of the parties to the case;
- i. rules of evidence and similar rules used in secular judicial proceedings shall not apply in these hearings;
- j. the parties to the case cannot be compelled to provide any information or documents to each other or to the panel.

**20.41.09.** Upon conclusion of the hearing, one of the following disciplinary sanctions can be imposed by the vote of at least two-thirds of the members of the discipline hearing panel who are present and voting:

- a. suspension from the privileges of congregation membership for a designated period of time;
- b. suspension from the privileges of congregation membership until the pastor and Congregation Council receive evidence, satisfactory to them, of repentance and amendment of life;
- c. termination of membership in the congregation; or
- d. termination of membership in the congregation and exclusion from the church property and from all congregation activities.

**20.41.10.** The written decision of the discipline hearing panel shall be sent to the vice president of the synod, the accused member(s), and the Congregation Council in writing within 45 days of the convening of the first hearing for which written notice was given pursuant to 20.41.06. The

decision of the discipline hearing panel shall be implemented by the Congregation Council and recorded in the minutes of the next council meeting.

**20.41.11.** No member of a congregation shall be subject to discipline a second time for an offense that a discipline hearing panel has heard previously and decided pursuant to these bylaws.

**20.41.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.~~

**\*C8.05.** Membership in this congregation shall be terminated by any of the following:

...

- d. disciplinary action in accordance with provision 20.40. and the accompanying bylaws by the Congregation Council;

## Chapter 15.

### DISCIPLINE OF MEMBERS AND ADJUDICATION

\*C15.01. Denial of the Christian faith as described in this constitution, conduct grossly unbecoming a member of the Church of Christ, or persistent trouble-making in this congregation are sufficient cause for discipline of a member. Prior to disciplinary action, reconciliation will be attempted following Matthew 18:15-17, proceeding through these successive steps: a) private admonition by the pastor, b) admonition by the pastor in the presence of two or three witnesses, and c) citation to appear before the Congregation Council. If, for any reason, the pastor is unable to administer the admonitions required by a. and b. hereof, the president (if not the pastor) or vice president shall administer such admonitions.

Persistent and public denial of the Christian faith, willful or criminal conduct grossly unbecoming a member of the Church of Christ, continual and intentional interference with the ministry of the congregation, or willful and repeated harassment or defamation of member(s) of the congregation is sufficient cause for discipline of a member. Prior to disciplinary action, reconciliation and repentance will be attempted following Matthew 18:15-17, proceeding through these successive steps, as necessary: a) private counsel and admonition by the pastor, b) censure and admonition by the pastor in the presence of two or three witnesses, c) written referral of the matter by the Congregation Council to the vice president of the synod, who will refer it to a consultation panel drawn from the Consultation Committee of the synod, and d) written referral of the matter by the consultation panel to the Committee on Discipline of the synod. If, for any reason, the pastor is unable to administer the admonitions required by paragraphs a. and b. hereof, those steps may be performed by another pastor chosen by the Executive Committee of the Congregation Council.

\*C15.02. The process for discipline of a member of the congregation shall be governed as prescribed by the chapter on discipline in the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*. If 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. The process for discipline of a member of the congregation shall be governed as prescribed by the chapter on discipline in the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*. If the counseling, censure, and admonitions pursuant to C15.01 do not result in repentance and amendment of life, charges against the accused member(s) that are specific and in writing may be prepared by the Congregation Council, signed, and submitted to the vice president of the synod. The vice president shall select from the synod's Consultation Committee a panel of five members (three lay persons and two clergy). A copy of the written charges shall be provided to the consultation panel and the accused member(s). The consultation panel, after requesting a written reply to the charges from the accused member(s), shall consider the matter and seek a resolution by means of investigation, consultation, mediation, or whatever other means may seem appropriate. The panel's efforts to reach a mutually agreeable resolution shall continue for no more than 45 days after the matter is submitted to it.

**\*C15.03.** 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.

If the consultation panel fails to resolve the matter, that panel shall refer the case in writing, including the written charges and the accused member's reply, to the Committee on Discipline of the synod for a hearing. A copy of the panel's written referral shall be delivered to the vice president of the synod, the Congregation Council, and the accused member(s) at the same time it is sent to the Committee on Discipline of the synod. The Executive Committee of the Synod Council shall then select six members from the Committee on Discipline to decide the case, and shall appoint a member of the Synod Council to preside as nonvoting chair. Those six members plus the nonvoting chair comprise the discipline hearing panel for deciding the case. The Congregation Council and the accused member(s) are the parties to the case.

- \*C15.04. The 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.

The discipline hearing panel shall commence and conduct the disciplinary hearing in accordance with the provisions governing discipline of congregation members prescribed in the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*.

- \*C15.05. 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.

By the vote of at least two-thirds of the members of the discipline hearing panel who are present and voting, one of the following disciplinary sanctions can be imposed:

- a. suspension from the privileges of congregation membership for a designated period of time;
- b. suspension from the privileges of congregation membership until the pastor and Congregation Council receive evidence, satisfactory to them, of repentance and amendment of life;
- c. termination of membership in the congregation; or
- d. termination of membership in the congregation and exclusion from the church property and from all congregation activities.

**\*C15.06.** 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. The written decision of the discipline hearing panel shall be sent to the vice president of the synod, the accused member(s), and the Congregation Council as required by the Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America. The decision of the discipline hearing panel shall be implemented by the Congregation Council and recorded in the minutes of the next council meeting.

**\*C15.07.** No member of 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. No member of the congregation shall be subject to discipline a second time for offenses that a discipline hearing panel has heard previously and decided pursuant to this chapter.

Presiding Bishop Hanson declared that the motion had been adopted.  
Secretary Swartling made the following motion on behalf of the Church Council.

**Moved;**

**Seconded:** *To adopt the recommended amendments to bylaw 12.41.11.*

**12.41.11.** Each synod shall elect one voting member of the Churchwide Assembly for every ~~5,800~~ 6,000 baptized members in the synod. In addition, each synod shall elect one voting member for every 50 congregations in the synod. The synodical bishop, who is *ex officio* a member of the Churchwide Assembly, shall be included in the



number of voting members so determined. These voting members elected by each synod shall comply with the principles of organization, commitment to inclusiveness, and interdependence as specified in Chapter 5 of this Constitution. In addition, each synod shall elect one additional voting member who is a youth or young adult at the time of the election and one additional voting member who is a person of color or a person whose primary language is other than English. There shall be at least two-four 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.

The Rev. Michael L. Rhyne [Allegheny Synod] asked whether the recommended amendments would add or subtract from the number of voting members at a Churchwide Assembly.

Secretary Swartling replied that the formula was to provide a Churchwide Assembly with approximately 1,000 voting members, based on a recommendation by the Living into the Future Together: Renewing the Ecology of the ELCA (LIFT) task force.

Pr. Riegel spoke against the recommended amendments for reserving voting membership for young people instead of empowering young people to attain voting membership.

Mr. John T. Heidgerd [Metropolitan New York Synod] supported the recommended amendments for intentionally involving young people in this church.

Ms. Daniella P. Volker [Lower Susquehanna Synod] spoke in favor of the motion, asking synods to name both a youth and a young adult voting member of the Churchwide Assembly.

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

**ASSEMBLY**

**ACTION:**

**CA13.06.25**

**TWO-THIRDS VOTE REQUIRED**

**YES-759; NO-88**

***To adopt the recommended amendments to bylaw 12.41.11.***

- 12.41.11.** Each synod shall elect one voting member of the Churchwide Assembly for every 5,800 6,000 baptized members in the synod. In addition, each synod shall elect one voting member for every 50 congregations in the synod. The synodical bishop, who is *ex officio* a member of the Churchwide Assembly, shall be included in the number of voting members so determined. These voting members elected by each synod shall comply with the principles of organization, commitment to inclusiveness, and interdependence as specified in Chapter 5 of this Constitution. In addition, each synod shall elect one additional voting member who is a youth or young adult

at the time of the election and one additional voting member who is a person of color or a person whose primary language is other than English. There shall be at least two-four 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.

Presiding Bishop Hanson declared that the motion had been adopted. He announced that this concluded consideration of constitutional amendments and expressed appreciation for the work of the secretary and others involved in preparing the recommendations.

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

*Reference: 2013 Pre-Assembly Report, Section VII, Report of the Memorials Committee.*

Presiding Bishop Mark S. Hanson called on the co-chairs of the Memorials Committee, the Rev. Stephen R. Herr and Ms. Susan W. McArver, to continue the committee's report.

### **Category A3: Community Violence**

Ms. Susan W. McArver reminded the assembly that it was considering the committee's recommendation in the Report of the Memorials Committee during Plenary Session Five under Category A3: Community Violence.

Ms. McArver presented the committee's motion as follows.

**Moved;**

**Seconded:**

To receive with gratitude the memorials of the Sierra Pacific and New Jersey synods concerning gun violence and the memorials of the Pacifica, Southwest California, New England, and Metropolitan Washington, D.C., synods concerning confronting the culture of violence;

To reaffirm this church's commitment to addressing issues of violence through worship, education, service, advocacy, ongoing moral deliberation and the work called for in the 1993 Churchwide Assembly resolution, the 1994 social message on Community Violence, and the 2013 Conference of Bishops' Pastoral Letter on Violence;

To educate members of this church that more people die from suicide than from homicide in the United States and to lift up the ELCA social messages on suicide prevention, community violence, mental health, and to call upon congregations and synods to engage their members on ways to prevent suicide;

To refer the matter of evaluating the feasibility and advisability of developing additional investment screens and related recommendations to the Congregational and Synodical Mission unit with the request that it ask the

Corporate Social Responsibility Team to provide a report with possible recommendations to the Church Council at its November 2013 meeting; and

To refer requests for education and resource development on issues of violence in society to the ELCA Church Council for appropriate action in keeping with the recommendations of the Addressing Social Concerns Review Task Force.

Presiding Bishop Hanson explained that a motion to amend a proposed amendment had been adopted and that the proposed amendment was now on the floor.

**Moved;**

**Seconded:**

*To amend the main motion by inserting the following paragraph, as amended, between the second and third paragraphs of the main motion:*

To encourage members of this church, consistent with their bound consciences, to contact their elected officials and advocate for passage of legislation that promotes universal background checks, prevents gun trafficking, and requires the reporting of lost or stolen guns to law enforcement so that violence in our communities might decrease;

Mr. Michael W. Young [Montana Synod] cited Jesus' rebuke of Peter for drawing his sword to protect Jesus, adding that Jesus' example was to ask that guns be put in their place—away from those unable to pass a background check, away from trafficking, and away from the chaos of lost or stolen property.

Mr. Wesley R. Hewitt Jr. [Grand Canyon Synod] opposed the proposed amendment, saying its addition would cloud the overall issue of community violence.

The Rev. Wolfgang D. Herz-Lane, bishop of the Delaware-Maryland Synod, compared statistics of 75 gun-related deaths in Germany the previous year to statistics of 31 gun-related deaths in Baltimore during a three-week period. He said that the amendment's proposed advocacy for gun control was consistent with statements of this church regarding violence.

The Rev. James S. Hedegaard [Montana Synod] said that, being a gun owner, his immediate reaction to the amendment was negative, but he supported the amendment and advocacy as an appropriate response of this church to help curb the plague of gun violence.

Ms. Kendra A. Kramer [Southeastern Pennsylvania Synod] quoted a study, "In the United States two out of every three murders are committed with guns, and homicide rates are higher in states where more people own guns." She urged the assembly to adopt the amendment as a way of trying to reduce gun violence.

Ms. Bethany L. Dietz [Delaware-Maryland Synod] opposed the amendment because it focused efforts on gun control while other issues related to community violence were ignored.

Ms. Courtney D. Smith [Southeastern Pennsylvania Synod] told of gun violence in her community and asked the assembly to adopt the amendment as a way to use the voice of this church to try to make a difference.

Mr. John D. Malone [Metropolitan New York Synod] spoke against the amendment, although he agreed with its intent, because the main motion was to study the issues and make recommendations while the amendment would bypass that process.

Mr. Marcel J. Locust [Minneapolis Area Synod] spoke in favor the amendment, although it narrowed the focus of the motion, because this church's effort must begin.

Mr. R. B. James [Southwestern Pennsylvania Synod] made the following motion.

**Moved;** **Two-Thirds Vote Required**  
**Seconded:** To vote on the previous question.

Presiding Bishop Mark S. Hanson called for the vote.

**Moved;** **Two-Thirds Vote Required**  
**Seconded;** **Yes-776; No-61**  
**Carried:** **To vote on the previous question.**

Presiding Bishop Hanson declared that the motion to close debate had been adopted. He called for the vote on the motion to amend.

**Moved;**  
**Seconded;** **Yes-758; No-112**  
**Carried:** *To amend the main motion by inserting the following paragraph, as amended, between the second and third paragraphs of the main motion:*

**To encourage members of this church, consistent with their bound consciences, to contact their elected officials and advocate for passage of legislation that promotes universal background checks, prevents gun trafficking, and requires the reporting of lost or stolen guns to law enforcement so that violence in our communities might decrease;**

Presiding Bishop Hanson declared that the motion to amend had been adopted.

There being no further discussion, the chair invited the Rev. Robert G. Moore, Church Council member from Houston, Texas, to lead the assembly in prayer.

The chair called for the vote.

## **ASSEMBLY**

**ACTION:** **YES-834; NO-41**  
**CA13.06.26**

**To receive with gratitude the memorials of the Sierra Pacific and New Jersey synods concerning gun violence and the memorials of the Pacifica, Southwest California, New England and Metropolitan Washington, D.C., synods concerning confronting the culture of violence;**

**To reaffirm this church's commitment to addressing issues of violence through worship, education, service, advocacy, ongoing moral deliberation and the work called for in the 1993 Churchwide Assembly resolution, the 1994 social message on Community Violence, and the 2013 Conference of Bishops' Pastoral Letter on Violence;**

**To encourage members of this church, consistent with their bound consciences, to contact their elected officials and advocate for passage of legislation that promotes universal background checks, prevents gun trafficking, and requires the reporting of lost**

or stolen guns to law enforcement so that violence in our communities might decrease;

To educate members of this church that more people die from suicide than from homicide in the United States and to lift up the ELCA social messages on suicide prevention, community violence, mental health, and to call upon congregations and synods to engage their members on ways to prevent suicide;

To refer the matter of evaluating the feasibility and advisability of developing additional investment screens and related recommendations to the Congregational and Synodical Mission unit with the request that it ask the Corporate Social Responsibility Team to provide a report with possible recommendations to the Church Council at its November 2013 meeting; and

To refer requests for education and resource development on issues of violence in society to the ELCA Church Council for appropriate action in keeping with the recommendations of the Addressing Social Concerns Review Task Force.

Presiding Bishop Hanson declared that the motion had been adopted as amended.

## **Category C1: Israel and Palestine**

*Reference: 2013 Pre-Assembly Report, Section VII, Memorials Committee Supplemental Report B.*

The Rev. Stephen R. Herr reported that voting members had proposed nine amendments to the Memorials Committee's original recommendation under Category C1: Israel and Palestine. Based on those submissions, the committee revised its recommendation. He introduced the related memorials.

### **1. Northwest Washington Synod (1B) [2013 Memorial]**

RESOLVED, that the Northwest Washington Synod affirm *Peace Not Walls* as the means by which the Evangelical Lutheran Church in America (ELCA) implements its strategy for engagement in the Holy Land conflict, and affirm its support for sisters and brothers in the Evangelical Lutheran Church in Jordan and the Holy Land as they remain faithful to the gospel amid the oppression of Israeli military occupation; and be it further

RESOLVED, that the Northwest Washington Synod encourage its members to listen to the cries of Palestinian sisters and brothers through study of the *Kairos Palestine* document, to visit the region and speak directly with Israelis and Palestinians, and to seek resources like those provided by *Peace Not Walls* that share current, reliable information about the situation; and be it further

RESOLVED, that the Northwest Washington Synod memorialize the Churchwide Assembly to commit to socially responsible economic practices by 1) developing social-criteria investment screens that pertain specifically to the Israeli-Palestinian conflict, 2) urging members with money invested through Portico Benefit Services to make individual choices about how their retirement funds are invested and to avoid support of companies that benefit from the occupation; 3) urging individuals to invest in Palestinian economic endeavors and to avoid products and services

provided by companies, such as Ahava, Sodastream and Hewlett Packard, that benefit from or support Israel's occupation of Palestinian territory; and be it further

RESOLVED, that the Northwest Washington Synod ask its newly elected bishop and the members of congregations of the Northwest Washington Synod to contact their representatives in Congress, urging them—as requested in last October's letter from 15 Christian leaders—to hold hearings examining whether Israel's use of U.S. financial aid violates the U.S. Foreign Assistance Act and Arms Export Control Act.

## **2. Oregon Synod (1E) [2013 Memorial]**

WHEREAS, the Evangelical Lutheran Church in America (ELCA) is “called and sent to bear witness to God's creative, redeeming, and sanctifying activity in the world” [ELCA Constitution 4.01.] and participates with others in God's mission to “serve in response to God's love to meet human needs . . . advocating dignity and justice for all people [and] working for peace and reconciliation among the nations . . .” [4.02.c.]; and

WHEREAS, the ELCA expressed its commitment to work for peace and reconciliation with dignity and justice for all people in the Holy Land through at least 10 separate actions by the Churchwide Assembly and Church Council from the years 1989 through 2004; and

WHEREAS, in April 2005, the Church Council affirmed [CC05.04.12] the “Churchwide Strategy for Engagement in Israel and Palestine” as an authoritative expression of this church's commitment to promote peace, reconciliation, dignity, and justice through its ministry of accompaniment with the Evangelical Lutheran Church in Jordan and the Holy Land (ELCJHL); and

WHEREAS, the 2005 Churchwide Assembly urged [CA05.06.23] “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; and

WHEREAS, the *Peace Not Walls* campaign was reaffirmed by actions of the 2007, 2009, and 2011 Churchwide Assemblies [CA07.06.30, CA09.06.36, and CA11.04.27, respectively]; and

WHEREAS, the *Peace Not Walls* campaign, now in its eighth year of implementing the “Churchwide Strategy for Engagement in Israel and Palestine,” continues to be a key source of trustworthy guidance for this church's ministries of advocacy, accompaniment, and awareness-raising in partnership with the ELCJHL; and

WHEREAS, the “Churchwide Strategy for Engagement in Israel and Palestine” is a faithful expression of this church's witness to God's creative, redeeming, and sanctifying activity in the world; and

WHEREAS, the *Peace Not Walls* campaign is a means of implementing the “Churchwide Strategy for Engagement in Israel and Palestine;” and

WHEREAS, Presiding Bishop Mark S. Hanson has exercised leadership in support of the “Churchwide Strategy for Engagement in Israel and Palestine,” including his endorsement, with 14 other Christian leaders, of a letter to the U.S. Congress (October 5, 2012) requesting hearings on military aid to Israel to ensure compliance with U.S. and international human rights law; therefore, be it

RESOLVED, that the Oregon Synod memorialize the 2013 Churchwide Assembly 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; to recommit itself to the *Peace Not Walls* campaign as a valuable and effective vehicle for implementing the strategy; and to commend Presiding Bishop Mark S. Hanson for his leadership in support of the ELCA campaign, *Peace Not Walls: Stand for Justice in the Holy Land*.

## **3. Sierra Pacific Synod (2A) [2013 Memorial]**

RESOLVED, that the Sierra Pacific Synod in assembly encourage its members and congregations to:

- o Read, study, and reflect on the *Kairos Palestine* document with fellow church members, paying particular attention to its implications for their ministry;
- o Visit the region of Palestine and Israel as they are able, so as to learn more about the situation on the ground, and non-violent responses to it;
- o Advocate with the U.S. government, the most influential outside party in the negotiations, for a just and peaceful resolution to the Israeli-Palestinian conflict; and
- o Support their denominational partners in Palestine, who support the Palestinian economy, and to avoid products that are produced in illegal Israeli settlements in the West Bank; and be it further

RESOLVED, that the Sierra Pacific Synod memorialize the 2013 Churchwide Assembly to encourage members, congregations, and synods to commit to the same four actions listed above.

#### **4. Southwest California Synod (2B) [2013 Memorial]**

WHEREAS, the prolonged Israeli occupation of the West Bank and the ongoing illegal Israeli settlement building in the West Bank and East Jerusalem are obstacles to peace and cause a great deal of suffering for Israelis and Palestinians; and

WHEREAS, the Evangelical Lutheran Church in America (ELCA) rejoices that Palestinian brother in Christ, Bishop Munib A. Younan, is president of The Lutheran World Federation and gives thanks for its special relationship with the Evangelical Lutheran Church in Jordan and the Holy Land, which is marked by mutual love and concern for lasting peace with justice; and

WHEREAS, the *Peace Not Walls* campaign of the ELCA is focused on accompaniment, awareness-raising, and advocacy as three aspects of engagement in response to the situation in Israel-Palestine; and

WHEREAS, the 2011 Churchwide Assembly voted [CA11.04.27] to encourage consideration of making positive economic investments in Palestinian goods and services and to commend the “ELCA Economic Social Criteria Investment Screens” to ELCA members, congregations, synods, and agencies; and

WHEREAS, the ELCA social statement, *For Peace in God’s World* (1995), reminds this church that bringing about peace with justice is the work of the church, and, in support for just political structures, acknowledges “that the responsible use of sanctions may on occasion be the most effective and least harmful measure to lead states to stop oppressing their people;” and

WHEREAS, on October 5, 2012, 15 U.S. Christian leaders, including Presiding Bishop Mark S. Hanson, signed a letter urging Congress to “undertake careful scrutiny to ensure that our aid is not supporting actions by the government of Israel that undermine prospects for peace;” therefore, be it

RESOLVED, that the Southwest California Synod and its congregations support the work of *Peace Not Walls* and its sisters and brothers in the Evangelical Lutheran Church in Jordan and the Holy Land (ELCJHL) through advocacy work that asks members of Congress and the current Administration to do everything in their power to bring about peace with justice for the people of Israel and Palestine; and be it further

RESOLVED, that the Southwest California Synod encourage members of its congregations to listen to the cries of their Palestinian sisters and brothers through study of the *Kairos Palestine* document, to visit the region and speak directly with Israelis and Palestinians, and to seek resources like those provided by *Peace Not Walls* that have up-to-date, reliable information about the situation; and be it further

RESOLVED, that the Southwest California Synod Assembly memorialize the 2013 Churchwide Assembly of the ELCA to commit to socially responsible economic practices, by developing and implementing for the ELCA and its agencies, organizations and institutions, social-criteria investment screens that pertain specifically to the Israeli-Palestinian conflict.

## 5. Rocky Mountain Synod (2E) [2013 Memorial]

WHEREAS, the prolonged Israeli occupation of the West Bank and the construction of Israeli settlements in the West Bank and East Jerusalem remain obstacles to peace and cause a great deal of suffering for Israelis and Palestinians; and

WHEREAS, the *Peace Not Walls* campaign of the Evangelical Lutheran Church in America (ELCA) focuses on accompaniment, awareness-raising, and advocacy as three aspects of engagement in response to the Israel-Palestine situation; and

WHEREAS, the 2011 Churchwide Assembly voted [CA11.04.27] to encourage consideration of making positive economic investments in Palestinian goods and services and to commend the “ELCA Economic Social Criteria Investment Screens” to ELCA members, congregations, synods, and agencies; and

WHEREAS, the ELCA social statement, *For Peace in God’s World* (1995), reminds this church that seeking peace with justice is its proper work and recognizes that in pursuing just political structures “the responsible use of [economic] sanctions may on occasion be the most effective and least harmful measure to lead states to stop [oppressive behavior];” and

WHEREAS, on October 5, 2012, 15 U.S. Christian leaders, including Presiding Bishop Mark S. Hanson, signed a letter urging Congress to “undertake careful scrutiny to ensure that our aid is not supporting actions by the government of Israel that undermine prospects for peace;” and

WHEREAS, the ELCA gives thanks for its special relationship with the Evangelical Lutheran Church in Jordan and the Holy Land (ELCJHL), which is marked by mutual love and concern for lasting peace with justice, and rejoices that our Palestinian brother in Christ, Bishop Munib A. Younan, is president of The Lutheran World Federation; therefore, be it

RESOLVED, that the Rocky Mountain Synod Assembly affirm *Peace Not Walls* as the means by which the ELCA implements its strategy for engagement in the Holy Land conflict, and affirm our support for sisters and brothers in the ELCJHL as they remain faithful to the gospel amid the oppression of Israeli military occupation; and be it further

RESOLVED, that the Rocky Mountain Synod Assembly encourage members of Rocky Mountain Synod congregations to listen to the cries of our Palestinian sisters and brothers through study of the *Kairos Palestine* document, to visit the region and speak directly with Israelis and Palestinians, to seek resources like those provided by *Peace Not Walls* that share current, reliable information about the situation, and to work with other Christian, Jewish, and Muslim groups in the United States and Israel working for justice; and be it further

RESOLVED, that the Rocky Mountain Synod Assembly ask Bishop James W. Gonia and other members of Rocky Mountain Synod congregations to contact their representatives in Congress, urging them—as requested in the October 5, 2012, letter from 15 Christian leaders—to hold hearings examining whether Israel’s use of U.S. financial aid violates the U.S. Foreign Assistance Act and Arms Export Control Act; and be it further

RESOLVED, that the Rocky Mountain Synod Assembly memorialize the 2013 Churchwide Assembly to request that the corporate social responsibility review team of the churchwide organization, in consultation with Portico Benefit Services, evaluate the feasibility and advisability of developing investment screens and recommendations regarding positive social investment to implement the policies described in the *Peace Not Walls* campaign, and to further request that the team make appropriate recommendations on these issues to the Church Council; and be it further

RESOLVED, that the Rocky Mountain Synod Assembly urge members of the ELCA to consider investing their retirement and other funds in a manner consistent with the *Peace Not Walls* campaign.

## 6. Saint Paul Area Synod (3H) [2013 Memorial]

WHEREAS, the prolonged conflict between the Israeli and Palestinian people, due to Israeli occupation of the West Bank and East Jerusalem, and the difficulty facing Palestinians whose homeland has been disrupted remain obstacles to peace and cause a great deal of suffering for Israelis and Palestinians; and



WHEREAS, the Evangelical Lutheran Church in America (ELCA) gives thanks for its special relationship with the Evangelical Lutheran Church in Jordan and the Holy Land (ELCJHL), which is marked by mutual love and concern for lasting peace with justice, and rejoices that its Palestinian brother in Christ, Bishop Munib A. Younan, is president of The Lutheran World Federation; and

WHEREAS, the ELCA's *Peace Not Walls* campaign focuses on accompaniment, awareness-raising, and advocacy as three aspects of engagement in response to the Israel-Palestine situation; and

WHEREAS, the 2011 Churchwide Assembly voted [CA11.04.27] to encourage consideration of making positive economic investments in Palestinian goods and services and to commend the "ELCA Economic Social Criteria Investment Screens" to ELCA members, congregations, synods, and agencies; and

WHEREAS, the ELCA social statement, *For Peace in God's World* (1995), reminds this church that seeking peace with justice is its proper work and recognizes that in pursuing just political structures "the responsible use of [economic] sanctions may on occasion be the most effective and least harmful measure to lead states to stop [oppressive behavior];" and

WHEREAS, on October 5, 2012, 15 U.S. Christian leaders, including Presiding Bishop Mark S. Hanson, signed a letter urging Congress to "undertake careful scrutiny to ensure that our aid is not supporting actions by the government of Israel that undermine prospects for peace;" therefore, be it

RESOLVED, that the Saint Paul Area Synod affirm *Peace Not Walls* as the means by which the ELCA implements its strategy for engagement in the Holy Land conflict and affirm our support for sisters and brothers in Israel and Palestine as they seek to remain faithful to their Christian, Jewish, and Muslim faith traditions; and be it further

RESOLVED, that the Saint Paul Area Synod Assembly encourage members of Saint Paul Area Synod congregations to listen to the cries of their Palestinian sisters and brothers through study of the *Kairos Palestine* document, to visit the region and speak directly with Israelis and Palestinians, and to seek resources like those provided by *Peace Not Walls* that share current, reliable information about the situation; and be it further

RESOLVED, that the Saint Paul Area Synod Assembly memorialize the 2013 Churchwide Assembly to commit to socially responsible economic practices by developing social-criteria investment screens in the ELCA that pertain specifically to the Israeli-Palestinian conflict; and be it further

RESOLVED, that the Saint Paul Area Synod Assembly ask Bishop Peter Rogness and other members of Saint Paul Area Synod congregations to contact their representatives in Congress, urging them to examine whether Israel's use of U.S. financial aid violates the U.S. Foreign Assistance Act and Arms Export Control Act; and be it further

RESOLVED, that the Saint Paul Area Synod Assembly ask Bishop Peter Rogness to communicate with congressional representatives and U.S. President Barack Obama to urge that all possible efforts be used to find a just and caring solution to the Israeli-Palestinian conflict, recognizing that President Obama and representatives of the U.S. Department of State have been working toward that end.

## **7. Southwestern Texas Synod (4E) [2013 Memorial]**

WHEREAS, the Evangelical Lutheran Church in America (ELCA) is led by the promise of Jesus Christ who said, "Blessed are the peacemakers, for they shall be called children of God;" and

WHEREAS, the ELCA has committed itself 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

WHEREAS, the ELCA can best serve the cause of non-violent peacemaking by undertaking and advocating for positive approaches rather than punitive actions; therefore, be it

RESOLVED, that the Southwestern Texas Synod, meeting in assembly, memorialize the 2013 Churchwide Assembly

(1) to encourage this church's members, congregations, synods, and agencies to call on the President of the United States and their representatives in Congress to commit to a goal of

- facilitating a just and peaceful resolution to the Israeli-Palestinian conflict within this Presidential term, and
- (2) to call for a specific series of steps that the United States will undertake to support that goal, including:
- a) a clear plan to facilitate a return to the negotiating table for the Israelis and Palestinians, including an immediate freeze on all Israeli settlement building,
  - b) a U.S.-backed proposal for a final-status agreement that will end the occupation, create a two-state solution, end unacceptable levels of violence on all sides, and provide security for Israel and Palestine, and
  - c) offer positive incentives to the governments of both Israel and Palestine to act to address and ameliorate all human rights abuses and violations of international law.

## **8. Metropolitan Chicago Synod (5A) [2013 Memorial]**

WHEREAS, the prolonged Israeli occupation of the West Bank and the ongoing illegal Israeli settlement building in the West Bank and East Jerusalem are obstacles to peace, add fuel to violence that threatens people's security, and create much suffering for Israelis and Palestinians; and

WHEREAS, the Evangelical Lutheran Church in America (ELCA) gives thanks for its special relationship with the Evangelical Lutheran Church in Jordan and the Holy Land, which is marked by mutual love and concern for lasting peace with justice, and rejoices that Palestinian brother in Christ, Bishop Munib A. Younan, is president of The Lutheran World Federation; and

WHEREAS, the Metropolitan Chicago Synod, under the leadership of the Working Group on the Middle East, has for nearly two decades adopted resolutions at past assemblies encouraging its members to learn about, advocate for, and support Lutheran institutions in the Holy Land as well as to view what is happening in the Holy Land through a lens of both justice and security; and

WHEREAS, the 2011 Churchwide Assembly voted [CA11.04.27] to encourage consideration of making positive economic investments in Palestinian goods and services and to commend the "ELCA Economic Social Criteria Investment Screens" to ELCA members, congregations, synods, and agencies; and

WHEREAS, the ELCA social statement, *For Peace in God's World* (1995), reminds this church that seeking peace with justice is its proper work and recognizes that in pursuing just political structures "the responsible use of [economic] sanctions may on occasion be the most effective and least harmful measure to lead states to stop [oppressive behavior];" and

WHEREAS, on October 5, 2012, 15 U.S. Christian leaders, including Presiding Bishop Mark S. Hanson, signed a letter urging Congress to "undertake careful scrutiny to ensure that our aid is not supporting actions by the government of Israel that undermine prospects for peace;" and

WHEREAS, the Metropolitan Chicago Synod, at its assembly on June 1, affirmed *Peace Not Walls* as the means by which the ELCA implements its strategy for engagement in the Holy Land, and

WHEREAS, the Metropolitan Chicago Synod, at its assembly on June 1, affirmed its support for sisters and brothers in the Evangelical Lutheran Church in Jordan and the Holy Land as they remain faithful to the gospel amid the oppression of Israeli military occupation; and

WHEREAS, the Metropolitan Chicago Synod, at its assembly on June 1, urged each congregation of the synod, to draw on the resources of the synod's Working Group on the Middle East and the ELCA's *Peace Not Walls* campaign, 1) to organize educational settings to study and listen to the cries of Palestinian sisters and brothers as declared in the *Kairos Palestine* document; 2) to encourage viewing and discussing documentary films dealing with the situation such as the academy award nominated films *Five Broken Cameras* and *The Gatekeepers*; and 3) to seek and share those resources that provide reliable and current information about creating a shared future in which all the people of Israel/Palestine experience security, justice, freedom, dignity, peace and reconciliation; and

WHEREAS, the Metropolitan Chicago Synod, at its assembly on June 1, affirmed the request to Congress contained in the October 5, 2012, letter signed by 15 Christian leaders be endorsed and that the Illinois delegation in Congress be notified of this action; therefore, be it

**RESOLVED**, that the Metropolitan Chicago Synod Assembly memorialize the Churchwide Assembly to commit to socially responsible economic practices by encouraging individuals to

invest in Palestinian economic endeavors and to avoid products and services by companies that benefit from or support Israel's occupation of Palestinian territory.

## 9. Southeastern Iowa Synod (5D) [2013 Memorial]

WHEREAS, the prolonged Israeli occupation of and Israeli settlement building in the West Bank and East Jerusalem remain obstacles to peace and cause a great deal of suffering for Israelis and Palestinians; and

WHEREAS, the Evangelical Lutheran Church in America (ELCA) gives thanks for its special relationship with the Evangelical Lutheran Church in Jordan and the Holy Land, which is marked by mutual love and concern for lasting peace with justice, and rejoices that Palestinian brother in Christ, Bishop Munib A. Younan, is president of The Lutheran World Federation; and

WHEREAS, the *Peace Not Walls* campaign of the ELCA is focuses on accompaniment, awareness-raising, and advocacy as three aspects of engagement in response to the situation in Israel-Palestine; and

WHEREAS, the 2011 Churchwide Assembly voted [CA11.04.27] to encourage consideration of making positive economic investments in Palestinian goods and services and to commend the "ELCA Economic Social Criteria Investment Screens" to ELCA members, congregations, synods, and agencies; and

WHEREAS, the ELCA social statement, *For Peace in God's World* (1995), reminds this church that seeking peace with justice is its proper work and recognizes that in pursuing just political structures "the responsible use of [economic] sanctions may on occasion be the most effective and least harmful measure to lead states to stop [oppressive behavior];" and

WHEREAS, on October 5, 2012, 15 U.S. Christian leaders, including Presiding Bishop Mark S. Hanson, signed a letter urging Congress to "undertake careful scrutiny to ensure that our aid is not supporting actions by the government of Israel that undermine prospects for peace;" therefore, be it

RESOLVED, that the 2013 Southeastern Iowa Synod Assembly affirm the *Peace Not Walls* campaign as the means by which the ELCA implements its strategy for engagement in the Holy Land conflict and affirm its support for sisters and brothers in the Evangelical Lutheran Church in Jordan and the Holy Land (ELCJHL) as they remain faithful to the gospel amid Israeli occupation; and be it further

RESOLVED, that the 2013 Southeastern Iowa Synod Assembly encourage members of congregations of the Southeastern Iowa Synod to listen to their Palestinian sisters and brothers through study of the *Kairos Palestine* document, to visit the region and speak directly with Israelis and Palestinians, and to seek resources such as those provided by the *Peace Not Walls* campaign that share current, reliable information about the situation; and be it further

RESOLVED, that the 2013 Southeastern Iowa Synod Assembly ask the bishop and members of congregations of the Southeastern Iowa Synod to contact their representatives in Congress, urging them, as requested in the October 5, 2012, letter from 15 Christian leaders, to undertake careful scrutiny by holding hearings examining whether Israel's use of U.S. financial aid violates the U.S. Foreign Assistance Act and Arms Export Control Act; and be it further

RESOLVED, that the 2013 Southeastern Iowa Synod Assembly memorialize the 2013 Churchwide Assembly to call for the ELCA to explore and implement social economic investment screens that pertain specifically to the Israeli-Palestinian conflict and companies that profit from actions that are in conflict with the *Peace Not Walls* campaign and the ELCA's social statement, *For Peace in God's World* (1995), as related to the Israeli occupation; and be it further

RESOLVED, that the 2013 Southeastern Iowa Synod Assembly memorialize the 2013 Churchwide Assembly to request that the churchwide organization provide information to ELCA members regarding companies that profit from actions that are in conflict with the *Peace Not Walls* campaign and the ELCA's social statement, *For Peace in God's World* (1995), as related

to the Israeli occupation so members and congregations can make informed selective purchasing decisions.

#### **10. Greater Milwaukee Synod (5J) [2013 Memorial]**

WHEREAS, the prolonged Israeli occupation of the West Bank and the ongoing illegal Israeli settlement building in the West Bank and East Jerusalem are obstacles to peace, add fuel to violence that threatens people's security, and create much suffering for Israelis and Palestinians; and

WHEREAS, the Evangelical Lutheran Church in America (ELCA) rejoices that Palestinian brother in Christ, Bishop Munib A. Younan, is president of The Lutheran World Federation and gives thanks for its special relationship with the Evangelical Lutheran Church in Jordan and the Holy Land, which is marked by mutual love and concern for lasting peace and justice; and

WHEREAS, the *Peace Not Walls* campaign of the ELCA is focused on accompaniment, awareness-raising, and advocacy as three aspects of engagement in response to the situation in Israel-Palestine; and

WHEREAS, the 2011 Churchwide Assembly voted [CA11.04.27] to encourage consideration of making positive economic investments in Palestinian goods and services and to commend the "ELCA Economic Social Criteria Investment Screens" to ELCA members, congregations, synods, and agencies; and

WHEREAS, the ELCA social statement, *For Peace in God's World* (1995), reminds this church that seeking peace with justice is its proper work and recognizes that in pursuing just political structures "the responsible use of [economic] sanctions may on occasion be the most effective and least harmful measure to lead states to stop [oppressive behavior];" and

WHEREAS, on October 5, 2012, 15 U.S. Christian leaders, including Presiding Bishop Mark S. Hanson, signed a letter urging Congress to "undertake careful scrutiny to ensure that our aid is not supporting actions by the government of Israel that undermine prospects for peace;" therefore, be it

RESOLVED, that the Greater Milwaukee Synod support the work of *Peace Not Walls* and its sisters and brothers in the Evangelical Lutheran Church in Jordan and the Holy Land (ELCJHL) through advocacy work that asks members of Congress and the current Administration to do everything in their power to bring about peace with justice for the people of Israel and Palestine; and be it further

RESOLVED, that the Greater Milwaukee Synod encourage members of this church to listen to the cries of their Palestinian sisters and brothers through study of the *Kairos Palestine* document, to visit the region and speak directly with Israelis and Palestinians, and to seek resources like those provided by *Peace Not Walls* that have up-to-date, reliable information about the situation; and be it further

RESOLVED, that the Greater Milwaukee Synod Assembly memorialize the Churchwide Assembly to commit to socially responsible economic practices by 1) developing and implementing ELCA social-criteria investment screens that pertain specifically to the Israeli-Palestinian conflict, 2) urging members with money invested through Portico Benefit Services to make individual choices about how their retirement funds are invested, so as to avoid supporting companies that benefit from the occupation, and 3) encouraging individuals to invest in Palestinian economic endeavors and to boycott products and services provided by companies that benefit from and support Israel's occupation of Palestine; and be it further

RESOLVED, that the Greater Milwaukee Synod declare this year one of *Accompaniment With the People of the Holy Land*, 1) promoting the observation of the 24th day of each month as a worldwide day of prayer and solidarity with the ELCJHL and 2) forming a synod-wide committee to coordinate education, consciousness raising, and action to promote *Accompaniment With the People of the Holy Land*.

## **11. Southeast Michigan Synod (6A) [2013 Memorial]**

RESOLVED, that the 2013 Southeast Michigan Synod Assembly memorialize the 2013 Churchwide Assembly to call for the ELCA to explore and implement social economic investment screens that pertain specifically to the Israeli-Palestinian conflict and companies that profit from the Israeli Occupation; and be it further

RESOLVED, that the 2013 Southeast Michigan Synod Assembly memorialize the 2013 Churchwide Assembly to request that the churchwide organization provide information to ELCA members regarding companies that profit from the Israeli Occupation so members and congregations can make informed selective purchasing decisions.

## **12. Indiana-Kentucky Synod (6C) [2013 Memorial]**

WHEREAS, the Evangelical Lutheran Church in America (ELCA) is led by the promise of Jesus Christ who said, “Blessed are the peacemakers, for they shall be called children of God;” and

WHEREAS, the ELCA has committed itself 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

WHEREAS, the ELCA can best serve the cause of non-violent peacemaking by undertaking and advocating for positive approaches rather than punitive actions; therefore, be it

RESOLVED, that the Indiana-Kentucky Synod memorialize the 2013 Churchwide Assembly:

- (1) to encourage this church’s members, congregations, synods, and agencies to call on the President of the United States and their representatives in Congress to commit to a goal of facilitating a just and peaceful resolution to the Israeli-Palestinian conflict within this presidential term, and
- (2) to call for a specific series of steps that the United States will undertake to support that goal, including:
  - a) a clear plan to facilitate a return to the negotiating table for the Israelis and Palestinians, including an immediate freeze on all Israeli settlement building,
  - b) a U.S.-backed proposal for a final-status agreement that will end the occupation, create a two-state solution, end unacceptable levels of violence on all sides, and provide security for Israel and Palestine, and
  - c) offer positive incentives to the governments of both Israel and Palestine to act to address and ameliorate all human rights abuses and violations of international law.

## **13. New England Synod (7B) [2013 Memorial]**

RESOLVED, that the New England Synod memorialize the 2013 Churchwide Assembly to affirm *Peace Not Walls* as the means by which the Evangelical Lutheran Church in America (ELCA) implements its strategy for engagement in the Holy Land conflict, and affirm this church’s support for sisters and brothers in the Evangelical Lutheran Church in Jordan and the Holy Land as they remain faithful to the gospel amid the oppression of Israeli military occupation; and be it further

RESOLVED, that the ELCA affirm the right of Israel to exist in security, alongside a secure Palestinian state, and seek outreach and dialogue with American Jewish and American Islamic groups that share the same vision; and be it further

RESOLVED that the ELCA encourage its members to listen to the cries of its Palestinian sisters and brothers through study of the *Kairos Palestine* document, to visit the region and speak directly with Israelis and Palestinians, and to seek resources like those provided by *Peace Not Walls* that share current, reliable information about the situation; and be it further

RESOLVED, that the New England Synod further memorialize the 2013 Churchwide Assembly to commit to socially responsible economic practices by 1) developing social-criteria investment screens that pertain specifically to the Israeli-Palestinian conflict, and recommending their adoption by Portico Benefit Services, 2) urging members with money invested in Portico to make individual choices about how their retirement funds are invested, to avoid support of companies that benefit from the occupation, and 3) urging individuals to invest in Palestinian economic endeavors and to avoid products and services provided by companies that benefit from or support Israel's occupation of Palestinian territory.

#### **14. Northeastern Pennsylvania Synod (7E) [2013 Memorial]**

WHEREAS, the Evangelical Lutheran Church in America (ELCA) is led by the promise of Jesus Christ who said, "Blessed are the peacemakers, for they shall be called children of God;" and

WHEREAS, the ELCA has committed itself 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

WHEREAS, the ELCA can best serve the cause of non-violent peacemaking by undertaking and advocating for positive approaches rather than punitive actions; therefore, be it

RESOLVED, that the Northeastern Pennsylvania Synod, meeting in assembly, memorialize the 2013 Churchwide Assembly:

- (1) to encourage this church's members, congregations, synods, and agencies to call on the President of the United States and their representatives in Congress to commit to a goal of facilitating a just and peaceful resolution to the Israeli-Palestinian conflict within this presidential term, and
- (2) to call for a specific series of steps that the United States will undertake to support that goal, including:
  - a) a clear plan to facilitate a return to the negotiating table for the Israelis and Palestinians, including an immediate freeze on all Israeli settlement building,
  - b) a U.S.-backed proposal for a final-status agreement that will end the occupation, create a two-state solution, end unacceptable levels of violence on all sides, and provide security for Israel and Palestine, and
  - c) offer positive incentives to the governments of both Israel and Palestine to act to address and ameliorate all human rights abuses and violations of international law.

#### **15. Lower Susquehanna Synod (8D) [2013 Memorial]**

WHEREAS, the Evangelical Lutheran Church in America (ELCA) is led by the promise of Jesus Christ who said, "Blessed are the peacemakers, for they shall be called children of God;" and

WHEREAS, the ELCA has committed itself 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

WHEREAS, the ELCA can best serve the cause of non-violent peacemaking by undertaking and advocating for positive approaches rather than punitive actions; therefore, be it

RESOLVED, that the Lower Susquehanna Synod memorialize the 2013 Churchwide Assembly:

- (1) to encourage this church's members, congregations, synods, and agencies to call on the President of the United States and their representatives in Congress to commit to a goal of facilitating a just and peaceful resolution to the Israeli-Palestinian conflict within this Presidential term; and
- (2) to call for a specific series of steps that the United States will undertake to support that goal, including:

- a) a clear plan to facilitate a return to the negotiating table for the Israelis and Palestinians, including an immediate freeze on all Israeli settlement building,
- b) a U.S.-backed proposal for a final-status agreement that will end the occupation, create a two-state solution, end unacceptable levels of violence on all sides, and provide security for Israel and Palestine, and
- c) offer positive incentives to the governments of both Israel and Palestine to act to address and ameliorate all human rights abuses and violations of international law.

## **16. Upper Susquehanna Synod (8E) [2013 Memorial]**

WHEREAS, the Evangelical Lutheran Church in America (ELCA) is led by the promise of Jesus Christ who said, “Blessed are the peacemakers, for they shall be called children of God” (Matthew 5:9); and

WHEREAS, the ELCA has committed itself 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

WHEREAS, the ELCA can best serve the cause of non-violent peacemaking by undertaking and advocating for positive approaches rather than punitive actions; therefore, be it

RESOLVED, that the Upper Susquehanna Synod memorialize the 2013 Churchwide Assembly:

- (1) to encourage this church’s members, congregations, synods, and agencies to call on the President of the United States and their representatives in Congress to commit to a goal of facilitating a just and peaceful resolution to the Israeli-Palestinian conflict within this Presidential term; and
- (2) to call for a specific series of steps that the United States will undertake to support that goal, including:
  - a) a clear plan to facilitate a return to the negotiating table for the Israelis and Palestinians, including an immediate freeze on all Israeli settlement building,
  - b) a U.S.-backed proposal for a final-status agreement that will end the occupation, create a two-state solution, end unacceptable levels of violence on all sides, and provide security for Israel and Palestine, and
  - c) offer positive incentives to the governments of both Israel and Palestine to act to address and ameliorate all human rights abuses and violations of international law.

## **17. Metropolitan Washington, D.C., Synod (8G) [2013 Memorial]**

RESOLVED, that the Metropolitan Washington, D.C., Synod in assembly memorialize the 2013 Churchwide Assembly to commit to socially responsible economic practices by:

- 1. directing the Church Council to develop and implement social-criteria investment screens that pertain specifically to the Israeli-Palestinian conflict and recommending their adoption by Portico Benefit Services;
- 2. urging members with money invested with Portico to make individual choices about how their retirement funds are invested so as to avoid supporting companies that benefit from the occupation; and
- 3. encouraging individuals to invest in Palestinian economic endeavors.

## **18. Minneapolis Area Synod (3G) [2013]**

WHEREAS, the Evangelical Lutheran Church in America (ELCA) is led by the promise of Jesus Christ who said, “Blessed are the peacemakers, for they shall be called children of God;” and

WHEREAS, the ELCA has committed itself 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

WHEREAS, the ELCA can best serve the cause of non-violent peacemaking by undertaking and advocating for positive approaches rather than punitive actions; therefore, be it

RESOLVED, that the Minneapolis Area Synod, meeting in assembly, memorialize the 2013 Churchwide Assembly of the Evangelical Lutheran Church in America to encourage this church's members, congregations, synods, and agencies to call on the President of the United States and their representatives in Congress to commit to a goal of facilitating a just and peaceful resolution to the Israeli-Palestinian conflict within this Presidential term; and be it further

RESOLVED, that the Churchwide Assembly direct the presiding bishop of this church to call for a specific series of steps that the United States will undertake to support that goal, including:

- (a) a clear plan to facilitate a return to the negotiating table for the Israelis and Palestinians, including an immediate freeze on all Israeli settlement building; and
- (b) a U.S.-backed proposal for a final-status agreement that will end the occupation, create a two-state solution, end unacceptable levels of violence on all sides, and provide for Israel's security; and
- (c) offer positive incentives to the governments of both Israel and Palestine to act to address and ameliorate all human rights abuses and violations of international law.

As a point of personal privilege, the Rev. Laura D. Altman [Indiana-Kentucky Synod] expressed the view that some of the prayers offered prior to a vote seemed biased.

Presiding Bishop Mark S. Hanson welcomed Pr. Altman's remark as a reminder for the prayer team.

Pr. Herr made the following motion on behalf of the Memorials Committee.

**Moved;**

**Seconded:**

To receive with gratitude the memorials of the Southwestern Texas, Saint Paul Area, Rocky Mountain, Southeast Michigan, Oregon, Sierra Pacific, Northwest Washington, Greater Milwaukee, Southwest California, Metropolitan Chicago, Southeastern Iowa, Northeastern Pennsylvania, Indiana/Kentucky, New England, Lower Susquehanna, Upper Susquehanna, Metropolitan Washington, D.C., and Minneapolis Area synods related to Peacemaking with Justice in Israel and Palestine;

To reaffirm the commitment of this church to:

1. Continue its awareness-building, accompaniment, and advocacy on behalf of a peaceful resolution of the conflict between Israel and Palestine;
2. Learn more about the experiences of both Israelis and Palestinians and their mutual fears, aspirations, and hopes;
3. Work to convey the concerns and perspectives of Palestinians and Israelis that dispel stereotypes and caricatures and promote better understanding;
4. 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;
5. Continue to help alleviate the humanitarian needs of all of those affected by the conflict;
6. Support U.S. funding that promotes peace and cooperation for all parties to the conflict; and



7. Continue to pray for the Evangelical Lutheran Church in Jordan and the Holy Land;

To reaffirm the 2011 Churchwide Assembly action [CA11.04.27] to 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;”

To reaffirm the 2011 Churchwide Assembly action [CA 11.04.27] “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;”

To encourage this church’s members, congregations, synods, and agencies to call on the President of the United States and their representatives in Congress to commit to a goal of facilitating a just and peaceful resolution to the Israeli-Palestinian conflict; and

To refer to the Congregational and Synodical Mission unit, the Mission Advancement unit, the Office of the Secretary, the Office of the Treasurer, and Portico Benefit Services the matter of evaluating possibilities for investing in specific Palestinian economic endeavors and other projects that would promote peace and cooperation between Israelis and Palestinians; and to provide a report with recommendations to the April 2014 meeting of the Church Council.

The Rev. Dean W. Nelson, bishop of the Southwest California Synod, made the following motion.

**Moved;**

**Seconded:**

*To amend the last paragraph of the main motion by insertion:*

To refer to the Global Mission unit, the Congregational and Synodical Mission unit, the Mission Advancement unit, the Office of the Secretary, the Office of the Treasurer, and Portico Benefit Services the matter of evaluating possibilities for investing in specific Palestinian economic endeavors and other projects that would promote peace and cooperation between Israelis and Palestinians; and to provide a report with recommendations to the April 2014 meeting of the Church Council.

Bp. Nelson noted that the Global Mission unit of the churchwide organization related specifically to Israel and Palestine. He pointed out that most synod memorials referred to the Peace Not Walls campaign, which would be included in the assembly’s action with the addition of the Global Mission unit.

There being no further discussion, the chair called for the vote on the motion to amend.

**Moved;**  
**Seconded;**  
**Carried:**

**Yes-812; No-26**

*To amend the last paragraph of the main motion by insertion:*

**To refer to the Global Mission unit, the Congregational and Synodical Mission unit, the Mission Advancement unit, the Office of the Secretary, the Office of the Treasurer, and Portico Benefit Services the matter of evaluating possibilities for investing in specific Palestinian economic endeavors and other projects that would promote peace and cooperation between Israelis and Palestinians; and to provide a report with recommendations to the April 2014 meeting of the Church Council.**

Presiding Bishop Hanson declared that the motion to amend had been adopted.

Pr. Herr explained the differences between the original recommendation of the Memorials Committee related to peacemaking with justice in Israel and Palestine and the motion on the floor. He said that amendments submitted by voting members prompted the committee to draft a new final paragraph, which was now amended, and to mention the Kairos Palestine document.

The Rev. Fred S. Opalinski [Northeastern Pennsylvania Synod] spoke in favor of the motion for its balance without judgment in the Israeli-Palestinian conflict and for striving for peace.

Sr. Davia A. Baldauf [Lower Susquehanna Synod] supported the motion for its focus on restorative justice and authentic reconciliation rather than on sanctions or boycotts.

The Rev. Murray B. Finck, bishop of the Pacifica Synod, made the following motion.

**Moved;**  
**Seconded:**

*To amend the last paragraph of the main motion by insertion:*

**To refer to the Global Mission unit, the Congregational and Synodical Mission unit, the Mission Advancement unit, the Office of the Secretary, the Office of the Treasurer, and Portico Benefit Services the matter of evaluating possibilities for developing additional investment screens, as well as investing in specific Palestinian economic endeavors and other projects that would promote peace and cooperation between Israelis and Palestinians; and to provide a report with recommendations to the April 2014 meeting of the Church Council.**

Bp. Finck expressed the view that this addition would better reflect the intent of many of the synod memorials related to peacemaking with justice in Israel and Palestine.

The Rev. Susan D. Ruggles [Northeastern Pennsylvania Synod] spoke against the amendment for not advancing the peacemaking emphasis of the motion, suggesting that screens would mean taking a side.

The Rev. Anita R. Warner [Sierra Pacific Synod] favored the amendment for introducing real economic consequences for violations of rules and laws.

Ms. Anna R. Prinz [Metropolitan Washington, D.C., Synod] opposed the amendment, calling investment screens a form of economic warfare which would take one side instead of the motion's intent to represent all sides in the conflict.

The Rev. Harold L. Usgaard, bishop of the Southeastern Minnesota Synod, requested that the Rev. Jeffrey D. Thiemann, president of Portico Benefit Services, explain the implications of developing additional investment screens.

In the absence of Pr. Thiemann, Presiding Bishop Hanson called on Mr. Dennis W. Frado, director of the Lutheran Office for World Community.

Mr. Frado responded that social criteria investment screens provided this church with criteria by which to invest or refrain from investing. He described the objectives and scope of the screens and the process by which they are developed, reviewed, and adopted.

Pr. Opalinski spoke against the amendment, suggesting that screens declared an enemy and sought to inflict harm.

Ms. Ann E. Hafften [Northern Texas-Northern Louisiana Synod] supported the amendment for representing many of the synod memorials, not asking for punitive actions but for an exploration of options consistent with the Peace Not Walls strategy.

The Rev. Kurt F. Kusserow, bishop of the Southwestern Pennsylvania Synod, spoke against the proposed amendment, saying the pursuit of peace and community-building is better served by promoting positive behavior than by denouncing negative behavior.

The Rev. Lyle A. Snyder [Southwestern Minnesota Synod] asked whether the assembly adopting the proposed amendment would have an impact on the Israeli-Palestinian conflict.

The chair ruled that the question called for speculation.

The Rev. Robert L. Driesen, bishop of the Upper Susquehanna Synod, spoke against the proposed amendment, stating that he hoped that this church would not become a party to the conflict.

The Rev. Jeremiah A. Sassaman [Northeastern Pennsylvania Synod] made the following motion.

**Moved;** **Two-Thirds Vote Required**  
**Seconded:** To vote on the previous question.

Presiding Bishop Mark S. Hanson called for the vote.

**Moved;** **Two-Thirds Vote Required**  
**Seconded;** **Yes-790; No-54**  
**Carried:** To vote on the previous question.

Presiding Bishop Hanson declared that the motion to close debate had been adopted. He called for the vote on the motion to amend.

**Moved;**  
**Seconded;** **Yes-244; No-591**  
**Defeated:** *To amend the last paragraph of the main motion by insertion:*

To refer to the Global Mission unit, the Congregational and Synodical Mission unit, the Mission Advancement unit, the Office of the Secretary, the Office of the Treasurer, and Portico Benefit Services the matter of evaluating possibilities for developing additional investment screens, as well as investing in specific Palestinian economic endeavors and other projects that would promote peace and cooperation between Israelis and Palestinians; and to provide a report with recommendations to the April 2014 meeting of the Church Council.

Presiding Bishop Hanson declared that the motion to amend had been defeated. He drew the assembly's attention again to the main motion.

Mr. Dale E. Loepp [Sierra Pacific Synod] shared the story of a Palestinian Roman Catholic friend and encouraged everyone to read the Kairos Palestine document and to visit Palestine.

Mr. Marc A. Stutzel [Metropolitan New York Synod] spoke against the motion, because it did not include a mechanism by which this church could invest or divest as it has in other situations.

Ms. Kayla S. Koterwski [South Dakota Synod] related stories of Palestinian and Israeli friends, urging this church to support everyone in that region.

The Rev. Berhanu W. Alengo [Northeastern Minnesota Synod] made the following motion.

**Moved;**

**Seconded:** *To amend point number seven by insertion:*

7. Continue to pray for the Evangelical Lutheran Church in Jordan and the Holy Land and our brothers and sisters in the Middle East;

Pr. Alengo said the intent of the amendment was to hold all people in the Middle East in the prayers of this church.

The Rev. Jeremiah A. Sassaman [Northeastern Pennsylvania Synod] made the following motion.

**Moved;**

**Seconded:** To vote on the previous question.

**Two-Thirds Vote Required**

Presiding Bishop Mark S. Hanson called for the vote.

**Moved;**

**Seconded;**

**Carried:** To vote on the previous question.

**Two-Thirds Vote Required**

**Yes-759; No-42**

Presiding Bishop Hanson declared that the motion to close debate on the amendment had been adopted. He called for the vote.

**Moved;**

**Seconded;**

**Carried:** *To amend point number seven by insertion:*

**Yes-722; No-79**

7. Continue to pray for the Evangelical Lutheran Church in Jordan and the Holy Land and our brothers and sisters in the Middle East;

Presiding Bishop Hanson declared that the motion to amend had been adopted and that the amended motion was now on the floor.

The Rev. Jeremiah A. Sassaman [Northeastern Pennsylvania Synod] made the following motion.

**Moved;**  
**Seconded:** To vote on the previous question.

**Two-Thirds Vote Required**

Presiding Bishop Mark S. Hanson called for the vote.

**Moved;**  
**Seconded;**  
**Carried:** To vote on the previous question.

**Two-Thirds Vote Required**  
**Yes-759; No-42**

Presiding Bishop Hanson declared that the motion to close debate on the main motion as amended had been adopted.

At the invitation of the chair, the Rev. Vicki Garber, Church Council member from Union, Ky., led the assembly in prayer.

The presiding bishop called for the vote.

### **ASSEMBLY**

**ACTION:** **YES-812; NO-45**

**CA13.06.27** To receive with gratitude the memorials of the Southwestern Texas, Saint Paul Area, Rocky Mountain, Southeast Michigan, Oregon, Sierra Pacific, Northwest Washington, Greater Milwaukee, Southwest California, Metropolitan Chicago, Southeastern Iowa, Northeastern Pennsylvania, Indiana/Kentucky, New England, Lower Susquehanna, Upper Susquehanna, Metropolitan Washington, D.C., and Minneapolis Area synods related to Peacemaking with Justice in Israel and Palestine;

To reaffirm the commitment of this church to:

1. Continue its awareness-building, accompaniment, and advocacy on behalf of a peaceful resolution of the conflict between Israel and Palestine;
2. Learn more about the experiences of both Israelis and Palestinians and their mutual fears, aspirations, and hopes;
3. Work to convey the concerns and perspectives of Palestinians and Israelis that dispel stereotypes and caricatures and promote better understanding;
4. 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;
5. Continue to help alleviate the humanitarian needs of all of those affected by the conflict;
6. Support U.S. funding that promotes peace and cooperation for all parties to the conflict; and

**7. Continue to pray for the Evangelical Lutheran Church in Jordan and the Holy Land and our brothers and sisters in the Middle East;**

**To reaffirm the 2011 Churchwide Assembly action [CA11.04.27] to 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;”**

**To reaffirm the 2011 Churchwide Assembly action [CA 11.04.27] “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;”**

**To encourage this church’s members, congregations, synods, and agencies to call on the President of the United States and their representatives in Congress to commit to a goal of facilitating a just and peaceful resolution to the Israeli-Palestinian conflict; and**

**To refer to the Global Mission unit, the Congregational and Synodical Mission unit, the Mission Advancement unit, the Office of the Secretary, the Office of the Treasurer, and Portico Benefit Services the matter of evaluating possibilities for investing in specific Palestinian economic endeavors and other projects that would promote peace and cooperation between Israelis and Palestinians; and to provide a report with recommendations to the April 2014 meeting of the Church Council.**

Presiding Bishop Hanson declared that the motion had been adopted as amended. He expressed appreciation for the work of the Memorials Committee. The assembly joined him in applause.

## **Report of the Reference and Counsel Committee (continued)**

*Reference: 2013 Pre-Assembly Report, Section IX, Report of the Reference and Counsel Committee.*

Presiding Bishop Mark S. Hanson invited Ms. Louise A. Hemstead and Mr. William B. Horne II, co-chairs of the Reference and Counsel Committee, to continue the report of the committee.

## **Motion F: Rediscovering Our Roots**

*Reference: 2013 Pre-Assembly Report, Section IX, Report of the Reference and Counsel Committee, Saturday, August 17, 2013.*

Mr. William B. Horne II introduced a motion submitted by Mr. Charles E. Moon III [Northeastern Pennsylvania Synod] titled “500th Anniversary,” noting that the Reference and

Counsel Committee had recommended a revised resolution. Mr. Horne made the following motion on behalf of the committee.

**Moved;**

**Seconded:**

*To adopt the following resolution:*

WHEREAS, the year 2017 marks the 500th anniversary of the evangelical Lutheran Reformation; and

WHEREAS, many members of the Evangelical Lutheran Church in America may not be familiar with the history or significance of their Lutheran roots and the Reformation; therefore, be it

RESOLVED, that members of the Evangelical Lutheran Church in America be encouraged to read, discuss, and engage the writings of Martin Luther and other evangelical reformers, such as the 95 Theses, Luther's Large and Small Catechisms, and the Augsburg Confession, in order to deepen our understanding of and fluency in evangelical Lutheran witness in the world; and be it further

RESOLVED, that this encouragement be referred to the Church Council for additional action as part of the ELCA's observance of the 500th anniversary of the Reformation.

Mr. Moon spoke in favor of the motion, suggesting that the writings of the reformers were largely unknown and unread 500 years later.

The Rev. Julie Winklepleck [North/West Lower Michigan Synod] opposed the motion for looking backward instead of toward the future and learning about the traditions of others.

Ms. Sandra D. Reback [Metropolitan Chicago Synod] supported the motion for urging Lutherans to know and understand their church's doctrines.

Mr. Marvin H. Holt [Northeastern Minnesota Synod] favored the motion, saying those who do not understand their past are doomed to repeat the same mistakes.

The Rev. Jeffrey M. Otterman [South Dakota Synod] made the following motion.

**Moved;**

**Seconded:**

To vote on the previous question.

**Two-Thirds Vote Required**

Presiding Bishop Mark S. Hanson called for the vote.

**Moved;**

**Seconded;**

**Carried:**

**To vote on the previous question.**

**Two-Thirds Vote Required**

**Yes-791; No-23**

Presiding Bishop Hanson declared that the motion to close debate had been adopted. He called for the vote on the main motion.

**ASSEMBLY**

**ACTION:**

**CA13.06.28**

*To adopt the following resolution:*

**YES-770; NO-35**

**WHEREAS, the year 2017 marks the 500th anniversary of the evangelical Lutheran Reformation; and**

**WHEREAS, many members of the Evangelical Lutheran Church in America may not be familiar with the history or significance of their Lutheran roots and the Reformation; therefore, be it**

**RESOLVED, that members of the Evangelical Lutheran Church in America be encouraged to read, discuss, and engage the writings of Martin Luther and other evangelical reformers, such as the 95 Theses, Luther's Large and Small Catechisms, and the Augsburg Confession, in order to deepen our understanding of and fluency in evangelical Lutheran witness in the world; and be it further**

**RESOLVED, that this encouragement be referred to the Church Council for additional action as part of the ELCA's observance of the 500th anniversary of the Reformation.**

Presiding Bishop Hanson declared that the motion had been adopted.

## **Motion H: A Social Policy Resolution Concerning the Guarantee of Voting Rights to All Citizens**

*Reference: 2013 Pre-Assembly Report, Section IX, Report of the Reference and Counsel Committee, Saturday, August 17, 2013.*

Ms. Louise A. Hemstead introduced a motion submitted by Ms. Kwame L. Pitts [Metropolitan Chicago Synod] and made the following motion on behalf of the Reference and Counsel Committee.

**Moved;**

**Seconded:**

*To adopt the following resolution:*

WHEREAS, the guarantee that all citizens may exercise the right to vote on an equal basis is a fundamental requirement for a just society; and

WHEREAS, laws and practices, in effect, exclude whole groups of citizens from fully and equally exercising this right; and

WHEREAS, the Voting Rights Act of 1965 was passed and subsequently reauthorized by the United States Congress to remedy or prevent patterns of discrimination that preclude racial-minority groups from fully and equally exercising the right to vote; and

WHEREAS, the United States Supreme Court has recently held Section 4(b) of the Voting Rights Act unconstitutional, a holding that four of the court's nine justices believe "terminates the remedy that proved to be best suited to block that discrimination" (U.S. Supreme Court, *Shelby County v. Holder*, 570 US\_ (2013), p. 33, dissenting opinion by Justice Ginsburg); and

WHEREAS, this church has recognized that "many find it difficult to participate in public life because of racial or ethnic barriers," and it has committed itself to "actively promote a public life worthy of the name. We encourage public witness by members, and stand publicly as a church against injustice" (ELCA Social Statement on *Race, Ethnicity, and Culture*, p. 6); and



WHEREAS, this church has established, as a matter of social policy, that it “will support legislation, ordinances, and resolutions that guarantee . . . to all citizens, the right to vote” (ELCA Social Statement on *Race, Ethnicity, and Culture*, p. 7); and

WHEREAS, this church continues to “encourage members, congregations, synods, and agencies and institutions to join the churchwide organization in its commitment . . . to confront the scandalous realities of racial, ethnic, cultural . . . barriers that often manifest themselves in exclusion, poverty, hunger, and violence; and pursue ardently the ELCA’s commitment to becoming more diverse, multicultural, and multigenerational in an ever-changing and increasingly pluralistic context” (ELCA Churchwide Assembly Action [CA03.06.22] “Working Against Racism”); therefore, be it

RESOLVED, that the Evangelical Lutheran Church in America call upon local, state, and federal governments to guarantee the right to vote to all citizens and to discourage or eliminate all laws, ordinances, or regulations that would have the effect of racial and ethnic discrimination in the exercise of that right; and be it further

RESOLVED, that the presiding bishop and synodical bishops of this church be urged to support publicly and stand as advocates of proposed local, state, or federal legislation and regulations that, consistent with this church’s social teaching, seek to guarantee to all citizens the right to vote; and be it further

RESOLVED, that the Conference of Bishops be requested to include, as part of one of its 2014 meetings, an educational session on voting rights; and be it further

RESOLVED, that members, congregations, and synods of this church be encouraged to “promote public life worthy of the name” by speaking out as an advocate and engaging in local efforts such as voter registration and supporting legislation to guarantee the right to vote to all citizens; and be it further

RESOLVED, that appropriate churchwide staff be requested to identify and publicize resources for members, congregations, and synods of this church to advocate for voting rights for all citizens.

The Rev. Wayne N. Miller, bishop of the Metropolitan Chicago Synod, favored the motion, speaking on behalf of its author. He recalled the civil rights movement and enactment of the Voting Rights Act of 1965, and he lamented that a single decision of the United States Supreme Court had placed hard-won advances into peril.

Mr. Eric M. Peterson [South-Central Synod of Wisconsin] noted that the Supreme Court decision said that the Voting Rights Act of 1965 addressed circumstances of the past, but he suggested that those circumstances had just become more sophisticated today.

The Rev. Kimberly A. Vaughn [Northeastern Ohio Synod] supported the motion because she said she had been waiting for this church to call for justice on her behalf based on the social statement *Race, Ethnicity, and Culture* and the precedence set by predecessor church bodies.

The Rev. Erik C. Christensen [Metropolitan Chicago Synod] urged adoption of the motion, suggesting that the Supreme Court ruling on the Voting Rights Act of 1965 should be of deep concern to this church because it threatens people’s civic voice and trust in political systems.

The Rev. Jeffrey M. Otterman [South Dakota Synod] made the following motion.

**Moved;** **Two-Thirds Vote Required**  
**Seconded:** To vote on the previous question.

Presiding Bishop Mark S. Hanson called for the vote.

**Moved;** **Two-Thirds Vote Required**  
**Seconded;** **Yes-815; No-27**  
**Carried:** To vote on the previous question.

Presiding Bishop Hanson declared that the motion to close debate had been adopted. He called for the vote on the main motion.

**ASSEMBLY**

**ACTION:** **YES-811; NO-39**  
**CA13.06.29** *To adopt the following resolution:*

WHEREAS, the guarantee that all citizens may exercise the right to vote on an equal basis is a fundamental requirement for a just society; and

WHEREAS, laws and practices, in effect, exclude whole groups of citizens from fully and equally exercising this right; and

WHEREAS, the Voting Rights Act of 1965 was passed and subsequently reauthorized by the United States Congress to remedy or prevent patterns of discrimination that preclude racial-minority groups from fully and equally exercising the right to vote; and

WHEREAS, the United States Supreme Court has recently held Section 4(b) of the Voting Rights Act unconstitutional, a holding that four of the court's nine justices believe "terminates the remedy that proved to be best suited to block that discrimination" (U.S. Supreme Court, *Shelby County v. Holder*, 570 US\_ (2013), p. 33, dissenting opinion by Justice Ginsburg); and

WHEREAS, this church has recognized that "many find it difficult to participate in public life because of racial or ethnic barriers," and it has committed itself to "actively promote a public life worthy of the name. We encourage public witness by members, and stand publicly as a church against injustice" (ELCA Social Statement on *Race, Ethnicity, and Culture*, p. 6); and

WHEREAS, this church has established, as a matter of social policy, that it "will support legislation, ordinances, and resolutions that guarantee . . . to all citizens, the right to vote" (ELCA Social Statement on *Race, Ethnicity, and Culture*, p. 7); and

WHEREAS, this church continues to "encourage members, congregations, synods, and agencies and institutions to join the churchwide organization in its commitment . . . to confront the scandalous realities of racial, ethnic, cultural . . . barriers that often manifest themselves in exclusion, poverty, hunger, and violence; and pursue ardently the ELCA's commitment to becoming more diverse, multicultural, and multigenerational in an ever-changing and

increasingly pluralistic context” (ELCA Churchwide Assembly Action [CA03.06.22] “Working Against Racism”); therefore, be it

**RESOLVED**, that the Evangelical Lutheran Church in America call upon local, state, and federal governments to guarantee the right to vote to all citizens and to discourage or eliminate all laws, ordinances, or regulations that would have the effect of racial and ethnic discrimination in the exercise of that right; and be it further

**RESOLVED**, that the presiding bishop and synodical bishops of this church be urged to support publicly and stand as advocates of proposed local, state, or federal legislation and regulations that, consistent with this church’s social teaching, seek to guarantee to all citizens the right to vote; and be it further

**RESOLVED**, that the Conference of Bishops be requested to include, as part of one of its 2014 meetings, an educational session on voting rights; and be it further

**RESOLVED**, that members, congregations, and synods of this church be encouraged to “promote public life worthy of the name” by speaking out as an advocate and engaging in local efforts such as voter registration and supporting legislation to guarantee the right to vote to all citizens; and be it further

**RESOLVED**, that appropriate churchwide staff be requested to identify and publicize resources for members, congregations, and synods of this church to advocate for voting rights for all citizens.

Presiding Bishop Hanson declared that the motion had been adopted.

### **Motion I: Term Limits**

*Reference: 2013 Pre-Assembly Report, Section IX, Report of the Reference and Counsel Committee, Saturday, August 17, 2013.*

Ms. Louise A. Hemstead introduced the following Motion I submitted by the Rev. Jonathan L. Vehar [South Dakota Synod].

To amend the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America* by inserting the following provisions:

- 13.23. No person shall be eligible to be elected to a third consecutive six-year executive term to the office of presiding bishop.**
- 13.33. No person shall be eligible to be elected to a third consecutive six-year term to the position of vice president.**
- 13.43. No person shall be eligible to be elected to a third consecutive six-year term to the office of secretary.**

Ms. Hemstead made the following motion on behalf of the Reference and Counsel Committee.

**Moved;  
Seconded:**

To refer Motion I to the Church Council and Conference of Bishops for broad-based conversation (e.g., inviting the input of synodical vice presidents) beginning in Spring 2014 with a possible report to the Church Council at its November 2015 meeting and recommendations to the 2016 Churchwide Assembly.

The items for attention include identifying the needs of the churchwide organization for each office that are deeper than the constitutional descriptions, identifying leaders to potentially serve, and discussing the possible limitation of duration in terms.

Pr. Vehar spoke in favor of the motion to refer, saying that his purpose for drafting the motion was to begin publicly discussing this issue, which was of concern to many and which needed greater discernment in light of the needs of this whole church.

Mr. Paul P. Bedker [Greater Milwaukee Synod] opposed referral, stating that term limits should not be applied to a call from God.

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

## **ASSEMBLY**

### **ACTION:**

**YES-635; NO-214**

### **CA13.06.30**

**To refer Motion I to the Church Council and Conference of Bishops for broad-based conversation (e.g., inviting the input of synodical vice presidents) beginning in Spring 2014 with a possible report to the Church Council at its November 2015 meeting and recommendations to the 2016 Churchwide Assembly.**

**The items for attention include identifying the needs of the churchwide organization for each office that are deeper than the constitutional descriptions, identifying leaders to potentially serve, and discussing the possible limitation of duration in terms.**

Presiding Bishop Hanson declared that the motion had been adopted.

## **Motion N: American Indian and Alaska Native Peoples**

*Reference: 2013 Pre-Assembly Report, Section IX, Report of the Reference and Counsel Committee, Saturday, August 17, 2013.*

Mr. William B. Horne II introduced the following Motion N submitted by Mr. Vance Blackfox [Metropolitan Chicago Synod].

WHEREAS, the ELCA has proclaimed its welcoming of all people with special emphasis on immigrants from all parts of the world; and

WHEREAS, the ELCA, as do so many institutions and people, often forgets the people who were and are native to these lands before and while immigrants arrived to these lands; and

WHEREAS, most of the population of the United States of America and most of the membership of our church are uneducated about American Indian and Alaska Native People and their history, culture, and oppression and atrocities suffered, and

WHEREAS, Lutheran church bodies were once the leaders of advocacy for American Indian and Alaska Native legal rights, most directly when partnered with

and supporting the American Indian Movement during the 1960s and 1970s, and the development of the National Indian Lutheran Board; and

WHEREAS, all treaties made by the United States of America with tribal nations and governments have been broken, and promises made 25 years ago by this church to American Indian and Alaska Native leaders and the National Indian Lutheran Board, when it was encouraged to dissolve, have not been kept; and

WHEREAS, American Indian and Alaska Native Peoples have suffered tremendously for too many years, and continue to suffer rates of poverty, homelessness, disease, addiction, violence against women, among a list that is too long to list here, is much higher than the national average; our faith tells us that when one suffers, we all suffer; and

WHEREAS, culture and language is important to our American Indian and Alaska Native sisters and brothers, and supporting their needs and rights to preserve and live out and share their culture in all regards should also be important, even within the church; and

WHEREAS, there has been a decline in some congregations of participation by American Indian and Alaska Native Peoples, leadership in the ELCA among American Indian and Alaska Native Peoples has declined; presently there are only three students who are members or citizens of a federally recognized tribe who are seeking ordination in the ELCA through the Theological Education for Emerging Ministries program, and presently there are zero full or part-time Master of Divinity students and one part-time Master of Theology student attending our eight seminaries; therefore, be it

RESOLVED, that this assembly commits this church, the ELCA, to go beyond apologies and begin working on renewed, healthy, and responsible relationships with American Indian and Alaska Native Peoples; and be it further

RESOLVED, that the ELCA commits to becoming the leader among churches in the area of advocacy and active support of justice, self-determination, sovereignty, and advancement of American Indian and Alaska Native Peoples and their nations and governments; and be it further

RESOLVED, that the ELCA endorses the U.N. Declaration on the Rights of Indigenous Peoples adopted by the U.N. General Assembly on September 13, 2007, adopts the declaration as the standard for our own practices, and commits to implementing the values and principles of the declaration within the work and structure of this church; and be it further

RESOLVED, that this assembly asks the presiding bishop to write to the president of the United States of America, encouraging the president to continue building strong government-to-government relationships with all of the federally recognized tribes, as well as to work collaboratively with tribes and the National Congress of American Indian on discerning how to best fully and effectively implement the U.N. Declaration on the Rights of Indigenous Peoples for the sake of justice in the lives and communities of American Indian and Alaska Native Peoples; and be it further

RESOLVED, that the ELCA actively supports the work and goals of the ELCA's director of American Indian and Alaska Native Ministries, the American Indian and Alaska Native Advisory Team, and the American Indian and Alaska Native Lutheran Association and, further, that this church will actively seek their counsel, in order to deepen our understanding of the oppression and colonized histories lived and remembered by American Indian and Alaska Native Peoples, as well as to gain insight on the present situations

of injustices experienced by and opportunities that lie before American Indian and Alaska Native Peoples; and be it further

RESOLVED, that the ELCA encourage its membership, and especially its leadership, to educate themselves about American Indian and Alaska Native Peoples; starting with the tribes and Peoples whose reservations and/or nations are nearest us, then the tribes and Peoples who first inhabited the lands whereupon church buildings now sit; and be it further

RESOLVED, that the ELCA actively explore funding opportunities to better serve American Indian and Alaska Native Peoples and social services organizations that provide direct services such as the Oaks Indian Mission, Lakota Lutheran Center, Navajo Lutheran Mission and others, so that they may have sufficient resources to feed and house children and families in serious poverty; and be it further

RESOLVED, that the ELCA periodically encourage synods and congregations to go beyond mission trips to American Indian and Alaska Native communities and become active advocates for and supporters of them; and be it further

RESOLVED, that the ELCA commits to being a part of dreaming, praying, and working together with American Indian and Alaska Native Peoples for a reconciled and hopeful future, recognizing that immediate action and long-term commitment are required for renewed, healthy, and responsible relationships to be built.

On behalf of the Reference and Counsel Committee, Mr. Horne praised the merits of Motion N, but noted that Motion N asked the assembly to endorse a document it had not read, and made the following motion.

**Moved;**

**Seconded:** To refer Motion N to the Congregational and Synodical Mission unit for review and report to the Church Council.

Mr. Blackfox asked the assembly to defeat the motion and, as the chief legislative body of this church, to make the commitments in Motion N based on trust in its sources and in the leadership of this church.

The Rev. Dana M. Hendershot [North/West Lower Michigan Synod] spoke in opposition to referral, saying that this church must hear the Native American voice.

In response to a question from Pr. Hendershot, Presiding Bishop Mark S. Hanson stated that a member of the Church Council was a Native American.

The Rev. Chad L. Christensen [South-Central Synod of Wisconsin] supported the motion to refer as a way of standing in solidarity with Native American and Alaska Native peoples.

The Rev. Jessica R. Crist-Graybill, bishop of the Montana Synod, opposed the motion to refer and asked that the assembly deal with Motion N.

In response to a question from Ms. Rachael M. Hanna [Southeastern Iowa Synod], the presiding bishop explained that, if the motion was defeated, a voting member could move to adopt Motion N.

Mr. Mark W. Hammond [Northeastern Pennsylvania Synod] made the following motion.

**Moved;**

**Seconded:** *To amend the motion to refer by insertion:*

To refer Motion N to the Congregational and Synodical Mission and the Global Mission units for review and report to the Church Council.

Mr. Hammond spoke to his motion, citing the complexity of this issue, including the global impact of how the rest of the world, including Canada, is dealing with indigenous peoples.

There being no discussion of the motion to amend, the chair called for the vote.

**Moved;**

**Seconded;**

**Yes-555; No-234**

**Carried:**

*To amend the motion to refer by insertion:*

**To refer Motion N to the Congregational and Synodical Mission and the Global Mission units for review and report to the Church Council.**

Presiding Bishop Hanson declared that the motion had been adopted and the main motion had been amended.

The Rev. Melissa A. Micham [Northwestern Ohio Synod] asked the assembly to defeat the motion to refer so that it may consider deleting the endorsement of the U.N. Declaration on the Rights of Indigenous Peoples.

An unidentified voting member spoke against the motion and asked the assembly to take the time to consider Motion N.

In response to a question from the Rev. Lawrence J. Clark [Metropolitan Chicago Synod], Secretary David D. Swartling said, if the motion to refer is adopted, the Church Council would establish deadlines, and the units would report no later than the 2016 Churchwide Assembly.

The Rev. Jeffrey M. Otterman [South Dakota Synod] made the following motion.

**Moved;**

**Two-Thirds Vote Required**

**Seconded:**

To vote on the previous question.

Presiding Bishop Mark S. Hanson called for the vote.

**Moved;**

**Two-Thirds Vote Required**

**Seconded;**

**Yes-778; No-57**

**Carried:**

**To vote on the previous question.**

Presiding Bishop Hanson declared that the motion to close debate had been adopted. He called for the vote on the motion to refer.

## **ASSEMBLY**

### **ACTION:**

**YES-509; NO-336**

#### **CA13.06.31**

**To refer Motion N to the Congregational and Synodical Mission and the Global Mission units for review and report to the Church Council.**

Presiding Bishop Hanson declared that the motion to refer was adopted. He requested and received the consent of the assembly to extend the plenary session by 30 minutes.

## **Motion O: Confirmation**

*Reference: 2013 Pre-Assembly Report, Section IX, Report of the Reference and Counsel Committee, Saturday, August 17, 2013.*

Mr. William B. Horne II introduced the following Motion O submitted by the Rev. Michael J. Wollman [Northwest Synod of Wisconsin].

WHEREAS, the word “confirmation” does not appear in Scripture or in the Confessions; and

WHEREAS, the ritual and tradition of “confirmation” no longer confers real responsibility for discipleship, leadership, or vocation from congregational leaders to youth emerging from “childish ways,” and only really frees most youth from needing to continue to attend to study, worship, service, and receiving the Sacraments with this church once the requisite number of recorded instances of study, worship, service, and receiving the sacraments needed to achieve “confirmation” have been achieved; and

WHEREAS, the youth are not the future of the Church, but the once and immediate Church; and

WHEREAS, the congregations of this church who grow spiritually also study, worship, serve, and pray intergenerationally; and

WHEREAS, various (though few) congregations of this church have discovered avenues toward lifelong intergenerational discipleship among their members either by delaying such rituals of passage known as “confirmation,” or by replacing a “confirmation” tradition with an intergenerational model of faith formation and discipleship training; therefore, be it

RESOLVED, that the ELCA discontinue published use of the term “confirmation” as it relates to the education tradition of the ELCA from all future publications (curricula, model constitutions, hymnals, etc.); and be it further

RESOLVED, that the congregations of the ELCA discontinue practice of “confirmation” as it relates to the ritual of passage for youth or young adults into voting membership in congregations; and be it further

RESOLVED, that the ELCA fully implement Luther’s doctrine of vocation as the rationale and basis for preparation for lifelong discipleship; and be it further

RESOLVED, that the ELCA encourage congregations to develop and establish rituals of passage into adult discipleship and ministry, such that those congregations’ baptized members who recognize and who are able to articulate God’s call to practice their various vocations and Spiritual gifts as disciples of Christ in the world also receive the public recognition and affirmation of those gifts and vocations by the congregations into which and among whom those individuals live out their vocations and Spiritual gifts; and be it further

RESOLVED, that the congregations of the ELCA become centers of lifelong and intergenerational study of Scripture and catechesis, worship and service, prayer and giving; and be it further

RESOLVED, that the congregations of the ELCA end “confirmation” as ritualized right of youth who have completed required steps and requirements.

On behalf of the Reference and Counsel Committee, Mr. Horne offered the committee’s rationale for its recommendation and made the following motion.

**Moved;**

**Seconded:** To refer Motion O to the Church Council in consultation with the Conference of Bishops.



Pr. Wollman said that he reluctantly favored the motion to refer the resolution, but he wanted the conversation to start somewhere and in a timely manner.

Ms. Sylvia C. Bull [Montana Synod] supported the motion to refer and the resolution's call for intergenerational and lifelong faith formation, but she noted the resolution would have wide-reaching implications for ELCA congregations.

Mr. R. B. James [Southwestern Pennsylvania Synod] made the following motion.

**Moved;** **Two-Thirds Vote Required**  
**Seconded:** To vote on the previous question.

Presiding Bishop Mark S. Hanson called for the vote.

**Moved;** **Two-Thirds Vote Required**  
**Seconded;** **Voice Vote**  
**Carried:** **To vote on the previous question.**

Presiding Bishop Hanson declared that the motion to close debate had been adopted. He called for the vote on the main motion.

**ASSEMBLY**

**ACTION:** **YES-704; NO-66**  
**CA13.06.32** **To refer Motion O to the Church Council in consultation with the Conference of Bishops.**

Presiding Bishop Hanson declared that the motion to refer had been adopted.

**En Bloc Consideration of Appreciation Motions**

*Reference: 2013 Pre-Assembly Report, Section IX, Report of the Reference and Counsel Committee, Saturday, August 17, 2013.*

Mr. William B. Horne II introduced the following Motions Q through W to be adopted *en bloc* as expressions of appreciation on behalf of the 2013 Churchwide Assembly.

Mr. Horne read Motions Q, S, U, and W; and Ms. Louise A. Hemstead read Motions R, T, and V. The assembly responded to each reading with applause.

**ASSEMBLY**

**ACTION:** **APPROVED BY OVATION**  
**CA13.06.33** **To accept *en bloc* the Reference and Counsel Committee's recommendations on Motions Q through W.**

**Motion Q: Appreciation for Presiding Bishop Mark S. Hanson**

We, the members of the 2013 Churchwide Assembly of the Evangelical Lutheran Church in America, offer our profound thanksgiving to God for blessing us with the servant leadership of our Presiding Bishop, Mark S. Hanson.

We celebrate the Spirit's power that led our brother, Mark, to answer the call to serve as the chief pastor of this church, which serves more than 4 million people as we strive to live out our baptismal call to love God and to serve our neighbors. Propelled by the assurance of the power of grace, Bishop Hanson has moved throughout this church as both leader and companion,

walking alongside synodical bishops, churchwide staff, directors for evangelical mission, and those involved in regional and local efforts to extend true hospitality to the those whom we see as family and to the strangers who live and work among us, aiding us to see Christ in every face we see.

We celebrate the Spirit's leading that has enabled him to work tirelessly to enhance dialog among people of faith, with our ecumenical partners and global partners, and with those who long for true peace among the peoples and nations of this world. We give thanks for his formal leadership role as president of The Lutheran World Federation and for his role as companion and friend as he prays for us and for this church.

We celebrate the humble way in which our brother, Mark, has embraced the holy privilege of leadership of this church and the way in which he has courageously dared each of us to rekindle the Spirit's power, to build upon the strong foundations of our roots, to rattle the dry bones, to ask what will matter, to risk new things being born, to increase our gospel fluency, to embrace liturgical renewal, to set a table full of welcome for people of every race, tribe, creed, age, gender, ability, and orientation, and to grow in grace and mercy. We have been blessed by our bishop's leading as we reclaim our role as a public and prophetic church—a strong voice for Jesus Christ in the places where people cry out for justice.

We give thanks to God for Bishop Hanson's life, which continues to be filled with passion for the gospel and which generously enables others to find their vocational callings and to honor our Lord Jesus Christ.

With evangelical missional imagination and thanks to God as we celebrate 25 years together and write the next chapter of Acts for the ELCA, we have for you these 25 words:

Deeply rooted, Always new,  
Word, Witness, Gospel true.  
Vision, Mission, Creation care,  
Prayers, Praise, Grace shared.  
Confident hope, Spirit-renewed.  
Work. Hands. God in you.

## **ASSEMBLY**

### **ACTION:**

**APPROVED BY OVATION**

### **CA13.06.34      To adopt Motion Q.**

#### **Motion R: Appreciation for Ione Hanson and Family**

On behalf of all of the members of the Evangelical Lutheran Church in America, we—the members of the 2013 Churchwide Assembly—sincerely thank you for sharing Presiding Bishop Mark S. Hanson, with us during the past 12 years.

You have had to endure long hours without him.

You have had to participate in family events without him.

You have had to worry about his health, his safety, and his attention to self-care.

For all this and more, we sincerely thank you.

Therefore, be it resolved that...

It is in Christian love, with much gratitude and many warm wishes, that we thank you for lending to us your husband, father, and grandfather for exceptional service in this church and to our Lord.

Furthermore, we want to thank you, Ione, for all you have done to support Mark, your witness, and all you have done to build up this church.

**ASSEMBLY**

**ACTION:**

**CA13.06.35**

**To adopt Motion R.**

**APPROVED BY OVATION**

**Motion S: Appreciation for Vice President Carlos E. Peña**

Whereas;

We, the 2013 Churchwide Assembly of the Evangelical Lutheran Church in America, accept the report of Vice President Carlos E. Peña and thank him for his devoted leadership in this church and for the many and varied ways he supports and represents the ELCA. Although he has served this church as the Vice President for 10 years and in other leadership roles for many more, it is readily evident in his words and deeds that he is always being made new, in his personal life, and in his service to our Lord.

As the most visible volunteer officer or leader in the ELCA, Carlos continues to be an example of discipleship and service. In his role as chair of the meetings of the Church Council and the council's Executive Committee, he spends a great deal of time preparing for meetings and raising his level of expertise on the issues the council addresses. Additionally, he travels extensively on behalf of this church, representing the churchwide expression of the ELCA at countless Synod Assemblies, on several international trips, and as a delegate to the assembly of the World Council of Churches.

At a time in his life when he continues to run a business and when his children are living through the great and joyous changes of graduation, marriage, and childbirth, we share in the joy Carlos and his wife, Diane, experience, and we marvel at the healthy balance he has struck among the family, work, and church aspects of his life.

Be it resolved that;

It is with deep appreciation and great admiration that we thank Carlos Peña for his service to this church and to our Lord, Jesus Christ.

**ASSEMBLY**

**ACTION:**

**CA13.06.36**

**To adopt Motion S.**

**APPROVED BY OVATION**

**Motion T: Appreciation for Secretary David D. Swartling**

Whereas;

We, the 2013 Churchwide Assembly of the Evangelical Lutheran Church in America, accept the report of Secretary David Swartling and thank him for his faithful and tireless work on behalf of this church and of the Lord. David's six years as secretary have proven him to be a devoted disciple of Christ and a true Lutheran missionary. In fact, it could be said that he is (with apologies to Gilbert and Sullivan) The Very Model of a Modern ELCA Secretary.

He loves all things constitutional and easily translates them to be institutional.

His ideas are truly visional, while also always being missional.

When our church needs guidance in areas fiduciary, his ideas and gifts are revolutionary.

His methods are always contemplative, even on issues legislative.

In dealing with the church's governance, he never leaves anything to happenstance.

In areas of this church considered operational, his efforts border on computational.

He can wax poetic on issues political, without ever sounding homiletical.

His work ethic is purely methodical, especially on relationships synodical.

When topics turn governmental, he is anything but ornamental.  
When he needed to deal with disaffiliation, he did it without a hint of miscommunication.  
He has safely guided our church from a cycle biennial to a new idea – a cycle triennial.  
His work among us uneraseable, in fact, he may be nearly irreplaceable.  
We laud his fleet-footedness, and we praise God for his deep-rootedness.  
Though we bid him farewell bluely, we rejoice in knowing he is always being made new-ly.  
He is the very model of a modern ELCA Secretary.

Therefore, be it resolved that;

It is with fondness, gratitude, and warm wishes for a smooth transition to the next phase of his life, that we thank David Swartling for his service to this church and to our Lord, Jesus Christ.

**ASSEMBLY**

**ACTION:**

**APPROVED BY OVATION**

**CA13.06.37            To adopt Motion T.**

**Motion U: Resolution of Appreciation for Treasurer Linda O. Norman**

We, the members of the 2013 Churchwide Assembly of the Evangelical Lutheran Church in America, thank Pastor Linda Norman, for her extraordinary leadership as the treasurer of the ELCA. We give thanks for her deep roots in the gospel of Jesus Christ and for her careful management of the financial systems that safeguard and steward the financial, property, and individual resources that have been shared across this church for the sake of our mutual goals. We give thanks for her leadership as she assists this church in the transition in systems of gift management, information and security management, and in systems automation. We give thanks for her vision as she helps this church in reaching out in new ways, especially as we grow our social and electronic ministry presence among God’s people. For Pastor Norman’s special gifts and talents, for her dedication to excellence, and for her work in mentoring others as they grow in their vocational calls, we say, “Thanks be to God!”

**ASSEMBLY**

**ACTION:**

**APPROVED BY OVATION**

**CA13.06.38            To adopt Motion U.**

**Motion V: Resolution of Appreciation and Thanksgiving for the Churchwide Staff**

Be it resolved:

We, the members of the 2013 Churchwide Assembly of the Evangelical Lutheran Church in America, express gratitude for the churchwide staff, who work year-round to support the growth and mission of this church. We are thankful for the many hours of preparation that have allowed us to be “Paperless in Pittsburgh.”

Striving to grow and challenge this church, we thank the work of the staff on all the special projects. We also express thanks to the members of the staff who have and will continue to help this church through their work in Mission Advancement, Congregational and Synodical Mission, Global Mission, Research and Evaluation, Federal Chaplaincy, and Ecumenical and Inter-Religious Relations.

We further thank the work of the staff in the Office of the Presiding Bishop, the Office of the Secretary, and the Office of the Treasurer. We continue to keep the staff and their work in our prayers.

## **ASSEMBLY**

### **ACTION:**

**APPROVED BY OVATION**

**CA13.06.39 To adopt Motion V.**

### **Motion W: Resolution of Appreciation and Thanksgiving for Hospitality**

Be it resolved:

We, the members of the 2013 Churchwide Assembly of the Evangelical Lutheran Church in America, deeply thank Pittsburgh and the bishop's staff and congregations of the Southwestern Pennsylvania Synod for hosting this assembly. For the daily supply of 450 dozen homemade cookies, the loving hands that baked them, and the red-vested, well-informed volunteers, we give thanks. The hospitality displayed can simply be described as radical.

We express great thanks for the local and diverse selection of music that filled our worship services throughout the week. The talented worship leaders and musicians reminded us that music is constantly making us anew.

The city of Pittsburgh has only further encouraged this church's path toward an environmentally conscious and friendly being. The David L. Lawrence Convention Center has shown us the many ways we can conserve the resources of God's creation.

## **ASSEMBLY**

### **ACTION:**

**APPROVED BY OVATION**

**CA13.06.40 To adopt Motion W.**

### **Expressions of Appreciation**

Presiding Bishop Mark S. Hanson expressed appreciation for the leaders of staff teams that helped coordinate the 2013 Churchwide Assembly: Ms. Sue E. Rothmeyer, Office of the Secretary, Mr. Forrest T. Meyer, Mission Advancement, Mr. Jonathan H. Beyer, Information Technology, and the Rev. Peter J. L. Perella, worship formation and liturgical resources.

The presiding bishop introduced Ms. Jodi L. Slattery, assistant to the presiding bishop for governance and chair of the Churchwide Assembly Planning Committee, and Ms. Mary Beth Nowak, ELCA director for meeting management and the assembly manager, as "the two people we would not be here without."

Presiding Bishop Hanson thanked Ms. Louise A. Hemstead and Mr. William B. Horne II for co-chairing the assembly's Reference and Counsel Committee.

### **Presentation of a Stained-Glass Window**

Presiding Bishop Mark S. Hanson presented a stained-glass window that assembly participants had assembled in celebration of the ELCA's 25th anniversary to Elk River Lutheran Church, Elk River, Minn. He described the window as designed by artist Mr. Dennis Roberts of Fredericksburg, Texas, specifically for Elk River Lutheran Church, a congregation under development. The window would become a feature of the congregation's new church building, which was built on the banks of the Mississippi River on a site purchased by the Mission Investment Fund of the ELCA. The presiding bishop invited Mr. Ian McConnell, director for children, youth, and family ministries at Elk River Lutheran Church, to address the assembly.

Mr. McConnell greeted the assembly on behalf of the members of Elk River Lutheran Church and its pastor, the Rev. Cynthia Ganzkow-Wold. He expressed appreciation to this church for its support and to the assembly participants for their gift of a stained-glass window.

### **Recognition of Service: Church Council Class of 2013**

Presiding Bishop Mark S. Hanson and Vice President Carlos E. Peña introduced and thanked the following individuals who were completing terms as members of the Church Council in 2013:

- Ms. Rebecca J. Brakke, Dallas, Texas
- Ms. Deborah L. Chenoweth, Hood River, Ore.
- The Rev. Rachel L. Connelly, Wilmington, N.C.
- Mr. John R. Emery, Fond du Lac, Wis.
- Ms. Karin L. Graddy, DeKalb, Ill.
- The Rev. Joyce M. Graue, Raymond, Minn.
- Mr. Mark E. Johnson, Sammamish, Wash.
- The Rev. Susan Langhauser, Stilwell, Kan.
- Mr. John S. Munday, Isanti, Minn.
- Mr. Mark W. Myers, Las Vegas, Nev.
- The Rev. Philip R. Wold, Sheridan, Wyo.

Each individual was presented with a framed copy of “Rondel” by Mr. David J. Hetland, bearing the following citation, signed by the officers, and read by Presiding Bishop Hanson.

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 (2007–2013). You have served diligently and thoughtfully in rendering strategic leadership in the work of the board of directors of this church.

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 and witness of the Evangelical Lutheran Church in America.

“Now to him who is able to keep you from falling, and to make you stand without blemish in the presence of his glory with rejoicing, to the only God our Savior, through Jesus Christ our Lord, be glory, majesty, power, and authority, before all time and now and forever. Amen” (Jude 24–25).

The assembly expressed its appreciation with its applause.

### **Recognition of Service: Outgoing Synod Bishops**

Presiding Bishop Mark S. Hanson introduced the following individuals who had completed their service in the office of synodical bishop since the 2011 Churchwide Assembly.

- The Rev. Craig E. Johnson, Minneapolis Area Synod
- The Rev. Michael F. Keys, Alaska Synod
- The Rev. David L. deFreese, Nebraska Synod
- The Rev. Margaret G. Payne, New England Synod

- The Rev. Wm Chris Boerger, Northwest Washington Synod
- The Rev. Robert D. Hofstad, Southwestern Washington Synod
- The Rev. Dean W. Nelson, Southwest California Synod
- The Rev. Harold L. Usgaard, Southeastern Minnesota Synod
- The Rev. Gerald L. Mansholt, Central States Synod
- The Rev. Michael A. Last, Western Iowa Synod
- The Rev. Duane C. Pederson, Northwest Synod of Wisconsin
- The Rev. Bruce H. Burnside, South-Central Synod of Wisconsin
- The Rev. E. Roy Riley, New Jersey Synod
- The Rev. B. Penrose Hoover, Lower Susquehanna Synod
- The Rev. Edward R. Benoway, Florida-Bahamas Synod
- The Rev. Callon W. Holloway, Southern Ohio Synod
- The Rev. Elizabeth A. Eaton, Northeastern Ohio Synod

The assembly expressed its appreciation with applause.

Presiding Bishop Hanson said, “There are never adequate words to express gratitude to these colleagues as they have served the gospel, served the mission of this church, served the synods and all members, and served the wider church with such faithfulness, such vision, such compassion, such wisdom. Thank you, colleagues, for your service, and I hope you express and receive our appreciation as it has been shared with you. Thank you.”

### **Recognition of Service: Incoming Synod Bishops**

Presiding Bishop Mark S. Hanson introduced the following individuals who had begun their service in the office of synodical bishop since the 2011 Churchwide Assembly.

- The Rev. Ann M. Svennungsen, Minneapolis Area Synod
- The Rev. B. Kirby Unti, Northwest Washington Synod
- The Rev. Richard E. Jaech, Southwestern Washington Synod
- The Rev. R. Guy Erwin, Southwest California Synod
- The Rev. Steven H. Delzer, Southeastern Minnesota Synod
- The Rev. Roger R. Gustafson, Central States Synod
- The Rev. Rodger C. Prois, Western Iowa Synod
- The Rev. Richard N. Hoyme, Northwest Synod of Wisconsin
- The Rev. Craig A. Satterlee, North/West Lower Michigan Synod
- The Rev. Suzanne D. Dillahunt, Southern Ohio Synod
- The Rev. Tracie L. Bartholomew, New Jersey Synod
- The Rev. James S. Dunlop, Lower Susquehanna Synod
- The Rev. James E. Hazelwood, New England Synod
- The Rev. Brian D. Maas, Nebraska Synod
- The Rev. Robert G. Schaefer, Florida-Bahamas Synod
- The Rev. Shelley R. Wickstrom, Alaska Synod

The assembly received the bishops with applause, and the presiding bishop thanked them for their partnership in the gospel.

### **Closing Remarks**

Presiding Bishop Mark S. Hanson provided closing remarks: “As we prepare to close this assembly, I am always aware of how much about ourselves we reveal to others in the course of this week. We say to all that we are a church centered in Christ, who comes to us through word and sacrament. So we make worship the center place of our life and our work and our week. We say that we are truly a church that dwells in God’s word richly, and so we engage in the

study of Scripture. We have said we are a church that will take seriously the complex issues of our world, and we will address them out of processes of deep thought, contemplation, discernment, and conversation. You have done that in the adoption of a social statement. You have done that in your actions on resolutions and memorials.

“We have said that we are a church that will raise up leaders, and you have raised up many leaders in your elections, but you have raised up especially two most gifted leaders who will lead this church with great vision and wisdom, with love for you, and with an expansive embrace of the whole of God’s people, in Bishop Elizabeth A. Eaton, presiding bishop-elect, and in [the Rev.] Chris Boerger, your secretary-elect.

“We have said as a church that we are joyful and often most joyful in song, and last night we were at our best in our singing and in our dancing.

“I have received your words of gratitude with humility. I do believe that I bring this call to a close with a sense that the closure is a way of opening the next chapter of this church’s life. I have said to Presiding Bishop-elect Eaton, I will do everything possible to support you in prayer, to walk alongside of you as your encourager, to get out of the way so that you have space to shape this office to fit who you are and the gifts that have been affirmed in your election, and I mean that.

“The presiding bishop is never only one person in the office. The presiding bishop is all of the people that he or she gathers around them, colleagues in each of the expressions, particularly the Conference of Bishops, but most certainly in the churchwide organization. I could not have served you as faithfully and well as I have sought to do and trust in God’s good grace I have done without my colleagues in the churchwide organization. In many respects, every time I speak there is a collective voice in what I say because my voice has been so shaped by their love, their life, the depth of their wisdom, the breadth of their vision, the joy and the laughter that we have had.

“Two especially have ordered my life and accompanied me in the leading of the churchwide organization, Ms. Violet Bonner has assisted and coordinated my life and literally in 12 years, I only missed one thing because of failed connections, and it was when the radar shut down in a town and my plane could not get there. That is due to Violet Bonner’s amazing ability to coordinate my schedule.”

The assembly expressed its appreciation with applause.

“And the leadership of the churchwide organization is in the hands of the Rev. M. Wyvetta Bullock. She has led and continues to lead it with such grace. Really, she was the one who said we need to have a look into the future and that created the LIFT [Living into the Future Together: Renewing the Ecology of the ELCA] task force. She is my deep prayer partner, and for you, I will forever give thanks, Dr. Bullock, for the way you lead the church.

“We have an executive coach who has worked with us for four years. He said, ‘Mark, you need to lead from the irrational edge and leave the rational center to Wyvetta.’ And we have tried to lead that way. Thank you, Wyvetta.”

The assembly interrupted with cheers and applause.

“For my staff in the Office of Bishop, my colleagues on the Administrative Team, and throughout, I give thanks.

“There are a couple verses from 2 Corinthians that I have returned to often in my life. They became real to me years ago in my dad’s dying from Parkinson’s Disease. Months before, he had lost his capacity to speak and he had been an evangelist with a passion and love for Jesus, but he never lost his capacity to convey the grace of God. And these words have stayed with me ever since, and they have become my words of thanksgiving to you and to this church which has given me the privilege of serving as this church’s pastor.”



But thanks be to God, who in Christ always leads us in triumphal procession, and through us spreads in every place the fragrance that comes from knowing him. For we are the aroma of Christ to God among those who are being saved and among those who are perishing; to the one a fragrance from death to death, to the other a fragrance from life to life. Who is sufficient for these things? For we are not peddlers of God's word like so many, but in Christ we speak as persons of sincerity, as persons sent from God and standing in his presence. (2 Corinthians 2:14–17)

“This is the Word of the Lord.”

The assembly responded, “Thanks be to God.”

## **Announcement of 2016 ELCA Churchwide Assembly**

Presiding Bishop Mark S. Hanson called on Secretary David D. Swartling, who reported that the 2016 Churchwide Assembly would be held August 8–14, 2016, in New Orleans, La.

## **Announcements**

Secretary David D. Swartling announced that the installation of Presiding Bishop-elect Elizabeth A. Eaton would be held on Saturday, October 5, 2013, at Rockefeller Chapel in Chicago, Ill.

The secretary also stated that worship, beginning at 11:30 A.M., would include the installation of Secretary-elect Wm Chris Boerger.

Secretary Swartling instructed the voting members on matters to be taken care of before leaving.

## **Recess, Worship, and Adjournment**

Plenary Session Ten of the thirteenth Churchwide Assembly of the ELCA recessed at 11:19 A.M. (EDT). The assembly adjourned at the conclusion of worship with the Order for Closing the Churchwide Assembly at approximately 12:50 P.M. (EDT) on Saturday, August 17, 2013.

# Members of the Churchwide Assembly

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## Voting Members

### Officers

Bp. Mark S. Hanson  
Pr. Linda O. Norman  
Mr. Carlos E. Peña  
Mr. David D. Swartling

### Alaska Synod (1A)

Mr. William T. Babylon  
Pr. Carol A. George  
Ms. Shanlee R. A. Meissner  
Bp. Shelley R. Wickstrom

### Northwest Washington Synod (1B)

Mr. Frederick C. Baesman 8/12-8/17  
Mr. Micah K. Berg  
Ms. Susan M. Berg  
Pr. Esau Cuevas-Benitez  
Pr. Jianhua Hao  
Mr. Mark E. Johnson 8/17  
Mr. Anthony T. Rhodes  
Ms. Georganne W. Robertson  
Bp. B. Kirby Unti  
Ms. Vanessa M. Unti  
Pr. Deanna M. Wildermuth

### Southwestern Washington Synod (1C)

Ms. Karen S. Haas  
Bp. Richard E. Jaech  
Mr. Alex J. Lund  
Ms. Cheryl A. Comen  
Pr. Donald G. Fossum 8/16-8/17  
Mr. Paul M. Opgrande 8/12-8/16  
Pr. Carol L. Plummer  
Mr. Thomas D. Siburg  
Ms. Leslie J. Woldseth

### Eastern Washington-Idaho Synod (1D)

Mr. Donn M. Gehret  
Mr. Gary H. Gemar

Ms. LeAnn S. Haven  
Ms. Anne E. Palma  
Pr. Phylis E. Stromme  
Ms. Kathryn A. Wee  
Bp. Martin D. Wells

### Oregon Synod (1E)

Bp. David H. Brauer-Rieke  
Ms. Hailey H. Brocker  
Ms. Rebecca E. Brown  
Ms. Deborah L. Chenoweth  
Pr. Timothy P. Herzfeldt-Kamprath  
Mr. Alexander J. Horsey  
Pr. Kelle L. Nelson  
Mr. David E. Rourk

### Montana Synod (1F)

Ms. Sylvia C. Bull  
Bp. Jessica R. Crist-Graybill  
Pr. Martin E. Dreyer  
Ms. Elizabeth L. Gangstad  
Mr. Thomas V. Gossack  
Pr. James S. Hedegaard  
Ms. Pamela J. Koterba  
Mr. John G. Mundinger  
Pr. Brenda M. Satrum  
Mr. Michael W. Young

### Sierra Pacific Synod (2A)

Pr. Jason E. Bense  
Pr. Linda E. Boston  
Ms. Amanda E. Briggs  
Ms. Morgan C. Calhoun  
Mr. Joseph C. Haletky  
Mr. Merle A. Hanson  
Bp. Mark W. Holmerud  
Mr. Paul Larson  
Ms. Stephanie A. Leong  
Mr. Dale E. Loepp  
Mr. Douglas C. Miller

Ms. Mariah S. Seitzinger  
Pr. Anita R. Warner

**Southwest California Synod (2B)**

Ms. Tempie D. Beaman  
Ms. Lynn M. Bulock  
Pr. Jared A. Carson  
Pr. Marjorie A. Funk-Pihl  
Mr. Raymond J. Huff  
Bp. Dean W. Nelson  
Pr. Jarmo O. Tarkki  
Ms. Joyce A. Thompsen  
Ms. Cheyenne F. L. Williams

**Pacifica Synod (2C)**

Mr. Jerry M. Engelhardt  
Bp. Murray D. Finck  
Mr. William H. Griffith  
Pr. David W. Kieffer  
Ms. Fumei Liang  
Ms. Rachel L. Line  
Mr. LeRoy A. Loseke  
Pr. Karen L. Marohn

**Grand Canyon Synod (2D)**

Ms. Mary B. Baron  
Ms. Terry Clark-Hughey  
Pr. Jeffery S. Gallen  
Ms. Judith A. Hempel  
Mr. Wesley R. Hewitt Jr.  
Mr. Norman M. Johnson  
Mr. William A. Kuehl  
Pr. Mari B. Larson  
Mr. Jonathan M. Marz  
Pr. Brian P. Stoffregen  
Bp. Stephen S. Talmage  
Pr. Scott R. Thompson

**Rocky Mountain Synod (2E)**

Ms. Kayla M. Aspeslagh  
Mr. Adjalma V. Becheli Jr.  
Ms. Linda D. Bobbitt  
Ms. Earline Bohling  
Pr. Susan Candea  
Ms. Abigail R. Elston  
Pr. Thomas M. Frey  
Bp. James W. Gonia  
Pr. Douglas A. Hill

Pr. Patricia L. Holman  
Mr. Herbert F. Janssen  
Pr. Barbara W. Johnson  
Pr. Jeffrey D. Louden  
Mr. Zachary T. Schneider  
Ms. Donna Simamora

**Western North Dakota Synod (3A)**

Ms. Sonna M. Anderson  
Mr. Maxwell E. Buchholz  
Pr. Pauline M. Crowder  
Mr. David S. Iversen  
Ms. Janice M. Jacobson  
Ms. Kathryn M. Kester  
Mr. Myron E. Lick  
Bp. Mark E. Narum  
Ms. Valerie R. Sayler  
Pr. Paul A. Schauer  
Mr. Brenten T. Seaks  
Pr. Janis Sloka III  
Pr. Stephanie K. Swanson  
Ms. Sheryl K. Terry  
Pr. Carol A. Wendel

**Eastern North Dakota Synod (3B)**

Mr. Harmon B. Abrahamson  
Ms. Faye M. Bubach  
Pr. Thomas W. Colenso  
Ms. Meridee A. Erickson-Stowman  
Ms. Kathleen A. Fick  
Mr. Stanley R. Franek  
Pr. Christopher S. Gaule  
Ms. Bethlehem A. Gronneberg  
Ms. Sharlene B. Gumke  
Mr. Michael A. Haukaas  
Pr. Marcia A. Hegna  
Ms. Jennifer L. Jacobson  
Pr. Michael T. Jacobson  
Pr. Trichelle A. Kirchenwitz  
Pr. Susan J. Peterson-Koesterman  
Bp. William E. Rindy  
Ms. Iva B. Schulz  
Mr. Lorenzo T. Thiele  
Ms. Carley A. Ward  
Pr. Kristina L. Waters  
Pr. Bonnie L. Weaver  
Mr. Thomas M. Weaver

**South Dakota Synod (3C)**

Mr. James R. Bishop  
Ms. Lindsay A. Boehmer  
Ms. Carla J. Borchardt  
Ms. Barbara L. Bunk  
Pr. Jeffrey A. Eisele  
Pr. Ryan P. Gage  
Mr. Travis T. Gerlach  
Mr. Erik E. Gilbertson  
Ms. Lisa A. Hinkley  
Mr. Mark J. Hinkley  
Ms. Sarah J. Holz  
Ms. Janice L. Jasmer  
Mr. Richard C. Jasmer  
Ms. Angela K. Koterwski  
Ms. Kayla S. Koterwski  
Mr. Mark W. Koterwski  
Pr. Jeffrey M. Otterman  
Pr. Elizabeth L. Pagnotta  
Pr. Ann E. Rosendale  
Mr. Kevin P. Stillson  
Pr. Jonathan L. Vehar  
Pr. Robin R. Wanner-Schaunaman  
Ms. Beverly J. Wildermuth  
Pr. David M. Wildermuth  
Bp. David B. Zellmer

**Northwestern Minnesota Synod (3D)**

Sr. Krista M. Anderson  
Pr. Stephen D. Bovendam  
Ms. Pia B. Carlsen  
Ms. Gail M. Digre  
Pr. Melissa A. Ehrhardt  
Mr. Everett A. Englund  
Ms. Kathy Englund 8/17  
Mr. Jon D. Evert  
Ms. Phyllis L. Evert 8/17  
Pr. Jo A. Gast  
Mr. Levi M. Heath  
Pr. Roger H. Johnson  
Mr. Dale H. Knotek  
Ms. Debra L. Knutson  
Ms. Mary A. Kuebler  
Ms. Terri L. Lee  
Mr. Clayton Q. Mertz  
Pr. Robert H. Nelson  
Pr. Stephen C. Norby  
Mr. Gerald J. Peterson 8/12-8/17

Pr. Randy L. Skow-Anderson  
Pr. Jill L. Steichen  
Ms. JoEllen G. Thacker  
Mr. Allen J. Westby 8/12-8/17  
Bp. Lawrence R. Wohlrabe

**Northeastern Minnesota Synod (3E)**

Bp. Thomas M. Aitken  
Pr. Berhanu W. Alengo  
Pr. Lori A. Blake  
Pr. Stephen P. Blenkush  
Ms. Lynsey M. Carlson  
Pr. Megan C. Crouch  
Mr. Frank E. Grundmeier  
Mr. Marvin H. Holt  
Mr. Matthew A. E. Jacob  
Ms. Anne K. Laechel  
Ms. Winter L. Manisto-Saari  
Ms. Bonita Stevens  
Pr. David N. Stevens  
Ms. Brenda B. Wagner  
Mr. Mark E. Wagner

**Southwestern Minnesota Synod (3F)**

Bp. Jon V. Anderson  
Ms. Gwen E. Arneson  
Ms. Lisa G. Barto  
Pr. Bobbi Bell  
Mr. James Branstad  
Mr. William W. Fenske  
Pr. Simon G. Fensom  
Ms. Diane M. Hanse  
Mr. Joel G. Hanse  
Ms. Marie F. Henriksen  
Ms. Jennifer A. Hovland  
Mr. Dustin L. Johnson  
Mr. Kody A. Kantor  
Mr. Kristopher L. Kelly  
Ms. Karen M. Lichtsinn  
Pr. Peter O. Lundholm  
Ms. Kirstin L. Marks  
Ms. Rae A. Mathias  
Pr. Christian L. Muellerleile  
Pr. Chad M. Peterson  
Pr. Matthew T. Peterson  
Pr. Joyce L. Piper  
Ms. Tammy L. Sather  
Pr. Lyle A. Snyder

Mr. Ferman A. Woodberry  
Pr. Margaret R. Yackel-Juleen

### **Minneapolis Area Synod (3G)**

Mr. Peter C. Aldrich  
Ms. Ana I. Alonso  
Pr. Valerie A. Brown-Greenly  
Pr. Jane A. Buckley-Farlee  
Pr. Sarah K. Bunge  
Pr. Paul M. Clark  
Mr. Curtis J. Coats  
Pr. Pamela R. Fickenscher  
Ms. Kjersten L. Fisher  
Pr. John A. Hulden  
Mr. Robert K. Hulteen  
Ms. Dominique L. Jones  
Mr. Douglas J. Jones  
Ms. Emily K. Jones  
Pr. Reginald C. Klindworth  
Ms. Nicole S. Knutson  
Mr. Jeremy P. Lahaie  
Mr. Peter E. Larsen  
Pr. Robert C. Linstrand  
Mr. Marcel J. Locust  
Mr. Ian G. McConnell  
Ms. Cassandra B. McCullough  
Ms. Janice M. McFadden  
Pr. Gregory A. Meyer  
Mr. William J. Middeke  
Ms. Frances W. Munday  
Ms. Glenndy L. Ose  
Ms. Kara S. Reckin  
Mr. James A. Sample  
Pr. Kyle M. Sidlo  
Mr. Clarence M. Smith  
Pr. Pamela I. Stalheim Lane  
Ms. Marion L. Stumo  
Bp. Ann M. Svennungsen  
Pr. Jacqueline M. Thone  
Pr. Jason R. Wahlstrom

### **Saint Paul Area Synod (3H)**

Pr. Richard E. Andersen  
Mr. Dennis L. Aulich  
Ms. Margaret E. Bonsack  
Pr. Ryan D. Brodin  
Ms. Sarah R. Cassell  
Mr. Gordy O. Ericson

Pr. Martin R. Ericson  
Pr. Lawrence E. Frederick  
Pr. Susan P. Gravelle  
Ms. Shannon J. Hermanson  
Ms. Kristen M. Holien  
Ms. Carol A. Hood  
Ms. Claire L. Hoyum  
Mr. Michael P. Johnson  
Mr. Howard A. Juni  
Mr. Nathan V. Luong  
Ms. Aldrea M. Malo  
Mr. Dustin Nelson  
Ms. Brenda J. Olson  
Pr. Julie L. Rogness  
Bp. Peter Rogness  
Pr. Jennifer J. Rome  
Mr. Benjamin T. Schori  
Pr. Daniel J. Streeper  
Pr. Linda N. Wahlstrom

### **Southeastern Minnesota Synod (3I)**

Mr. Kevin L. Anderson  
Ms. Mary G. Anderson  
Pr. Heather G. Culuris  
Pr. Jonathan S. Davis  
Mr. Michael R. Determan  
Ms. Susan K. Erdman  
Mr. Terrence M. Hassanally  
Mr. Ronald G. Jensen  
Pr. David T. Krinke  
Ms. Anna R. Kytönen-Coffman  
Pr. Charles H. Leonard  
Pr. Andrea J. Myers  
Pr. Ronald D. Myers  
Mr. Craig S. Nelson  
Pr. Katie J. Pals  
Ms. Donna M. Perryman  
Mr. John D. Petersburg  
Ms. Ann M. Peterson  
Pr. JoAnn E. Siverling  
Mr. James C. Stromberg  
Bp. Harold L. Usgaard  
Pr. Mary L. Waudby  
Pr. Paige N. Whitney  
Mr. James R. Wolter  
Ms. Mary N. Wolter  
Ms. Sonya C. Zieske

**Nebraska Synod (4A)**

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 Pr. Sarah R. Cordray  
 Ms. Marcia A. Dorn  
 Ms. Susan K. Halvorson  
 Ms. Deborah L. Hammer  
 Ms. Alyssa J. Hart  
 Mr. Gary L. Hein  
 Ms. Ardith M. Hoins  
 Ms. Paula S. Keffeler  
 Pr. Timothy M. Koester  
 Pr. Brian T. Krause  
 Mr. Ronald J. Lau  
 Bp. Brian D. Maas  
 Mr. Mitchell S. McCartney  
 Pr. Nathan L. Metzger  
 Pr. Lori C. Morton  
 Ms. Courtney J. Peeler  
 Pr. Steven M. Peeler  
 Ms. Betsy Poor Bear  
 Pr. Judith L. Rainforth  
 Mr. Rex N. Rogers  
 Pr. Rebecca C. Sheridan  
 Pr. Linda C. Walz  
 Mr. Roger P. Wellensiek

**Central States Synod (4B)**

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 Ms. Melba J. Bangert  
 Mr. J. W. DeHaven Jr.  
 Pr. David C. Fulton  
 Ms. Janis M. Hutchinson  
 Pr. Kimberly Knowle-Zeller  
 Ms. Kristine A. Luber  
 Pr. Loren D. Mai  
 Bp. Gerald L. Mansholt  
 Ms. Megan M. Mong  
 Mr. Thomas W. Nelson  
 Mr. Douglas B. Reed  
 Ms. Cassidy J. Ruggels  
 Pr. Karen E. Scherer

**Arkansas-Oklahoma Synod (4C)**

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 Pr. Sally J. Houck  
 Mr. Christopher M. Lee  
 Mr. Lance C. Miller

**Northern Texas-Northern Louisiana Synod (4D)**

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 Ms. Ann E. Hafften  
 Ms. Elizabeth A. Holschuh  
 Mr. Hung T. Hwie  
 Bp. Kevin S. Kanouse  
 Mr. Jonathan E. Lys  
 Pr. Kendra A. Mohn

**Southwestern Texas Synod (4E)**

Ms. Miranda L. Alkire  
 Pr. Larry T. Bauerkemper Jr.  
 Mr. David A. Blank  
 Mr. David A. Blank Jr.  
 Pr. Jennifer K. Gold  
 Ms. Margaret R. Haule  
 Mr. Steven W. Keng  
 Pr. Anne J. Kolmeier  
 Ms. Julie S. Magadance  
 Ms. Michelle A. Schlinke  
 Mr. Carl A. Teinert  
 Bp. Ray Tiemann

**Texas-Louisiana Gulf Coast Synod (4F)**

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 Mr. Ryan M. Dockery  
 Ms. Rachael A. Norden  
 Pr. Adriana M. Johnson-Rivas  
 Ms. Jennifer P. Kindsvatter  
 Mr. Evan M. Moilan Jr.  
 Pr. Bonnie L. Parker  
 Ms. Terry M. Richter  
 Bp. Michael W. Rinehart

**Metropolitan Chicago Synod (5A)**

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 Pr. Robin K. Brown  
 Pr. Erik C. Christensen  
 Ms. Joan D. Church  
 Pr. Lawrence J. Clark  
 Ms. Nanette C. Dahlke  
 Ms. Marlene N. Daubert  
 Pr. Kelly K. Faulstich  
 Pr. Kris D. Ferkin  
 Pr. Michael D. Fick  
 Ms. Patricia A. Gerber Bornholt  
 Mr. Daniel J. Feiertag

Mr. Mark W. Johnson  
Pr. Linda Johnson Seyenkulo  
Ms. Heather S. Kulp  
Bp. Wayne N. Miller  
Mr. Kenneth E. Olson  
Ms. Kwame L. Pitts  
Ms. Sandra D. Reback  
Mr. Douglas Clark  
Pr. Chienyu J. Yi

**Northern Illinois Synod (5B)**

Mr. William D. Bartlett  
Ms. Kay L. Brindle  
Pr. Brant A. Clements  
Ms. Susan J. Dirks  
Ms. Darianne N. Edwards  
Pr. Robert A. Franek  
Ms. Grace A. Heimerdinger  
Mr. Ronald W. Henning  
Pr. Keith D. Johnson  
Mr. Paul E. Lockwood  
Ms. Barbara J. Otten  
Mr. George Sanchez  
Pr. Jan L. Veseth  
Mr. Craig C. Watters  
Pr. Randy C. Willers  
Mr. Alan R. Wold  
Bp. Gary M. Wollersheim

**Central/Southern Illinois Synod (5C)**

Ms. Marian E. Baderschneider  
Ms. Jean E. Ball  
Mr. Kenneth M. Bergo  
Pr. David J. Eidson  
Pr. Laura K. Kamprath  
Mr. David J. Melby  
Ms. Elizabeth J. Otte  
Ms. W. J. Rapp  
Bp. S. John Roth  
Mr. Antonne J. Schwindenhammer Jr.  
Pr. Glen A. Vanderkloot  
Mr. Vernon K. Veal

**Southeastern Iowa Synod (5D)**

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Ms. Kelly A. Benz  
Bp. Michael L. Burk  
Pr. Eric N. Carlson

Pr. Robin A. Coughenower  
Pr. Catherine A. Daharsh  
Ms. Minda M. Davison  
Pr. Patricia M. Decker  
Pr. Thomas P. Dowling  
Mr. Walter T. Gwenigale Jr.  
Ms. Rachael M. Hanna  
Mr. Mark L. Lyon  
Ms. Emily E. Martin  
Pr. Joshua J. Martyn  
Ms. Heather L. Miller  
Pr. Clark K. Olson-Smith  
Mr. Charles R. Pietscher  
Mr. Anthony D. Rodriguez  
Ms. Baunmie C. Senephansiri  
Mr. John W. Strand

**Western Iowa Synod (5E)**

Mr. Brian L. Campbell  
Ms. Elyse C. Hawkinson  
Mr. Michael R. Jacobson  
Pr. Benjamin J. McIntire  
Mr. Lynn J. Noel  
Pr. Stanley K. Peterson  
Pr. Trudy A. Peterson  
Bp. Rodger C. Prois  
Mr. Tyler M. LaPlant  
Pr. Arhiana S. Shek  
Pr. Paul E. Stone  
Ms. Jean M. Ulmer  
Ms. Diane D. Vavak

**Northeastern Iowa Synod (5F)**

Ms. Lois I. Amundson  
Ms. Marilyn R. Brocka  
Mr. Scott E. Davison  
Mr. Tanner C. Howard  
Pr. James E. Klosterboer  
Pr. Mark D. Kvale  
Ms. Nichole E. Lyons  
Mr. Willie C. Mohorne Jr.  
Ms. Susan H. Ollman  
Ms. Mary Jo Rathe  
Pr. Corey W. Smith  
Pr. John D. Sorenson  
Pr. Adam T. Starrett  
Mr. Charles E. Sukup  
Ms. Rita M. Tejada

8/12-8/16

8/16-8/17

Bp. Steven L. Ullestad  
Mr. Larry F. Voigts

**Northern Great Lakes Synod (5G)**

Ms. Mary E. Hansen  
Ms. Pauline F. Kiltinen  
Mr. Lance D. Lindstrom  
Pr. John G. Mileski II  
Mr. Blair L. Sauve  
Bp. Thomas A. Skrenes  
Pr. David A. Van Kley

8/12-8/16

**Northwest Synod of Wisconsin (5H)**

Mr. Albert V. Arndt  
Ms. Betty L. Anderson  
Mr. Arlan K. Bergquist  
Pr. Bonnie J. Cain  
Pr. Dale P. Chesley  
Ms. Emma P. Cifaldi  
Mr. Austin M. Danula  
Ms. Lynn A. Fering  
Bp. Richard N. Hoyme  
Ms. Heather J. Kistner  
Ms. Mary B. Meierotto  
Pr. Rolf G. Morck  
Mr. Hal P. Nyseth  
Ms. Madeline M. Parker  
Pr. Sara L. Pearson  
Mr. David G. Rotvold  
Mr. Timothy J. Rueth  
Ms. Audrey P. Severson  
Mr. Daniel J. Strehlau Jr.  
Pr. Ralph M. Thompson  
Pr. Kathryn K. Tulman  
Pr. Michael J. Wollman

**East-Central Synod of Wisconsin (5I)**

Ms. Sandra J. Hanson  
Mr. Gary A. Clark  
Mr. John R. Emery  
Mr. James L. Hanson  
Bp. James A. Justman  
Ms. Emily L. Kittel  
Mr. Dale F. Kluetz  
Ms. Patricia C. Kluetz  
Ms. Melissa S. Last  
Pr. Roger K. McQuestion  
Mr. Steven H. Olson

Ms. Pamela J. Pfaff  
Pr. Karen Z. Rendall  
Pr. Benjamin J. Sheets  
Pr. Gloria M. Stubitsch  
Ms. Dara Q. Stull  
Pr. Lisa A. Ubbelohde  
Pr. James A. Wilson

**Greater Milwaukee Synod (5J)**

Bp. Jeffrey S. Barrow  
Mr. Paul P. Bedker  
Pr. Steven M. Blyth  
Pr. Donna M. Brown  
Ms. Susan E. Cyr  
Mr. Elijah Furquan  
Ms. Carol A. Gillmore  
Ms. Latonya M. Jordan  
Mr. Scott B. Manske  
Pr. Dana L. O'Brien  
Ms. Marilyn S. Olson  
Pr. Barbara M. Rasmussen  
Ms. Esther Rusch  
Mr. Nicholas D. Schoob  
Mr. Dennis W. Smoody  
Pr. Vicki L. Watkins

**South-Central Synod of Wisconsin (5K)**

Ms. Sue R. Alseth  
Pr. Anne L. Andert  
Pr. Katherine E. Baardseth  
Mr. Hans E. Becklin  
Pr. Chad L. Christensen  
Mr. Paul Eastwood  
Ms. Peggy A. Ekedahl  
Ms. Christa J. Fisher  
Pr. Mary B. Froiland  
Mr. Einstein A. Gonzalez  
Mr. Anders J. E. Hansen  
Pr. Philip L. Hougen, *interim bishop*  
Pr. Eric H. Jones  
Ms. Constance M. Kilmark  
Pr. Julie A. Krahn  
Mr. Eric M. Peterson  
Pr. Matthew A. Poock  
Mr. Jason R. Poole  
Pr. Blake E. Rohrer  
Mr. John A. Teisberg  
Ms. Lily C. Zeich



**La Crosse Area Synod (5L)**

Bp. James A. Arends  
Mr. Adam D. Frei  
Mr. Peter G. Kirkegaard  
Pr. Steven A. Meyer  
Ms. Linda B. Raap  
Mr. Paul L. Ranum  
Pr. Wendy A. Ruetten  
Ms. Betty R. Sacia  
Ms. Leah J. Wisnewski

**Southeast Michigan Synod (6A)**

Pr. John S. Cummings  
Mr. Troy M. Evans  
Pr. Bradley A. Gee  
Pr. Doris D. Harris Mars  
Pr. Heather K. Holland  
Bp. Donald P. Kreiss  
Ms. Robin J. McCants  
Mr. Earnest Sanders Jr.  
Ms. Brittney B. Smith  
Ms. Valinda L. Vincent  
Ms. Peggy H. Vuylsteke  
Mr. George C. Watson

**North/West Lower Michigan Synod (6B)**

Mr. Christopher J. Clark  
Ms. Beverly W. Dirkin  
Mr. Elliot M. Drake  
Pr. Justin A. Grimm  
Mr. Jason M. Groth  
Pr. Dana M. Hendershot  
Ms. Diane L. Madej  
Ms. Christine K. Mwanyika  
Bp. John D. Schleicher  
Ms. Sandra J. Schlesinger  
Pr. Julie Winklepleck

**Indiana-Kentucky Synod (6C)**

Pr. Laura D. Altman  
Pr. Catherine M. Burnette  
Ms. Judith A. Bush  
Bp. William O. Gafkjen  
Ms. Dawn R. Jeglum Bartusch  
Mr. Creighton P. Leptak Jr.  
Mr. James R. Lillie  
Ms. Janet E. Manning  
Ms. Elizabeth A. Michael

Ms. Sue H. Miller  
Pr. Jerome W. O'Neal  
Mr. David Rojas Martínez  
Pr. David L. Russell  
Ms. Sandra K. Vana  
Pr. Stephen M. Wood

**Northwestern Ohio Synod (6D)**

Ms. Brooke D. Apple  
Mr. Adam J. Bower  
Ms. Pamela A. Cochran  
Pr. Robert C. Cochran  
Pr. Michael W. Hughes  
Mr. James B. Khabebe  
Ms. Maureen P. King  
Mr. Craig O. Klopffleisch  
Pr. Joseph E. Lees  
Bp. Marcus C. Lohrmann  
Pr. Melissa A. Micham  
Ms. Cynthia S. Milbry  
Pr. Matthew D. Musteric  
Mr. Timothy D. Niemeyer  
Mr. David A. Polzin  
Pr. Mark A. Schuring  
Ms. Brenda K. Shibler  
Pr. Sharon M. Stonerock  
Ms. Jennifer A. Will

**Northeastern Ohio Synod (6E)**

Ms. Marilyn R. Baker  
Mr. Andre A. Craig  
Bp. Elizabeth A. Eaton  
Pr. Dee E. Emmert  
Pr. Donald F. King  
Mr. Thomas A. Kratzer  
Mr. Adam J. Kronenberger  
Mr. David M. Lenz  
Ms. Carolyn J. May  
Ms. Bernadette K. Mayfield  
Ms. Ruth A. Patrick  
Pr. Jon C. Paulus  
Pr. Bonnie J. Peltomaa  
Ms. Jill M. Snellman  
Mr. Richard E. Thompson Jr.  
Pr. Kimberly A. Vaughn

**Southern Ohio Synod (6F)**

Pr. Patricia J. Badkey  
 Ms. Carmen Colon-Brown  
 Pr. Brian P. Dillahunt  
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Ms. Patricia S. Franz 8/15-8/17  
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Mr. Mark N. Reed  
Ms. Nancy M. Reed  
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# Report of the Elections Committee

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## First Common Ballot

The people elected on this ballot are indicated in bold-face print. A second ballot was cast electronically for tickets on which there was no election on the first ballot. The designation (PC/L) is used to indicate positions reserved for persons of color or whose primary language is other than English; and (Y/YA) is used to indicate positions reserved for youth and young adults. An asterisk (\*) indicates an incumbent who was eligible for re-election.

**VOTES PERCENT**

**Ticket 1 / Church Council / Clergy *Southwest Washington Synod (1C)***

<b>A</b>	<b>Pr. Linda Nou, Olympia, Wash. (1C)</b> .....	<b>477</b>		<b>58.0</b>
<b>B</b>	Pr. John P. Rosenberg, Olympia, Wash. (1C) .....	345		42.0
	Invalid Ballots .....	0		0.0
	<b>Total Ballots</b> .....	<b>822</b>		<b>100</b>

**Ticket 2 / Church Council / Clergy *Nebraska Synod (4A)***

<b>A</b>	Pr. Judith L. Rainforth, Omaha, Neb. (4A) .....	356		43.2
<b>B</b>	<b>Pr. William O. Voss, Scottsbluff, Neb. (4A)</b> .....	<b>469</b>		<b>56.8</b>
	Invalid Ballots .....	0		0.0
	<b>Total Ballots</b> .....	<b>825</b>		<b>100</b>

**Ticket 3 / Church Council / Clergy *South-Central Synod of Wisconsin (5K)***

<b>A</b>	Pr. David J. Berggren, Sun Prairie, Wis. (5K) .....	261		32.1
<b>B</b>	<b>Pr. Peder J. Johanson, Brodhead, Wis. (5K)</b> .....	<b>553</b>		<b>67.9</b>
	Invalid Ballots .....	0		0.0
	<b>Total Ballots</b> .....	<b>814</b>		<b>100</b>

**Ticket 4 / Church Council / Clergy *Virginia Synod (9A)***

<b>A</b>	Pr. Wynemah K. Hinlicky, Salem, Va. (9A) .....	392		47.5
<b>B</b>	<b>Pr. James H. Utt, Winchester, Va. (9A)</b> .....	<b>433</b>		<b>52.5</b>
	Invalid Ballots .....	0		0.0
	<b>Total Ballots</b> .....	<b>825</b>		<b>100</b>

**Ticket 5 / Church Council / Lay Female *Alaska Synod (1A)***

<b>A</b>	Ms. Twyla Mundy, Kenai, Alaska (1A) .....	372		45.7
<b>B</b>	<b>Ms. Leslie Swenson, Fairbanks, Alaska (1A)</b> .....	<b>442</b>		<b>54.3</b>
	Invalid Ballots .....	0		0.0
	<b>Total Ballots</b> .....	<b>814</b>		<b>100</b>

**Ticket 6 / Church Council / Lay Female *Pacifica Synod (2C)***

<b>A</b>	<b>Ms. Meri Jo Petrivelli, San Diego, Calif. (2C)</b> .....	<b>460</b>		<b>56.5</b>
<b>B</b>	Ms. Sheila M. Wenzel, Fountain Valley, Calif. (2C) .....	354		43.5
	Invalid Ballots .....	0		0.0
	<b>Total Ballots</b> .....	<b>814</b>		<b>100</b>

Ticket 7 / Church Council / Lay Female *Arkansas-Oklahoma Synod (4C)*

<b>A</b>	<b>Ms. Cynthia M. Gustavson, Tulsa, Okla. (4C)</b> .....	<b>509</b>	<b>62.8</b>
B	Ms. Marlene M. Zenker, Hot Springs Village, Ark. (4C) .....	301	37.2
	Invalid Ballots .....	0	0.0
	<b>Total Ballots</b> .....	<b>810</b>	<b>100</b>

Ticket 8 / Church Council / Lay Male *Eastern Washington-Idaho Synod (1D)*

A	Mr. Donn M. Gehret, Spokane, Wash. (1D) .....	322	39.9
<b>B</b>	<b>Mr. John W. Lohrmann, Walla Walla, Wash. (1D)</b> .....	<b>486</b>	<b>60.1</b>
	Invalid Ballots .....	0	0.0
	<b>Total Ballots</b> .....	<b>808</b>	<b>100</b>

Ticket 9 / Church Council / Lay Male *South Dakota Synod (3C)*

<b>A</b>	<b>Mr. Reid A. Christopherson, Garretson, S.D. (3C)</b> .....	<b>496</b>	<b>61.7</b>
B	Mr. Robert H. Scott, Sioux Falls, S.D. (3C) .....	308	38.3
	Invalid Ballots .....	0	0.0
	<b>Total Ballots</b> .....	<b>804</b>	<b>100</b>

Ticket 10 / Church Council / Lay Male *Southeastern Minnesota Synod (3I)*

<b>A</b>	<b>Mr. Allan J. Bieber, Rochester, Minn. (3I)</b> .....	<b>431</b>	<b>53.2</b>
B	Mr. Craig S. Nelson, Albert Lea, Minn. (3I) .....	379	46.8
	Invalid Ballots .....	0	0.0
	<b>Total Ballots</b> .....	<b>810</b>	<b>100</b>

Ticket 11 / Church Council / Lay Male *Central/Southern Illinois Synod (5C)*

<b>A</b>	<b>Mr. Michael Mason, Anna, Ill. (5C)</b> .....	<b>488</b>	<b>61.7</b>
B	Mr. Vernon K. Veal, Bloomington, Ill. (5C) .....	303	38.3
	Invalid Ballots .....	0	0.0
	<b>Total Ballots</b> .....	<b>791</b>	<b>100</b>

Ticket 12 / Church Council / Clergy

A	Pr. Ronald T. Glusenkamp, Cherry Hills Village, Colo. (2E) .....	344	41.8
<b>B</b>	<b>Pr. Michael R. Ward, Arden, N.C. (9B)</b> .....	<b>479</b>	<b>58.2</b>
	Invalid Ballots .....	0	0.0
	<b>Total Ballots</b> .....	<b>823</b>	<b>100</b>

Ticket 13 / Church Council / Clergy

<b>A *</b>	<b>Pr. Joyce M. Graue, Raymond, Minn. (3F)</b> .....	<b>782</b>	<b>100</b>
	Invalid Ballots .....	0	0.0
	<b>Total Ballots</b> .....	<b>782</b>	<b>100</b>

Ticket 14 / Church Council / Clergy (YA)

<b>A</b>	<b>Pr. Jonathan Splichal Larson, Bismarck, N.D. (3A)</b> .....	<b>546</b>	<b>67.1</b>
B	Pr. Wesley C. Telyea, Bellevue, Wash. (1B) .....	268	32.9
	Invalid Ballots .....	0	0.0
	<b>Total Ballots</b> .....	<b>814</b>	<b>100</b>

Ticket 15 / Church Council / Clergy (PC/L)

<b>A</b>	<b>Pr. William E. Flippin Jr., Columbus, Ga. (9D)</b> .....	<b>414</b>	<b>50.7</b>
B	Pr. Israel D. P. Penumaka, Floral Park, N.Y. (7C) .....	403	49.3
	Invalid Ballots .....	0	0.0
	<b>Total Ballots</b> .....	<b>817</b>	<b>100</b>

Ticket 16 / Church Council / Lay Female

A	Ms. Maren Hulden, Moorhead, Minn. (3D)	328	40.0
B	Ms. Lauren C. Morse-Wendt, Edina, Minn. (3G)	310	37.9
C	Sr. Davia Baldauf, Holly Springs, Pa. (8D)	181	22.1
	Invalid Ballots	0	0.0
	<b>Total Ballots</b>	<b>819</b>	<b>100</b>

Ticket 17 / Church Council / Lay Female (*preference for financial expertise*)

A	Ms. Susan M. Mongillo, Arlington Heights, Ill. (5A)	333	41.9
<b>B</b>	<b>Ms. Ingrid S. Stafford, Evanston, Ill. (5A)</b>	<b>461</b>	<b>58.1</b>
	Invalid Ballots	0	0.0
	<b>Total Ballots</b>	<b>794</b>	<b>100</b>

Ticket 18 / Church Council / Lay Female (*PC/L, preference for young adult*)

<b>A</b>	<b>Ms. Amanda E. Briggs, Oakland, Calif. (2A)</b>	<b>473</b>	<b>58.8</b>
B	Ms. Tanisha Pitre, Los Angeles, Calif. (2B)	331	41.2
	Invalid Ballots	0	0.0
	<b>Total Ballots</b>	<b>804</b>	<b>100</b>

Ticket 19 / Church Council / Lay Female (*Y*)

<b>A</b>	<b>Ms. Kayla S. Koterwski, Sioux Falls, S.D. (3C)</b>	<b>480</b>	<b>59.5</b>
B	Ms. Elli N. Wachtman, Columbus, Ohio (6F)	327	40.5
	Invalid Ballots	0	0.0
	<b>Total Ballots</b>	<b>807</b>	<b>100</b>

Ticket 20 / Church Council / Lay Male (*preference for young adult*)

A	Mr. Tim Newman, Bismarck, N.D. (3A)	204	25.0
B	Mr. Samuel F. Schlouch, Rock Island, Ill. (5B)	329	40.3
C	Mr. Hans E. Becklin, Middleton, Wis. (5K)	283	34.7
	Invalid Ballots	0	0.0
	<b>Total Ballots</b>	<b>816</b>	<b>100</b>

Ticket 21 / Church Council / Lay Male (*preference for legal expertise*)

A	Mr. James M. Hushagen, Edgewood, Wash. (1C)	250	30.9
B	Mr. Tristan St. John Brown, Mountlake Terrace, Wash. (1B)	216	26.7
C	Mr. J. Sojin Thompson, Renton, Wash. (1B)	90	11.1
D	Mr. George C. Watson, Port Huron, Mich. (6A)	249	30.8
	Invalid Ballots	3	0.4
	<b>Total Ballots</b>	<b>808</b>	<b>100</b>

Ticket 22 / Church Council / Lay Male (*PC/L*)

A	Mr. Ulysses Bell, Durham, N.C. (9B)	336	42.3
<b>B</b>	<b>Mr. Clarence M. Smith, Minneapolis, Minn. (3G)</b>	<b>459</b>	<b>57.7</b>
	Invalid Ballots	0	0.0
	<b>Total Ballots</b>	<b>795</b>	<b>100</b>

Ticket 23 / Church Council / Lay Male (*Y*)

A	Mr. Oliver W. Thul, Tyler, Minn. (3F)	374	46.4
B	Mr. Eli R. Truhe, Salina, Kan. 4B	116	14.4
C	Mr. Eric Pike, Worcester, Mass. 7B	316	39.2
	Invalid Ballots	0	0.0
	<b>Total Ballots</b>	<b>806</b>	<b>100</b>

Ticket 24 / Portico Benefits Services (ELCA Board of Pensions) / Clergy		
<b>A * Pr. Paul W. Stumme-Diers, Bainbridge Island, Wash. 1B</b>	<b>779</b>	<b>100</b>
Invalid Ballots	0	0.0
Total Ballots	779	100
Ticket 25 / Portico Benefits Services (ELCA Board of Pensions) / Lay Female (PC/L)		
<b>A * Ms. Diana G. Haywood, Durham, N.C. 9B</b>	<b>776</b>	<b>100</b>
Invalid Ballots	0	0.0
Total Ballots	776	100
Ticket 26 / Portico Benefits Services (ELCA Board of Pensions) / Lay Male		
<b>A Mr. Paul F. Engstrom, Orland, Pa. (7F)</b>	296	37.9
<b>B Mr. Bruce E. Johnson, Roanoke, Va. (9A)</b>	<b>486</b>	<b>62.1</b>
Invalid Ballots	0	0.0
Total Ballots	782	100
Ticket 27 / Portico Benefits Services (ELCA Board of Pensions) / Lay Male		
<b>A Mr. Peter J. Enko, Kansas City, Mo. (4B)</b>	<b>425</b>	<b>55.0</b>
<b>B Mr. Bryan K. Gallerson, Plano, Texas (4D)</b>	348	45.0
Invalid Ballots	0	0.0
Total Ballots	773	100
Ticket 28 / Portico Benefits Services (ELCA Board of Pensions) / Lay Male		
<b>A Mr. Rodney D. Runestad, New Canaan, Conn. (7B)</b>	234	30.0
<b>B Mr. Leon J. Schwartz, Winterset, Iowa (5D)</b>	<b>545</b>	<b>70.0</b>
Invalid Ballots	0	0.0
Total Ballots	779	100
Ticket 29 / Portico Benefits Services (ELCA Board of Pensions) / Full Communion		
<b>A Ms. Pamela S. Moench, St Louis, Mo.</b>	<b>761</b>	<b>100</b>
Invalid Ballots	0	0.0
Total Ballots	761	100
Ticket 30 / Mission Investment Fund / Lay Female		
<b>A Ms. Kathryn E. Baerwald, Washington, D.C. (8G)</b>	<b>538</b>	<b>68.0</b>
<b>B Ms. Joanne S. Schultz, Oakland, Calif. (2A)</b>	253	32.0
Invalid Ballots	0	0.0
Total Ballots	791	100
Ticket 31 / Mission Investment Fund / Lay Female		
<b>A Ms. Darcy B. Johnson, Bellevue, Wash. (1B)</b>	358	46.4
<b>B Ms. Susan P. Troutman, Greenville, S.C. (9C)</b>	<b>414</b>	<b>53.6</b>
Invalid Ballots	0	0.0
Total Ballots	772	100
Ticket 32 / Mission Investment Fund / Lay Male		
<b>A * Mr. Harold C. Mueller, Chesterfield, Mo. (4B)</b>	<b>727</b>	<b>100</b>
Invalid Ballots	0	0.0
Total Ballots	727	100
Ticket 33 / Mission Investment Fund / Lay Male		
<b>A Mr. Robert J. Chillison II, Los Angeles, Calif. (2B)</b>	<b>384</b>	<b>51.6</b>
<b>B Mr. Thomas M. Fogt, Overland Park, Kan. (4B)</b>	360	48.4
Invalid Ballots	0	0.0
Total Ballots	744	100

Ticket 34 / Publishing House of the ELCA / Clergy		
A	Pr. Jody V. Rice, Fremont, Ohio (6D)	194 . . . . . 24.9
B	Pr. Pamela I. Smith, Clearwater, Fla. (9E)	218 . . . . . 28
C	Pr. Joel D. Burkholder, Arlington, Texas (4D)	90 . . . . . 11.6
D	Pr. Clint A. Schneklath, Fayetteville, Ark. (4C)	276 . . . . . 35.5
	Invalid Ballots	0 . . . . . 0.0
	<b>Total Ballots</b>	<b>778 . . . . . 100</b>
Ticket 35 / Publishing House of the ELCA / Lay Female		
A *	<b>Ms. Linda J. Brown, Moorhead, Minn. (3D)</b>	<b>425 . . . . . 56.2</b>
B	Ms. Ann E. Hafften, Weatherford, Texas (4D)	331 . . . . . 43.8
	Invalid Ballots	0 . . . . . 0.0
	<b>Total Ballots</b>	<b>756 . . . . . 100</b>
Ticket 36 / Publishing House of the ELCA / Lay Male		
A *	<b>Mr. Robert T. Flynn, North Hollywood, Calif. 2B</b>	<b>744 . . . . . 100</b>
	Invalid Ballots	0 . . . . . 0.0
	<b>Total Ballots</b>	<b>744 . . . . . 100</b>
Ticket 37 / Publishing House of the ELCA / Full Communion		
A	<b>Mr. T. Mark Brokering, Mill Valley, Calif.</b>	<b>759 . . . . . 100</b>
	Invalid Ballots	0 . . . . . 0.0
	<b>Total Ballots</b>	<b>759 . . . . . 100</b>
Ticket 38 / Publishing House of the ELCA / Full Communion		
A	<b>Bp. Sharon Z. Rader, Chicago, Ill.</b>	<b>760 . . . . . 100</b>
	Invalid Ballots	0 . . . . . 0.0
	<b>Total Ballots</b>	<b>760 . . . . . 100</b>
Ticket 39 / Committee on Appeals / Clergy		
A	Pr. Christine M. Bellefeuille, Golden Valley, Minn. (3G)	363 . . . . . 47.5
B	<b>Pr. Julie A. Ebbesen, Minneapolis, Minn. (3G)</b>	<b>402 . . . . . 52.5</b>
	Invalid Ballots	0 . . . . . 0.0
	<b>Total Ballots</b>	<b>765 . . . . . 100</b>
Ticket 40 / Committee on Appeals / Clergy		
A	<b>Pr. Mark R. Ramseth, Bozeman, Mont. (1F)</b>	<b>480 . . . . . 61.0</b>
B	Pr. Kenneth M. Ruppard, Richmond, Va. (9A)	307 . . . . . 39.0
	Invalid Ballots	0 . . . . . 0.0
	<b>Total Ballots</b>	<b>787 . . . . . 100</b>
Ticket 41 / Committee on Appeals / Lay Female		
A	<b>Ms. Kristina D. Garabedian, Fresno, Calif. (2A)</b>	<b>403 . . . . . 51.8</b>
B	Ms. Meghan E. Smith, Indianapolis, Ind. (6C)	375 . . . . . 48.2
	Invalid Ballots	0 . . . . . 0.0
	<b>Total Ballots</b>	<b>778 . . . . . 100</b>
Ticket 42 / Committee on Appeals / Lay Male		
A	Mr. Albert V. Arndt, Centuria, Wis. (5H)	257 . . . . . 33.4
B	Mr. Mark E. Johnson, Seattle, Wash. (1B)	259 . . . . . 33.7
C	Mr. Anthony Rhodes, Mill Creek, Wash. (1B)	253 . . . . . 32.9
	Invalid Ballots	0 . . . . . 0.0
	<b>Total Ballots</b>	<b>769 . . . . . 100</b>

Ticket 43 / Committee on Discipline / Clergy

A	Pr. Paul E. Lutter, Litchfield, Minn. (3F)	279	35.5
B	Pr. Duane C. Pederson, Oxford, Conn. (7B)	346	44.0
C	Pr. Kris D. Ferkin, Chicago, Ill. (5A)	161	20.5
	Invalid Ballots	0	0.0
	<b>Total Ballots</b>	<b>786</b>	<b>100</b>

Ticket 44 / Committee on Discipline / Clergy

A	<b>Pr. Michael A. Dubsy, Baltimore, Md. (8F)</b>	<b>420</b>	<b>55.3</b>
B	Pr. Kurt A. Hansen, Farley, Iowa (5F)	340	44.7
	Invalid Ballots	0	0.0
	<b>Total Ballots</b>	<b>760</b>	<b>100</b>

Ticket 45 / Committee on Discipline / Clergy

A	Pr. Joel M. Flugstad, Chickasha, Okla. (4C)	274	37.3
B	<b>Pr. John D. Kreidler, Liberty, Mo. (4B)</b>	<b>460</b>	<b>62.7</b>
	Invalid Ballots	0	0.0
	<b>Total Ballots</b>	<b>734</b>	<b>100</b>

Ticket 46 / Committee on Discipline / Clergy

A	Pr. Janice E. Nesse, Shoreline, Wash. (1B)	304	40.1
B	<b>Pr. Rebecca R. Richie, Canfield, Ohio (6E)</b>	<b>455</b>	<b>59.9</b>
	Invalid Ballots	0	0.0
	<b>Total Ballots</b>	<b>759</b>	<b>100</b>

Ticket 47 / Committee on Discipline / Clergy (PC/L)

A	<b>Pr. Carlton Monroe, Joshua Tree, Calif. (2C)</b>	<b>379</b>	<b>50.5</b>
B	Pr. Jack D. Russell, Cherokee, N.C. (9B)	372	49.5
	Invalid Ballots	0	0.0
	<b>Total Ballots</b>	<b>751</b>	<b>100</b>

Ticket 48 / Committee on Discipline / Clergy (PC/L)

A	Pr. Betty T. Y. Chen, Chula Vista, Calif. (2C)	181	24.6
B	<b>Pr. Dinah E. Dutta, Lawrence, Kan. (4B)</b>	<b>556</b>	<b>75.4</b>
	Invalid Ballots	0	0.0
	<b>Total Ballots</b>	<b>737</b>	<b>100</b>

Ticket 49 / Committee on Discipline / Lay Female

A	<b>Ms. Nancy M. Reed, Luray, Va. (9A)</b>	<b>718</b>	<b>100</b>
B		0	0.0
	Invalid Ballots	0	0.0
	<b>Total Ballots</b>	<b>718</b>	<b>100</b>

Ticket 50 / Committee on Discipline / Lay Female

A	<b>Sr. Sylvia S. Countess, Knoxville, Tenn. (9D)</b>	<b>406</b>	<b>55.2</b>
B	Ms. Ida M. McAllister, Tulsa, Okla. (4C)	330	44.8
	Invalid Ballots	0	0.0
	<b>Total Ballots</b>	<b>736</b>	<b>100</b>

Ticket 51 / Committee on Discipline / Lay Female (PC/L)

A	<b>Ms. Kathleen V. Elliott Chillison, Los Angeles, Calif. (2B)</b>	<b>377</b>	<b>51.5</b>
B	Ms. Stephanie I. Graham, Inglewood, Calif. (2B)	355	48.5
	Invalid Ballots	0	0.0
	<b>Total Ballots</b>	<b>732</b>	<b>100</b>



Ticket 52 / Committee on Discipline / Lay Female (Y/YA)

<b>A Ms. Hannah L. Knauss, Martinsburg, Pa. (8C)</b> .....	<b>438</b> .....	<b>57.6</b>
B Ms. Anna McCracken, Spanaway, Wash. (1C) .....	323 .....	42.4
Invalid Ballots .....	0 .....	0.0
Total Ballots .....	761 .....	100

Ticket 53 / Committee on Discipline / Lay Male

<b>A Mr. John Emery, Fond du Lac, Wis. (5I)</b> .....	<b>487</b> .....	<b>64.4</b>
B Mr. John I. Gordon, Lafayette Hill, Pa. (7F) .....	269 .....	35.6
Invalid Ballots .....	0 .....	0.0
Total Ballots .....	756 .....	100

Ticket 54 / Committee on Discipline / Lay Male (PC/L)

A Mr. Paul E. Lumpkin Sr., New Windsor, N.Y. (7C) .....	268 .....	35.7
<b>B Mr. Todd A. Perkins, Detroit, Mich. (6A)</b> .....	<b>482</b> .....	<b>64.3</b>
Invalid Ballots .....	0 .....	0.0
Total Ballots .....	750 .....	100

Ticket 55 / Committee on Discipline / Lay Male

A Mr. James R. Dyke, Stockton, Calif. (2A) .....	186 .....	25.1
B Mr. Ronald C. Gubrud, Dallas, Texas (4D) .....	308 .....	41.5
C Mr. Thomas W. Salber, Philadelphia, Pa. (7F) .....	248 .....	33.4
Invalid Ballots .....	0 .....	0.0
Total Ballots .....	742 .....	100

Ticket 56 / Nominating Committee / Clergy

A Pr. Amber Remillard, Castleton-on-Hudson, N.Y. (2C) .....	381 .....	49.8
<b>B Pr. Amy Thompson Sevimli, Alexandria, Va. (8G)</b> .....	<b>384</b> .....	<b>50.2</b>
Invalid Ballots .....	0 .....	0.0
Total Ballots .....	765 .....	100

Ticket 57 / Nominating Committee / Clergy

<b>A Pr. Ruth E. Hamilton, Atlanta, Ga. (9D)</b> .....	<b>524</b> .....	<b>66.5</b>
B Pr. Cynthia K. Hileman, Oak Lawn, Ill. (5A) .....	264 .....	33.5
Invalid Ballots .....	0 .....	0.0
Total Ballots .....	788 .....	100

Ticket 58 / Nominating Committee / Clergy

<b>A Pr. Eric Carlson, Clive, Iowa (5D)</b> .....	<b>425</b> .....	<b>55.4</b>
B Pr. Christopher S. Heavner, Clemson, S.C. (9C) .....	342 .....	44.6
Invalid Ballots .....	0 .....	0.0
Total Ballots .....	767 .....	100

Ticket 59 / Nominating Committee / Clergy

<b>A Pr. Stephen A. Keiser, Philadelphia, Pa. (7F)</b> .....	<b>410</b> .....	<b>53.4</b>
B Pr. Gordon D. Peterson, Overland Park, Kan. (4B) .....	358 .....	46.6
Invalid Ballots .....	0 .....	0.0
Total Ballots .....	768 .....	100

Ticket 60 / Nominating Committee / Lay Female

<b>A * Ms. Emily Isensee, Vancouver, Wash. (1C)</b> .....	<b>427</b> .....	<b>57.4</b>
B Ms. Julie S. Magadance, San Antonio, Texas (4E) .....	317 .....	42.6
Invalid Ballots .....	0 .....	0.0
Total Ballots .....	744 .....	100

Ticket 61 / Nominating Committee / Lay Female

<b>A</b>	<b>Ms. Stacy D. Kitahata, Seattle, Wash. (1B)</b>	<b>404</b>	<b>52.5</b>
B	Ms. Sandra J. Schlesinger, Midland, Mich. (6B)	366	47.5
	Invalid Ballots	0	0.0
	<b>Total Ballots</b>	<b>770</b>	<b>100</b>

Ticket 62 / Nominating Committee / Lay Male (PC/L)

<b>A</b>	<b>Mr. Tommie L. Robinson Jr., Washington, D.C. (8G)</b>	<b>440</b>	<b>58</b>
B	Mr. Troy Walker, Detroit, Mich. (6A)	319	42
	Invalid Ballots	0	0.0
	<b>Total Ballots</b>	<b>759</b>	<b>100</b>

Ticket 63 / Nominating Committee / Lay Male

A	Mr. Brandon M. Graves, Sycamore, Ill. (5B)	280	37.4
<b>B</b>	<b>Mr. Jordan Krey, Quincy, Mass. (7B)</b>	<b>468</b>	<b>62.6</b>
	Invalid Ballots	0	0.0
	<b>Total Ballots</b>	<b>748</b>	<b>100</b>

**Second Common Ballot**

**VOTES PERCENT**

Ticket 16 / Church Council / Lay Female

<b>A Ms. Maren Hulden, Moorhead, Minn. (3D)</b> .....	<b>449</b>	<b>57.4</b>
B Ms. Lauren C. Morse-Wendt, Edina, Minn. (3G) .....	327	41.8
Invalid Ballots .....	6	0.8
<b>Total Ballots</b> .....	<b>782</b>	<b>100</b>

Ticket 20 / Church Council / Lay Male (*preference for young adult*)

A Mr. Samuel F. Schlouch, Rock Island, Ill. (5B) .....	373	45.2
<b>B Mr. Hans E. Becklin, Middleton, Wis. (5K)</b> .....	<b>447</b>	<b>54.2</b>
Invalid Ballots .....	5	0.6
<b>Total Ballots</b> .....	<b>825</b>	<b>100</b>

Ticket 21 / Church Council / Lay Male (*preference for legal expertise*)

<b>A Mr. James M. Hushagen, Edgewood, Wash. (1C)</b> .....	<b>419</b>	<b>52.6</b>
B Mr. George C. Watson, Port Huron, Mich. (6A) .....	375	47.1
Invalid Ballots .....	2	0.3
<b>Total Ballots</b> .....	<b>796</b>	<b>100</b>

Ticket 23 / Church Council / Lay Male (*Y*)

<b>A Mr. Oliver W. Thul, Tyler, Minn. (3F)</b> .....	<b>418</b>	<b>50.8</b>
B Mr. Eric Pike, Worchester, Mass. (7B) .....	402	48.8
Invalid Ballots .....	3	0.4
<b>Total Ballots</b> .....	<b>823</b>	<b>100</b>

Ticket 34 / Publishing House of the ELCA / Clergy

A Pr. Clint A. Schneklath, Fayetteville, Ark. (4C) .....	405	49.2
<b>B Pr. Pamela I. Smith, Clearwater, Fla. (9E)</b> .....	<b>415</b>	<b>50.4</b>
Invalid Ballots .....	3	0.4
<b>Total Ballots</b> .....	<b>823</b>	<b>100</b>

Ticket 42 / Committee on Appeals / Lay Male

<b>A Mr. Mark E. Johnson, Seattle, Wash. (1B)</b> .....	<b>461</b>	<b>55.5</b>
B Mr. Albert V. Arndt, Centuria, Wis. (5H) .....	354	42.6
Invalid Ballots .....	16	1.9
<b>Total Ballots</b> .....	<b>831</b>	<b>100</b>

Ticket 43 / Committee on Discipline / Clergy

<b>A Pr. Duane C. Pederson, Oxford, Conn. (7B)</b> .....	<b>504</b>	<b>60.6</b>
B Pr. Paul E. Lutter, Litchfield, Minn. (3F) .....	323	38.8
Invalid Ballots .....	5	0.6
<b>Total Ballots</b> .....	<b>832</b>	<b>100</b>

Ticket 55 / Committee on Discipline / Lay Male

<b>A Mr. Ronald C. Gubrud, Dallas, Texas (4D)</b> .....	<b>417</b>	<b>52.0</b>
B Mr. Thomas W. Salber, Philadelphia, Pa. (7F) .....	381	47.6
Invalid Ballots .....	3	0.4
<b>Total Ballots</b> .....	<b>801</b>	<b>100</b>

# Report of the Presiding Bishop

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## Part One:

*As you therefore have received Christ Jesus the Lord, continue to live your lives in him, rooted and built up in him and established in the faith, just as you were taught, abounding in thanksgiving (Colossians 2:6–7).*

## Deeply Rooted, Always Being Made New

“Deeply rooted, always being made new” describes the Evangelical Lutheran Church in America (ELCA) in the past 25 years. These words also describe the history that culminated in three church bodies—The American Lutheran Church, the Association of Evangelical Lutheran Churches, and the Lutheran Church in America—forming the ELCA at a constituting convention on April 30, 1987.

For more than three centuries immigrants to North America and the Caribbean brought a commitment to plant the gospel in the soil of a new land so that Christian faith would flourish. New migrants moving across the land were committed to a faith sustained through prayer and Scripture reading, to parents teaching children the catechism, and to communities being formed for worship. Sustaining the language and culture of their homeland in which their faith had been nurtured was also a contributing reason for joining together to form church bodies.

Yet rootedness in the traditions of their ancestors began to create tensions for those who believed that the good news of Jesus Christ should be proclaimed and the Scriptures taught in English. Yes, being deeply rooted and always being made new calls for relinquishment and adaptation, and it can lead to controversy.

As Lutherans put down roots in new soil, they also began to establish hospitals and orphanages, colleges and universities. Being rooted in Christ and built up through faith freed them to serve their neighbors, and not only neighbors nearby. Early on those young churches sent missionaries to share the good news of Jesus Christ in distant lands.

Often I am reminded of the strength and flexibility of the bond of faith that joined those Lutherans. It stretched from the homes where grandparents passed on the faith to their children and grandchildren to all the places throughout the world where Christian communities were taking root. Throughout the history of Lutherans in North America and the Caribbean, this bond of faith and the commitments that grew out of it joined people together for the sake of witnessing to the good news of Jesus Christ.

This same deep rootedness and confidence that the Holy Spirit is always making us new in Christ led to the formation of the Evangelical Lutheran Church in America. Three church bodies, none of them very old, were trying to imagine what God could do in creating a new church body out of their respective ministries, histories, strengths, and limitations. As they engaged each other in prayer, conversation, and negotiations, each church body came to believe that they could be better stewards and proclaimers of God’s saving gospel together than apart.

In this engagement with each other there was a willingness to relinquish what they had been for the sake of what was being made new in them. For the sake of the gospel and to participate

more fully in God's mission of reconciliation throughout the world they relinquished some of their attachment to the cultural identities of a particular people. They relinquished established patterns of familiar relationships and forms of decision-making.

Their relinquishment was not for the sake of creating a hierarchical church with even greater control. Nor did they engage each other only for the sake of increased efficiencies and savings (although greater effectiveness was a concern). They believed that when we are together worshiping, planting new congregations, sending missionaries, preparing leaders, serving our neighbors, coordinating ministries, and sharing decision-making we can be more fruitful in our witness and in our participation in God's mission for the life of the world.

So, when governing documents for ELCA congregations, synods, and churchwide ministries were adopted, these common purposes were articulated clearly and consistently: to worship God; to proclaim God's saving gospel; to carry out Christ's Great Commission; to nurture members in the Word of God; to serve in response to God's love in meeting human needs; and to manifest the unity given to God's people.

Moreover, this new Lutheran church committed to interdependent relationships. "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 partnership relationship with the others" (*ELCA constitution 8.11*).

Now, 25 years later, we ask whether the assumptions of our founders still hold. Is this way of being church together, if not the only way, still our way? Are we still joined in the shared purpose that brought us together 25 years ago? How is the ELCA deeply rooted and always being made new today?

### ***We Are Deeply Rooted in and Always Being Made New Through God's Word***

So often in the Scriptures we read that before God was about to do something radically new, God's people rehearsed the story of God's promises to them. Before God's people entered the Promised Land they rehearsed the story of bondage in Egypt and God's deliverance. "A wondering Aramean was my ancestor; he went down into Egypt and lived there as an alien. . . . The Lord brought us out of Egypt with a mighty hand and an outstretched arm" (Deuteronomy 26:5–11). When Mary heard from the angel Gabriel that she would bear the child Jesus, the son of the Most High, she shared Hannah's song of praise, "My soul magnifies the Lord, and my spirit rejoices in God my Savior" (Luke 1: 46–56).

After Jesus was tempted in the wilderness, he went to the synagogue in Nazareth and returned to the Scriptures where God's promise was spoken through the prophet Isaiah, "The Spirit of the Lord is upon me, because he has anointed me" (Luke 4:16–21). When the Holy Spirit was poured out on those gathered in Jerusalem at Pentecost, each heard and told the mighty deeds of God in their own language. This new thing was bewildering. Those who were present asked, "What can it mean?" Then Peter began to preach, rooting the Spirit's "new thing" in the story of Jesus' suffering, death, and resurrection (Acts 2:14–36).

Yes, like our ancestors in the faith, we are a church deeply rooted in God's Word and always being made new. When we describe being rooted in God's Word, we are talking about Jesus Christ, who is the Word of God incarnate. We also are confessing the Word of God as God's living address to us as both law and gospel. Moreover, we are declaring that the Word of God is recorded in the canonical scriptures. As stated in the ELCA's Confession of Faith, "Through them God's Spirit speaks to us to create and sustain Christian faith and fellowship for service in the world" (*ELCA constitution 2.02.c*).

Six years ago we committed to being a Book of Faith church, because we cannot say that we are deeply rooted in the Word of God and not know the narrative of Scripture. At this Churchwide Assembly we will be asked to renew that commitment. As we live out that commitment, we can and we will have lively debates about the interpretation of Scripture, even while we share a commitment to reading and listening to the Scriptures for “what shows forth Christ.”

### ***We Are Deeply Rooted in the Witness of the Lutheran Confessions***

We are a church deeply rooted in the ongoing evangelical reforming movement in the church catholic named for Martin Luther. As heirs and participants in that movement, we have theological convictions that are inseparable from who we are. Yet, in a rapidly changing, diverse context, our language of faith can seem unintelligible and uninteresting. I believe one priority for us between now and the 500th anniversary of the Lutheran Reformation in 2017 is to make this tradition of faith more accessible, to develop a means of teaching the Christian faith so that it might be heard as the good news it is and understood and lived in its mystery and clarity. Together let us find ways to interpret what we mean when we say:

- “We are justified by God’s grace through faith on account of Christ”;
- “Word and Sacrament are the means of grace”;
- “We are at the same time saints and sinners”;
- “God rules through two Kingdoms”;
- “We proclaim a theology of the cross, not a theology of glory”; and
- “A Christian is both free and servant of all.”

### ***We Are Deeply Rooted in the Ministry of All the Baptized***

When the Commission for a New Lutheran Church discussed who would be the members who constituted the ELCA, they concluded, “the members of this church shall be baptized members of its congregations” (*ELCA constitution 6.01*). We are deeply rooted in the faith of all the baptized and the congregations where the gospel is proclaimed and faith is professed and renewed.

We are deeply rooted in the ministry of all the baptized as we live out God’s baptismal promise in our daily lives—in family and friendships, as citizens, through daily work, as caregivers and stewards of God’s creation, and by participating in the ministries of congregations and the church beyond the congregation.

Worship is where we are nurtured, freed, and formed for lives of discipleship. Through faith practices of worship, prayer, scripture study, stewardship, and service, we are both deeply rooted and always being made new.

The marks of the baptized life that are central to the ministry of congregations are articulated in the Affirmation of Baptism when the pastor asks, “Do you intend to live in the covenant God made with you in Holy Baptism?”

- To live among God’s faithful people;
- To hear God’s Word and share in Christ’s Supper;
- To proclaim the good news of God in Christ through word and deed;
- To serve all people following the example of Jesus; and
- To strive for justice and peace in all the earth.

### ***We Are Deeply Rooted in Congregations***

As we enter the next chapter in the ELCA’s life we are making a firm commitment to planting new ministries and renewing existing congregations. In Christ the whole creation is

reconciled to God, and God now sends us as ambassadors for Christ entrusting the message and ministry of reconciliation to us.

Every ELCA congregation is in a context where people deserve to hear the good news that God is not in the sin accounting business, and we are a new creation in Christ. We are planting communities of faith in all kinds of ways—congregations starting congregations; pastor developers planting new ministries; leaders of new immigrant communities serving as spiritual leaders; young adults who share a passion for justice and love for Jesus connecting through online communities; and those trained in the art of community organizing bringing together people who share a commitment to stronger neighborhoods and a living faith.

Deeply rooted in a commitment to plant the church, we are now starting new ministries in multicultural communities, among those living in deep poverty, and in multilingual neighborhoods. New ministries are started as second sites of growing urban-suburban congregations. Yes, we are deeply rooted, always being renewed in congregations!

### ***We Are Deeply Rooted in Relationships That Are Always Being Made New***

At the center of our life together is God's gift of relationship in Jesus Christ. That relationship is God's doing, not ours. It is the good news of Jesus Christ through which the Holy Spirit calls, gathers, and enlightens us in the one, true faith.

Created in the image of the Triune God whose inner relationship brings life to the world, we are in relationship with God, with one another, and with God's creation. When we turn inward and assume we can live on our own for ourselves, the Spirit calls us to repentance. God turns toward us in mercy for Jesus' sake. Yes, we are baptized into the living community of Christ's body. Our relationship to God and to one another is God's gift in baptism, deeply rooted in the one, holy, catholic, apostolic church and always being made new. Renewed through the means of grace, these relationships are ours to tend with commitment and compassion.

From the very beginning the ELCA has been deeply rooted in the commitment to ecumenical relationships. In the first years of its life, all the ELCA's energies could easily have gone into this new church's internal concerns, but that was not the case. Careful ecumenical work by leaders in predecessor churches culminated in "A Declaration of Ecumenical Commitment," adopted by the Churchwide Assembly in 1991.

Since then the commitment has borne much fruit, and we now have six full communion partners—the Presbyterian Church (U.S.A.), Reformed Church in America, United Church of Christ, The Episcopal Church, The Moravian Church, and The United Methodist Church. What a witness in a culture that often views churches as competing for market share of members and defining themselves over against others! We begin with our unity as God's gift in Christ and our unity in task.

Now we have the opportunity to be engaged in shared ministry with these ecumenical partners who strengthen our common witness. Together we are supporting military chaplains, engaging in campus ministry, advocating for peace and justice, and accompanying global companion churches.

Being rooted in the one, holy, catholic, and apostolic church and always being made new also led to the adoption of the "Joint Declaration on the Doctrine of Justification" by the Catholic Church and The Lutheran World Federation in 1999. In 2006 the World Methodist Council affirmed this landmark declaration. The core teaching of the church that became the occasion for the division of the Western Church in the sixteenth century now draws us together. We are always being made new in Christ!

As we continue to live into the new possibilities for ministry and mission that result from our ecumenical relationships, we give thanks to God for the ways ELCA members join with other Christians in prayer and Bible study, in serving those who are hungry, and in responding to natural disasters.

### ***Deeply Rooted in Interreligious Relationships That Are Always Being Made New***

When the ELCA began, few knew how significant interreligious relationships would be in this 25th anniversary year. As I travel through the ELCA, the question youth and young adults often ask is, “What does it mean to be a Christian in relationship to my roommate who is Buddhist, my neighbor who is Muslim, my sister who is married to a Jew, and my friends, many of whom claim no religious affiliation?”

Such a context calls for attentive listening to the religious beliefs and practices of others and a clear witness to our Christian faith. Such sustained dialogues will increase our understanding and respect for one another; they may lead to conversion. My hope is that out of our differences we will also discover anew our shared humanity and deepen our resolve to build a world of justice and peace. As Bishop Munib Younan, president of The Lutheran World Federation (LWF) and bishop of the Evangelical Lutheran Church in Jordan and the Holy Land, frequently reminds us, “It is up to us to be a different voice than those of religious extremists.”

At this Churchwide Assembly we will hear from Bishop Younan, and once again a rabbi, Steve Gutow, president and chief executive officer of the Jewish Council for Public Affairs, will greet the assembly. For the first time a representative of the Sikh community will greet the assembly, as Sayyid Syeed from the Islamic Society of North America did in 2011.

### **Deeply Rooted in Commitments That Are Always Being Made New**

We have made many commitments during the past 25 years. As we turn toward God’s promised future, we continue to deepen the commitments where we have strong relationships that are deeply rooted in Christ and always being made new.

#### ***Commitment to Accompaniment with a Global Church***

One of the deeply rooted commitments that contributed to the formation of the ELCA was to a global church and the relationships we have in it. In these relationships we are living out our commitment to be a strong companion in accompaniment, a walking together in solidarity that practices interdependence and mutuality.

I wonder how many imagined in 1988 how those deeply rooted global relationships would be expressed in so many new ways in our brief 25-year history. When the ELCA began, the companion synod program did not exist. Now the ELCA’s 65 synods have a total of 120 global companions, and another 26 churches are waiting for an ELCA companion synod. In 1988, global mission was something the churchwide organization carried out on behalf of the whole church. Today the ELCA has 80 church-to-church relationships, and through the LWF we participate in a “communion of churches” with 141 other member churches.

We are now ready to join with Sudanese-American congregations in the ELCA, Sudanese commissioned leaders, and the Episcopal Church of South Sudan to plant a new Lutheran church in South Sudan. Partnering with the Lutheran Church in Malaysia, we have supported the birth of a new Lutheran Church in Myanmar.

In 25 years many ELCA congregations have established global companion relationships with a congregation somewhere else in the world. Countless ELCA members have been on global mission trips involving learning and service. Now we are bringing together our deep roots in global mission and local mission in the United States to train ELCA members through “Glocal



Mission events,” where global and local mission are experienced in their increasing intersections.

So often it seems the most vocal religious voices are from those who seek to sort, categorize, divide, and exclude. Let us be a church that goes with arms wide open to meet our neighbors, whom we so often think of as “other.” For that is how God, in loving arms of mercy, welcomes and embraces you and the “other,” joining us in a common humanity and a shared creation.

### ***Commitment To Leadership That Serves God’s Mission***

Some of the most pressing questions we are facing together concern leadership now and in the future. The commitment of the ELCA is to share leadership with differentiated roles and responsibilities, but in a church that is neither hierarchical nor congregationalist.

There are many ways to approach our shared commitment to leadership. The place to begin is with communal discernment of what is God’s mission today that calls for leadership. What gospel are we called to serve? How will our commitment to identify, prepare, and support leaders include laity who serve God’s mission in their varied daily callings and throughout the church? How will we continue to identify, prepare, and support rostered leaders who serve in the ELCA and with ecumenical partners? Lively conversations are taking place throughout the ELCA regarding the marks of missional leadership and how we will prepare evangelical leaders to serve the gospel and God’s mission in a rapidly changing, increasingly connected, and richly pluralistic context.

The Church Council has authorized the establishment of a Theological Education Advisory Council. It will consult with ELCA seminary presidents and board chairs, the Conference of Bishops, the Church Council, churchwide staff, and other leaders, both within the ELCA and beyond, and then bring recommendations to the Church Council at its November 2015 meeting. Those recommendations will deal with how the ELCA can address, in a holistic manner, our commitment to leadership development, theological education, candidacy, call, and lay rosters. The Advisory Council will also address the number and location of ELCA seminaries, as well as the emerging opportunities for developing lay leaders who can serve as evangelists in new and existing ministry settings.

I believe we should develop ways of identifying, mentoring, and praying for those who have gifts for leadership in this church and society. This process should begin in junior and senior high school. Let us be more intentional about naming those whose faith and service we witness at youth gatherings, in congregations, and in outdoor ministry settings. Let us develop ways to encourage them as they discern God’s calling. I give thanks to God for the creative and passionate leadership being given by young adults. Those serving as Young Adults in Global Mission (YAGM), in campus ministries, and through the churchwide organization exude a passion for justice, a love for Jesus, and a commitment to the dignity of all human beings and the care of God’s creation. In so many ways they are leading this church now.

In a culture that often fosters distrust in leaders and institutions we must work to build trust in one another as we are called to share leadership in this church. There are encouraging signs of growing collaboration. The work of the Three Leadership Tables—the Church Council’s Executive Committee, the Executive Committee of the Conference of Bishops, and the Administrative Team of the churchwide organization—is a hopeful sign that when leadership is shared, we can be a stronger church engaged in God’s mission.

Through social media, we have marvelous opportunities to engage more of this church in conversation about how we together serve God’s mission in local and global contexts. The recommendations of the Communal Discernment Task Force and the Addressing Social

Concerns Review Task Force can enable us to have a culture of greater participation in decision-making.

A pressing question is how our systems for identifying and preparing leaders will reflect the diverse church we are committed to become. In other words, how do our current systems favor those who historically hold power and privilege in church and society by virtue of race and gender? What models exist or can we develop that enable us to be enriched by diverse gifts for leadership that come from many communities?

Leadership is not only exercised by individuals, but it is corporate. How shall we as the ELCA exercise leadership in the church catholic, in the North American and Caribbean contexts, and globally? How shall we be a public church engaged in serving the common good? How might the way we respectfully and thoughtfully engage in conversation about complex issues serve a society that often experiences religious communities as partisan and polarizing? How might our Lutheran understanding of God's reign make a helpful contribution to both the kingdom of the left and the kingdom of the right—to one for the sake of order and justice, to the other for the sake of faith and salvation?

### ***Commitment to Being a Diverse, Inclusive Church***

From the beginning, the ELCA's commitment to being a diverse, inclusive church that extends God's radical hospitality to all has been clear. Our governing documents state that "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" (*ELCA constitution 5.01.A87*).

The goal has not been achieved, but the commitment remains. Why was this commitment not achieved? Why do we still have this commitment? Both of those questions call for sustained conversations and renewed commitment.

We are committed to becoming inclusive and diverse so that we might rise in Christ as a Pentecost church where each of us in our own language hears and tells the mighty deeds of God. Our history includes not only the witness and work of northern European immigrants, but also immigrants from other lands. They planted Christ's church not in the soil of transplanted European culture but, for example, in equally rich soil of African ancestral traditions and the crucible experience of slavery and discrimination in America. Absent the witness of these other traditions and experiences, we are diminished as the body of Christ.

If we are serious about this commitment, and I trust we are, then we who are white must ask what we must die to so that we might become a more inclusive and diverse church. When I am privileged by virtue of being white and male, I am not forced to stop and think about my privilege. Yet, when one is not in a position of privilege, the reality of being marginalized is constant. Therefore, our commitment calls for continuing work to create paths to leadership, decision-making, and participation in the ELCA that will reflect our becoming a Pentecost church—richly diverse, extending radical hospitality to all.

The 2009 Churchwide Assembly took concrete steps to make it possible for lesbian and gay members who are in publicly accountable, lifelong, monogamous relationships to serve in rostered ministry in the ELCA. At the same time the social statement *Human Sexuality: Gift and Trust* (2009) acknowledged that ELCA members are not of one mind about these relationships. It identified four different positions regarding same-gender relationships that ELCA members with conscience-bound convictions hold with integrity, and the assembly committed to respect for bound consciences in the ELCA. Nonetheless, some member congregations and rostered leaders chose to leave. At the same time, these actions by the Churchwide Assembly contributed

to growth in other ELCA congregations where lesbian, gay, bisexual, transgendered leaders serve evangelical proclamation with faithful and creative imagination.

Becoming a more inclusive church is not without struggle and controversy. I give thanks to God for synod bishops and staff who have spent countless hours in meetings with congregations that are intensely conflicted. Bishops have been wise interpreters and reconcilers focusing on the faith that unites us. We thank God for this service and their passion for the gospel. It unites us and God's mission for the life of the world.

Our commitment to become a more inclusive and diverse church is reflected in our commitment to plant new congregations in multiracial and immigrant communities and communities of deep poverty. It is reflected in the diverse staff who serve this church through the churchwide organization.

We have a marvelous opportunity to be a church in which all are welcome for God has called you by name. Extending such radical hospitality will lead to reconciliation and transformation. Could it be that the Holy Spirit is writing a new chapter to the Book of Acts? What story will we tell of the Holy Spirit's work? To what signs of the presence of the risen Christ will we bear witness?

### ***Commitment to Respond to Human Suffering and the Care of God's Creation***

We are freed in Christ to serve our neighbors. Such serving is the vocation of all the baptized. Throughout the ELCA, individuals volunteer in their communities and congregations and become involved in feeding those who are hungry, resettling refugees, and engaging in community organizing that brings affordable housing, quality healthcare, and good education to all.

This year, on Sunday, September 8, we are inviting all ELCA members to join others in their congregations in witnessing to our faith in this 25th anniversary year by participating in an ELCA Day of Service. What a marvelous opportunity this is to join with ELCA social ministry organizations, colleges, and campus ministry students in saying publicly who we are. As we said at this assembly two years ago, we are "Freed in Christ to Serve." "God's work. Our hands."

We have greater capacity when we respond to human suffering together. We have witnessed this truth over and over again as ELCA members give generously and volunteer time with Lutheran Disaster Response. When I visited ELCA congregations and neighborhoods severely damaged by Superstorm Sandy last year and by tornadoes in Oklahoma earlier this year, I witnessed people with compassion and resolve rebuilding their lives, communities, and congregations. Over and over again they expressed gratitude that Lutherans show up and stay until the work is done.

In our 25th anniversary year we give thanks to God for ELCA World Hunger. Long before the ELCA was formed, Lutherans became engaged in responding to hunger in local communities and throughout the world. Today ELCA World Hunger is a comprehensive and sustainable program that uses multiple strategies—relief, development, education, and advocacy—to address the root causes of hunger and poverty. Global companion churches are our partners in this commitment. For them, food security and feeding those who are hungry belongs to holistic mission. Therefore, responding to hunger includes sustainable economic and agricultural development. It is inseparable from advocating for economic policies and priorities that support a sustainable livelihood for all. It begins when the Word is proclaimed, and God is praised.

One part of ELCA World Hunger is the ELCA Malaria Campaign. In March, members of the campaign's leadership team and other staff visited South Africa, Zambia, Malawi, and Zimbabwe. We witnessed how churches are utilizing your gifts to the ELCA Malaria Campaign for education, prevention, and intervention. Thanks be to God for your generosity!

Our baptismal commitment to lives of service and the pursuit of justice and peace is inseparable from how we serve God’s whole creation. I thank God for ELCA members, congregations, institutions, and agencies that have taken seriously the commitment to reduce consumption and take steps that reflect a responsible care of God’s creation. While we debate global warming and responsible mineral extraction, let us be united in our commitment to be faithful, wise stewards of the one creation God entrusts to us. As the apostle Peter declares, “Like good stewards of the manifold grace of God, serve one another with whatever gift each of you has received” (1 Peter 4:10).

### *Commitment to Support the ELCA’s Ministries and Mission*

One of the many great joys in serving as presiding bishop is the opportunity to travel throughout the ELCA and to witness what generous, faithful, wise stewards you are of the manifold grace of God and what amazingly diverse gifts the Spirit gives the people of this church.

I know that many ELCA congregations face challenges in sustaining ministry in the midst of changing communities and decreasing resources. Yet, what I experience over and over again in those contexts is people of faith and prayer with a desire that all know the love of God in Christ Jesus. Out of that commitment, new opportunities for ministry are imagined. Some of those call for letting go of what has been meaningful to so many.

Many of those same challenges and opportunities are facing ELCA synods, the churchwide organization, and ELCA institutions and agencies. In the most challenging times, it is tempting to turn inward, focusing on our own future and survival. Yet that future is not ours; it is God’s promise and gift. So we receive God’s future in confident hope, for our hope is in Christ. From the grace and mercy of God in which we have been deeply planted through our baptism into Christ, everything is being made new every morning.

God’s faithfulness to God’s promise frees us for lives of faithful stewardship and generosity. Stewardship is a faith practice that brings great joy in our giving. I thank God for your financial support of the ministries we share as the ELCA. The financial support given through your congregation to the mission of your synod and the churchwide organization is crucial to our maintaining our rootedness in mission and to always being made new.

In the proposal for the ELCA’s first comprehensive campaign being brought to the Churchwide Assembly, we have the opportunity to grow in the mission priorities that have united us the past 25 years. I believe these priorities belong to our being stewards of the manifold grace of God for the future:

- **Congregations**—existing ELCA congregations being renewed in their proclamation and service and starting new congregations;
- **Leadership**—supporting future leaders through the ELCA Fund for Leaders and the Young Adults in Global Mission program and providing scholarships for women in global companion churches;
- **Global Churches**—supporting new ministry projects with global churches, including planting a new Lutheran church in South Sudan, and expanding the Young Adults in Global Mission program; and
- **Relief and Development**—expanding work in at least 10 countries and working to move from food insecurity to sustainability in the United States and throughout the world; continuing the ELCA Malaria Campaign’s significant impact through support of global churches in education, prevention, and treatment.

“Always being made new!” It is “God’s work. Our hands.”

For all with whom I am privileged to share in leadership I give thanks to God—the Church Council, Conference of Bishops, staff of the churchwide organization, and the Administrative Team, as well as all who lead ELCA congregations, institutions, and agencies.

What a marvelous time it is to proclaim the good news of Jesus Christ, in whom we are deeply rooted and through whom we are always being made new!

*I pray that, according to the riches of his glory, God may grant that you may be strengthened in your inner being with power through his Spirit, and that Christ may dwell in your hearts through faith, as you are being rooted and grounded in love (Ephesians 3:16–17).*

## **Part Two:**

### **What If?**

“What if the Holy Spirit is writing new chapters for the book of Acts? What if the Holy Spirit is now writing new chapters for the book of Acts? That question has stayed with me since I heard Pastor Ruben Duran ask it. What will those chapters tell of what the Holy Spirit is doing among and with the Evangelical Lutheran Church in America?

“This is what I pray will be written, when the Holy Spirit is adding new chapters to the book of Acts—that the Evangelical Lutheran Church in America, four million baptized believers in Jesus Christ, was filled with the power of the Holy Spirit. It is more than the prayerful longing of a bishop’s heart. It is Jesus’ promise.

“In the book of Acts, Jesus responds to the disciples’ question in that first chapter, ‘Lord, is this the time when you will restore the kingdom to Israel?’ He replied, ‘It is not for you to know the time or the periods that the Father has set by his own authority. But you will receive power when the Holy Spirit has come upon you, and you will be my witnesses from Jerusalem, and all Judea and Samaria and to the ends of the earth’ (Acts 1:6–8).

“The Holy Spirit anoints us with power. As we turn now toward God’s future, we will always be attentive to the ways that the Holy Spirit renews human lives and communities.

“I think, when the Christian community has been most faithful, it has resisted the ever-present temptation to employ its power in coercive ways—institutionally, politically, economically—when it has been tempted to use its power to dominate others, to control behaviors, to perpetuate the privileges of some, while excluding and marginalizing others. The Holy Spirit’s power—freely, abundantly poured out at Pentecost—is an entirely different kind of power. It is a power that liberates and unleashes the gospel message in the world on the lips of its sent apostolic messengers.

“Over the past 12 years, I have been so blessed to witness the Spirit’s power at work throughout this church and among our global and ecumenical partners.

“I saw the Holy Spirit at work when I spent a day with leaders of ELCA congregations in Nashville as they were praying and imagining and discerning who God is calling them to be in cross-cultural mission. Today I say thanks be to God for all of our congregations and for those two-thirds of the congregations who are responding to the call of the 2011 Churchwide Assembly to be engaged in mission planning.

“How many of you were at the New Orleans Superdome?

“The Holy Spirit was so evidently at power in that Superdome, as thousands of ELCA youth praised God in song and dance and then spread out across New Orleans in a day of service. And this is the good news: That the Holy Spirit continues to work in the lives of those youth

participants. When I walked into Quickel Lutheran Church for an anniversary banquet, the first ones to greet me were the youth participants. After being at Quickel Lutheran in York, Pennsylvania, for a couple of days, it was evident that the Holy Spirit had brought transformation in the lives of those youth, and now, through them, the Spirit was bringing transformation in the life of the congregation.

“With you, I have seen how the Holy Spirit has poured out wisdom, patience, strength, and faith upon our synod bishops, particularly as they have continued to meet with congregations discerning their future in mission and with those who are discerning their relationship with the ELCA in light of the 2009 Churchwide Assembly’s actions on human sexuality. I give thanks to God for my colleagues, you bishops who continue to serve the gospel, teach the faith, and tend to the unity of this church with such grace and faithfulness and lead this church with your passion for God’s mission. Will you join me in thanking those who serve the gospel in the office of synod bishop?”

*[The assembly responded with applause.]*

“When natural disasters strike, the Holy Spirit gives courage and strength to witness God’s healing presence in the midst of suffering. Most recently, I experienced the Holy Spirit’s presence after the devastating tornadoes in Oklahoma. In the midst of the losses, I walked in and here were children at Camp Noah, who had spent a week naming their fears, hearing Bible stories, and singing songs of hope.

“I will never forget that moment at an airport in Arizona, when I was wearing a purple shirt and a woman said, ‘Where are you a bishop?’ I said, ‘Lutheran.’ She said, ‘We love Lutherans.’ I said, ‘Who are you?’ She said, ‘I work for FEMA; and we love Lutherans because when a disaster strikes, you show up, and you stay until the community is rebuilt.’

“Oh, yes, sister Liz, Bishop Liz, may in every airport you hear the shout: ‘We love Lutherans!’

“Traveling the treacherous roads deep into rural Zimbabwe, I saw the power of the Holy Spirit at work in the lives of the people of Burure. They were proclaiming Christ. They were praising God in worship. They were engaged in holistic mission. In that rural village in the bush, there were two schools, a new clinic to be dedicated, and an info-hut for teaching youth about how to use computers and how to be an AIDS-free generation. In partnership with the ELCA, they in Burure are confronting malaria through education, intervention, treatment, and sustainability planning. You are part of the Holy Spirit’s work there through ELCA World Hunger and the ELCA Malaria Campaign. I thank God for your generosity, and I thank God for the generosity of the partners who receive your gifts and put them to work in God’s mission.

“I have witnessed the Holy Spirit at work in the ELCA Church Council, the Conference of Bishops, and through the work of my colleagues in the churchwide organization. We have all experienced challenges and changes these past 25 years. After a significant reduction in income and staff from 2008 to 2010, the churchwide organization was restructured to sustain and grow our shared mission into the future. I thank God for my colleagues in the churchwide organization. You do not see most of them here. I gathered them yesterday. There are over a hundred that are serving here, and they represent all those serving throughout the world. Will you join me in thanking those marvelous colleagues in the churchwide organization?”

*[The assembly responded with applause.]*

“I want to thank the members of the ELCA throughout this church, the faithful who serve in daily life, parish pastors, and lay staff. It is a marvelous church, richly blessed, and it is a privilege to be in ministry with you.

“I want to thank God for the synod officers, assistants to the bishops, vice presidents, secretaries, and treasurers. You are sinews in the body of Christ. You are a gift to this church.

Thank you for your leadership and your willingness to serve, often in the midst of difficult change. In Christ's death and resurrection, he is opening our daily lives into a holy calling that fills the world. You can trust that the Holy Spirit who is at work through this church as we are deeply rooted in Christ is the Spirit that is always making us new.

"As the Holy Spirit is writing new chapters to the book of Acts, we might ask: 'Does it matter if we show up as Lutherans?' The obvious answer is yes, but let us stay with the question, what will matter about being Lutheran?"

"What if the story is this? From 2013 to 2017, members of the Evangelical Lutheran Church in America grew in their gospel fluency. Just as we have been clear in the Book of Faith initiative, that we reaffirmed earlier this week, that we are committed to fluency in the first language of faith—the Holy Scriptures—so I believe a priority to which the Spirit is calling this church and empowering us is to become more fluent in the ways of speaking God's word of gospel promise—yes, fluency in the good news of Jesus Christ, in evangelical witness, fluency in our ability to speak and act with the compassion and mercy of Jesus Christ.

"Maybe one or two verses in that new chapter of Acts will read: In 2014, Lutherans did what the first evangelical reformers had done 500 years before. They practiced, they preached, they taught, and they modeled gospel fluency, giving the gospel free course in their lives and in the world. They were confident that the gospel would accomplish what God intends, as Paul wrote: 'I am not ashamed of the gospel; it is the power of God for salvation to everyone who has faith . . .' (Romans 1:16).

"What if theologian Douglas John Hall is right, that there are people waiting for gospel? What if it is your neighbor or classmate? What if it is your grandchild or colleague waiting to hear the gospel message of freedom, joy, love, and hope in Christ? If you do not share the good news of Jesus Christ with them, who will?"

"What if Hall is right in his critique that, as denominations are edged to the periphery of the American cultural landscape, we are desperately trying to keep our place in this culture through our acts of service and our advocacy? These are worthy expressions of our Christian faith, he adds, but what if, in the meantime, people are waiting for gospel?"

"We have something to say to people who are searching for the good life and are finding the answer in more compelling stories. It is the story of a gracious God who calls us by name through baptismal waters, gathers us into the community of faith—this living body of Christ, richly diverse, firmly united—and sends us forth in so many varied callings in daily life to love and serve the neighbor, to care for family and friends and God's creation, to strive for justice and peace and, in word and deed, share the good news of Jesus Christ.

"Hall writes, 'If I had not heard the gospel and heard it again and again, I certainly would not have become and remained what I gladly confess I am—a Christian.' Has that not been true in your life? If you had not heard the gospel again and again and again, you would not be a Christian. It is true in my life.

"Our time today, I think, calls for a kind of skill and readiness to speak the gospel that we associate with a person being fluent in a language. This skillfulness, this readiness to speak, is needed because there are so many persuasive voices offering all kinds of gospels that promise the good life.

"On a flight back from a graduation at PLTS [Pacific Lutheran Theological Seminary, Berkeley, Calif.], I could not help but notice the soap in the airplane restroom. In fact, I took it out, asked the flight attendant if I could borrow it for a while. She looked at me rather strangely and said, 'I suppose.' Well, I wanted to copy down the brand and the description of the soap. Here is why. The soap is called 'Pure Grace.'

*[Assembly participants were shown a photo.]*

“And here is what was written on the bottle: ‘With clean hands we find our grace. Only grace can wash away our anger, bitterness, sadness, or mistakes we regret that no longer serve our soul. With grace and gratitude we dry our clean hands and realize the slate can be as clean as we allow it to be.’

“Think how prevalent this message is in our society. Think how often people hear: if you would just live more purely, invest more wisely, pray more fervently, if you just think more positively, give more generously, advocate more passionately, then you will have achieved the state of grace and made your life whole.

“People deserve to hear a different gospel, the message about the God who really is pure grace, the God who really does wash us clean—body, soul, and spirit. What an opportunity we have in these coming years, when attention will focus on the 500th anniversary of the Lutheran Reformation. We have an opportunity to do a repentant thing, as Luther had in mind. The next four years as Lutherans, as evangelicals, maybe we should let go of being competitive in a consumer-driven religious marketplace and instead embrace this as an opportunity to be who we are in Christ. We are ambassadors, bringing the good news that God is not in the sin-accounting business. To do that, to bear the witness of God who is in the world, is what it means to be who we are as evangelical Lutherans. As Paul wrote, ‘We do not proclaim ourselves; we proclaim Jesus Christ . . .’ (2 Corinthians 4:5).

“Such dying and rising to gospel fluency, to an evangelical witness, is entirely about God, entirely about God’s merciful love for the world. Gospel fluency means that we are ambassadors in service of God’s mission of forgiveness and reconciliation. We are in service of the good news: You are a new creation in Christ. This is God’s doing, not ours. (2 Corinthians 5:17–18)

“Moreover, in those new chapters of Acts that the Holy Spirit began long ago, it is my hope that the writer will describe how the Spirit empowered the people of the ELCA, not only with gospel fluency, but with the gift of attentive listening. We often talk of the miracle of Pentecost being that of speaking, but it is also the miracle of hearing restored. ‘At this sound the crowd gathered and was bewildered, because each one heard them speaking in the native language of each’ (Acts 2:6).

“When the Holy Spirit brings renewal, it always begins with listening. In New England, 75 percent of the population does not participate in church, making it the most populous region of the country of those who claim no religious affiliation or some have called ‘religious independents’ and others have called ‘nones.’ Bishop Jim Hazelwood invited six people who identified themselves as not affiliated with any religion to participate in an evening of conversation with him, and that became the keynote of their Synod Assembly this spring. ‘Rather than talking about them,’ Bishop Hazelwood said, ‘let us invite them to come, and let us listen to them.’ I want you to hear an excerpt from their conversation.

*[Assembly participants were invited to watch a video.]*

“What I find so significant about this conversation is how it exemplifies Lutheran evangelical courage and grace. It demonstrates the willingness, the eagerness of the church to engage with those who are not in our congregations, maybe not even interested in our ministries, and to sit and ask them about their lives. We Lutherans have nothing to fear in these conversations. It just may be in the listening, in the give-and-take of our conversations, that the Holy Spirit is inspiring material for that ongoing story of the growth of the Jesus movement begun in the book of Acts.

“The next day, Bishop Hazelwood challenged the clergy of his synod to spend at least 25 percent of their time engaged with those religious independents. He volunteered to meet personally with congregations and councils for any pastors who needed support. If they went home and said, ‘The bishop just told me I am spending 25 percent of my time not with you all,’



the bishop said, ‘I got your back; I will come and meet.’ Finally, he said, not only pastors but all of us should share the commitment to meet with, to listen to, to engage in conversation with people outside of the church.

“This is also my prayer for those next chapters in Acts, that they would describe how the Spirit brought renewal throughout the Evangelical Lutheran Church in America. Yes, first spiritual renewal taking place in our personal lives. Who comes to mind as a character for you in the book of Acts? Most often we probably first recall the passionate preaching of Peter, or that conversion story of Saul, or the martyrdom of Stephen. But go back and read the book of Acts again, as I have done a couple times this summer. Pay attention to others upon whom the Holy Spirit anointed power—Rhoda and Silas, Timothy and Lydia, Aquila and Priscilla, Barnabas and Apollos.

“So who are those people in your life of faith without whose witness in word and deed maybe you would not even be here today? And with whom are you sharing that good news?”

“I want you to turn to someone, share the name of one person whose witness in faith you would not be here without and one person to whom you are witnessing Jesus today who might name you if they were being asked whose witness would you not be here without. You get it? One person whose witness of faith has been formative in your life; and to whom are you now witnessing?”

*[Assembly participants engaged in conversation.]*

“Spiritual renewal means that praying alone with family and friends is a good thing. Spiritual renewal means that we go to worship with high expectations of what the Holy Spirit’s going to do. Joyful praise and worship can be a sign of the Spirit’s presence just as much as prayers of lament. Healing can come through prayer and the laying on of hands, the anointing with oil, and opening the Scriptures; and in so doing, the Holy Spirit opens our lives anew to Christ and a renewing, living, daring confidence in God’s grace. My spiritual director, Bill Smith, always said, at the end of every day, before you close your eyes, ask: ‘In whose face did I see the face of Jesus today?’ I have asked that question at the end of almost every day all over the world, all over this church, and I have been blessed to see the face of Jesus in so many faces. And then, he said, ask also: ‘To whom have I been the face of Jesus and witnessed Jesus’ love?’

“I think, as Lutherans, we need to talk more about spiritual renewal. But it is not something we do to protect ourselves or insulate ourselves from suffering and conflict. In the book of Acts, when conflicts escalated, when faithful followers of Jesus were divided among themselves or were threatened, imprisoned, suffered, and died, where did people turn? They returned to the heart of our faith, the good news of Jesus Christ crucified and risen for you.

“Do you know what words kept leaping out of the page at me as I reread the book of Acts? You are supposed to say: ‘No, what?’

*[Assembly participants responded, “No, what?”]*

“They were words like: astonished, amazed, awe, wonder. Such was the response to the Spirit’s power and the good news of Jesus Christ. If awe and wonder and amazement was the response to the Spirit then, why not now? Why not among us? Oh, may it be so.

“I pray that those new verses that the Holy Spirit may yet be writing would describe how the Spirit brought renewal in the life and the ministries of ELCA congregations. We are being very honest today. Congregations are being honest. We are being honest with one another. Congregations are facing significant challenges—declining membership and resources, decreasing attendance, changing communities and cultures. We continue to see a growing absence of men actively participating in congregations. Many congregations report it is difficult to attract and hold young families. Such a time—and I would venture at least 50 percent of our

congregations are at that crossroads moment—such a time is to remember that God is faithful in the midst of communities of faith and discernment.

“I have often said, in recent weeks, that a contagious disease is spreading around the culture in church in the midst of times of change; and that contagious disease is called ‘nostalgia.’ Has it struck your congregation? It is very infectious because signs of the disease of nostalgia are trying to create the past and re-create the past, and measure the present over against the past, rather than being formed by a living memory of the past for the sake of the future into which God is calling you and for which the Holy Spirit has anointed you.

“What if every congregation began from the assumptions that God has called us and placed us in a mission field and that the Holy Spirit has richly blessed us with gifts for ministry? In this context, to be heirs of the faith of our ancestors is to be immersed in this context for mission and turn toward God’s future promise. Among those gifts that God has blessed every congregation with are neighboring congregations. No congregation is engaged in ministry alone today. Leaders with passion and imagination for mission are coming alongside congregations. You are gathering and being convened at mission tables. You are engaging in the Three Great Listenings, open to opportunities for service in our community. We are engaged as a church in an intentional process together of Spirit-led, Spirit-given, congregational renewal. Congregations are living what we proclaim: We are ‘always being made new.’ And it is occurring all across the ELCA.

“Listen to a little clip of a story about how the Spirit is bringing renewal to Peace Lutheran Church in Milwaukee.

*[Assembly participants were invited to watch a video.]*

“Renewal is evident in the Northeastern Iowa Synod. St. Paul (Maple Leaf) Lutheran is an open country congregation in rural Elma, Iowa. The Spirit is bringing renewal—47 percent growth in membership over seven years, 27 percent increase in average worship, 25 to 30 children come up for a children’s sermon, 65 to 70 are in Sunday school. Pastor Dan Christensen is a part-time pastor and a part-time farmer. The annual worship service is in a corn field. They have a big celebration—once-a-year worship—as they faithfully gather in a corn field. It draws people from all over the area. The Holy Spirit brings renewal in the ministries of congregations throughout this church, from Alaska to the Caribbean, from Maine to Hawaii.

“But I hope that if we are given a couple more verses in that ongoing story of the book of Acts, the story will be told of how the church that was planted from Jerusalem to the ends of the earth is continually being planted today. Stop and think about it. Whether your congregation is 250 years old or 25, someone planted the congregation in which you worship. Perhaps they were immigrants who formed a community and then sent for a pastor. Maybe a pastor came on behalf of the church and began knocking on doors and gathering people in a school. Maybe you were a second site. And it almost always was with the support of the church beyond your community.

“In the book of Acts, faithful witnesses were willing to be uprooted so that the gospel could go, be shared, and the church planted. They were sent trusting in the Spirit’s presence and in the gospel’s power; and we are part of that same Spirit-given, gospel-centered movement today. So maybe those additional verses in Acts would read something like this: Like Paul, the Evangelical Lutheran Church in America went about planting the church. The Spirit inspired ministries with people living in deep poverty, often homeless, as you have heard we are doing. It sounded like the day of Pentecost—maybe it will be written—across the ELCA as communities of faith grew among the new immigrants. The emerging young adult generation was using the arts of community organizing. They were gathering people for the breaking of bread and fellowship

and responding to the needs of their neighbors, just as they had heard was done in the early church. Oh, yes, may the Holy Spirit bring renewal throughout this church.

“Like the growing Jesus movement in the book of Acts, may it be said of the Evangelical Lutheran Church in America that the Holy Spirit moved us to be communities of radical hospitality, to show a different face of Christianity to this community and this world.

“For too long, the American public has been subject to a witness of God, themselves, and others that has disfigured the ministry of reconciliation entrusted to us. It has been a witness that has demeaned, exploited, and abused vulnerable people for whom Christ died.

“Extending hospitality takes more than words of welcome, opening our church doors, and waiting for people to come in and receive the hospitality we are ready to give them once they have the courage to walk through the doors. It is going to require a willingness to lay down our lives for the sake of the gospel and welcoming the stranger.

“Do we have any idea what it is like to enter our worshiping community on Sunday morning as someone for whom English is their second or third or fourth language? Can you imagine what it is like for someone to enter your worship space and your liturgy on Sunday for whom our rituals and our symbols, even the cross, are confusing? Our radical hospitality begins at the font and at the table, where Christ Jesus is our host, welcoming all to the table of the bread of life. In our increasingly and richly pluralistic culture, the good news that you are a beloved child of God, a new creation in Christ, is simply too deserving of hearing to be trapped in the confines of a mono-cultural, mono-lingual church.

*[Assembly participants responded with applause.]*

“What if this next chapter in Acts tells the story of Lutherans speaking and worshiping in so many languages, singing such diverse melodies and rhythms, in varied patterns, proclaiming Jesus Christ with such passion and praising God with such emotion that those people passing by on the outside said: ‘Lord, have mercy; those Lutherans are drunk with new wine.’

“May those new chapters in the book of Acts tell the story of a new face of Christianity, reflected in the radical hospitality extended by ELCA members and in the witness and the leadership of lesbian, gay, bisexual, and transgendered members throughout the ELCA.

“May it be said that the Evangelical Lutheran Church in America is a church not only whose members welcome the stranger in the congregation but whose members, especially this week and next week and the week following, work tirelessly and courageously to bring about the changes in attitudes and laws so that the new immigrants and the immigrants who have been here for generations upon generations are finally welcomed among us as full citizens and neighbors. Now is the time for comprehensive immigration reform.

*[Assembly participants responded with applause.]*

“‘But you will receive power when the Holy Spirit comes upon you, and you will be my witnesses . . . to the ends of the earth’ (Acts 1:8). From the day of Pentecost to today and into God’s future, we are called to be a global church.

“To be a global church is to walk alongside one another, sometimes in places of great suffering, when we lack any clarity about what is going to bring an end to cycles of violence and oppression. But, just in that act of accompaniment, we trust that the Holy Spirit’s power is being poured out in renewing and liberating witness.

“That Spirit-inspired witness is what I have experienced in the midst of the absolutely tragic conflict in Syria. Twice in recent months, I have sat with Archbishop Jean Kawak of the Syrian Orthodox Church when he has come to Chicago. I want to invite you to listen to Archbishop Kawak’s witness of the power of the cross and the power of Christ’s resurrection in the midst of the unimaginable suffering and death in which he serves and lives every day.

*[Assembly participants were invited to watch a video.]*

“Let us continue in that spirit of prayer, especially remembering today the conflict in Egypt and the hundreds who died yesterday. The Lord be with you.

*[Assembly participants responded, “And also with you.”]*

“O God of peace, your heart must be so grieved this day, as you see your children warring and others fleeing, as you see there is no peace in the land we call holy. We pray that you would send your Spirit upon all who are in conflict, all who are victims, all who flee and hide in fear. Bring an end to war and suffering. Be present with your mercy. Use us as instruments of your peace. In the name of Jesus, the Prince of Peace, we pray. Amen.

“Yes, being empowered by the Holy Spirit means being a global church accompanying Christians in Syria. It means also, for us, supporting The Lutheran World Federation and the Evangelical Lutheran Church in Jordan and the Holy Land as they are providing shelter and aid to the thousands of refugees who are pouring out of Syria into Jordan.

“Such is the work of the Holy Spirit in the book of Acts, and such is the work of the Holy Spirit through the Evangelical Lutheran Church in America. Planting the church, being uprooted, and moving on for the sake of the gospel, we are a church committed to responding to those who have been uprooted by war and famine, by natural disasters and political oppression, by poverty and ecological destruction.

“I can imagine the Holy Spirit inspiring the writer of those next chapters in the book of Acts to tell how Sudanese Americans in the ELCA, supported by congregations and synods and the churchwide organization, and under the sponsorship of the Episcopal Church of South Sudan, planted a new Lutheran Church in South Sudan, and how the Spirit gave growth in faith, in witness, and in service. You are going to hear about that later today.

“The amazing thing about the Spirit’s work in our day is that the witness of our global church is now present in our local communities as they grow in diversity and as local congregations become deeply connected to the global church. We are now a ‘glocal’ church, deeply rooted and always being made new.

“So what would you hope the Holy Spirit inspires to be written in these next chapters about the generosity of ELCA members?

“Let it be told with all humility—footnote, at least, Lutherans are always humble—let it be told that the generosity of ELCA members became the cause for and occasion for jubilation and thanksgiving for God’s amazing grace. Let it be said that stewardship in the ELCA was no longer only about money but about all of life and all of creation. Let the story be told that from 2013 to 2017, on a weekly basis, church basements and ELCA congregations were packed with people not there to talk about human sexuality, but they wanted to talk about money and how they could be generous personal stewards of God’s abundant gift of money. May it be so in your congregation.

*[Assembly participants responded with applause.]*

“May it be said that ELCA congregations embrace stewardship as a year-round emphasis. May it be said that Mission Support to synods and congregations grew under the leadership of ELCA congregations who are now in the ELCA Rediscover Macedonia Project. And may the stories of ELCA ministries be told that ELCA ministries spread, and personal engagement in stewardship increased. May it be told that Lutherans rejoiced as Pope Francis joined with them and they with Catholics all over the world bearing witness that to be the disciples of Jesus Christ is to be with those who live in poverty, upholding human dignity, working together to end poverty and to make sure that all in God’s creation have a sustainable and sufficient livelihood.

*[Assembly participants responded with applause.]*

“Yes, and may the story be told that ELCA members gave so generously to the Campaign for the ELCA that the five-year goal of \$190 million was, in fact, surpassed.

“Resounding throughout the ELCA were sounds of people giving thanks to God for God’s amazing grace and for being such generous faithful stewards.

“Now, what might be added at the end or maybe to the middle of the book of Acts about leadership in the ELCA in these coming years?

“May it be said that we built upon the strong system of theological education centered in our seminaries, involving our teaching congregations and synodical candidacy committees. May it be said that the work of the Theological Education Advisory Council began to help us focus on developing new and multiple ways for preparing leaders for serving God’s mission in a rapidly changing world. May it be said that we built upon a growing network of lay schools and that we turned out lay evangelists and catechists, learning from our global companion churches. May it be said that the ELCA moved forward with one lay roster and that congregations and agencies opened their doors to those who serve in it. And may our growing financial commitment reflect that leadership development in this church is our priority going forward.

“As I travel all over this church, people are expressing concerns; we need to give greater attention to lay leadership development in this church. I agree, it needs to be a priority. We can be much more intentional about identifying those with gifts for leadership, with young people in high school. You know, if the National Hockey League can start identifying 10-year-olds and 12-year-olds who have gifts to some day be in the NHL and make sure they are mentored and tracked, why are we not doing the same with young people who have gifts for leadership?

*[Assembly participants responded with applause.]*

“I challenge every one of our 10,000 congregations to go to at least three young people in the congregation community and say: ‘You have amazing gifts for leadership in church and society. We are going to pray for you. We are going to lay hands on you now. We are going to mentor you. We are going to follow you. And we are going to watch how the Spirit uses you.’ And then we begin to get a database of those young folks, and we begin to make sure that they have opportunities in outdoor ministries and youth gatherings. Leadership development is and will be a priority for this church.

“Let us give thanks to God for the servant leadership that is provided by so many lay people in their daily lives, in agriculture, in business, in education and social service, and government and other fields. I heard the story recently of a new associate justice of the Minnesota Supreme Court, an active ELCA member. At his installation, all the dignitaries of the community, the political leaders, the business leaders were present, when he was to give his response. What did he do? He quoted Martin Luther on vocation. It is a gift we give to all to see their daily calls in life as God’s baptismal calling lived out.

“Just as we affirm and recognize the centrality of youth in our church . . . I had just written that line in my report, and there was a knock at my office door. ‘Bishop, there are some folks who would like to come in and meet you.’ It is a frequent occurrence. Liz is not here, but I will warn her. There is really little privacy in the bishop’s office. Sometimes when you come out of your private restroom, you are greeted by 35 people there on a tour of the building. You have to get used to it, Liz.

“I said, ‘Sure, come on in.’ And in walked 30 young people, half from Shekinah Chapel, Riverdale, Illinois, half from St. Matthew Lutheran Church, Avon, Connecticut. What are they doing? They are spending a week together, building relationships across their diverse communities, witnessing to their faith at a day of service in Chicago, and preparing to attend the Youth Gathering in Detroit. So here, I want you to meet them. I took a picture on my cell phone and said, ‘I am going to show everybody at the assembly who you are as a sign of hope for this church.’

*[The photograph on the right was displayed, and assembly participants responded with applause.]*

“All across this church, young people are taking leadership roles, and, especially today, the Young Adults in Global Mission serve all over the world. And when those Young Adults in Global Mission return, having been trained by our global churches—Did you hear me?—Our global churches are training our young adults to return home to positions of leadership in church and society.



“And this call to leadership is renewed in all of us when we gather for worship around the means of grace, receiving the gift of Christ’s presence and God’s forgiveness in word and sacrament. It is renewed when we confess our faith and when we are sent together with the words: ‘Go in peace. Share the good news.’

“Oh, yes, as I conclude my service in this office, it is my deep and abiding prayer—in addition to my overwhelming prayers of gratitude—but it is my fervent prayer and it will be my prayer each day that in those chapters being added to the book of Acts it will declare that the people of the Evangelical Lutheran Church in America continued to be anointed with the power of the Holy Spirit, and, through the gospel and the power of the Holy Spirit, they were always being made new in Christ. May it be so. Thank you.”

# Report of the Secretary

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## Part One:

### Introduction

*Always being made new. Always. Being made. New.* Since these four words were chosen as the theme of the thirteenth Churchwide Assembly of the Evangelical Lutheran Church in America on the occasion of its 25th anniversary, they have been much on my mind. As I have pondered these words, individually and collectively, I concluded that they represent a powerful and poignant way to look at this church at this moment in time, to reflect on its mission and ministry, to recall our 25 years together, and to look forward with expectant hope to the new future that God is constantly creating.

Why is this phrase—these four short words—so provocative? Let’s look at it and ask the classic Lutheran question: “*What does this mean?*”

Let me suggest that the words themselves reveal three profound truths about the ELCA on its 25th anniversary. First, one cannot analyze what it means to be made new unless you know something about the past. Conceptually, something new replaces something old. Without knowing something about what went before, you cannot know what is truly new! In the case of the ELCA, this means that we must recognize that we are deeply rooted in the gospel and that the context for mission and ministry is changing. Truly, we are deeply rooted in our faith but always being made new!

Second, verb tense matters! “Being made” is neither past tense nor future tense. What is being made new is neither something that already occurred nor is it something that will occur in the future. It’s the present tense. But that is not entirely accurate. From a grammatical perspective, the words “being made” are the present perfect tense, i.e., something is in the process of being made new. The process is underway but not yet completed. We as the ELCA are transformed by the resurrected Christ and the Holy Spirit, but we are a work in progress.

Finally, because we are not yet fully “new” we do not yet know what that new future will be. As my beloved spouse, Barbara, frequently reminds me, the future is yet to be revealed. Because of our faith—that living, daring confidence in God’s grace—we live in expectant hope of what that future will bring.

The theme of this assembly has had a powerful influence on me in multi-dimensional ways. From the perspective of the work of the Office of the Secretary, “Always being made new” reflects the significant issues that have been addressed in the past biennium. In addition to the ongoing responsibilities of the Office of the Secretary, challenges resulting from the actions of the Churchwide Assembly in 2009, particularly the disaffiliation of more than 650 congregations, the economic recession and the slow recovery, and the consequences of the redesign of the churchwide organization have created new demands on the Office of the Secretary, and we continue to live into the new reality of reduced income and capacity. At the same time, implementing the work of the Living Into the Future: Renewing the Ecology of the ELCA (LIFT) report has meant new opportunities for improving the structure and governance

of the churchwide organization and a renewed commitment to strengthen and energize congregational ministry.

“Always being made new” also represents a profoundly personal theme to me. Last fall, after a lengthy and prayerful discernment process, Barbara and I decided that I would not seek re-election as secretary of the ELCA. This process was painful on many levels, but I came away from it with a new understanding of baptismal vocation and sense of purpose. I concluded that God is calling me to new ventures, all of which are not yet revealed, but the call will take us in a new direction as we return to the Northwest. As difficult as this decision was to make, we know that we were supported by the thoughts and prayers of many, many colleagues and friends, for which we will always be grateful.

With these perspectives in mind, let me turn to a review of the responsibilities of the Office of the Secretary, a discussion of work it has accomplished in the past biennium, and a few thoughts about the future. Despite many challenges—both foreseen and unforeseen—the Office of the Secretary has met its constitutional responsibilities and contributed to the mission and ministry of this church with professionalism and grace.

## Foundational Principles

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, as Mr. Philip H. Harris, ELCA general counsel, emphasizes, they are *legal* documents that describe the organization and processes 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 Rev. M. Wyvetta Bullock, executive for administration, 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 4.01). The very next provision (ELCA 4.2) 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 ELCA constitutional 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 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 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, 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 meetings of the Churchwide Assembly and Church Council.
- i. Have custody of the seal, maintain a necrology, and attest documents.

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 in collaboration with the Office of the Treasurer (15.13.A10).

While these provisions delineate the constitutional requirements of the secretary, they do not fully describe the multi-faceted responsibilities of the position from the perspective of an elected officer of this church. As a lawyer with a deep interest in governance and leadership, I believe that responsibilities of the secretary are much more complex and integral to the health of the churchwide organization. Structurally, the secretary is a leader in this church as a member of the Administrative Team of the churchwide organization, a member of the Conference of Bishops, a member of the Church Council, and a voting member of the Churchwide Assembly. In addition, the secretary is called upon to represent this church at Synod Assemblies, at synodical and congregational gatherings, in ecumenical settings, and in a wide variety of other contexts. During my tenure, I also have had the privilege to serve as an advisory member of the boards of trustees of Augsburg Fortress, Publishers and Portico Benefit Services and a consultant to the LIFT Task Force. In all of these situations, the secretary must not only speak with clarity and boldness about the work of this church, but she or he must contribute to all aspects of leadership—fiduciary, strategic, and generative.

These leadership responsibilities also mean that the secretary must have a deep and confident understanding of the polity and ecclesiology of this church and its missional priorities. This requires both an understanding of the governing documents and the history of this church, as well as its current strategic and operational plans. This also means that the secretary must be able to analyze and provide opinions on the interpretation of the governing documents and to draft amendments and legislative actions consistent with them. Sometimes the secretary must be the person to opine that a proposed action is not consistent with the governing documents of this church.

The responsibilities of the secretary also require a personal commitment to collaborative leadership and the development of rich and rewarding relationships with other officers. As I will discuss in more detail below, the commitment of this church to shared leadership between rostered leaders and lay persons provides a unique opportunity to develop synergistic leadership to enhance the mission and ministry of this church. This philosophical commitment to collaborative leadership and the proactive commitment to develop and nurture relationships may be the most important personal attributes of the person elected to serve as secretary.

## **Staff of the Office of the Secretary**

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 with energy, enthusiasm, and excellence! It is a joy to be able to thank them publicly for their work!

Churchwide Assembly Registrar . . . . .	Ms. JoAnne Brady
Managing Editor of the Yearbook and Rosters Assistant . . .	Mr. Thomas J. Ehlen
Legal Assistant . . . . .	Ms. Katherine English
Executive Administrative Assistant . . . . .	Ms. Marie Fellows
Manager for Roster/Records . . . . .	Ms. Lauren Gioe
Senior Meeting Planner . . . . .	Ms. Emmalene Harbin

General Counsel .....	Mr. Philip H. Harris
Archives Assistant .....	Ms. Jill Hetland
Manager for Official Documentation .....	Mr. Frank F. Imhoff
Assistant General Counsel .....	Ms. Laura L. Knitt
Archivist for Collection Management and Development ...	Ms. M. Catherine Lundeen
Director for Meeting Management .....	Ms. Mary Beth Nowak
Meeting Planner .....	Ms. Rosa Perez
Executive for Office of the Secretary Administration .....	Ms. Sue E. Rothmeyer
Senior Meeting Planner .....	Ms. Gail Schroeder
Director for Risk Management .....	Mr. Rob Thoma
Archivist for Reference, Management and Technology ...	Mr. Joel A. Thoreson
Assistant General Counsel .....	Mr. David A. Ullrich
Churchwide Assembly Assistant .....	Ms. Natalie Young

In this biennium, the Office of the Secretary experienced two significant departures. Ms. Loraine Shields retired as legal assistant after almost 25 years of service. We are deeply appreciative of the dedication and experience that she brought to the Office of the Secretary! In late 2012, the Rev. Ruth E. Hamilton left the Office of the Secretary to accept a call at St. Luke Lutheran Church in Atlanta, Ga. Pastor Hamilton provided superb leadership as the executive for administration in the Office of the Secretary; her expertise contributed significantly to the work of the office, and her friendship contributed substantially to making this position so rewarding. While we were sad to say goodbye to Ruth, the Office of the Secretary was blessed to call Ms. Sue E. Rothmeyer as her replacement. Sue has brought a deep understanding of this church into this position as well as a conscientious commitment to serve this church.

## Priorities and Special Projects

As I have reported to the Churchwide Assembly previously, the ongoing responsibilities of the Office of the Secretary, as described above, require clear vision and substantial effort by the secretary and staff. These responsibilities also ebb and flow depending on the work of others in the churchwide organization and the time of year (i.e., the proximity to the Churchwide Assembly). Nonetheless, I want to hold out briefly a number of special projects and priorities on which I have placed special emphases in the past biennium. Indeed, some of these have been priorities since my election in 2007.

### *Implementing Churchwide Assembly Actions and the Churchwide Organization Operational Plan*

Since 2007, the Churchwide Assembly has been asked to consider many important issues. A significant number of such issues have necessitated preparing, reviewing, and vetting numerous proposed amendments to the governing documents, and the implications of these amendments will continue to guide and inform the work of this church into the future. “Always being made new” has particular significance in the context of the structure and governance of the ELCA.

Two groups of decisions in particular have had far-reaching impacts on this church in ways that have profoundly affected the work of the Office of the Secretary. In 2009, the adoption of the social statement *Human Sexuality: Gift and Trust* and new ministry policies have impacted the church in multiple, diverse, and complex ways. The Office of the Secretary was called upon to respond by revising governing documents and policies, both directly related to the actions and indirectly resulting from the redesign of the churchwide organization. Numerous proposed

amendments related to the redesign were adopted at the 2011 Churchwide Assembly, and their implementation has been challenging and complex.

The LIFT report resulted in many proposed amendments adopted by the Churchwide Assembly in 2011 and many new proposals that will be considered at this assembly. For example, the Churchwide Assembly adopted significant governance proposals made by the LIFT Task Force, including the change to a triennial cycle for the Churchwide Assembly and expansion of the size of the Church Council. Implementing these changes means that new proposals will be considered by the Churchwide Assembly in 2013. For example, proposed amendments will establish a formula so that the Churchwide Assembly will have approximately 1,000 members prospectively; allow for the election of additional Church Council members based on expertise, demographics, and factors other than geography; provide for youth voting members on the Church Council; and authorize the election of members from full communion churches to the boards of trustees of separately incorporated ministries.

A byproduct of Churchwide Assembly decisions in 2009 has been the actions of congregations to disaffiliate from the ELCA. An analysis of the impact of these disaffiliations is provided below. In the present context, it is important to point out that amendments to the governing documents were adopted in 2011 to clarify the process for congregations to terminate their relationship with the ELCA. The Office of the Secretary has worked closely with synod bishops and their staffs to explain and implement these revised processes and to provide advice and support in difficult circumstances. Fortunately, the rate of disaffiliations has dropped dramatically since mid-2012.

In 2011, the churchwide organization adopted an Operational Plan to guide its work through the biennium. Drawing upon the plan for mission and the work of the LIFT Task Force, the operational plan articulated six goals and identified numerous objectives and key result indicators under them. As part of the Administrative Team and senior leadership table, the secretary has had a role in developing and overseeing the Operational Plan. With respect to responsibilities for implementation, the work of the Office of the Secretary principally has addressed Goal Five: "Governance of the ELCA is strengthened in ways that support the future vitality, sustainability, and effectiveness of this church and the churchwide organization." Objectives under this goal include implementing the governance-related actions of the 2011 Churchwide Assembly and the LIFT recommendations; strengthening the Church Council; developing the use of technology to support governance; strengthening the role of the Conference of Bishops in governance; engaging in conversations with full communion partners on governance issues; and exploring ways that new voices can be heard in the ELCA in order to expand participation and improve governance. Significant progress has been made in moving forward on these objectives.

### ***Other Proposed Amendments to the Constitutions, Bylaws, and Continuing Resolutions***

In addition to following up on governance and structural issues related to the LIFT report and the redesign of the churchwide organization, the Office of the Secretary continued its practice to periodically review and update the governing documents of this church. This periodic review process has resulted again in many proposed amendments for consideration at the 2013 Churchwide Assembly. All these amendments have been reviewed and vetted through 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 relating to synods (ELCA constitutional provisions 8.13 and 10.21 and †S.6.03 and accompanying bylaws) clarify and strengthen the description of synodical responsibilities.
- Revised provisions relating to approving congregational constitutional amendments by synods are being proposed.
- A revised bylaw (ELCA 12.12.01) will clarify the process for creation, review, and approval of social statements.
- Proposals are being made to clarify and streamline the process of member discipline (Chapter 20 of the ELCA constitution and \*C15.01 et seq. in the *Model Constitution for Congregations*).
- Provisions authorizing electronic notice for congregation meetings and authorizing congregation councils to hold electronic meetings are proposed.

### ***Work of the Archives***

Work of the ELCA archives also was a priority in the past biennium. Located at the ELCA archives building in Elk Grove Village, Ill., the archivists collect, catalogue, store, and provide resources for studying the rich history of the Evangelical Lutheran Church in America and its predecessor church bodies. In this assembly, you will see the work of the archives through images and recordings of this church over the years.

Two particular aspects of the work of the archives warrant mention. With the assistance of a generous grant from Thrivent, the archives have been working on an oral history project for several years. “Voices of Vision—the ELCA at 25” has sought to take oral and video histories from important ELCA leaders, focusing primarily on the early years of this church. In addition, at each of the past two assemblies, voting members have shared their thoughts, ideas, and experiences on tape in “I Love to Tell the Story: My ELCA.” At this assembly, voting members again will have the opportunity to tell their stories of the history of the ELCA, and the whole assembly will be able to see portions of the oral history project as part of the 25th anniversary celebration.

The archives also have been working on a significant development that promises to assist synods, to facilitate record keeping, and to recognize the commitment of this church to care for creation. It is the synodical online digital archives (SODA). This digital archive allows synods to upload their records—including Synod Assembly documents and minutes—to a central archive. In addition, synod constitutions, policies and procedures, and documents adopted by Synod Councils also can be uploaded and stored. If a synod uploads its updated constitution and Synod Assembly minutes and book of reports, it no longer needs to provide paper copies of these documents to the Office of the Secretary or keep paper copies in the synod office. As of February 2013, 46 synods have uploaded documents to SODA—a 70 percent participation rate. It is our hope that by the 2016 Churchwide Assembly, all synods will use SODA and reduce the quantity of paper maintained in synod offices.

### ***Risk Management***

The ELCA governing documents allocate risk management responsibilities to the Office of the Secretary in collaboration with the Office of the Treasurer. This biennium has seen unusual, important, and difficult challenges in the work of risk management. However, the situation as we approach the 2013 Churchwide Assembly is encouraging and a tribute to the exceptional work done by Mr. Rob Thoma, the ELCA director for risk management, the oversight of the legal team in the Office of the Secretary, the collaborative leadership in the Office of the

Treasurer, and the strengthening relationship with Church Mutual Insurance Company (CMIC), the endorsed insurer.

Partly because of my background and experience as a lawyer and partly because of work that had been done prior to my taking office, CMIC was selected to provide the endorsed insurance program of the ELCA in 2008. At that time and subsequently, CMIC committed to work with the ELCA churchwide organization, synods, and congregations to put together an excellent insurance program and to provide risk management assistance. Despite many challenges—in the economy, in the insurance industry, and in this church—CMIC has stepped up to provide invaluable assistance and an excellent product for the churchwide organization, synods, and congregations. As of early 2013, 47 synods and approximately 3,900 congregations were insured through CMIC. In addition, I want to thank the ELCA's broker, Mr. Gary Baltusis, senior vice president of Willis, for his expertise and perseverance for assisting this church in navigating the complex world of insuring a church body. It also is important to point out that the churchwide organization, CMIC, and Willis provide many resources to assist synods and congregations in addressing risk management, and links are available on the Office of the Secretary webpages to many such resources.

The work of the risk management team is even more impressive in light of the challenges that have arisen during the past six years. For example, evaluating the insurance implications of a Conference of Bishops trip to the Holy Land when war had broken out in the Gaza Strip was an experience not to be forgotten! Even more challenging were the issues that arose concerning pension plans after the collapse of financial markets in 2008–2009. Two significant and complex class action lawsuits were filed against the ELCA in federal court in Minnesota resulting from the termination of the defined benefit pension plan at Augsburg Fortress, Publishers and the decision by the Board of Pensions to reduce annuity payments for three years. These lawsuits superimposed significant oversight responsibilities on the Office of the General Counsel, and Mr. Phil Harris and Mr. Dave Ullrich responded with expertise and dedication. As my term winds down, the ELCA is no longer a party in the Portico annuity case, and the federal judge in Minneapolis denied class certification in that case. In the Augsburg Fortress case, a settlement was reached and approved by the court, and the case has concluded.

While these two retirement plan lawsuits have required enormous resources and energy, it is important to point out that the Office of the General Counsel oversees other litigation matters involving this church. Unfortunately, sexual misconduct claims continue to appear from time-to-time, despite the proactive efforts of the Office of the Secretary and others in this church to educate leaders about boundaries and misconduct prevention. The ELCA's consultant on these matters, Ms. Barbara Keller, deserves special and heartfelt thanks for her wisdom, compassion, and expertise in working with victims and in educating leaders in this church in responding to allegations of sexual misconduct. We need to ensure that every ELCA member understands that there is no tolerance for sexual misconduct in this church and that it is a priority to train leaders both to respond to allegations of misconduct and to take steps for its prevention.

In my tenure, an unexpected challenge surfaced in a number of synods. Six synods were victims of embezzlement, some of which were very substantial. The net result of these embezzlements was the need to restructure the crime insurance package for synods. Although it initially appeared that synods would have difficulty in finding coverage to replace the churchwide policy that had been cancelled, CMIC assisted synods in the endorsed insurance program, and other synods apparently found substitute coverage. An excess crime policy covering losses over \$100,000 was obtained by the churchwide organization, and this policy covers synods as well.

The troubling aspect of this situation is that the governing documents of this church provide for financial controls in all the expressions of this church, and resources are available on the ELCA website explaining best practices and suggesting approaches to minimize embezzlement and financial misconduct. In responding to the potential insurance crisis, Treasurer Linda O. Norman and I wrote a letter to the excess crime insurer (Chubb Insurance Company) and explained the resources available and the commitments of this church to sound financial policies and oversight. These unfortunate episodes emphasize the importance of carefully following the provisions in the governing documents of synods and congregations, and also to periodically reviewing and examining risk management practices to ensure that they are up-to-date and adequate.

Another aspect of risk management warrants brief mention. The Office of the Secretary and the Office of the Treasurer have been working on enterprise risk management (ERM) during this biennium. The purpose of ERM is to identify, evaluate, and develop mitigation strategies to address all enterprise risks—not just those covered by insurance. Portico has engaged in ERM for several years, and it promotes a company-wide sensitivity of the importance of leadership to understand and appreciate risk management. Work remains to be accomplished, but in the next few years ERM will become embedded in the DNA of the churchwide organization.

### *Other Duties as Assigned*

During the past six years a number of other important activities involved a substantial commitment of time, but the work was both personally rewarding and important to ongoing ministries of this church. Three such activities warrant special mention.

First, as the bishop's designee, I participated in the board of trustees of Portico Benefit Services. This was a remarkable time to serve on this board, and I was delighted to do so having previously served as a trustee. These six years have been turbulent at Portico. In addition to the annuity lawsuit, Portico bid farewell to longtime president and colleague Mr. John Kapanke, and called the Rev. Jeff Thiemann to replace him. Pr. Thiemann has brought remarkable wisdom, expertise, and energy to Portico, and he has become a friend and colleague. Furthermore, passage of the Affordable Care Act (aka health care reform) and its potential impact on ELCA employing entities have posed significant challenges, and Portico has stepped forward to provide indispensable leadership during this period of transition. Coping with health care reform also has necessitated re-visiting the ELCA Philosophy of Benefits, and working with Portico—especially with the Rev. Bob Berg and Mr. Brad Joern—has been both an education and a delight. While the future in retirement and health care plans is unclear, the ELCA is fortunate to have Portico and its dedicated staff and trustees to guide us through the process.

Second, and closely connected with Portico, is the corporate social responsibility work of the ELCA. As part of its advocacy work, the ELCA seeks to bring its voice to advocate for corporate social responsibility. This work has a number of aspects, including development and review of issue papers based on ELCA social statements, the creation and review of social screens for investments based upon them, dialogues with companies regarding issues of importance to the church, and filing of shareholder resolutions. This work suffered a setback in the original restructuring of the churchwide organization, but it was re-claimed and re-energized, and new protocols were established. Thanks to the excellent work of consultant Ms. Pat Zerega and a deepened relationship with Portico, corporate social responsibility work has continued. In addition to issue papers and social screens on investments, this work encompasses corporate dialogues and filing of shareholder resolutions. Taken collectively, this work seeks to reflect a commitment to engagement and advocacy in the corporate arena.



Third, I have had the good fortune to serve as an advisor on the board of trustees of Augsburg Fortress, Publishers. This has been a blessing because I have learned about the ministry of publishing and the dedicated work of Augsburg Fortress employees and trustees. At the same time, I have acquired important leadership tools from my friend and colleague Ms. Beth Lewis. These experiences and memories will remain with me in the next chapter of my vocational odyssey.

## **Collaboration with Synods**

Collaboration with synod bishops, as well as their staffs and vice presidents, on issues of mutual concern and interest remains an important priority in the work of the Office of the Secretary. Facilitating such collaboration represents interdependence in action. A number of examples illustrate the importance of this work.

The Office of the Secretary continues to work 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. Because of the number of bishop elections in 2013, the Rev. Walter May, Mr. Kenn Inskip, and I collaborated on the development of a *Toolkit for Synod Bishop Elections*. The Toolkit consists of an updated version of the *Guidelines for Synod Bishop Elections* as well as a number of other resources for synods engaged in bishop election processes. (The Toolkit was available online.) In addition, we again held telephone conferences with leadership in every synod in which a bishop election would be held. This represents a vivid example of interdependent collaboration as well as a meaningful step to live into the strategic objective to raise up and support faithful, wise, and courageous leaders. As a result, more and more synods have engaged in reflective discernment regardless of the process utilized to nominate and elect their bishops.

I have continued to be a peripatetic secretary, traveling throughout this church to confer with synods and other groups on matters of polity, structure, governance, administration, and even stewardship! I estimate that by the time that my term ends, I will have participated in events on the territory of more than two-thirds of the synods in this church. These experiences have been informative and enriching from my perspective, and I continue to give thanks for the ministry that I have observed throughout this church and for the relationships that I have developed!

This summary 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

Once the calendar turns to the year of a Churchwide Assembly, the pace of activity in the Office of the Secretary accelerates dramatically. For the 2013 Churchwide Assembly, Ms. Jodi Slattery, the assistant to the presiding bishop for governance, has stepped into the leadership of the Churchwide Assembly Planning Team with grace and diligence, and she has done an excellent job in coordinating the myriad aspects of assembly planning. As in past years, Ms. Mary Beth Nowak in the Office of the Secretary again has amazing expertise and energy in coordinating the logistical arrangements for the assembly. Many others also worked diligently to ensure that the assembly is successful.

The 2013 Churchwide Assembly will be remarkable for many reasons.

First, this assembly will reflect in dramatic ways the commitment of this church to care for creation. It is being held at the David L. Lawrence Convention Center, the only LEED certified platinum convention center of its size in the world. In addition, almost all documents for the assembly will be available electronically. For the first time, the *Pre-Assembly Report* will be available to everyone electronically, so all ELCA members will have access to it. In addition, almost all voting members will use electronic devices at the assembly—principally iPads—instead of pages in a binder. Thus, as part of our commitment to care for creation, we are close to being “Paperless in Pittsburgh!” While the total calculation of paper saved cannot yet be made, we currently estimate that the use of the e-binder will save in excess of 500,000 pages of paper!

Second, registration for the assembly is being handled electronically on the Net Community website. This has resulted in some transition complexities, but in the end it will facilitate registration and tracking of assembly voting members and participants. Taken together, the e-binder, online registration, electronic voting machines, and the new microphone queuing system mean that this assembly will be transformative with respect to the way that it is organized and held!

Third, in part due to officer elections and in part due to a desire to better prepare voting members, a number of aspects of orientation have been improved. The initial orientation video with the vice president, Mr. Carlos Peña, was posted online much earlier this year than in previous assemblies. In addition, a second orientation video addressing the ecclesiastical ballot process was posted in early 2013. This video is very important so that voting members understand not just the mechanics of the balloting (although that is important) but the significance of officer elections as call processes involving discernment by voting members and others in this church.

Fourth, the Office of the Secretary continues to monitor the composition of the assembly. Although the composition of the voting membership always changes somewhat, analysis of the preliminary data is very encouraging. Based upon preliminary information provided by synods, approximately 61 percent of the 952 voting members are lay persons. Of the ordained ministers, approximately 40 percent are women (in comparison with 23 percent of all rostered ordained ministers). Of the total number of voting members, approximately 13 percent are persons of color or whose primary language is other than English. Approximately 17 percent of voting members are 30 or younger!

One other aspect of Churchwide Assembly planning warrants brief mention. The Nominating Committee met in Chicago in late April, and once again it worked diligently to fill slates for the Church Council, churchwide committees, and the boards of separately incorporated ministries. This work has been facilitated by the computer conversation that means that the nominations database is now part of the churchwide organization’s ECIS system. That is the good news, but I still am disappointed that we have not been able to

substantially increase the depth and breadth of our pool of potential nominees. We ask ourselves to better reflect the church that God is calling us to be, and we bemoan the lack of outstanding young nominees and persons of color. Yet we do not raise up and support (and nominate!) such leaders. I look forward to the day that the nominating committee has hundreds of potential nominees representing all the diversity in the church from which to nominate persons for important leadership positions.

## **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. In the past several years, this responsibility has included tracking and analyzing data regarding congregations disaffiliating from the ELCA.

Interest in and analysis of demographic data have taken on expanded importance at a time of diminishing resources, re-evaluation of the roles of synods vis-à-vis congregations and the churchwide organization, and a large number of synod bishop elections. In synods addressing bishop elections, the work of the Research and Evaluation team in providing synod-specific demographic analysis has been universally appreciated and has served as the basis for provocative discussions about future directions in synodical mission and ministry. (This data was available online.) Modifications to Form A made in 2009 and revisions to Form C made for 2012 should provide improved data for analysis by all expressions of this church. Despite the importance of such data and analyses, it is disappointing that response rates for congregational reports have not increased in the past few years.

### ***Congregational Statistics***

Appendix A to this report is the current form of the congregational report, Forms A and C. 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 aspects of these data. A summary of statistical data is contained in Appendix C. Synod-specific statistical analysis is available on the ELCA website at [www.ELCA.org/Research](http://www.ELCA.org/Research).

### ***Disaffiliation Data and Analysis***

Since the Churchwide Assembly in 2009, the Office of the Secretary has been tracking and analyzing the impact of congregations that have voted to disaffiliate from the ELCA. Beginning in the fall of 2012, we ceased providing monthly updates because of the declining rate of disaffiliations. The statistics below are through the end of 2012 and reflect disaffiliations since the Churchwide Assembly in 2009.

- 947 congregations have taken a total of 1026 first votes to disaffiliate
- 713 first votes passed
- 313 first votes failed (33 percent)
- 689 second votes have been taken
- 654 second votes passed
- 35 second votes failed (5 percent)
- 643 congregations have been officially removed from the roster of congregations in the ELCA

Of course, these statistics do not reflect the full meaning of these congregations' departures from the roster of the ELCA, nor do they fully recognize the disparity of impact among synods

and communities and the pain experienced in individual circumstances. For example, three synods lost more than 15 percent of their congregations (Southwestern Texas, Western Iowa, North Carolina) while nine synods lost one or no congregations (Alaska, Arkansas-Oklahoma, Caribbean, Metropolitan Chicago, Metropolitan Washington, D.C., Metropolitan New York, New England, New Jersey, and Slovak Zion).

The settings of disaffiliating congregations also vary widely. More than 67 percent are in rural settings or communities of less than 10,000. At the same time, the ELCA has lost 21 percent of its congregations worshipping 800 or more. Almost two-thirds of disaffiliating congregations report that they have joined either Lutheran Churches in Ministry for Christ (LCMC) or the North American Lutheran Church (NALC). Less than 1 percent report affiliation with the Lutheran Church–Missouri Synod. See Appendix D for further analysis of disaffiliating congregations.

The *ELCA Constitution, Bylaws, and Continuing Resolutions* required congregations seeking to disaffiliate to follow a process requiring consultations and two separate congregational meetings. The purpose of the process was to provide congregational members accurate information and due process. Most of the responsibility for consulting with congregations fell on synod bishops, and they deserve our heartfelt appreciation and thanks for shepherding their synods and congregations through these often difficult and sometimes contentious processes. On behalf of the Office of the Secretary and this whole church, thank you to these leaders, and the synod officers and staff who supported them, for this remarkable effort and ministry on our behalf!

I will provide you updated information in my oral report at the Churchwide Assembly.

## **Unfinished Business**

It is a truism in the performance of any work that there always will be “unfinished business.” When I arrived at the Lutheran Center in the fall of 2007, my goals included building on the legacy of the Rev. Lowell Almen, while at the same time bringing a fresh perspective and new emphases to the work of the Office of the Secretary. Now that six years have passed, I am delighted to report that the Office of the Secretary functions effectively as the “oil in the engine” of the ELCA and a number of successful initiatives have been undertaken to coordinate its work with the work of the other officers and unit executives. In addition, the challenges of responding to the decisions of the 2009 Churchwide Assembly, declining mission support, congregational disaffiliations, and the restructuring of the Churchwide Assembly have substantially complicated the routine work of the Office of the Secretary and required rearranging priorities.

This report addresses many aspects of the priorities of the Office of the Secretary and its ongoing work. I also want to share some unfinished business and some disappointments.

First, I was honored to participate in the work of the LIFT Task Force, and it incubated both important discussion and ideas for moving this church forward toward being a reformation church in the 21st century. Its successes included a focus on energizing congregations and encouraging mission planning. In terms of governance and structure, most of the LIFT recommendations have been translated into governing document amendments. These amendments included: the change to a triennial Churchwide Assembly; strengthening the relationship between the Conference of Bishops and the Church Council; expanding the Church Council to include persons chosen for expertise, representational principles, and factors other than geography; encouraging the development of networks; and many others. My concern is that amending governing document provisions and creating new ones do not, in themselves, lead to improved governance and enhanced ministry. Governing document amendments are salutary, but it will take time and commitment to live into them. Further, some amendments will be

transitional, and additional ones should be on the horizon. For example, in my opinion, the size of the Church Council is probably too large, and there need to be fewer members nominated by synods without any consideration of governance needs or expertise. Another example is the LIFT recommendation for gatherings between Churchwide Assemblies that are non-legislative. This excellent recommendation still needs to be translated into reality!

The LIFT report also affirmed the underlying principle of interdependence, but concluded that the role of synods and mission support need to be revised. Efforts to work on these important issues have been disappointing and will remain fundamental challenges as this church moves forward.

In my initial report to the Churchwide Assembly in 2009, I held out a vision of synergistic leadership among ordained ministers and lay persons for the proclamation of the gospel and service to the neighbor. I said: “I also believe that one of the keys to the long term success (not just survival) of this church is the development of lay leadership. Indeed, it is the development of both laypersons and clergy who work collaboratively to create synergistic, forward-thinking, missional leadership that is a key ingredient to the mission and ministries of this church.” I continue to believe that this observation is profoundly true, and significant steps have been and are being taken. The meetings of and collaboration among vice presidents are vivid examples of progress. But the progress is sometimes halting and the level of collaboration uneven. If we truly are to become the church that God is calling us to be, we must work pro-actively to develop synergistic leadership among lay and clergy in all the expressions of this church.

After six years as secretary, I also have been alternatively excited and disappointed at the superb ministry occurring in various places, but the lack of ability to develop and disseminate “best practices” is discouraging. This inconsistent cross-fertilization of best practices sometimes results in painful lessons learned on multiple occasions in different places —lessons that should be avoided. A vivid example of the failure to share best practices is the embezzlement experiences of six synods. On the other hand, wonderful experiences at some Synod Assemblies frequently are not replicated in other synods. How we can learn to share such experiences and expertise?

## Still Looking for Signs

As many of you know, in my journeys I keep an eye open for signs—signs that illuminate or inform the ministry that we share. For example, my travels convince me that this church, as it approaches the 500th anniversary of the reformation, remains on the path of Martin Luther.

Indeed, as we proceed on this path, it is informative to reflect on what it means to be a Lutheran in the 21st century. The mosaic below is on the wall of my home congregation at St.



Luke Lutheran Church in Park Ridge, Illinois. Frequently, on Sundays before worship, I reflect on its meaning in the ELCA today. I have concluded that, like Luther in the mosaic, we are a church of pastors, teachers, scholars, and preachers; taken together they mean that we are a church of reformers. It is a worthy legacy as we seek to be ambassadors for Christ bringing the ministry of reconciliation to all!



**Conclusion**

Since my election in 2007, I frequently have referred to service as secretary of this church as a multi-dimensional odyssey. That remains profoundly true as I anticipate the completion of my term and service. This odyssey has consisted of geographical and spiritual journeys, and I value all I have learned along the way. Indeed, the spiritual journey has been unforgettable because of your prayers and support and those of my colleagues in the churchwide organization. I especially appreciate and give thanks for my dedicated colleagues in the Office of the Secretary and on the Administrative Team and in the Office of the Presiding Bishop. In particular, I thank Presiding Bishop Hanson for his leadership and the work that we have participated in together, all of which have nurtured my faith and confidence in this church. I also want to thank my friends and colleagues on the Conference of Bishops, the Church Council, and synodical vice presidents and secretaries.

But perhaps most of all, these six years as secretary of the ELCA have taught me in a whole new way about “call” and baptismal vocation. I have felt called to this work, and will always be thankful for the opportunity to have responded to that call. But I also have learned that baptismal vocation is multi-dimensional. As Barbara and I now anticipate our return to Washington state, I am confident that we are living out our baptismal vocations in new and yet unexplored ways. We carry with us profound memories and a sense of thanksgiving for all that you have given us. We depart with the expectation that the Holy Spirit will continue to infuse and animate the work of this amazing church—this church of the resurrection, this church of the reformation, this church of reconciliation! Thanks be to God for you and for the ELCA!

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**Part Two:**

**Always being made new.**

*“Always being made new.* This theme, this short four-word phrase, has been much on my mind recently. In fact, the text from 2 Corinthians on which this theme is based has been a source of many reflective moments for me in these past several years. I cannot remember the genesis of my reflections about 2 Corinthians 5. I think it may have been at a Virginia Synod Assembly about four years ago, where the theme included being ambassadors for Christ.

“Yet *Always being made new* and being an ambassador for Christ have informed and crystallized my thinking in a number of ways. Some of my reflections relate directly to this Churchwide Assembly and our celebration of the 25th anniversary of the Evangelical Lutheran Church in America. Some of my reflections are more philosophical and relate to what is old and what is new and the interrelationship of old and new to our work in the ELCA going forward.

“And some of my reflections are intensely personal, as I look back on my vocational odyssey, most recently as secretary of this amazing church, and as I think about the future and next steps of my baptismal journey.

“But first bear with me a moment as I reflect on certain underlying truths I have discovered embedded—embedded—in the profound theme for this assembly. These truths will inform and provide some context for my comments that follow.

“So let us take a closer look at this phrase, these four words, and let us ask the classic Lutheran question: What does this mean? What does this mean?

“Well, I think at least three profound truths are revealed. First, you cannot answer what it means to always be made new unless you know something about the old. Otherwise, how do you know what is truly new and what is not just recycled old? As a church, *Always being made new*, we do not summarily reject the old. But we use the old to inform our journey into the new.

“Thus, I resonate with Bishop Hanson when he talks and focuses on the rootedness in the gospel as a foundation for the new that we are becoming. And I believe that we both need to recognize the new reality that we are becoming and—and—understand the basics about what makes us who we are.

“So, to know what is new, you need to know something about the old.

“Second, for you grammarians, verb tense matters. “Being made” is neither past—it has not happened already—nor future—it has not happened yet. It is the present tense, but not just the present tense. Our theme is in the present perfect tense. It is a process. It is a process under

way but not yet completed. Thus, our theme recognizes that we are part of an ongoing process. So being made new is a process begun but not yet complete.

“Third, you often, perhaps always, do not know in advance what the new new looks like. As my beloved spouse, Barbara, frequently says, ‘The future is yet to be revealed.’ So you, you and I, you and I in this church are not finished being made new. We are in the process of becoming something new, but that new new is not yet fully revealed.

“I have concluded that our theme, *Always being made new*, thus captures not just the theological underpinnings of this church but the unique time in which we find ourselves right now and the time in which Barbara and I find our family.

“Now, bear with me a moment longer, and let me reflect about *Always being made new* from the perspective of my personal, vocational, baptismal odyssey. You see, my odyssey also has led me to appreciate foundational principles about who we are individually and in community, even as we are being made new.

“One of the reasons *Always being made new* resonates with me is intensely personal. Undeniably, in my personal, baptismal, vocational journey, I have been made new on more than one occasion. Indeed, I sometimes joke—only half facetiously—that God must have a sense of humor, sense of irony, or both to call a former naval officer and litigation attorney to be the secretary of this amazing church—this ELCA.

“So pause with me for just a moment of my personal history and think about *Always being made new* in the life that I have lived.



“My journey began in April 1947, and on that very day, this was the cover of *LIFE* magazine. I will come back to this in a moment, but let me turn to my personal vocational journey.”

*[The secretary invited the assembly to view several photos depicting his personal and professional life.]*

“In a keynote address last year in the Southwestern Washington Synod, I reflected on this, my personal vocational odyssey, and I concluded that in a unique way I have lived into Luther’s explanation of the three articles of the Apostles’ Creed. As a naval officer, crossing the ocean on many occasions, I learned to live in the First Article of the Apostles’ Creed and to reflect profoundly on God’s creation. I believe. ‘I believe that God has created me and all that exists.’

“As a lawyer, being an ambassador for Christ in a secular context, I learned to live in the Third Article of the Apostles’ Creed and to seek the guidance of the Holy Spirit. I believe. ‘I believe that I cannot, by my

own reason or strength, 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, and made me holy and kept me in the true faith.’

“And now, for six years, I have lived in a community of committed disciples in this church, helping me to understand and appreciate what it means to love Jesus and to be inspired by his life, death, and resurrection. I believe. ‘I believe that Jesus Christ, true God, begotten of the Father in eternity, and also true man, born of the virgin Mary, is my Lord, and he has redeemed me, a lost and condemned human being.’



“You see, I am living proof that we are *Always being made new*. But my personal vocational odyssey, my baptismal journey has taught me some other things over time. My evolving sense of vocation has taught me not only that we are *Always being made new*, but that newness is grounded in and strengthened by our faith, our faith in that living, daring confidence in God’s grace. Indeed, when I met with the youth in the Virginia Synod several years ago and reflected on this very text from 2 Corinthians 5, I talked about my faith and my journey, as well as our experience in the ELCA and about our future.

“I shared with the youth that in our newness, we must be grounded, and we must be grounded in the basics. And those basics are not reading, writing, and arithmetic, but the three Rs that are the foundational elements of the ELCA.

“First and foremost, we are a church of the resurrection. We are a church rooted in the gospel of Jesus Christ, his life, death, and resurrection.

“But there is a second R. We also are a church of the reformation. And the reformation is not only an historical event; it is a process, and it is an ongoing process. The mosaic that you see is in the sanctuary of my home congregation. Each week I look at it, and I am reminded that Martin Luther, as a pastor, as a teacher, as a scholar, was altogether a reformer, and that legacy lives on. Those same attributes mean that we are and must be reformers today.



“But there is another foundational basic in the ELCA. We are a church of reconciliation. As our text for this assembly teaches us, by being made new through Christ, we are entrusted with the ministry of reconciliation. And as Greek scholars will tell you, reconciliation is about relationships, not just repairing relationships, but creating new ones. And the Greek word for reconciliation—*καταλλασμων*—is the same root as our word catalyst.

“So the work of the ELCA and the word of hope that we can bring to the world are grounded in being a people of the resurrection, a people of reformation, and a people of reconciliation.

“So I stand before you today incredibly blessed by a vocational journey that has fed my faith, provided models of discipleship, and left me poised to continue to learn and model what it means to be *Always being made new* yet grounded in the basics.

“I want to segue with you and spend some time reflecting from the perspective of the secretary of this church on work that has been and continues to be done as we are *Always being made new*. But I do not think that I can do that directly without pausing and reminding you of my second favorite book.”

[The secretary held up a copy of the Constitutions, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America.]

“And I feel compelled—not surprisingly—to talk to you about how our governing documents facilitate *Always being made new*. So here it is, on the screen, the *Constitutions, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*.

“Now, I am going to resist the temptation to have you declare that this is . . . No, this is my last time with you, so repeat after me: My congregation’s constitution . . .

[The assembly responded: My congregation’s constitution . . .]

“ . . . is a missional document.

[The assembly responded: . . . is a missional document.]

“Now, I always have to do this twice because you never sound like you mean it the first time. My congregation’s constitution . . .

*[The assembly responded: My congregation’s constitution . . .]*

“. . . is a missional document.

*[The assembly responded: . . . is a missional document.]*

“Thanks be to God.

*[The assembly responded: Thanks be to God.]*

“There are many provisions in this document that inform our ministry. It does not just describe the polity, the way that we are organized, but this wonderful book also embodies the gospel that we declare and the service that we are inspired to perform. Indeed, our governing documents inform us in unique ways that the ELCA is deeply rooted but *Always being made new*. They can inform us how we can work to be a church of the resurrection, a church of the reformation, and a church of reconciliation.

“Now, many of you already know that my favorite passage is from Chapter 8 of the ELCA constitution, and I cannot resist putting it on the screen behind me.

#### **ELCA Constitutional Provision 8.11**

This church 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.

“Interdependence is an amazing concept, but it is not a theoretical concept only. It is a practical way we do church. It provides this church remarkable flexibility and the ability to engage in ministry together creatively, to proclaim the gospel, to roll up our sleeves, and to do God’s work of restoring and reconciling communities in Jesus’ name throughout the world.

“But there is another provision that is particularly important in the conversations that we are having here and showing how the ELCA is *Always being made new*. So here is ELCA constitutional provision 8.16.

#### **ELCA Constitutional Provision 8.16**

In faithful participation in the mission of God in and through this church, congregations, synods, and the churchwide organization—as interdependent expressions of this church—shall be guided by the biblical and confessional commitments of this church. Each shall recognize that mission efforts must be shaped by both local needs and global awareness, by both individual witness and corporate endeavor, and by both distinctly Lutheran emphases and growing ecumenical cooperation.

“You see the ELCA is not an either/or church. In an era of increasing polarization, we declare that the ELCA is a both/and church, keeping in tension competing principles, competing ideas, competing points of view. We are *Always being made new* because we recognize in our governing documents and in our DNA that life is lived in competing tensions, and living with such tensions can be the source of creativity, the source of strength, the source of flexibility, and not just divisiveness. We can say—you and I can say—with courage, with confidence, and with credibility that this is God’s church, and there is a place in this church for you and for me. Red state, blue state, conservative, liberal, single, married, partnered, we welcome you all.”

*[The assembly responded with applause.]*

“We welcome you because we are called. We are called—you and I—to be a church that is a catalyst, a convener, a bridge-builder. We are called to be a both/and church in an either/or world.

“So from my perspective as your secretary of the ELCA and the keeper of its *Constitutions, Bylaws, and Continuing Resolutions*, much of the work that we have been doing in this last biennium and during my term as a whole reflects that we are *Always being made new*, that we are an interdependent church, that we grapple with the dynamic tension to be a both/and church, and that we are a living church, transformed by resurrection, transformed by reformation, and transformed by reconciliation on a daily basis.

“Now, let me provide you only a few examples. Certainly, the Living into the Future Together: Renewing the Ecology of the ELCA Task Force—the work of LIFT—has been a focus of this church working on *Always being made new*. Many of the LIFT recommendations to the 2011 Churchwide Assembly are unrealized. Yet the LIFT Task Force held out markers for a church of the resurrection, a church of the reformation, and a church of the reconciliation that is *Always being made new*. Indeed, many LIFT recommendations are prophetic, and they will inform the work of this church prospectively for years to come.

“Here are some examples of LIFT-inspired work, the legacy of LIFT. We have been and will continue to work on this work prospectively.

- Renewing and revitalizing congregations, including the need for congregations to engage in community-based missional planning.
- Strengthening synods as catalysts for congregational mission on the one hand and on the other strengthening collaboration and building a symbiotic relationship between the churchwide organization and synods to achieve congregational vitality and a more effective ministry nationally and internationally.
- Rethinking theological education for the future church, both theological training for rostered leaders and lay instruction for greater catechetical and biblical fluency so that everyone can have a more robust sense of their baptismal vocation.
- Raising up and supporting talented, diverse multicultural leaders.
- And enhancing relationships with ecumenical, global, and interfaith partners.

Now, this is not an inclusive list, but all of these have been recommendations from LIFT that are now works in progress.

“But in profound ways, LIFT undergirds and informs the work that we are about this week and the work of the churchwide organization as it begins to formulate an operational plan that will take us to the 500th anniversary of the Reformation.

“Indeed, the report and recommendations of the LIFT Task Force and the ongoing work of LIFT II help us to focus on seeking to be the church that God is calling us to become.

“While many recommendations of the LIFT Task Force are works in progress, let me highlight some of its work that has already been accomplished, particularly those that relate to the work of the Office of the Secretary and involve structure and governance. Here is a partial list of some dramatic structural and governance changes that have been undertaken.

- Based on actions taken in 2011, the next Churchwide Assembly will be held in 2016. Adopting the triennial cycle will facilitate more thoughtful preparation for and implementation of Churchwide Assembly actions and will encourage non-legislative gatherings to take place.
- The role of the Conference of Bishops has been strengthened, and its relationship to the Church Council clarified and their interconnection discussed in governing documents of this church.
- The Church Council has been expanded and strengthened by allowing additional representation based on demographics and expertise.

- A commitment—a commitment [has been made] to include youth and young adults in the governance of this church. This commitment to include youth, not as observers but as participants, has been partially implemented.
- Concrete steps have been undertaken to strengthen and grow relationships with ecumenical partners as evidenced by the proposal to include full communion partners as members of the boards of trustees of separately incorporated ministries, a proposal which you have acted on in this assembly.

“This is important work. We cannot let the LIFT report gather dust on the shelf as we address the immediacy of other needs. The work of LIFT needs to be viewed as an ongoing process to inform this church as it seeks the new that God is calling us to become.

“Now, as I look back on the past six years, I feel compelled to reflect on other important work. I recall vividly both the turmoil and complexity of the discussion and debate about the social statement *Human Sexuality: Gift and Trust* and the related ministry policies. Those were difficult times for this church, and I give thanks for the leadership of the Conference of Bishops and the Church Council, both in their commitment to implement the changes called for by the Churchwide Assembly and their sensitivity in recognizing that ELCA Lutherans, with conviction and integrity, hold differing views.

“Now, here we are in 2013, while recognizing the legitimacy of those differing viewpoints, difficult and complex work has been accomplished. ‘Vision and Expectations,’ ‘Definitions and Guidelines for Discipline,’ the ELCA pension and other benefit programs all have been revised, and this church is living with integrity into the difficult decisions that it made.”

*[Assembly participants responded with applause.]*

“And fittingly, memorials this year call upon individuals and congregations to engage in conversations about how to faithfully support nontraditional families, consistent with our commitment to nondiscrimination, yet continuing to recognize that not everyone in this church shares the same views. If we can, indeed, recognize the diversity of views in this church and continue to commit to grapple with important societal issues, we have the opportunity not just to live into the newness to which God is calling us, but to model good behavior in a contentious society. If we work at it, we can continue to be a both/and church in an either/or world.”

*[Assembly participants responded with applause.]*

“Another aspect of my work as your secretary warrants comment. Perhaps nowhere are the challenges of *Always being made new* more vividly illustrated than in the work of the separately incorporated ministries of this church. One of the great joys and delights of serving as secretary of this church is representing the presiding bishop on the boards of two such ministries—Augsburg Fortress, Publishers, and the Board of Pensions, now known as Portico Benefit Services. In addition, I have to point out that Barbara and I are investors in and enthusiastic supporters of the Mission Investment Fund. Each of these organizations has grappled with difficult and complex issues as they seek to serve ELCA congregations and members in the ever-changing 21st century world. Each is dramatically different than they were at the inception of the ELCA and even the beginning of my term six years ago. And I cannot resist saying that they are every day *Always being made new*.

“But I would like to express my thanks for their ministries. Based upon my service on the boards of Augsburg Fortress and Portico, I want to say a special word of thanks and appreciation for the leadership of Beth Lewis and Pastor Jeff Thiemann for their work on behalf of the church.”

*[Assembly participants responded with applause.]*

“And I would be remiss if I did not thank the leaders and boards of all the separately incorporated ministries—the Mission Investment Fund, Women of the ELCA, Lutheran Men in

Mission, the Deaconess Community, and the Endowment Fund of the ELCA. Thanks for all of you and all that you do and the ways that you help us understand how we can be made new and to proclaim the gospel and serve the neighbor.

“Now, as I reflect back on my work in the last few years, I must comment briefly on congregations voting to leave the ELCA. Two years ago, I reported on congregational votes and analyzed the data. I am not going to do that today, although I provided you with that information in my written report.

“I do want to tell you that our records reflect that seven congregations—only seven congregations—have taken first votes to leave in 2013, and, even more encouraging, we are beginning to hear anecdotal stories about congregations coming back.”

*[Assembly participants responded with applause.]*

“And let us not forget, as we reflect on the 25th anniversary, we can celebrate that as a church, since 1988, we have started 435 new congregations, new starts, across this country.”

*[Assembly participants responded with applause.]*

“Now I have to confess that one of my great regrets as I leave the Office of Secretary is a portfolio of unfinished business, not just the ongoing work of the LIFT Task Force but many other important matters. Much of the business on my to-do list is beyond the control of the secretary, and my regret involves not being at the table to address important, provocative, unresolved issues with colleagues throughout this church. Here is just a partial list:

- Clarifying the roles, responsibilities, and future configurations of synods.
- Mission support patterns need to change, and we need to develop new approaches to sustain the ministry of this church in all its interdependent expressions.
- Synergistic leadership among clergy and lay needs to remain a priority.
- Unifying and strengthening the lay rosters is part of this work, as is leadership development.
- Governance remains a passion of mine, and we need to strengthen governance at both the churchwide and synodical levels, especially the strategic and generative aspects of governance. This also includes improving the nomination and election processes.
- We continue to live into our full communion partnerships and strengthening them on the ground, and this must remain a priority.
- This church has a unique but underappreciated ministry of advocacy in corporate social responsibility, and that needs to be developed to its full potential.
- Finally, we have a social statement on caring for creation, but it is 20 years old and the need to give priority to environmental issues at all levels of this church needs to be an increasing priority.”

*[Assembly participants responded with applause.]*

“Although the list of unfinished work is long, I take great solace in knowing I leave such issues in good hands among the elected leaders and appointed leaders in the churchwide organization.

“Now, in this, my final report to a Churchwide Assembly, I have to take a few moments to express my deep, deep thanks and appreciation to colleagues. Words—even words from a trial lawyer—cannot adequately express my thanksgiving and love for you all. First, to my colleagues in the Office of the Secretary, especially to the leadership team, General Counsel Phil Harris, Executive for Administration Sue Rothmeyer, and Director for Meeting Planning MaryBeth Nowak, I say, ‘Thank you.’ To Pastor Ruth Hamilton, who walked with me as a colleague and friend for five years as the Executive for Administration for the Office of the Secretary. No one could ask for a better and more collaborative team of colleagues than those.

“To the Church Council, to my right and your left: Thank you for your leadership and for beginning to step up to the challenge of being a true board of directors and seeking to be involved in the strategic and generative aspects of leadership.

“To the Conference of Bishops: I want to say a special word of thanks to all of you for your devotion to this church and for the gracious way that you invited me into your midst. Six years ago, I was daunted at the prospect of being a lay person in the conference, but you dispelled quickly my trepidation, and you greeted me with warmth and affection.

“To synod vice presidents: Thanks for your support, your encouragement, your wisdom, and for continuing to grow into one of the most important and rewarding leadership groups in this church.

“To my colleagues on the administrative team: Linda Norman, Wyvetta Bullock, Christina Jackson-Skelton, Rafael Malpica Padilla, Stephen Bouman, thank you. Thank you for your diligence and your dedication and your friendship; your evangelical leadership is truly remarkable, surpassed only by your love of Christ and this church.

“And Mark Hanson, a special word of profound thanks and appreciation. As you know, when I go on the road, I quote you often, and I need to do it one more time. You have taught me the importance of evangelical, missional imagination and the need to hold in tension the navigational and agitational aspects of leadership. What great and profound truths those have been for me and for all of us. Thanks for your collegiality, your wisdom, and your friendship.

“Before concluding my final report, I want to do two other things. As in the past, I want to hold out and remind you of the work of the ELCA archives and our archives team, Joel Thoreson and Cathy Lundeen. Those two, together with Karen Dersnah from the Mission Advancement unit, have put together a brief visual tribute of this church on its 25th birthday. So enjoy for a moment a photo gallery of all the Churchwide Assemblies since the ELCA was born 25 years ago.”

*[Assembly participants viewed a series of photos and responded with applause.]*

“These slides depict the history of this church, but I cannot resist my ongoing personal search for signs, signs of the roads taken and available to be traveled in our personal journey. So I am still looking for signs. Travel with me for a moment, looking at life’s road signs.”

*[Assembly participants viewed a series of photos of signs.]*

“Wherever we have come on our journeys, from wherever we are going, we are on this path together. This is the sign of the road on which we will all travel, the way of the passion. Wherever we are on this path, life does not remain static because we are *Always being made new*.

“This means that our 21st century church cannot be the same church that these children [referring to above *LIFE* magazine cover] attended in 1947. We also know that the environment and circumstances have changed, but also we know that the basics of our message are the same. As a church and people *Always being made new*, this is the face of the ELCA in the 21st century [referring to the photo on the right].

“As I recall my personal vocational odyssey and think about the varied baptismal journeys that brought me



here, I thank God that we are interconnected in the interdependent ministry of the ELCA, a church deeply rooted in the gospel and in all three articles of the creed that we declare each week—a church *Always being made new*. In being made new, let us remember always the lesson of 2 Corinthians 5, that this newness is a gift from God. And let us remember too that God has richly blessed this church, this Evangelical Lutheran Church in America, by making us a people of the resurrection, by making us a people of the reformation, and by making us a people of reconciliation.

“So let us celebrate. Happy anniversary, Evangelical Lutheran Church in America—a church *Always being made new*. Thanks be to God.”



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

## CONGREGATIONAL REPORT FOR THE YEAR ENDING DECEMBER 31, 2012

FORM **A**

This report can be filed online. Connect to the website ([www.ELCA.org/congregationreport](http://www.ELCA.org/congregationreport)) and enter your congregation's **ID and password (printed below)**. If you are unable to file electronically, complete this paper form and return it to your synod office by February 15, 2013.

Latest report on file:

**INFORMATION  
ABOUT  
MEMBERS**

Congregation ID# \_\_\_\_\_  
Synod: \_\_\_\_\_  
Conference: \_\_\_\_\_

Online Password (2012 only): \_\_\_\_\_

<b>1. Baptized Membership at end of 2011</b>		
<b>2. Baptized Members received during 2012</b>		
a. By Baptism: children (15 yrs. and younger) .....		
b. By Baptism: adults (16 yrs. and older) .....		
c. By affirmation of faith .....		
d. By transfer .....		
e. From other sources and statistical adjustment .....		
f. Total members received this year .....	+	
<b>3. Baptized Members removed during 2012</b>		
a. By death .....		
b. By transfer .....		
c. For other reasons and statistical adjustment .....		
d. Total members removed this year .....	-	
<b>4. Baptized Membership, end of 2012</b> .....	=	
<b>5. Total Confirmed Membership, end of 2012</b> .....		
<b>6. Number of baptized youth who were confirmed in 2012</b> .....		
<b>7. Average weekly worship attendance in 2012</b> .....		
<b>8. Total number of people (including children) actively participating in the life of the congregation in 2012</b> .....		
<b>9. Race / ethnic origin of ACTIVE PARTICIPANTS.</b>		

**Must equal active participants on line 8:**

**13. Location address describes where the church or place of worship is physically located. This may differ from the mailing address, but must identify a street name. Corrections should be made below:**

**14. Please indicate how much emphasis the following programs/activities have received in your congregation in the past 12 months.**

	do not have	some emphasis	a lot of emphasis	cong's specialty
a. worship .....	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
b. music .....	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
c. Christian ed. for those 15 or younger .....	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
d. other activities for children .....	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
e. confirmation ministry .....	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
f. Christian ed. for those 16 to 19 .....	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
g. other activities for those 16 to 19 .....	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
h. young adult activities or programs for those 18 to 30 .....	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
i. Bible study or other adult Christian ed. .....	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
j. prayer, meditation or spiritual development activities .....	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
k. fellowship or other social activities .....	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
l. support groups (bereavement, divorce, 12-step) .....	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
m. evangelism or recruitment activities .....	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
n. stewardship .....	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
o. identifying and using the spiritual gifts of active participants .....	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
p. social justice activities .....	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
q. community service activities .....	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
<b>TOTAL</b> .....				

African American/Black	African National/Caribbean	American Indian/Alaska Native	Arab/Middle Eastern	Asian/Pacific Islander	Latino/Hispanic	Multi-racial	White/Caucasian	Other

Verify the following congregation information; correct as necessary.

**10. Phone:** \_\_\_\_\_ **11. Fax:** \_\_\_\_\_ **12. Email:** \_\_\_\_\_

Website: Corrections can be made online ([www.ELCA.org/congregationurl](http://www.ELCA.org/congregationurl))

**INFORMATION ABOUT YOUR CONGREGATION'S FINANCIAL STEWARDSHIP (Please round all figures to nearest dollar. Omit cents.)**

<b>15. Receipts during 2012</b>		<b>20. Disbursements during 2012</b>	
a. Regular giving .....	\$ _____	a. Current operating expenses .....	\$ _____
b. Designated giving .....	\$ _____	b. Capital improvements .....	\$ _____
c. Earned income (any source) .....	\$ _____	c. Payments on debts .....	\$ _____
d. Grants (any source) .....	\$ _____	d. Mission Support (regular synod benevolence) .....	\$ _____
e. All other receipts .....	\$ _____	e. Other benevolence sent directly to the synod (for any synod OR churchwide appeal including ELCA World Hunger, Disaster Response, Missionary Sponsorship, etc.) .....	\$ _____
f. <b>TOTAL RECEIPTS</b> .....	\$ _____	f. Other benevolence sent directly to the churchwide office (for any churchwide appeal including ELCA World Hunger, Disaster Response, Missionary Sponsorship, etc.) .....	\$ _____
<b>16. Assets as of December 31, 2012</b>		g. Benevolence sent directly to any of the following	
a. Church real estate .....	\$ _____	1. an activity in another country including a missionary, a congregation, a companion synod, a hunger program, disaster response, etc. ....	\$ _____
b. Endowment and memorial funds .....	\$ _____	2. camps .....	\$ _____
c. Cash, savings, bonds, etc. ....	\$ _____	3. colleges .....	\$ _____
d. All other assets .....	\$ _____	4. seminaries .....	\$ _____
e. <b>TOTAL ASSETS</b> .....	\$ _____	5. social service group, agency or institution .....	\$ _____
<b>17. Total Indebtedness as of Dec. 31, 2012</b> .....	\$ _____	h. All other benevolence sent directly to the recipient .....	\$ _____
<b>18. Gifts from the estates of deceased individuals received during 2012</b>		i. Other expenses and realized losses .....	\$ _____
a. Number of gifts received .....	_____	j. <b>TOTAL DISBURSEMENTS</b> .....	\$ _____
b. <b>TOTAL VALUE</b> of gifts received .....	\$ _____		
<b>19. Budgeted/projected 2013 Mission Support</b> .....	\$ _____		

Pastor \_\_\_\_\_ Council Officer \_\_\_\_\_ Date \_\_\_\_\_





Congregation ID Number:  
Online Password:  
Synod:

30. Educational ministry provided by this congregation:  
 Did this congregation have Sunday school in 2012?  Yes  No  
 Did this congregation have mid-week education in 2012?  Yes  No  
 Did this congregation have confirmation in 2012?  Yes  No  
 Did this congregation have adult Bible studies in 2012?  Yes  No  
 Did this congregation have vacation Bible school in 2012?  Yes  No
31. Curriculum used for education: *(check all that apply)*  
 Augsburg Fortress resources  Create own materials  
 Concordia Publishing resources  Independent publishers  
 Sparkhouse  Other denominational publisher \_\_\_\_\_
32. Does this congregation operate a weekday early childhood education center, kindergarten, and/or school?  Yes  No
33. Languages in which this congregation regularly conducts liturgies (make 1 the most used language, 2 the next most used language, etc.).  
 Do not include languages used for special services or by others using the building.  
 1) \_\_\_\_\_ 3) \_\_\_\_\_  
 2) \_\_\_\_\_ 4) \_\_\_\_\_
34. What assistance does this congregation provide to people with disabilities? *(check all that apply)*  
 Wheelchair access throughout the building(s)  Assistive devices for the hard of hearing  
 Braille and/or large print worship materials  Outreach and support with those with special needs and their families
35. Is this congregation carrying out a mission plan?  Yes  No  
 If not, is this congregation in the process of developing a mission plan?  Yes  No
36. Has any member of this congregation participated in any type of theological education or practical training program for lay ministry,  
 in any of these expressions? *(check all that apply)*  
 Synod  Churchwide  Other \_\_\_\_\_
37. Is this congregation's stewardship program:  
 once a year  several times a year  year-round  there is no stewardship program
- Which of the following resources has this congregation found helpful in its stewardship efforts? *(check all that apply)*  
 Make It Simple  Giving Magazine  Stewardship Key Leader  Competencies of Steward Leader  
 Consecration Sunday  Other \_\_\_\_\_
- Would this congregation be interested in receiving stewardship resources?  Yes  No
38. Has anyone in this congregation attended a Global Mission gathering in the past year?  Yes  No
39. Does this congregation participate in any way in feeding programs, food collection, or other ministries which impact hunger?  
 Yes  No

Congregation's mailing address  
 (corrections can be made below or emailed to [conginfo@elca.org](mailto:conginfo@elca.org))

If you do not file electronically, return Forms A and C  
 to the synod office at:

The secretary is responsible for maintaining the official rosters of the Evangelical Lutheran Church in America (ELCA). These include the rosters of congregations, ordained ministers, associates in ministry, deaconesses, and diaconal ministers.

**Roster of Congregations**

The ELCA counted 9,540 congregations on December 31, 2012, including 155 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 ELCA, 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.

**Table 1: Additions to the Roster of Congregations**

Congregations	1997	1998	1999	2000	2001	2002	2003	2004	2005	2006	2007	2008	2009	2010	2011	2012
Received by synodical action	25	19	29	18	31	16	9	12	12	16	22	11	2	6	11	13
Resulting from consolidations	5	4	5	2	1	0	2	1	5	5	10	7	4	7	4	7
<b>Totals</b>	<b>30</b>	<b>23</b>	<b>34</b>	<b>20</b>	<b>32</b>	<b>16</b>	<b>11</b>	<b>13</b>	<b>18</b>	<b>21</b>	<b>32</b>	<b>18</b>	<b>6</b>	<b>13</b>	<b>15</b>	<b>20</b>

**Table 2: Removals from the Roster of Congregations**

Congregations	1997	1998	1999	2000	2001	2002	2003	2004	2005	2006	2007	2008	2009	2010	2011	2012
Withdrawn	5	2	5	12	6	17	8	26	22	18	7	13	16	299	292	43
Disbanded	40	32	29	33	42	26	39	40	31	38	29	24	38	43	53	38
Merged	9	4	5	2	2	0	9	7	3	10	2	5	9	1	5	5
Consolidated	12	15	10	4	0	0	6	2	5	12	12	8	9	14	8	16
Removed	1	0	0	0	0	0	1	4	1	0	0	1	2	5	8	4
<b>Totals</b>	<b>67</b>	<b>53</b>	<b>49</b>	<b>51</b>	<b>50</b>	<b>43</b>	<b>63</b>	<b>79</b>	<b>62</b>	<b>78</b>	<b>50</b>	<b>51</b>	<b>74</b>	<b>362</b>	<b>366</b>	<b>106</b>

## 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.”

No change in the synodical relationship of a congregation was reported in the 2011–2012 biennium.

## Roster of Ordained Ministers

As of December 31, 2012, the roster of ordained ministers of this church listed a total of 16,632 ordained ministers (active and retired). Included in that number were 3,913 women and 722 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 ELCA. Those specific ways are:

1. Individuals who are ordained in accord with the constitution and bylaws of this church in effect at the time of their ordinations, after having been approved by a duly constituted synodical candidacy committee and having received and accepted a regular, attested Letter of Call to be a pastor.
2. Individuals received:
  - a. Individuals approved by a synodical candidacy committee who previously were ordained in another Lutheran church body or another Christian church body, under bylaw 7.31.14., whose ordination is recognized by this church under the policy that addresses such recognition. Others would be ordained by this church under the policy of such reception.
  - b. Individuals received, under churchwide bylaw 8.72.15.c., through the candidacy process for the roster of ordained ministers who were ordained in a full-communion partner church body.
3. Individuals reinstated to the roster of ordained ministers, under churchwide bylaw 7.31.15., who previously were ordained in this church or one of its predecessor church bodies.

<i>Additions</i>	1997	1998	1999	2000	2001	2002	2003	2004	2005	2006	2007	2008	2009	2010	2011	2012
Ordained	338	361	308	315	309	279	308	270	279	283	295	327	294	288	279	266
Reinstated	17	9	20	23	19	9	19	22	11	8	15	2	9	13	13	11
Received	23	19	18	15	25	12	11	9	9	8	18	14	10	22	14	7
<b>Totals</b>	<b>378</b>	<b>389</b>	<b>346</b>	<b>353</b>	<b>353</b>	<b>300</b>	<b>338</b>	<b>301</b>	<b>299</b>	<b>299</b>	<b>328</b>	<b>343</b>	<b>313</b>	<b>323</b>	<b>306</b>	<b>284</b>
<b>Removals by</b>																
Death	207	211	249	211	224	213	246	223	226	208	227	226	274	293	262	281
Resignation	56	57	48	52	57	48	45	63	62	78	48	44	65	300	265	98
Removal	107	58	41	42	36	56	46	50	48	62	45	33	29	108	154	58
Transfer to ELCIC*	1	1	0	2	3	2	4	1	2	3	5	3	0	0	4	0
<b>Totals</b>	<b>371</b>	<b>327</b>	<b>338</b>	<b>307</b>	<b>320</b>	<b>319</b>	<b>341</b>	<b>337</b>	<b>338</b>	<b>351</b>	<b>325</b>	<b>306</b>	<b>371</b>	<b>701</b>	<b>685</b>	<b>437</b>

\* Evangelical Lutheran Church in Canada

As was the case in 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 ELCA.

The names of people added to and removed from the roster of ordained ministers are listed annually in the yearbook of the ELCA. 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.

	1997	1998	1999	2000	2001	2002	2003	2004	2005	2006	2007	2008	2009	2010	2011	2012
Whole	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	23.1	23.5
Active	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	n/a	n/a

## 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 ELCA 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 ELCA.

As of December 31, 2012, the roster of associates in ministry numbered 980 people (*see Table 5*).

<i>Additions</i>	1997	1998	1999	2000	2001	2002	2003	2004	2005	2006	2007	2008	2009	2010	2011	2012
	39	25	34	34	27	33	24	31	36	28	35	27	25	17	14	13
Reinstatement	0	0	0	6	2	1	3	0	1	1	1	1	0	2	0	0
<b>Totals</b>	<b>39</b>	<b>25</b>	<b>34</b>	<b>40</b>	<b>29</b>	<b>34</b>	<b>27</b>	<b>31</b>	<b>37</b>	<b>29</b>	<b>36</b>	<b>28</b>	<b>25</b>	<b>19</b>	<b>14</b>	<b>13</b>
<i>Removals by</i>																
Death	8	9	12	11	2	9	12	12	11	11	12	15	17	19	13	14
Resignation	10	9	8	10	2	3	2	2	7	5	5	5	9	8	7	3
Removal	33	11	15	29	16	17	16	9	8	17	12	6	11	8	6	8
<b>Totals</b>	<b>51</b>	<b>29</b>	<b>35</b>	<b>50</b>	<b>20</b>	<b>29</b>	<b>30</b>	<b>23</b>	<b>26</b>	<b>33</b>	<b>29</b>	<b>26</b>	<b>37</b>	<b>35</b>	<b>26</b>	<b>25</b>

The roster of deaconesses numbered 61 women as of December 31, 2012 (*see Table 6*). This figure does not include those in the Evangelical Lutheran Church in Canada.

<i>Additions</i>	1997	1998	1999	2000	2001	2002	2003	2004	2005	2006	2007	2008	2009	2010	2011	2012
Consecration	1	1	1	1	1	3	2	0	2	0	3	4	0	3	3	1
Reinstatement	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
<b>Totals</b>	<b>1</b>	<b>1</b>	<b>1</b>	<b>1</b>	<b>1</b>	<b>3</b>	<b>2</b>	<b>0</b>	<b>2</b>	<b>0</b>	<b>3</b>	<b>4</b>	<b>0</b>	<b>3</b>	<b>3</b>	<b>1</b>
<i>Removals by</i>																
Death	3	2	8	7	4	3	4	2	2	1	0	1	5	1	1	1
Resignation	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Removal	0	0	1	0	1	0	0	0	0	1	0	0	0	0	0	1
<b>Totals</b>	<b>3</b>	<b>2</b>	<b>9</b>	<b>7</b>	<b>5</b>	<b>3</b>	<b>4</b>	<b>2</b>	<b>2</b>	<b>2</b>	<b>0</b>	<b>1</b>	<b>5</b>	<b>1</b>	<b>1</b>	<b>2</b>

Diaconal ministers, as of December 31, 2012, numbered 180 people (*see Table 7*). The roster of diaconal ministers, established by the 1993 Churchwide Assembly, was started in 1996 with the consecration of seven people.

<i>Additions</i>	1997	1998	1999	2000	2001	2002	2003	2004	2005	2006	2007	2008	2009	2010	2011	2012
	7	4	12	20	12	11	13	14	10	15	28	12	22	10	9	16
	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
<b>Totals</b>	<b>7</b>	<b>4</b>	<b>12</b>	<b>20</b>	<b>12</b>	<b>11</b>	<b>13</b>	<b>14</b>	<b>10</b>	<b>15</b>	<b>28</b>	<b>12</b>	<b>22</b>	<b>10</b>	<b>9</b>	<b>16</b>
<i>Removals by</i>																
Death	0	0	0	0	0	0	0	0	0	0	0	0	1	1	1	1
	0	0	0	0	1	2	0	0	0	1	0	0	0	1	4	0
	0	0	0	0	1	0	0	1	1	0	0	1	0	1	2	1
<b>Totals</b>	<b>0</b>	<b>0</b>	<b>0</b>	<b>0</b>	<b>2</b>	<b>2</b>	<b>0</b>	<b>1</b>	<b>1</b>	<b>1</b>	<b>0</b>	<b>1</b>	<b>1</b>	<b>3</b>	<b>7</b>	<b>2</b>

# Summary of Congregational Statistics

# Appendix C

## Summary of Congregational Statistics as of December 31, 2011

<b>Summary of Membership Statistics</b>	<b>2010</b>	<b>2011</b>	<b>Change</b>	<b>Percent</b>	<i>Statistical Analysis</i> <b>Avg./Congregation</b>
Total Number of Congregations	10,008	9,638	-370	-3.70	
Baptized Members	4,272,688	4,059,785	-212,903	-4.98	423.95
Confirmed Members	3,259,371	3,107,925	-151,446	-4.65	325.20
<b>Analysis of Membership Gains and Losses</b>					
<i>Baptized Members—Accessions</i>					
By Baptism—Children under Age 16	52,722	50,454	-2,268	-4.30	
By Baptism—Adults Age 16 and above	4,978	5,004	26	0.52	
By Affirmation of Faith	44,981	44,522	-459	-1.02	
By Transfer	55,927	51,787	-4,140	-7.40	
From Other Sources and Statistical Adjustment	19,117	18,561	-556	-2.91	
Total Accessions—Baptized Members	177,725	170,328	-7,397	-4.16	
<i>Baptized Members—Losses</i>					
By Death	42,281	41,467	-814	-1.93	
By Transfer	51,407	46,365	-5,042	-9.81	
For Other Reasons and Statistical Adjustment	190,183	166,272	-23,911	-12.57	
Total Losses—Baptized Members	283,871	254,104	-30,303	-10.63	
<i>Baptized Members—Confirmed</i>	41,765	38,274	-3,491	-8.36	
<i>Active Participants</i>	2,541,309	2,531,154	-10,155	-0.40	
<i>Percent of Congregations reporting the program/activity is the congregation's specialty.</i>					
a. Worship					37.49
b. Music					24.93
c. Christian education for those 15 or younger					12.22
d. Other activities for children					6.58
e. Confirmation Ministry					9.55
f. Christian education for those 16 to 19					2.74
g. Other activities for those 16 to 19					3.80
h. Bible study or other adult Christian education					11.26
i. Prayer, meditation, or spiritual development activities					4.22
j. Fellowship or other social activities					17.19
k. Support groups (bereavement, divorce, 12-step)					2.26
l. Evangelism or recruitment activities					2.85
m. Stewardship					4.44
n. Identifying and using the spiritual gifts of active participants					4.28
o. Social justice activities					6.22
p. Community service activities					20.93

# Summary of Congregational Statistics as of December 31, 2011

## Summary of Financial Statistics

Totals—End of Year	2010	2011	Change	Statistical Analysis	
				Percent	Avg./Congregation
Total Receipts	2,490,128,925	2,434,746,432	-55,382,493	-2.22	254,334.74
Total Disbursements	2,528,576,253	2,460,129,689	-68,446,564	-2.71	257,093.71
Assets, Value on December 31	20,238,018,064	19,651,177,017	-586,841,047	-2.90	2,064,633.01
Total Indebtedness on December 31	1,683,024,875	1,627,952,830	-55,072,045	-3.27	485,231.84
Average Total Giving per Baptized Member	494.44	504.72	10.28	2.08	<b>Indebtedness/Assets</b> 8.28%
Average Total Giving per Confirmed Member	648.15	659.30	11.15	1.72	<b>Congregations with no debt</b> 65.10%

### Detail of Financial Statistics

#### Receipts for Regular Operation

Regular Giving by Members	1,830,676,032	1,775,614,165	-55,061,867	-3.01	
Designated Giving by Members	281,897,787	273,440,538	-8,457,249	-3.00	
Earned Income (Any Source)	134,855,948	130,780,771	-4,075,177	-3.02	
Grants and Subsidies	25,541,449	25,853,679	312,230	1.22	
Other Receipts	217,157,709	229,057,279	11,899,570	5.48	

#### Statistical Analysis

##### Percent of

#### Disbursements for Regular Operation

	Total Disbursements				
Current Operating Expenses	1,819,300,735	1,777,529,695	-41,771,040	-2.30	72.25
Capital Improvements	187,896,513	177,349,791	-10,546,722	-5.61	7.21
Payment on Debts	211,851,812	207,278,790	-4,573,022	-2.16	8.43
Mission Support	108,458,062	103,464,702	-4,993,360	-4.60	4.21
Non-Mission Support Benevolences	110,757,679	109,426,118	-1,331,561	-1.20	4.45
Other Expenses	90,311,452	85,080,593	-5,230,859	-5.79	3.46

#### Assets, Value on December 31

Church Real Estate	17,849,665,399	17,309,834,625	-539,830,774	-3.02	
Endowment and Memorial Funds	1,186,380,238	1,165,053,826	-21,326,412	-1.80	
Cash, Savings, Bonds, etc.	884,466,793	831,193,919	-53,272,874	-6.02	
Other Assets	320,182,988	345,094,647	24,911,659	7.78	

#### Bequests Received During Year

Number of Bequests Received	3,370	2,538	-832	-24.69	<i>Per 100 Deaths:</i> 8.28
Total Value of Bequests Received	69,988,360	65,586,641	-4,401,719	-6.29	<i>Avg. Beq.</i> 25,841.86
Intended Mission Support	115,872,002	110,864,852	-5,007,150	-4.32	

# Summary of Congregational Statistics as of December 31, 2011

*Statistical Analysis*  
**Percentage of Congregations  
Reporting Ethnic Group  
Active Participants**

<b>Worship Services</b>	<b>2010</b>	<b>2011</b>	<b>Change</b>	<b>Percent</b>	
Total Attendance at Worship Each Week	1,185,907	1,123,071	-62,836	-5.30	
Average Sunday Attendance per Congregation	119	117	-2	-1.68	
Percent of Baptized Members Attending Worship	27.76	27.66	-0.10	-0.36	

**Congregations Reporting Ethnic Group Participants**

African American/Black	3,531	3,494	-37	-1.05	36.25
African National/African Caribbean	583	747	164	28.13	7.75
American Indian and Alaska Native	1,042	1,050	8	0.77	10.89
Arab/Middle Eastern	602	625	23	3.82	6.48
Asian/Pacific Islander	3,181	3,114	-67	-2.11	32.31
Latino/Spanish	3,247	3,165	-82	-2.53	32.84
Multiethnic	2,817	2,775	-42	-1.49	28.79
White	9,762	9,413	-349	-3.58	97.67
Other	473	454	-19	-4.02	4.71

**Percent Ethnic  
Active Participants**

**Total Ethnic Active Participants**

African American/Black	43,843	42,194	-1,649	-3.76	1.52
African National/African Caribbean	4,881	7,562	2,681	54.93	0.27
American Indian and Alaska Native	4,868	4,852	-16	-0.33	0.17
Arab/Middle Eastern	2,053	2,272	219	10.67	0.08
Asian/Pacific Islander	19,689	19,871	182	0.92	0.72
Latino/Spanish	41,566	38,668	-2,898	-6.97	1.39
Multiethnic	19,498	20,438	940	4.82	0.74
White	2,830,218	2,626,604	-203,614	-7.19	94.66
Other	9,764	12,419	2,655	27.19	0.45

**Distribution of Congregations by Size: Baptized Members**

	<b>Size of Congregation</b>	<b>Total Congregations</b>	<b>Percent</b>	<b>Total Baptized Members</b>	<b>Percent</b>
	-0-	62	0.64	0	0.00
Very Small	1-175	3,254	33.76	322,522	7.94
Small	176-350	2,581	26.78	655,085	16.14
Moderately Small	351-500	1,285	13.33	539,835	13.30
Medium Sized	501-700	961	9.97	566,979	13.97
Moderately Large	701-950	627	6.51	507,741	12.51
Large	951-1,500	517	5.36	602,524	14.84
Very Large	1,501 & over	351	3.64	865,099	21.31

**Distribution of Congregations by Size: Confirmed Members**

	<b>Size of Congregation</b>	<b>Total Congregations</b>	<b>Percent</b>	<b>Total Confirmed Members</b>	<b>Percent</b>
	-0-	81	0.84	0	0.00
Very Small	1-175	4,086	42.39	390,791	12.57
Small	176-350	2,651	27.51	667,926	21.49
Moderately Small	351-500	1,127	11.69	470,482	15.14
Medium Sized	501-700	770	7.99	451,646	14.53
Moderately Large	701-950	430	4.46	345,131	11.10
Large	951-1,500	329	3.41	388,483	12.50
Very Large	1,501 & over	164	1.70	393,466	12.66



## Summary of Congregational Statistics as of December 31, 2012

Summary of Membership Statistics	2011	2012	Change	Percent	Statistical Analysis
					Avg./Congregation
Total Number of Congregations	9,638	9,540	-98	-1.02	
Baptized Members	4,059,785	3,964,474	-95,311	-2.35	418.15
Confirmed Members	3,107,925	3,014,051	-93,874	-3.02	319.15
<b>Analysis of Membership Gains and Losses</b>					
<b>Baptized Members—Accessions</b>					
By Baptism—Children under Age 16	50,454	48,394	-2,060	-4.08	
By Baptism—Adults Age 16 and above	5,004	4,905	-99	-1.98	
By Affirmation of Faith	44,522	43,219	-1,303	-2.93	
By Transfer	51,787	47,807	-3,980	-7.69	
From Other Sources and Statistical Adjustment	18,561	17,556	-1,005	-5.41	
Total Accessions—Baptized Members	170,328	161,881	-8,447	-4.96	
<b>Baptized Members—Losses</b>					
By Death	41,467	40,361	-1,106	-2.67	
By Transfer	46,365	41,208	-5,157	-11.12	
For Other Reasons and Statistical Adjustment	166,272	154,267	-12,005	-7.22	
Total Losses—Baptized Members	254,104	235,836	-30,303	-7.19	
<b>Baptized Members—Confirmed</b>	38,274	36,382	-1,892	-4.94	
<b>Active Participants</b>	2,531,154	2,515,205	-15,949	-0.63	

### *Percent of Congregations reporting the program/activity is the congregation's specialty.*

a. Worship	39.2
b. Music	26.2
c. Christian education for those 15 or younger	13.1
d. Other activities for children	6.9
e. Confirmation Ministry	10.7
f. Christian education for those 16 to 19	2.9
g. Other activities for those 16 to 19	4.0
h. Young adult activities for those 18 to 30	1.1
i. Bible study or other adult Christian education	12.3
j. Prayer, meditation, or spiritual development activities	4.5
k. Fellowship or other social activities	18.2
l. Support groups (bereavement, divorce, 12-step)	2.4
m. Evangelism or recruitment activities	2.8
n. Stewardship	4.7
o. Identifying and using the spiritual gifts of active participants	5.0
p. Social justice activities	6.6
q. Community service activities	23.0

# Summary of Congregational Statistics as of December 31, 2012

## Summary of Financial Statistics

Totals—End of Year	2011	2012	Change	Statistical Analysis	
				Percent	Avg./Congregation
Total Receipts	2,434,746,432	2,461,310,840	26,564,408	1.09	260,125.85
Total Disbursements	2,460,129,689	2,425,376,518	-34,753,171	-1.41	256,463.63
Assets, Value on December 31	19,651,177,017	25,446,416,869	5,795,239,852	29.49	2,768,623.31
Total Indebtedness on December 31	1,627,952,830	1,768,287,004	140,334,174	8.62	187,021.36
Average Total Giving per Baptized Member	504.72	524.78	20.06	3.97	<b>Indebtedness/Assets</b> 6.95%
Average Total Giving per Confirmed Member	659.30	690.26	30.96	4.70	<b>Congregations with no debt</b> 63.81%
<b>Detail of Financial Statistics</b>					
<b>Receipts for Regular Operation</b>					
Regular Giving by Members	1,775,614,165	1,791,116,960	15,502,795	0.87	
Designated Giving by Members	273,440,538	289,368,860	15,928,322	5.83	
Earned Income (Any Source)	130,780,771	138,922,600	8,141,829	6.23	
Grants and Subsidies	25,853,679	24,393,024	-1,460,655	-5.65	
Other Receipts	229,057,279	217,509,396	-11,547,883	-5.04	
<b>Statistical Analysis</b>					
<b>Percent of Total Disbursements</b>					
<b>Disbursements for Regular Operation</b>					
Current Operating Expenses	1,777,529,695	1,765,982,831	-11,546,864	-0.65	72.81
Capital Improvements	177,349,791	173,697,904	-3,651,887	-2.06	7.16
Payment on Debts	207,278,790	199,700,921	-7,577,869	-3.66	8.23
Mission Support	103,464,702	102,601,722	-862,980	-0.83	4.23
Non-Mission Support Benevolences	109,426,118	108,777,662	-648,456	-0.59	4.48
Other Expenses	85,080,593	77,427,397	-7,653,196	-9.00	3.19
<b>Assets, Value on December 31</b>					
Church Real Estate	17,309,834,625	22,930,164,968	5,620,330,343	32.47	
Endowment and Memorial Funds	1,165,053,826	1,289,750,374	124,696,548	10.70	
Cash, Savings, Bonds, etc.	831,193,919	904,399,341	73,205,422	8.81	
Other Assets	345,094,647	322,102,186	-22,992,461	-6.66	
<b>Bequests Received During Year</b>					
Number of Bequests Received	2,538	3,764	1,226	48.31	<i>Per 100 Deaths:</i> 9.33
Total Value of Bequests Received	65,586,641	85,542,860	19,956,219	30.43	<i>Avg. Beq.</i> 22,726.58
Intended Mission Support	110,864,864	120,314,185	9,449,321	8.52	

## Summary of Congregational Statistics as of December 31, 2012

### Statistical Analysis Percentage of Congregations Reporting Ethnic Group Active Participants

Worship Services	2011	2012	Change	Percent	
Total Attendance at Worship Each Week	1,123,071	1,092,279	-30,792	-2.74	
Average Sunday Attendance per Congregation	116.53	114.49	-2.03	-1.74	
Percent of Baptized Members Attending Worship	27.66	27.55	-0.11	-0.39	

#### Congregations Reporting Ethnic Group Participants

African American/Black	3,494	3,450	-44	-1.26	36.42
African National/African Caribbean	747	823	76	10.17	8.69
American Indian and Alaska Native	1,050	1,051	1	0.10	11.09
Arab/Middle Eastern	625	624	-1	-0.16	6.59
Asian/Pacific Islander	3,114	3,128	14	0.45	33.02
Latino/Spanish	3,165	3,181	16	0.51	33.58
Multiethnic	2,775	2,812	37	1.33	29.68
White	9,413	9,316	-97	-1.03	98.34
Other	454	449	-5	-1.10	4.74

### Percent Ethnic Active Participants

#### Total Ethnic Active Participants

African American/Black	42,194	41,747	-447	-1.06	1.55
African National/African Caribbean	7,562	8,523	961	12.71	0.32
American Indian and Alaska Native	4,852	5,563	711	14.65	0.21
Arab/Middle Eastern	2,272	2,355	83	3.65	0.09
Asian/Pacific Islander	19,871	20,099	228	1.15	0.75
Latino/Spanish	38,668	43,760	5,092	13.17	1.62
Multiethnic	20,438	20,627	189	0.92	0.77
White	2,626,604	2,539,789	-86,815	-3.31	94.28
Other	12,419	11,503	-916	-7.38	0.43

#### Distribution of Congregations by Size: Baptized Members

	Size of Congregation	Total Congregations	Percent	Total Baptized Members	Percent
	-0-	59	0.62	0	0.00
Very Small	1-175	3,292	34.51	324,945	8.20
Small	176-350	2,544	26.67	645,024	16.27
Moderately Small	351-500	1,263	13.24	530,636	13.38
Medium Sized	501-700	935	9.80	552,146	13.93
Moderately Large	701-950	600	6.29	485,060	12.24
Large	951-1,500	515	5.40	600,466	15.15
Very Large	1,501 & over	332	3.48	826,197	20.84

#### Distribution of Congregations by Size: Confirmed Members

	Size of Congregation	Total Congregations	Percent	Total Confirmed Members	Percent
	-0-	96	1.01	0	0.00
Very Small	1-175	4,160	43.61	391,357	12.98
Small	176-350	2,557	26.80	643,041	21.33
Moderately Small	351-500	1,108	11.61	463,896	15.39
Medium Sized	501-700	738	7.74	433,616	14.39
Moderately Large	701-950	406	4.26	325,035	10.78
Large	951-1,500	314	3.29	368,417	12.22
Very Large	1,501 & over	161	1.69	388,689	12.90

## **Update on congregations disaffiliating from the ELCA**



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## **Congregations Voting to Disaffiliate**

(as of July 1, 2013)

- 951 congregations have taken a total of 1030 first votes.
- 717 first votes passed
- 313 first votes failed (33%)
- 693 second votes have been taken
- 658 second votes passed.
- 35 second votes failed (5%)
- 647 congregations have been officially removed from the roster of congregations in the ELCA.



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## 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	33	22%
Western Iowa	27	18%
North Carolina	37	16%
Montana	18	14%
South Dakota	35	14%
Northeastern Iowa	24	14%
East-Central Synod of Wisconsin	16	12%
Eastern Washington-Idaho	11	11%
Pacifica Synod	12	10%
Northwestern Minnesota	26	10%
Northwestern Ohio	19	10%
Central Southern Illinois	15	10%
Northern Great Lakes	9	10%
Grand Canyon	9	10%



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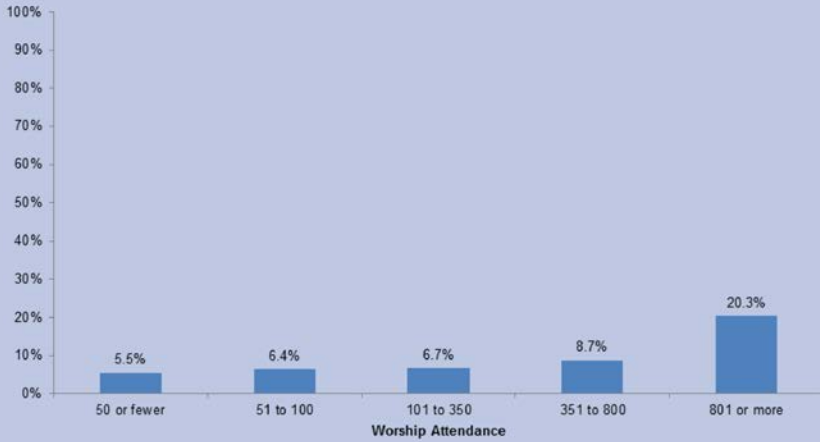
## Synods Least Impacted by Congregations Voting to Disaffiliate (1 congregation or fewer taking votes to leave)

Alaska  
Arkansas-Oklahoma  
Caribbean  
Metropolitan Chicago  
Metropolitan Washington, D.C.  
Metropolitan New York  
New England  
New Jersey  
Slovak Zion



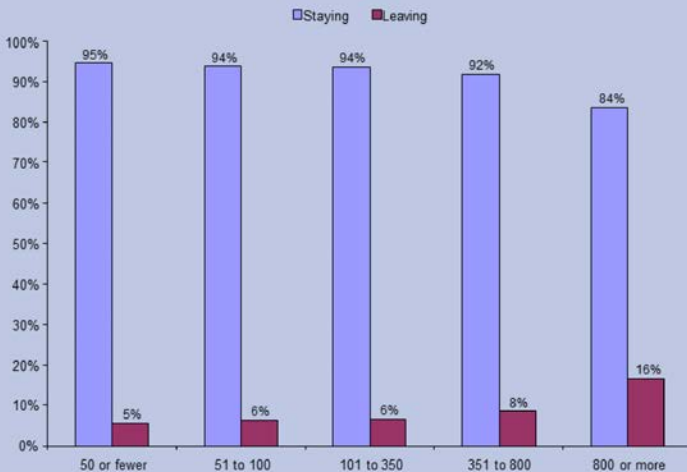
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## Those Congregations Leaving the ELCA as a Percent of all ELCA Congregations in 2009 by Worship Attendance



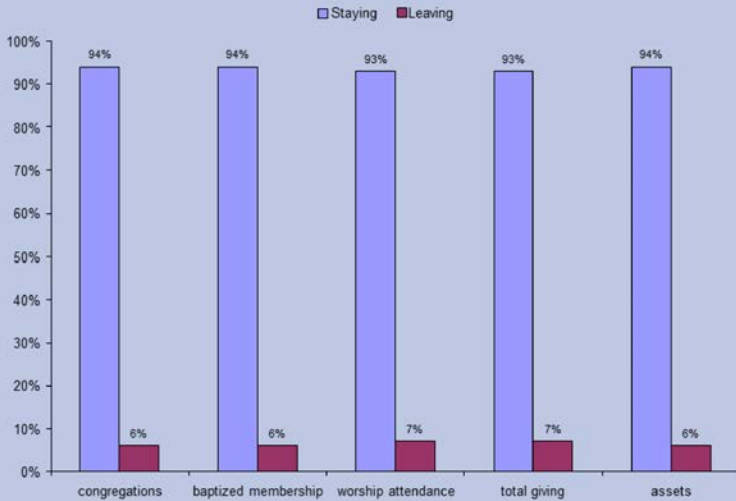

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## Congregations Voting to Disaffiliate as a Percent of All Congregations of that Size by Worship Attendance



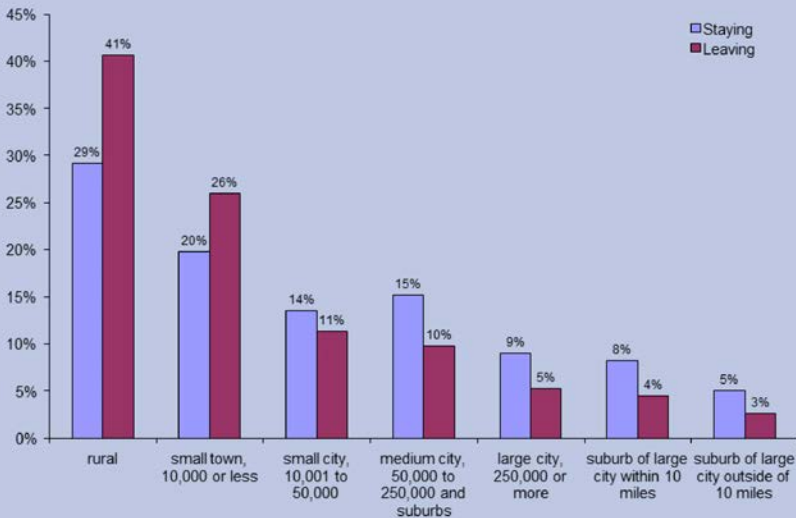

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## Percent of Totals for the ELCA



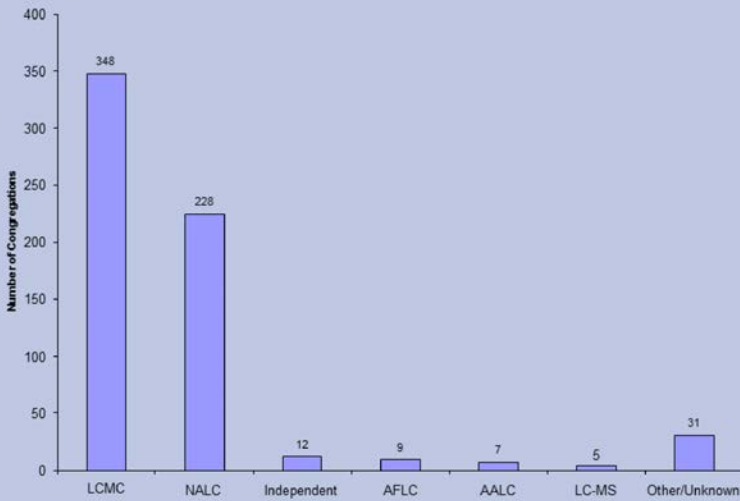
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## Settings of Congregations Voting to Disaffiliate



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## Destinations\* of Departing Congregations



\*Some congregations reported multiple affiliations.  
LCMC=Lutheran Congregations in Mission for Christ, NALC=The North American Lutheran Church, AFLC=The Association of Free Lutheran Congregations, LCMS=The Lutheran Church-Missouri Synod



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## Additions to the Roster of Ordained Ministers 2011–2012

## Appendix E

\*Unless otherwise noted, the reason for the addition to the roster was ordination.

Name	City, State	*Reason	Date	Region Synod
<b>2011</b>				
Aase, Laura K.	Hutchinson, Minn.		1/22/2011	3F
Abrams, Robert A.	Hilliard, Ohio		9/17/2011	6F
Allred, Mark D.	Palmer, Alaska		7/10/2011	1A
Anderson, Chad S.	Porterfield, Wis.		3/12/2011	5G
Anderson, Nathaniel S.	Wilbraham, Mass.		7/9/2011	7B
Andrews, James S.	Chicago, Ill.		10/16/2011	5A
Andrews, Nancy L.	Baton Rouge, La.	Reinstated	2/4/2011	9D
Andritz, Johanna K. M.	Liberty, N.Y.		12/3/2011	7C
Arter, James V. III	Leechburg, Pa.		6/18/2011	8B
Atkins, Martha S.	Rock Springs, Wyo.		9/24/2011	2E
Ayres, Ellen Ruth	Harlem, Mont.		6/29/2011	1F
Bates-Froiland, Lisa M.	Milwaukee, Wis.		4/9/2011	5J
Beard, Regina R.	Oakland, Md.		6/25/2011	8H
Beery, Lisa A. B.	Roseau, Minn.		8/13/2011	3D
Beery, Michael A.	Roseau, Minn.		8/13/2011	3D
Bergstrom, Amanda A.	Woodstock, Ill.		6/17/2011	5B
Berlien, Jacqueline R.	Bendena, Kan.		7/25/2011	4B
Berry, Scott T.	Atlantic Beach, N.C.		10/8/2011	9B
Bettisch, Luanne Kae	South Beloit, Ill.		5/1/2011	5B
Beveridge, Amy Grace	Templeton, Calif.		6/4/2011	2B
Bidne, Jeanette J.	Parkers Prairie, Minn.		7/31/2011	3D
Billardello, Nicholas M. III	Southlake, Texas		3/6/2011	4D
Bleam, Wende L.	Quakertown, Pa.		9/16/2011	7F
Blouch-Hanson, Dana Jean	Newville, Pa.		8/26/2011	8D
Bohac, Kristie Ann	Davey, Neb.		9/11/2011	4A
Bostrom, Laura C.	Knoxville, Tenn.		8/6/2011	9D
Brettell, Daniel William	Fountain Hill, Pa.		2/19/2011	7E
Brooks, Allen Leroy	Twin Valley, Minn.		8/20/2011	3D
Bryant, John David	Lake City, Fla.		10/8/2011	9E
Burke, Bradley R.	Unionville, Pa.		5/21/2011	7F
Busekist, Paul Charles Robert	Traverse City, Mich.		7/9/2011	6B
Cadle, Neil P.	Millwood, W.Va.		6/3/2011	8H
Cain, Bonnie Jane	Withee, Wis.		1/15/2011	5H
Campbell, Brian R.	Greenwood, Wis.		7/21/2011	5H
Campbell, Falcia R.	Chicago, Ill.		8/28/2011	5A
Caranicas, John R.	Wyndmere, N.D.		6/26/2011	3B
Carlson, Kimberly Trabbic	Kendall Park, N.J.		4/30/2011	7A

Carlson, Lauren T.	Norfolk, Va.		7/16/2011	9A
Carnahan, Theodore N.	Holdrege, Neb.		6/26/2011	4A
Carpenter, Matthew L.	East Tawas, Mich.		7/17/2011	6B
Carroll, Cindy Gayle	Sacramento, Calif.		5/1/2011	2A
Chavanak, Andrew V.	Falls City, Neb.		6/19/2011	4A
Christian, Paul Thomas	Petersburg, Va.		6/4/2011	9A
Clapp, Megan L.	Mesa, Ariz.		7/23/2011	2D
Coleman, Cindy S.	Candler, N.C.	Reinstated	9/8/2011	9B
Cummings, Dona Lee	Newville, Pa.		1/21/2011	8D
Cummings, Elizabeth A.	Haysville, Kan.		7/17/2011	4B
Cummings, Orin W.	Raytown, Mo.	Received from Lutheran Church in Guyana	1/31/2011	4B
Davis, Jonathan S.	Owatonna, Minn.		6/26/2011	3I
DeBoer, Trisha A.	Wing, N.D.		7/30/2011	3A
deForest, Christopher	Lehighton, Pa.		8/23/2011	7E
Delk, Jack A.	New Kensington, Pa.		6/18/2011	8B
Dietrich, George Walter	Haddon Heights, N.J.		9/18/2011	7A
Dittrich, Justin M.	St. Anthony, Minn.		2/26/2011	3G
Drennan, Samantha L.	Allentown, Pa.		11/5/2011	7E
Dutta, Dinah E.	Atchison, Kan.		6/3/2011	4B
Dvorak, Mollie A.	Anoka, Minn.		5/24/2011	3G
Dykeman, Ellery Paul	Monticello, Iowa		5/8/2011	5D
Edenfield, Emily M.	Spartanburg, S.C.		3/27/2011	9C
Enderson, Joshua J.	Luverne, Minn.		7/10/2011	3F
Erdal, Paul J.	Morris, Minn.	Reinstated	10/31/2011	3F
Ericson, John D.	Kilmarnock, Va.	Reinstated	1/31/2011	9A
Erwin, R. Guy	Thousand Oaks, Calif.		5/11/2011	2B
Escamilla, Jesus Sr.	Alvarado, Texas		9/18/2011	4D
Esposito, Laura E.	Hainesport, N.J.		9/18/2011	7A
Evenson, Thomas D.	Renville, Minn.		11/6/2011	3F
Ewing, Jeffrey Benson	Warren, Pa.		1/15/2011	8A
Fast, Katrina A.	Topeka, Kan.		6/25/2011	4B
Favorite, Robert K.	Watford City, N.D.		8/28/2011	3A
Felt, Elizabeth Anne	Freeland, Wash.		4/29/2011	1B
Fenger, Justin R.	Oakes, N.D.		6/29/2011	3B
Fisher, Jennifer S.	Riverside, Ill.		2/27/2011	5A
Fogelquist, Albin H. Jr.	Tacoma, Wash.	Reinstated	5/13/2011	1C
Folkemer, Joel Stephen	Mechanicsburg, Pa.		8/26/2011	8D
Fox, David E.	Grenora, N.D.		6/12/2011	3A
Friedrich, Stephen D.	Amarillo, Texas		10/29/2011	4D
Fuchs, Roger D.	Portland, Ore.		1/29/2011	1E
Fuerst, Jeremy John	Omaha, Neb.		2/26/2011	4A

Gage, Ryan P.	Eureka, S.D.		3/18/2011	3C
Garman, Timothy R.	Allentown, Pa.		10/23/2011	7E
Garnett, Micah J.	Monticello, Ill.		11/5/2011	5C
Gebreselassie, Anteneh B.	Arlington, Va.		12/10/2011	8G
Gerstl, Laura B.	Lansing, Mich.		7/10/2011	6B
Goodyear, James L. Jr.	Fort Washington, Pa.		4/10/2011	7F
Grove, Stephen A.	Minneapolis, Minn.		9/13/2011	3G
Hall, H. Ashley	Omaha, Neb.		11/19/2011	4A
Halverson, Christopher Lee	South Plainfield, N.J.		9/18/2011	7A
Hamada, Yukio	Honolulu, Hawaii	Reinstated	2/28/2011	2C
Hanson, Clifton D.	Isanti, Minn.		7/16/2011	3G
Harkins, Derek C.	Hazen, N.D.		7/8/2011	3A
Harr, B. Melissa	Mesa, Ariz.		5/1/2011	2D
Harrits, Peter J.	Chicago, Ill.		5/20/2011	3H
Hartenberger, Erich J.	North Freedom, Wis.		8/28/2011	5K
Harvestine, Jacqueline S.	Hancock, Minn.		8/20/2011	3F
Haukaas, Susan E.	Adams, N.D.		10/29/2011	3B
Hawley, Janice Ann	Spring Hill, Kan.		6/26/2011	4B
Hayes, Katherine O.	Springfield, Mo.		7/16/2011	4B
Hayes, Ramona S.	Herreid, S.D.		6/24/2011	3C
Heisen, Andrew C.	Shrewsbury, Mass.		12/10/2011	7B
Heiserer, Dana Michelle	Philadelphia, Pa.		4/17/2011	7F
Herbst, Marc W.	Syosset, N.Y.		2/26/2011	7C
Hetrick, Carolyn Kratz	Reading, Pa.		9/17/2011	7E
Hevita, Jonathan V.	Fairfield, Conn.	Received	2/28/2011	7B
		from The Evangelical Lutheran Church in the Republic of Namibia		
Hickey, Andrea Nicole	Elkhart, Ind.		1/22/2011	6C
Hille, Daniel W.	Avon, Conn.		2/26/2011	7B
Hofmann, Scott Henry	Harper, Texas		2/20/2011	4E
Hogan, Richard G.	Flat Rock, Mich.	Received	5/31/2011	6A
		from the Roman Catholic Church		
Holdcraft, Thomas K.	Panama City, Fla.		7/31/2011	9E
Horn, Peter MacGregor	Lakota, N.D.		5/28/2011	3B
Horn, Rebecca L.	Lakota, N.D.		5/28/2011	3B
Iker, Joan A.	Cranfills Gap, Texas		9/25/2011	4D
Isaacson, Nancy Biehl	Dunnell, Minn.		2/19/2011	3F
Isenhower, Andrew Wells	Columbia, S.C.		11/19/2011	9C
Jacobsen, Cindy S.	Roslindale, Mass.		8/15/2011	7B
Jacobus, Margaret Ann	Oklee, Minn.		6/25/2011	3D

Johns, Brandon A.	Woodbridge, Va.		7/10/2011	8G
Johnson, Christopher S.	Escanaba, Mich.		2/19/2011	5G
Johnson, Dave J.	Ishpeming, Mich.		6/26/2011	5G
Johnson, David A.	Saint Johnsville, N.Y.		9/18/2011	7D
Johnson, Francis B.	Hallock, Minn.		11/4/2011	3D
Johnson, Johanna K.	Webster, N.Y.		8/28/2011	7D
Johnson, Joseph Wayne	Hillsboro, N.D.		6/25/2011	3B
Jones, Susan S.	Tabernacle, N.J.		2/20/2011	7A
Kalan, Wendy D.	Sterling, Colo.		8/22/2011	2E
Kamprath, Laura Kaye	Campbell Hill, Ill.		1/16/2011	5C
Kamprath, Matthew T.	Campbell Hill, Ill.		1/16/2011	5C
Keadle, Matthew C.	Los Angeles, Calif.		11/26/2011	2B
Keene, Katheryn C.	Auburn, Mass.	Received	8/27/2011	7B
		from The Episcopal Church		
Keiser, Stephen A.	Philadelphia, Pa.	Received	1/2/2011	7F
		from Extraordinary Lutheran Ministries		
Kenea, Thomas D.	Silver Spring, Md.		9/18/2011	8G
Kershner, Stephanie G.	Scarsdale, N.Y.		12/10/2011	7C
Khabebe, Angela T.	Delphos, Ohio		1/11/2011	6D
Kilby, Robert R. II	Lansdowne, Pa.		5/29/2011	7F
Kilgore, Carol A.	Mansfield, Ohio		7/29/2011	6E
Kirchenwitz, Trichelle A.	Forman, N.D.		6/18/2011	3B
Kleinbeck, Kristi R.	Wisconsin Rapids, Wis.		6/11/2011	5I
Knowle-Zeller, Kimberly	Sedalia, Mo.		1/29/2011	4B
Kopacz, Jennifer M.	Bloomsburg, Pa.		7/10/2011	8E
Kopka, Mark W.	Spicer, Minn.		11/6/2011	3F
Korte, Cheryl A.	Manheim, Pa.		8/26/2011	8D
Kossow, Amanda J.	Marquette, Mich.		8/27/2011	5G
Kuckuck, Daniel G.	Davenport, Iowa		8/27/2011	5D
Kuester, Janel L.	Farmington, Minn.		5/14/2011	3H
Kuhnert, Jennifer J.	New Holstein, Wis.		8/28/2011	5I
Kung, Emily M.	Irvine, Calif.		4/3/2011	2C
Laatsch, Mark A.	New Windsor, Ill.		6/17/2011	5B
Larsen, B. Jeanne	Jarrettsville, Md.		12/17/2011	8F
Laudert, Wolfgang W.	Cologne, Minn.		8/28/2011	3G
Lauer-Scovanner, Stacy M.	Toledo, Ohio		8/15/2011	6D
Leaphart, Gerald Richard	Burnet, Texas		9/15/2011	4E
Lemke, Donald W.	Ozone Park, N.Y.	Reinstated	10/24/2011	7C
Lemons, Melissa P.	Kempton, Pa.		6/25/2011	7E
Liles, Joseph L.	Rogers, Ark.		6/12/2011	4C
Lingle, James L. Jr.	Garden City, Ga.	Reinstated	4/30/2011	9D
Liu, Zhenchuan	Bothell, Wash.		6/12/2011	1B

Lockhart, Dana R.	Buffalo, S.D.		7/10/2011	3C
Lohmann, Michael R.	Denver, Colo.	Reinstated	5/2/2011	2E
Lowe Lancaster, Kathryn A.	Anamosa, Iowa		8/30/2011	5D
Lukis, Jason E.	Des Moines, Wash.		3/21/2011	1B
Lund, Jonathan S.	Plymouth, Minn.		8/11/2011	3G
Lynn, Jonathan Jerry	Pittsburgh, Pa.		9/17/2011	8B
Malfatti, Norma E.	Vestal, N.Y.		9/16/2011	7D
Martin, Brenda Diane	Fairview, Pa.		6/10/2011	8A
Martin, Stephen W.	Tucson, Ariz.		12/11/2011	2D
Masko, Matthew Robert	Fordville, N.D.		7/14/2011	3B
Mason, Jennifer L.	Minneapolis, Minn.	Reinstated	6/1/2011	3G
McCarthy, Terrence	Hanover, Pa.		1/21/2011	8D
McCormick, Cole R.	Storden, Minn.		11/12/2011	3F
McCutcheon, Keith R.	Avonmore, Pa.		10/29/2011	8A
McKelahan, Benjamin F. C.	Brooklyn, N.Y.		12/3/2011	7C
Mendoza, Krista R.	Elmira, N.Y.		10/15/2011	7D
Meyer, Charles A.	Sinai, S.D.		9/2/2011	3C
Mileski, John G. II	Lanse, Mich.		9/24/2011	5G
Miller, William W.	Kerkhoven, Minn.		7/31/2011	3F
Mills, Tina Marie	New Rockford, N.D.		1/25/2011	3B
Montgomery, Taryn K.	Minot, N.D.		7/31/2011	3A
Morales, Lydia	Guaynabo, Puerto Rico		9/18/2011	9F
Morgan, Timothy A.	Cleveland, Ga.		7/30/2011	9D
Morton Carlin, Jerri Jean	Newville, Pa.		1/21/2011	8D
Muñiz, Aida d.	Bayamon, Puerto Rico		9/18/2011	9F
Murray, Thomas J.	Lutsen, Minn.		10/15/2011	3E
Myers, Sean F.	Columbiana, Ohio		9/10/2011	6E
Myrvik, Jodi R.	Edmore, N.D.		10/22/2011	3B
Negassa, Solomon H.	Las Vegas, Nev.		9/27/2011	2D
Nelavala, Surekha	Frederick, Md.	Received	5/13/2011	8F
		from India Evangelical Lutheran Church		
Nelson, Beau D.	Hamilton Square, N.J.		9/18/2011	7A
Nelson, Bethany A.	Lester Prairie, Minn.		12/18/2011	3F
Nelson, Lowell D.	Bellevue, Neb.		4/10/2011	4A
Neubert, Robert D.	Sharon, Wis.		6/18/2011	5K
North, Debra Ann	Nanticoke, Pa.		9/24/2011	7E
Nyberg, Marilyn A.	Grand Forks, N.D.		6/12/2011	3B
Ofstehage, Daniel B.	Mobridge, S.D.		7/16/2011	3C
O'Hara, Kevin A.	Patchogue, N.Y.		6/3/2011	7C
Olivar, Deogracias P.	San Diego, Calif.	Received	1/22/2011	2C
		from Lutheran Church in the Philippines		

Ortiz, Omar Isaac	Brooklyn, N.Y.	12/3/2011	7C
Ouchakof, Katya Elizabeth	Evansville, Wis.	3/26/2011	5K
Paris-Austin, Priscilla N.	Phoenix, Ariz.	5/11/2011	2D
Patterson, JoAnna M.	Newark, Del.	6/4/2011	8F
Patterson, Renee Ellen	Wyoming, Minn.	7/10/2011	3H
Pearson, Glenda J.	Ord, Neb.	10/29/2011	4A
Pearson, Sara L.	Minong, Wis.	7/5/2011	5H
Peper, Lori L.	Barron, Wis.	6/16/2011	5H
Petersen, Paul R.	La Crosse, Wis.	6/25/2011	5L
Peterson, Lorraine E.	Centerbrook, Conn.	9/17/2011	7B
Peterson, Mark Thomas	Brockton, Mass.	4/16/2011	7B
Piper, Scott T.	Berlin, Wis.	8/20/2011	5I
Plymette, Kari	Willimantic, Conn.	6/18/2011	7B
Pohl, Sheila R.	Peever, S.D.	7/30/2011	3C
Pollicino, Rebecca J.	Uniondale, N.Y.	8/27/2011	7C
Pollington, Jason L.	Fairfield, Mont.	7/17/2011	1F
Preisinger, Nathaniel D.	Buffalo, N.Y.	7/30/2011	7D
Propst, J. Austin	Arden, N.C.	12/17/2011	9B
Provis, Robyn A.	Minneapolis, Minn.	1/23/2011	3G
Purcell, Marie R. O.	San Antonio, Texas	11/18/2011	4E
Rainis, Robert M.	Deer Park, N.Y.	12/3/2011	7C
Range, Amanda K.	Selinsgrove, Pa.	6/18/2011	8E
Ranker, Raymond D.	College Park, Md.	8/21/2011	8G
Raymer, Richard R.	Beloit, Kan.	12/19/2011	4B
Reiffenberger, Don J.	Parker, S.D.	8/12/2011	3C
Retallack, James F.	Depew, N.Y.	7/24/2011	7D
Riewestahl, Theresa M.	Frederic, Wis.	7/30/2011	5H
Rigg, Mark R.	West Lawn, Pa.	1/15/2011	7E
Roberts, Ryan Weylin	Baltimore, Md.	9/18/2011	8F
Robison, Brian Michael	Belleville, Ill.	7/23/2011	5C
Roginski, Dawn M.	Berkeley, Calif.	Received 6/30/2011	2A
		from Extraordinary Lutheran Ministries	
Rohrs, Cathy Stinson	Stratford, Conn.	12/10/2011	7B
Rollenhagen, Mark D.	Lakewood, Ohio	9/10/2011	6E
Ross, Bradley A.	Baroda, Mich.	10/23/2011	6B
Ruch, Miles A. Jr.	Pender, Neb.	8/27/2011	4A
Ruschau, Adam R.	Jasper, Ind.	10/22/2011	6C
Rush, Carla M.	Kaleva, Mich.	9/18/2011	6B
Ruth, Daniel Paul	New York, N.Y.	1/9/2011	7C
Saler, Robert C.	Gary, Ind.	10/8/2011	6C
Salmela, Clay R.	Ripon, Wis.	6/23/2011	5I

Santos-Mendez, Ramon E.	Providence, R.I.		7/9/2011	7B
Sauter, Cassandra M.	Sparta, Wis.		6/5/2011	5L
Schenkel, Harry T.	East Northport, N.Y.	Received	12/31/2011	7C from Lutheran Church–Missouri Synod
Schlichting, Eric C.	Prospect Heights, Ill.		7/24/2011	5A
Schmidt, Christoph P.	Berthold, N.D.		7/2/2011	3A
Schneider-Thomas, Bryan G.	Sparta, Mich.	Received	4/30/2011	6B from The United Methodist Church
Schul, Scott E.	Martinsburg, Pa.		6/2/2011	8C
Schultz, Otto B.	Lincoln, Neb.	Reinstated	3/17/2011	4A
Schwertlich, William L.	Katy, Texas	Received	6/10/2011	4F from Lutheran Church–Missouri Synod
Shaw, Kara K.	Shipman, Ill.		7/10/2011	5C
Sheridan, Rebecca C.	Stromsburg, Neb.		9/24/2011	4A
Shomper, Norman A.	Jasper, Minn.	Reinstated	5/31/2011	3F
Shriner, Melinda J.	Bowler, Wis.		10/29/2011	5I
Simmons, Bryan J.	Jackson, Minn.		8/4/2011	3F
Sipf, John Thomas	Verdon, Neb.		8/24/2011	4A
Skindlov, Joel A.	Big Sandy, Mont.		7/16/2011	1F
Smith, Corey W.	Janesville, Iowa		9/10/2011	5F
Smith, James D.	Staten Island, N.Y.		12/3/2011	7C
Smythe, Roberta L.	Galata, Mont.		3/20/2011	1F
Soler, Sandra	San Juan, Puerto Rico		9/18/2011	9F
Son, Hang Mo	Federal Way, Wash.		5/13/2011	1C
Sonnenberg, Ladd J.	Springfield, Ill.		5/1/2011	5C
Sornchai, Adam Boone	Cardington, Ohio		6/24/2011	6D
Sortland, E. Arthur	Tacoma, Wash.	Reinstated	10/27/2011	1C
Spencer, Chelsea L.	Nevada, Ohio		8/6/2011	6D
Splichal Larson, Jonathan D.	Bismarck, N.D.		1/30/2011	3A
Staib, Kenneth R.	De Soto, Ill.		8/21/2011	5C
Stalkfleet, Sharon S.	Walnut Creek, Calif.	Received	9/23/2011	2A from Extraordinary Lutheran Ministries
Steinhauer, John M. III	Lebanon, Tenn.		1/2/2011	9D
Stolen, Lindsay M.	Austin, Minn.		7/24/2011	3I
Strong, Nathan A.	Kindred, N.D.		10/16/2011	3B
Styblo, Elaina L.	Massillon, Ohio		7/29/2011	6E
Sundberg, Ann E.	Chadron, Neb.		2/19/2011	4A
Swanson, Robert D. II	Dayton, Ohio		9/3/2011	6F
Swenson, Kimberly A.	Berkeley, Calif.		10/8/2011	2A
Taylor, Kenneth D.	Strum, Wis.		6/7/2011	5H

Telyea, Wesley C.	Bellevue, Wash.		6/12/2011	1B
Thomson, Sarah A.	Brainerd, Minn.		5/28/2011	3E
Thone, Jacqueline Marie	Plymouth, Minn.		9/18/2011	3G
Tingler, Matthew J.	Nashua, N.H.		12/18/2011	7B
Titus, Matthew B.	Mason, Mich.		8/26/2011	6B
Toso, Nathan E.	White Bear Lake, Minn.		8/28/2011	3H
Tronsgard, Derek J.	Wayzata, Minn.		8/27/2011	3G
Truchinski, Amanda Beth	Petaluma, Calif.		4/30/2011	2A
Tveite, Emily R.	Oregon, Wis.		9/25/2011	5K
Tyrrell, Andrew M.	Richmond, Ill.		6/17/2011	5B
Ukaonu, Chimezie	Kulm, N.D.		11/13/2011	3B
Ulland-Klinkner, Kathleen J.	Saint James, Minn.		11/19/2011	3F
Ulrich, Desiree Dawn	Bottineau, N.D.		2/6/2011	3A
Ursin, Kristi E.	Limon, Colo.		6/12/2011	2E
Varga, Ernest L.	Sidney, N.Y.	Received	11/5/2011	7D
		from Lutheran Church–Missouri		
		Synod		
Verhulst, Kari Jo	Watertown, Mass.		12/10/2011	7B
Villarreal, Monica Marie	Flint, Mich.		6/18/2011	6A
Vincent, Eugene J.	Ohio, Ill.		6/17/2011	5B
Vinson, Michael Jay	Alberta, Minn.		10/15/2011	3F
Walbolt, Keith T.	Coral Springs, Fla.		8/6/2011	9E
Wargowsky, Robin Kay	Jackson, Ohio		1/9/2011	6F
Warren, Katherine Patricia	Davenport, Iowa		6/11/2011	5D
Washington, Joel S.	Chicago, Ill.		8/28/2011	5A
Watland, Daniel Thomas	Peterson, Minn.		9/24/2011	3I
Weant, Laura Voelkert	Sugar Grove, N.C.		12/10/2011	9B
Weaver, Jonathan F.	Chagrin Falls, Ohio		9/10/2011	6E
Webber, Veronica Diane	Timonium, Md.		8/7/2011	8F
Weisman, Timothy R.	Pittsfield, Mass.		9/17/2011	7B
Werner, Emily Marie	Grand Rapids, Mich.		1/30/2011	6B
Werner, Michelle Yvonne	Livonia, Mich.		1/22/2011	6A
Whaley, Chad W.	West Branch, Iowa		6/4/2011	5D
White, Adam P.	Lincoln, Neb.	Received	1/15/2011	4A
		from Presbyterian Church		
		(U.S.A.)		
Whitney, Paige N.	Waseca, Minn.		6/12/2011	3I
Wiechmann, Kara L.	Binford, N.D.		6/19/2011	3B
Wilco, Steven Tousley	Amherst, Mass.		2/5/2011	7B
Willis, Andrew J.	Olympia, Wash.		2/13/2011	1C
Wilson Bell, Linda F.	Rockville Centre, N.Y.		4/2/2011	7C
Winterhof, Nathan Russell	Solon Springs, Wis.		7/6/2011	5H



Wise, Brian W.	Aurora, Ill.		10/22/2011	5A
Woodard, Beth M.	Hickory, N.C.		9/25/2011	9B
Woodley, Nicole Leigh	West Des Moines, Iowa		10/24/2011	5D
Wooldridge, Eric W.	Auburn, Wash.		12/14/2011	1C
Worley, Ben Christopher	Le Mars, Iowa		1/23/2011	5E
Wrenn, Rachel A.	Dundee, Minn.		8/20/2011	3F
Wrenn, Tim N.	Windom, Minn.		9/18/2011	3F
Wulff, Christine R.	Indianapolis, Ind.		12/17/2011	6C
Zahn, Robert H.	Kenosha, Wis.		12/17/2011	5J
Zant, Elisabeth Anne	Munising, Mich.		1/15/2011	5G
Zoerb, Andrew D.	Denmark, Wis.		6/25/2011	5I
Zuraff, Christopher Robert	Clarkfield, Minn.		6/19/2011	3F
<b>2012</b>				
Agee, Matthew J.	Fond Du Lac, Wis.		6/24/2012	5I
Akins, Robert E.	Versailles, Ohio		6/16/2012	6F
Andersen, Richard E.	Saint Paul, Minn.	Reinstated	1/18/2012	3H
Anderson, Ryan H.	Toluca, Ill.		7/15/2012	5C
Anderson, Sarah C.	Denver, Colo.		1/7/2012	2E
Anderson-Rajarigam, Sarah C.	Drexel Hill, Pa.		8/11/2012	7F
Applehans, Grant R.	Plains, Mont.		7/28/2012	1F
Augsburger, Rita M.	Buffalo Lake, Minn.		6/16/2012	3F
Baker, Kevin P.	Elmwood Park, Ill.		12/8/2012	5A
Ballan, Anna L.	Helsingborg, Sweden		6/16/2012	4B
Bauck, Peter L.	Minneapolis, Minn.		5/20/2012	3G
Beck, Susan Marie	Thurmont, Md.		5/5/2012	8F
Becker, Frederick E.	Wildwood, N.J.		6/10/2012	7A
Benitez-Salgado, Emilio	Burlington, Wash.		2/12/2012	1B
Bentley, Cole G.	Powers Lake, N.D.		7/29/2012	3A
Bergeron, Jeffery P.	Victoria, Texas		6/10/2012	4E
Berry, Andrew E.	Littlefork, Minn.		6/17/2012	3E
Betz, Loretta I.	Gays Mills, Wis.		10/13/2012	5L
Bigott, Marcus A.	Hutto, Texas		6/3/2012	4E
Birk, Brian R.	Hibbing, Minn.	Reinstated	6/14/2012	3E
Boleyn, Julie E.	Berwyn, Ill.		1/14/2012	5A
Bollerud, Levi A.	Canby, Minn.		11/7/2012	3F
Bonaro, Anna C.	San Leandro, Calif.		3/10/2012	2A
Booren, Diana M.	Mandeville, La.		8/5/2012	4F
Bovendam, Stephen D.	Baudette, Minn.		1/8/2012	3D
Bowman, David L.	Stoystown, Pa.		10/28/2012	8C
Boyce, Deborah Lynn	Issaquah, Wash.		9/16/2012	1B
Boynton, Deanna S.	Strasburg, Va.		6/9/2012	9A
Boynton, Jonathan M.	Strasburg, Va.		6/9/2012	9A

Braun, Jacquelyn J.	Salem, S.D.		7/13/2012	3C
Brauner, Steven A.	Waianae, Hawaii	Reinstated	9/30/2012	2C
Broveak, Denise E.	Sioux Falls, S.D.		9/29/2012	3C
Brown, Alex J.	Roseville, Ohio		1/7/2012	6F
Brown, D. Adrian	Oklahoma City, Okla.		1/22/2012	4C
Canby, Paula K.	Milwaukee, Wis.		6/10/2012	5J
Cannon, Paul F.	Crystal Lake, Ill.		10/28/2012	5B
Carlson, Michael P.	Sunburg, Minn.		4/22/2012	3F
Carlson, Valerie C.	Bakersfield, Calif.		7/29/2012	2B
Carrothers, D. Kenneth III	Boise, Idaho		3/6/2012	1D
Chamberlin, William E.	Kittanning, Pa.		6/15/2012	8B
Chenoweth, Ingrid Marie	Salisbury, Pa.		7/7/2012	8C
Childers, Eric S.	Cherryville, N.C.		2/25/2012	9B
Chrien, Jennifer A.	Oxnard, Calif.		7/1/2012	2B
Christianson, David A.	Hixton, Wis.		1/22/2012	5H
Christman, Nathaneil C.	Zelienople, Pa.		7/14/2012	8B
Chutimponggrat, Pongtep P. Sr.	Whittier, Calif.		10/21/2012	2C
Cian, Brandon L.	Phoenix, Md.		8/26/2012	8F
Clapp, Eric A.	Mesa, Ariz.		10/28/2012	2D
Clark, Jeanette M.	Sioux Falls, S.D.		5/22/2012	3C
Coe, Cameron	Baltimore, Md.	Reinstated	2/25/2012	8F
Collins, Jennie A.	Wausau, Wis.		6/10/2012	5I
Collins, Nicholas J.	Sioux Falls, S.D.		6/29/2012	3C
Conklin, Gary D.	Beeville, Texas		6/24/2012	4E
Cook, Wendy G.	Berne, N.Y.		1/15/2012	7D
Corum, Robert M.	Seward, Neb.		8/11/2012	4A
Costa, Cathryn L.	Culpeper, Va.		1/14/2012	9A
Couch, Jenna L.	La Porte City, Iowa		7/14/2012	5F
Crainer, Caleb J.	Los Angeles, Calif.		9/1/2012	2B
Cuevas-Benitez, Esau	Burlington, Wash.		2/12/2012	1B
Cunningham, Erica M.	Valders, Wis.		12/15/2012	5I
Daum, Jessica L. Harris	Tea, S.D.		9/16/2012	3C
Daum, Trey S.	Sioux Falls, S.D.		9/9/2012	3C
Davis, Brett M.	Harrisonburg, Va.		10/12/2012	9A
Day, Diane L.	Westminster, Md.		10/27/2012	8F
Day, Matthew A.	Gettysburg, Pa.		8/26/2012	8F
de Beauchamp, Michelle M.	Castle Pines, Colo.		9/22/2012	2E
Deines, Christopher I.	Nevada, Mo.		6/23/2012	4B
Del, Del A.	Harrisburg, Pa.		8/3/2012	8D
Diamond, Phyllis W.	Shenandoah, Va.		11/10/2012	9A
Dibble, Melba T.	Bethel Park, Pa.		1/28/2012	8B
Ditslear, Teri L.	New Palestine, Ind.		9/22/2012	6C
Dittenhafer, Rebecca F.	Carmichaels, Pa.		6/15/2012	8B

Doidge, Mark A.	Racine, Wis.		8/26/2012	5J
Dokken, Bradley L.	Marion, Wis.		8/4/2012	5I
Doty, Bradley L.	Littleton, Colo.		7/1/2012	2E
Druckenmiller, Chris A.	Easton, Pa.		12/16/2012	7E
Drysdale, David T. II	Dallas, N.C.		8/11/2012	9B
Durbin, Daniel J.	Mount Prospect, Ill.		1/28/2012	5A
Ehrlich, Rebecca S.	Frewsburg, N.Y.		10/12/2012	7D
Erickson, Matthew L.	Post Falls, Idaho		8/11/2012	1D
Eza, Tonya L.	Powell, Wyo.		10/13/2012	1F
Fairbanks, Angela M. G.	Ashland, Wis.		10/27/2012	5H
Felici, Jason N.	Franklin, W.Va.		8/25/2012	8H
Felici, Jessica L.	Franklin, W.Va.		8/19/2012	8H
Fredricksen, Kendrah S.	Quincy, Calif.		8/25/2012	2A
Froisland, Brenda L.	Minneapolis, Minn.		6/9/2012	3G
Fry, Richard S.	Argyle, Wis.		9/21/2012	5K
Gallagher, Rhonda M.	Girard, Ohio		8/17/2012	6E
Garretson, Kelli M.	Hastings, Minn.		8/18/2012	3H
Gauvin, Ivy M.	Portville, N.Y.		7/6/2012	7D
Gegel, Brian K.	New Richland, Minn.		7/7/2012	3I
Glass, Caitlin M.	New Kingstown, Pa.		9/7/2012	8D
Grabenstein, Michael J.	Coeur D Alene, Idaho	Reinstated	9/6/2012	1D
Guido, Dominic V.	Reedsburg, Wis.		9/22/2012	5K
Gwynn, Barbara C.	Great Falls, Mont.		11/17/2012	1F
Hahn, Trevor Jason	Dunkirk, N.Y.		10/27/2012	7D
Hall, Richard E.	Prentice, Wis.		1/14/2012	5H
Han, Youhui	Houston, Texas		4/15/2012	4F
Hanson, Richard Vollers	Lumberton, N.C.		2/12/2012	9B
Harren, Jessica Ann	Capron, Ill.		6/15/2012	5B
Hassanally, Regina M.	Goodhue, Minn.		8/12/2012	3I
Haugen, Anna C.	Underwood, N.D.		10/27/2012	3A
Helsing, Dana M.	Goldendale, Wash.		8/18/2012	1D
Herman, Randall C.	Lyons, Neb.		8/19/2012	4A
Higueria-Street, Christine E.	San Diego, Calif.		10/20/2012	2C
Hill, Dennis	Galena, Ill.		6/15/2012	5B
Hillesland, Ivar D.	Seattle, Wash.		10/14/2012	1B
Hinrichs, Miranda E.	Lena, Ill.		6/15/2012	5B
Hoiium, Elizabeth J.	Sioux Falls, S.D.		7/25/2012	3C
Holst, Jeremiah J.	Shevlin, Minn.		7/8/2012	3D
Hooper, Brian W.	Nashville, Tenn.	Received	1/12/2012	9D
		from Lutheran Church–Missouri Synod		

Hulme, Ethan H.	Seattle, Wash.		10/20/2012	1B
Jackson, Angela E.	Lexington, N.C.		6/3/2012	9B
Jackson, Angela N.	Lakeville, Ohio		6/30/2012	6E
Jerabek, Katie J.	Huron, S.D.		10/13/2012	3C
Jertson, Amanda M.	Hartington, Neb.		6/30/2012	4A
Johansen, Timothy B.	Havertown, Pa.		9/1/2012	7F
Johnson, Breanne Rae	Cedarville, Mich.		4/22/2012	5G
Johnson, Jeremy M.	West Des Moines, Iowa		7/9/2012	5D
Johnson, Katherine I.	Grand Prairie, Texas		1/21/2012	4D
Johnson, Zachary W.	Evansville, Minn.		7/15/2012	3D
Jonas, Kary K.	Whitehall, Wis.		3/11/2012	5H
Juel-Palmer, Amy L.	Murdock, Minn.		5/29/2012	3F
Julin-McCleary, Brian T.	Fairbury, Neb.		8/26/2012	4A
Kayes, Andrew A.	Oregon, Ill.		10/28/2012	5B
Kelly, Margaret M.	Saint Paul, Minn.		11/4/2012	3H
Kelly, Nicole Marie	Cincinnati, Ohio		9/29/2012	6F
Ketcham, Randolph R.	Defiance, Ohio		7/7/2012	6D
Kinnard, Jo N.	Cedar Rapids, Iowa		7/2/2012	5D
Kitzing, Lori E. L.	Walton, Neb.		11/4/2012	4A
Klavano, Ann M.	Menomonee Falls, Wis.		6/23/2012	5E
Klawiter, John M.	Roseville, Minn.		10/20/2012	3H
Kloster, Donald E.	Nerstrand, Minn.		6/17/2012	3I
Koch, Ronald E.	Gilroy, Calif.	Received from Lutheran Church–Missouri Synod	5/17/2012	2A
Kruse, Matthew R.	Rio, Wis.		1/14/2012	5K
Kuhl, Diana Maine	Fremont, Neb.		10/28/2012	4A
Laderach, Kirsten Jane	Stockton, Calif.		11/4/2012	2A
Lamb, Cassandra J.	Rapid City, S.D.		7/8/2012	3C
Larsen, Gregory J.	Crosslake, Minn.	Reinstated	1/2/2012	3E
Larson, Karen E.	Easton, Md.		9/14/2012	8F
Le Blanc, Albert F. Jr.	Dearborn, Mich.		3/24/2012	6A
Lee, Jen-Hao	Irvine, Calif.	Received from Presbyterian Church in Taiwan	6/30/2012	2C
Lembke Johnston, Heidi M.	Quincy, Mass.		1/28/2012	7B
Lewis, Robert L. Jr.	Alexandria, Va.	Received from Apostolic Catholic Orthodox Church	6/9/2012	8G
Liddy, Karen J.	Ashland, Ohio		1/14/2012	6E
Lieneman, Casey J.	Pierce, Neb.		8/26/2012	4A
Liepe, Alexandra	Sayre, Pa.		12/2/2012	7E
Lier, Margaret Renee	Ault, Colo.		11/17/2012	2E

Liston, Douglas N.	McHenry, Ill.		6/15/2012	5B
Litman-Koon, Kristopher L.	Columbia, S.C.		7/14/2012	9C
Litman-Koon, Virginia L.	Chapin, S.C.		9/14/2012	9C
Little, Eric S.	Hartsville, S.C.		1/15/2012	9C
Litton, Christopher S.	Woodsboro, Md.		3/25/2012	8F
Long, Keith A.	Milan, Minn.		8/11/2012	3F
Ludemann, Donald H.	Brookston, Minn.	Reinstated	8/21/2012	3E
Lun, Wing Shing	North Quincy, Mass.		6/10/2012	7B
Lund, Kinndlee S.	Brenham, Texas		2/4/2012	4F
Lundborg, Andrew J.	Woodbury, Minn.		1/21/2012	3H
Lutz, Christena J.	Bucyrus, Ohio		4/28/2012	6D
Mahraun, Leslie A.	Fargo, N.D.		10/27/2012	3B
Manke, Rachel E.	Malden, Mass.		8/11/2012	7B
Mantei, Timothy P.	Butte, N.D.		6/24/2012	3A
Marriott Bowman, Traci A.	Jennerstown, Pa.		6/3/2012	8C
Martinell, Amy C.	Brookings, S.D.		8/18/2012	3C
Martini, Elizabeth D.	Duncannon, Pa.		8/3/2012	8D
Matson, Michael G.	Minneapolis, Minn.		9/16/2012	3G
McCarthy, Stephanie Jean	Willmar, Minn.		1/14/2012	3F
McCarty, David H.	Maple Grove, Minn.		9/9/2012	3G
McKinstry, Christopher A.	Meriden, Conn.		6/10/2012	7B
McLeer, Richard A. Jr.	Mineral Point, Wis.		10/21/2012	5K
McNamara, Kevin H.	Johnstown, Pa.		3/24/2012	8C
McNeal, Christine Sue	Bloomington, Ill.		11/14/2012	5C
McWaters, Matthew J.	Moorhead, Minn.		6/24/2012	3D
Meyer, Mark P.	Evergreen, Colo.		1/15/2012	2E
Meyer, Steven J.	Kendall, N.Y.		1/21/2012	7D
Miller, Julia A.	Missouri City, Texas		12/16/2012	4F
Miller, Marilyn	Milwaukee, Wis.		6/10/2012	5J
Mitzman, Kristina L.	Billings, Mont.		7/29/2012	1F
Monnard, Julie C.	Princeton, Iowa		8/5/2012	5D
Monroe, Carlton	Twentynine Palms, Calif.		5/5/2012	2C
Moody, Paul J.	Rochester, Minn.		8/25/2012	3I
Morey, Scott M.	Bejou, Minn.		8/4/2012	3D
Mork, Douglas J.	Brooklyn Center, Minn.	Reinstated	1/17/2012	3G
Murdy, Joseph G.	Mc Kees Rocks, Pa.		7/11/2012	8B
Muske, James A.	Bethlehem, Pa.		8/26/2012	7E
Naig, Christopher M.	Lake Wilson, Minn.		6/17/2012	3F
Neill, Laurie E.	Fargo, N.D.		6/9/2012	3B
Nelsestuen, David John	Cambridge, Wis.		11/17/2012	5K
Nelson Roenfeldt, Kirsten M.	Sturbridge, Mass.		6/30/2012	7B
Nelson, Lydia L.	East Windsor, N.J.		1/22/2012	7A
Nickoloff, Matthew M.	Rochester, N.Y.		9/13/2012	7D

Northridge, Amy E.	Dover, Pa.		12/9/2012	8D
Northridge, Jason P.	Mount Wolf, Pa.		4/27/2012	8D
Novak, Seth A.	Benson, Minn.		3/12/2012	3F
Oleson, Amanda M.	Huron, Ohio		10/27/2012	6D
Olsen, Laura L.	Spokane, Wash.		9/22/2012	1D
Pals, Katie Jo	Kiester, Minn.		2/19/2012	3I
Peuse, Michael E.	Rosholt, Wis.		6/16/2012	5I
Philstrom, Carolyn A.	Stanley, N.D.		8/23/2012	3A
Philstrom, Rory S.	Stanley, N.D.		8/23/2012	3A
Pierce, Roberta M.	Fairview, Mont.		7/15/2012	1F
Piper, Brenda Thomas	Toledo, Ohio		9/21/2012	6D
Preimesberger, Ann C.	Saint Clair Shores, Mich.		12/2/2012	6A
Pugh, Daniel Jr.	Winston Salem, N.C.		5/27/2012	9B
Ralston, Scott A.	Forreston, Ill.		10/28/2012	5B
Ramirez, Eliexer	Hialeah, Fla.		5/4/2012	9E
Ranaivoson, J. Mamy	Topeka, Kan.		7/14/2012	4B
Rasmussen, Tyler D.	Coopersburg, Pa.		8/26/2012	7F
Rau, Jacqueline S.	Southfield, Mich.		9/23/2012	6A
Rea, Stacey-Kyle S.	Folcroft, Pa.		5/19/2012	7F
Read, M. Kathleen	Manchester, Conn.		8/11/2012	7B
Recabarren, Jonathan J.	Bronx, N.Y.		12/8/2012	7C
Ressler, Robin E.	San Francisco, Calif.		3/25/2012	2A
Retzlaff, Carmen L.	Dripping Springs, Texas		12/7/2012	4E
Rice, Kristin C.	Mass City, Mich.		9/29/2012	5G
Richter, Joel Eldred	Wheeling, W.Va.		5/19/2012	8H
Riddle, Brian T.	Greenville, Pa.		6/8/2012	8A
Riddle, Jillian E.	Lancaster, Pa.		12/9/2012	8D
Roberts, John A.	Chicago, Ill.	Reinstated	9/21/2012	5A
Robinson, Marilyn V.	Tulsa, Okla.		9/23/2012	4C
Rogers, Willie R. Sr.	Tupelo, Miss.		12/8/2012	9D
Roser, Scott W.	Strawberry Point, Iowa		6/17/2012	5F
Roth, Erik C.	Colorado Springs, Colo.		6/17/2012	2E
Roushey, Phillip A.	Jericho, Vt.		10/30/2012	7B
Rude, Jennette L.	Chicago, Ill.	Received	3/17/2012	5A
		from Extraordinary Lutheran		
		Ministries		
Rueckert, Michael V.	Ulen, Minn.		10/20/2012	3D
Santiago, Rashion V.	Easton, Pa.		10/21/2012	7E
Sauvey Hofmann, Kirsten E.	Hobbs, N.M.		12/15/2012	2E
Scanlon, Leslie D.	Framingham, Mass.		7/1/2012	7B
Schaefer, Gwendolyn Jane	Los Gatos, Calif.		10/28/2012	2A

Schick, Paul B.	Bismarck, N.D.		8/26/2012	3A
Schmidt, Bryan G.	Appleton, Wis.		8/11/2012	5I
Schmit, Kelli M. W.	Mc Farland, Wis.		11/25/2012	5K
Schoepf, Ellen M.	Portland, Maine		8/29/2012	7B
Schroeder, Randall S.	Middlebury, Ind.		7/14/2012	6C
Schuller-Hanson, Dara A.	Madison, Wis.		8/25/2012	5K
Scott, Emily M.	Brooklyn, N.Y.		12/8/2012	7C
Seibold, Sarah A.	Fargo, N.D.		7/29/2012	3B
Serrano, Joshua G.	Orinda, Calif.		6/30/2012	2A
Sharp, Tammy J.	League City, Texas		5/27/2012	4F
Shaw, Beverly	Atlanta, Ga.		7/28/2012	9D
Shek, Arhiana S.	Dayton, Iowa		2/25/2012	5E
Shumaker, Paul	Paynesville, Minn.		6/16/2012	3F
Shumway, Gary L.	Jersey Shore, Pa.		6/16/2012	8E
Simonson, John H.	Killdeer, N.D.		6/22/2012	3A
Simonson, Rachel J.	Killdeer, N.D.		6/24/2012	3A
Simpson, Jacob K.	Baltimore, Md.		8/26/2012	8F
Simpson, Steven W.	Newbury Park, Calif.		7/1/2012	2B
Smith, Rodney J.	Jamaica, N.Y.		12/8/2012	7C
Stancher, Laura M.	Moorhead, Minn.		7/14/2012	3D
Stuckenberger, Anja Nicole	Reading, Pa.		6/10/2012	7E
Stuhlmuller, Matthew F.	Park Ridge, Ill.		6/3/2012	5A
Svensson, Tormod O.	Cumberland, Md.		4/22/2012	8F
Swanson-Buffie, Kimberly Anne	Gibbon, Minn.		12/30/2012	3F
Tankersley, Kelly W.	Poth, Texas		12/29/2012	4E
Tassler, Michael E.	Colorado Springs, Colo.	Reinstated	4/30/2012	2E
Taube, Ellen C.	Mountain Iron, Minn.	Reinstated	7/26/2012	3E
Thien, Bridget C.	Elgin, Texas		1/28/2012	4E
Thomason, Steven P.	Andover, Minn.	Received	10/14/2012	3G
		from Non-Denominational Congregation		
Tiell, Jaclyn M.	Luckey, Ohio		8/18/2012	6D
Timian, Sarah K.	Wautoma, Wis.		7/7/2012	5I
Torbit, Patrick S.	Hoople, N.D.		7/15/2012	3B
Trahnstrom, Kristofor L.	Lander, Wyo.		6/24/2012	2E
Trout, Linda Sue	Brogue, Pa.		4/27/2012	8D
Twitchell, Ashley R.	Moore, S.C.		8/3/2012	9C
Tysk, Althea M.	Fairview Village, Pa.		8/14/2012	7F
Underwood, Charles R.	Caldwell, Texas		8/5/2012	4F
Valenti, Christine J.	Moorhead, Minn.		7/1/2012	3D
Vang, Bee	Minneapolis, Minn.		8/18/2012	3G
Veres, Christina C.	Grosse Pointe Woods, Mich.		7/14/2012	6A

Vettrus, Timothy A.	Prairie Farm, Wis.	Received from	2/18/2012	5H
		Church of the Lutheran Brethren of America		
Voelker, Eric J.	West Des Moines, Iowa		10/14/2012	5D
Wachter, Nicole E.	Dauphin, Pa.		12/9/2012	8D
Warmbier-Meyer, Cindy S.	Green Bay, Wis.		6/21/2012	5I
Warmke, Anna L.	Racine, Ohio		10/28/2012	6F
Wegner, David William	Raleigh, N.C.		9/21/2012	9B
Weier, Brigitte D.	Lakewood, Colo.		9/30/2012	2E
Werkheiser, Jacob L.	Mukwonago, Wis.		7/7/2012	5J
Wherry, Stephanie A.	Lisbon, Iowa		3/25/2012	5D
Wilke, Sally L.	South Range, Mich.		11/3/2012	5G
Williams, Alison M.	Madison, Wis.		12/15/2012	5K
Wilson, Travis W.	Jackson, Mich.		7/29/2012	6B
Winsor, Steven E.	Hampton, Iowa		6/30/2012	5F
Worzala Dumke, John A.	Oshkosh, Wis.		10/21/2012	5I



## Removals from the Roster of Ordained Ministers 2011–2012

## Appendix F

Name	City, State	Reason	Date	Region Synod
<b>2011</b>				
Ager, Theodore C.	Waterville, Iowa	Resigned	9/25/2011	5F
Albertson, Norman H.	Granbury, Texas	Resigned	5/16/2011	4F
Albrecht, Aaron D.	St. Paul, Minn.	Removed	5/13/2011	4B
Allman, Donald R.	Grove City, Ohio	Removed	5/19/2011	6F
Alsay, Joseph C.	Tulsa, Okla.	Resigned	1/15/2011	4C
Amidon, David J.	Raleigh, N.C.	Resigned	11/29/2011	9B
Andell, Paul A.	Aitkin, Minn.	Removed	2/7/2011	7F
Andersen, Carlton S.	Morris, Minn.	Resigned	9/26/2011	3D
Andersen, Steven T.	Madison, Wis.	Resigned	1/20/2011	5B
Anderson, Bryan S.	Clear Lake, Wis.	Removed	4/18/2011	5H
Anderson, Philip D.	Columbus, N.C.	Resigned	2/25/2011	3C
Anderson, Timothy L.	Altona, Ill.	Removed	5/21/2011	5B
Arnold, Paul F.	West Palm Beach, Fla.	Resigned	2/26/2011	9E
Baehmann, Paul	Marthasville, Mo.	Removed	10/22/2011	4B
Baer, David J.	Whitewood, S.D.	Resigned	4/12/2011	3C
Baglien, Patricia E.	Liberty, Mo.	Resigned	12/31/2011	4B
Baglien, Timothy J.	Liberty, Mo.	Resigned	12/31/2011	4B
Bahnfleth, Matthew D.	Norfolk, Neb.	Resigned	8/21/2011	4A
Baker, Scott W.	Gallipolis, Ohio	Resigned	11/12/2011	6F
Bakken, Kenneth L.	Seattle, Wash.	Resigned	4/16/2011	1B
Bangsund, James C.	San Jose, Calif.	Resigned	5/10/2011	2A
Bangsund, Judith Ann	San Jose, Calif.	Resigned	5/10/2011	2A
Banks, Billy J.	Jamestown, N.Y.	Resigned	5/11/2011	7D
Barden, Arden K.	Assinibouia, Saskatoowan	Transferred to ELCIC	9/1/2011	1F
Barksdale, James L. IV	Columbus, Ga.	Resigned	3/7/2011	9D
Barnes, Richard L.	Mason, Ohio	Removed	5/19/2011	6F
Barnett, Emery L.	Sarver, Pa.	Resigned	1/22/2011	8B
Barr, Randolph W.	Mechanicsburg, Pa.	Resigned	12/6/2011	8D
Barry, Lisa D.	Port St. Lucie, Fla.	Resigned	9/26/2011	9E
Bauer, John A.	Colorado Springs, Colo.	Resigned	3/1/2011	2E
Baumgardner, Gabriel B.	Cullom, Ill.	Resigned	5/31/2011	5C
Baumgartner, Jewayne O.	Fremont, Neb.	Resigned	10/20/2011	4A
Beam, Thomas J.	Smethport, Pa.	Removed	2/12/2011	8A
Bean, Timothy A.	Hudson, N.C.	Resigned	10/27/2011	9B
Behrens, Walter A.	Blair, Neb.	Removed	3/18/2011	4A
Berthelsen, Joel J.	Midlothian, Texas	Removed	5/1/2011	4D
Berthelsen, Wendy A.	Midlothian, Texas	Removed	5/1/2011	4D
Billow, Mark A.	York, Pa.	Resigned	9/15/2011	8D

Birk, Brian R.	Hibbing, Minn.	Resigned	3/20/2011	3E
Bisbee, Douglas O.	Neenah, Wis.	Resigned	4/25/2011	5I
Blaner, Kathleen L.	Silver Spring, Md.	Resigned	5/24/2011	8G
Blobaum, Melvin C.	Gifford, Ill.	Removed	6/17/2011	5C
Blume, Harvey L.	Hickory, N.C.	Resigned	7/7/2011	9B
Boggs, A. Michael	Greensboro, N.C.	Resigned	9/11/2011	8B
Boggs, Judith B.	Greensboro, N.C.	Resigned	12/8/2011	8B
Booth, Dawn Anderson	Irvine, Calif.	Removed	12/3/2011	2C
Braaten, Mark H.	Bullard, Texas	Removed	10/1/2011	4D
Bradosky, John F.	Dayton, Ohio	Removed	4/2/2011	6F
Bradshaw, George R.	Gettysburg, Pa.	Removed	3/24/2011	8E
Brandt, Donald M.	Salem, Ore.	Resigned	7/18/2011	1E
Brashears, Thomas J.	Orange, Calif.	Resigned	3/12/2011	2C
Bredholt, Roy A.	Fargo, N.D.	Resigned	1/25/2011	3B
Britton, Seth A.	Santa Ana, Calif.	Removed	3/12/2011	2C
Brook, Marilou	Mansfield, Ohio	Resigned	8/8/2011	6E
Bruno, Randal L.	Goliad, Texas	Resigned	2/28/2011	5F
Buba, Gemechis Desta	Columbus, Ohio	Removed	1/1/2011	7F
Burkhalter, Paul G.	Clear Lake, Iowa	Resigned	5/31/2011	5F
Byars, Christopher D.	Zephyrhills, Fla.	Removed	2/25/2011	9E
Campeau, Joseph D.	Santa Clarita, Calif.	Resigned	2/14/2011	2B
Carlson, Robert W. Jr.	Dannebrog, Neb.	Resigned	5/11/2011	4A
Casta Managas, Alfredo	Dorado, Puerto Rico	Removed	4/20/2011	9F
Casto, Randall W.	Chesapeake Beach, Md.	Resigned	11/2/2011	8G
Cauble, Randall A.	Hickory, N.C.	Removed	7/7/2011	9B
Chamberlain, Douglas B.	Tumwater, Wash.	Resigned	5/5/2011	1C
Chavez, Mark C.	Landisville, Pa.	Resigned	9/15/2011	3F
Chinburg, Scott	Chicago, Ill.	Removed	3/7/2011	5A
Christ, B. A. Tim	Richmond, Texas	Resigned	5/18/2011	4F
Christ, Daniel D.	Grand Rapids, Minn.	Removed	9/23/2011	3E
Christenson, Thomas L.	Huron, S.D.	Resigned	8/8/2011	3C
Clouse, Rebecca	Iowa City, Iowa	Resigned	1/17/2011	5D
Colley, Thomas N.	Durham, N.C.	Resigned	1/27/2011	9B
Coltvet, Benjamin H.	Upper LaHave, Nova Scotia	Transferred to ELCIC	11/1/2011	5F
Comstock, Kenneth A.	Lake Mills, Wis.	Removed	6/23/2011	5K
Conley, Randall M.	Floresville, Texas	Resigned	2/2/2011	4E
Cook, Dennis L.	Fayetteville, N.C.	Resigned	12/22/2011	9B
Copeck, Joseph S.	Springfield, Ga.	Resigned	8/15/2011	9D
Corbell, Thomas W.	Statesville, N.C.	Resigned	1/2/2011	9B
Cosson, Daniel J.	Lincoln, Neb.	Resigned	4/13/2011	4A
Cottingham, Jeffrey T.	Gothenburg, Neb.	Resigned	9/17/2011	5C
Cousino, Darrell P.	Toledo, Ohio	Resigned	10/25/2011	6D
Cox, Matthew G.	Hilliard, Ohio	Removed	11/12/2011	6F

Curry, Patrick J.	Mt Dora, Fla.	Removed	3/1/2011	4B
Dahle, Mark R.	La Jolla, Calif.	Resigned	3/12/2011	2C
DeBartolo, Peter J.	Middleburgh, N.Y.	Removed	2/12/2011	7D
DeBord, Beverly	Springfield, Ohio	Removed	4/2/2011	6F
Decker, Mark G.	Thompson, Iowa	Removed	12/14/2011	5E
Demlow, Douglas M.	Vail, Ariz.	Resigned	8/18/2011	5K
Derrick, Owen	Granite Falls, Minn.	Resigned	11/16/2011	5C
Diela, Diedone P.	Saint Paul, Minn.	Removed	8/18/2011	7F
Dix-Weiers, Joyce A.	Latrobe, Pa.	Resigned	3/24/2011	8B
Dornbusch, Steven L.	Minneapolis, Minn.	Removed	3/16/2011	3G
Doyle, James C.	Cicero, N.Y.	Resigned	4/11/2011	7D
East, Braxton C.	Gastonia, N.C.	Resigned	6/9/2011	9B
Easterhaus, Ralph W.	Fort Wayne, Ind.	Resigned	1/27/2011	6C
Echandía, Luis I.	San Juan, Puerto Rico	Resigned	6/30/2011	9F
Egland, Jaynan C.	Nine Mile Falls, Wash.	Removed	1/28/2011	1D
Egland, Steven A.	Spokane, Wash.	Removed	10/3/2011	1D
Eichhorst, Calvin J.	Saint Cloud, Minn.	Resigned	3/25/2011	3A
Eisenbeisz, Randall S.	Hayti, S.D.	Removed	4/14/2011	3C
Eisenbrandt, Arlyn H.	Adrian, Pa.	Resigned	6/16/2011	8B
Eldal, Mark A.	Oakland, Neb.	Resigned	10/20/2011	4A
Elvemo, Darin G. E.	Tromsø, Norway	Removed	9/15/2011	3E
Engel, Elizabeth L.	Longview, Wash.	Resigned	5/9/2011	1C
Engelstad, John E.	Austin, Minn.	Removed	5/1/2011	5F
Eschberger, Lee G.	Paige, Texas	Removed	5/24/2011	4E
Falk, Keith M.	Edmond, Okla.	Resigned	7/31/2011	6F
Femrite, Norman A.	Princeton, Ill.	Resigned	4/11/2011	5B
Fernández Bocangel, Juan C.	Maplewood, Minn.	Removed	1/13/2011	3H
Fidler, Edwin R.	Port Clinton, Ohio	Resigned	1/9/2011	6D
Fiksdal, Stephen A.	Minneapolis, Minn.	Removed	10/3/2011	3I
Finley, Paul B.	Westminster, Calif.	Resigned	3/12/2011	2C
Fiskness, Carl L.	Floodwood, Minn.	Resigned	3/31/2011	3E
Foege, Rose Ann S.	New Rochelle, N.Y.	Removed	10/3/2011	7C
Fotheringham, Raquel Hummel	Long Beach, Calif.	Resigned	8/12/2011	2D
Fraser, John T. Jr.	Senoia, Ga.	Resigned	3/28/2011	9B
Fruehling, H. Walter	Seguin, Texas	Removed	4/2/2011	4E
Frye, Wesley R.	Kings Mountain, N.C.	Removed	7/7/2011	9B
Gabby, Michael M.	Portland, Texas	Resigned	3/1/2011	4E
Gackle, Jason R.	Augsburg, Germany	Removed	3/26/2011	1B
Garman, Andrew S.	Scottsdale, Ariz.	Resigned	2/8/2011	2D
Gedde, Larry A.	Mounds View, Minn.	Resigned	5/15/2011	3H
Gember, Lawrence A.	Greenfield, Ind.	Removed	4/28/2011	6C

Gilbert, J. George Jr.	Charlotte, N.C.	Removed	8/18/2011	9B
Gipson, Ralph E.	Houston, Texas	Removed	3/7/2011	4D
Graepel, John J.	Jamaica, N.Y.	Removed	3/7/2011	7C
Groenke, Robert J. Jr.	Ashland, Ohio	Removed	9/27/2011	6E
Gruetter, Paul A.	Montpelier, Ohio	Resigned	5/13/2011	6D
Gundersen, Peter V.	Hancock, Mich.	Resigned	7/27/2011	5G
Gunderson, Susan Volden	Sister Bay, Wis.	Resigned	1/20/2011	5I
Hackbart, Kristie K.	Saint Paul, Minn.	Removed	10/3/2011	3H
Hagen, Paul K.	Bronx, N.Y.	Removed	10/3/2011	7C
Haggis, William C.	Dover, Ohio	Resigned	6/28/2011	6E
Hahn, Marshall E.	Saint Olaf, Iowa	Resigned	4/14/2011	5F
Hales, Bradley J.	Culpeper, Va.	Resigned	6/2/2011	9A
Halverson, Kyle J.	Minneapolis, Minn.	Resigned	4/6/2011	3I
Hanna, Debra L.	Keystone, S.D.	Removed	10/7/2011	3C
Hansen, Daniel P.	Longmont, Colo.	Removed	8/23/2011	2E
Hansen, Joshua J.	Colorado Springs, Colo.	Resigned	6/2/2011	8C
Hanson, Dwight J.	Ladysmith, Wis.	Resigned	9/1/2011	5H
Hanson, John R.	Baldwin, Wis.	Removed	8/31/2011	5H
Hanson, Michael T.	Glenwood, Minn.	Resigned	5/8/2011	3F
Harlow, Melinda A.	Guthrie, Okla.	Removed	9/24/2011	4C
Harris, Melvin G.	Baker City, Ore.	Resigned	4/4/2011	1E
Harris, W. Bennett	Jonestown, Pa.	Removed	2/26/2011	8D
Harrison, James A.	Lindsborg, Kan.	Removed	6/17/2011	4B
Harrisville, Roy A. III	Menomonie, Wis.	Resigned	4/3/2011	5H
Hart, Daniel R.	Sheldon, Iowa	Resigned	2/28/2011	5F
Hecht, William J.	Benson, Ill.	Removed	9/17/2011	5C
Hefner, David L.	Hickory, N.C.	Removed	3/8/2011	8D
Hefner, Douglas E.	Salisbury, N.C.	Resigned	8/18/2011	9B
Held, Gregory B.	Export, Pa.	Resigned	10/18/2011	8B
Helmets, John H.	Willow Springs, Mo.	Removed	5/13/2011	4B
Hemmeter, Henry P.	Coupland, Texas	Removed	3/10/2011	4E
Henkelmann, Frederick W.	Linton, N.D.	Resigned	8/18/2011	3A
Hermeier, Allen E.	Decorah, Iowa	Removed	5/31/2011	5F
Hess, Joseph A.	Highlands Ranch, Colo.	Removed	10/3/2011	2E
Hock, A. Llewellyn	Strawberry Point, Iowa	Resigned	2/4/2011	5F
Hodge, F. William	Portland, Conn.	Resigned	12/26/2011	7B
Hoeppeke, Hans-Jürgen	Castrop--Rauxel, Germany	Removed	10/15/2011	9D
Hoh, Daniel W.	Albany, N.Y.	Removed	10/3/2011	7D
Hohag, Kenneth D.	Colorado Springs, Colo.	Removed	5/4/2011	2E
Hollis, Kent W.	Jackson Center, Ohio	Removed	8/27/2011	6F
Hoonstra, Donald D.	Bemidji, Minn.	Resigned	1/2/2011	5D
Hoover, Kurt J.	Joliet, Ill.	Removed	1/15/2011	5B
Hopper, John D.	Hot Springs, S.D.	Removed	4/4/2011	3C
Houser, Jerene	Paonia, Colo.	Removed	1/3/2011	5L

Housholder, David P.	Huntington Beach, Calif.	Removed	3/12/2011	2C
Huacani, Amy J.	Southern Pines, N.C.	Resigned	10/23/2011	9B
Hudson, Dellis W. Jr.	Port Huron, Mich.	Removed	6/23/2011	6B
Hunter, Anna Marie	Galion, Ohio	Resigned	10/21/2011	6D
Hustoft, David E.	Ferndale, Wash.	Resigned	6/21/2011	1B
Hux, Thomas J.	Salem, Ore.	Resigned	7/26/2011	1E
Jackson, John E.	Gallipolis, Ohio	Resigned	10/31/2011	6F
Jeffery, Francis E.	Lakewood, Wash.	Resigned	4/23/2011	1C
Jensen, Kurt A.	Story City, Iowa	Resigned	10/1/2011	6B
Jerge, James N.	Fayetteville, N.Y.	Resigned	3/3/2011	7D
Jersild, Seth J.	Saint Joseph, Ill.	Resigned	1/30/2011	5C
Johnson, Carl A.	Kittanning, Pa.	Resigned	5/7/2011	8B
Johnson, M. Luther	Springfield, Minn.	Resigned	3/1/2011	3F
Johnson, Sharon A.	Decatur, Ga.	Resigned	12/13/2011	9D
Johnson-Carlson, Patricia	Pennock, Minn.	Resigned	4/3/2011	3F
Jurgens, Scott J.	Lewiston, Idaho	Resigned	5/18/2011	1D
Kalke, David J.	San Bernardino, Calif.	Removed	3/12/2011	2C
Keener, David F.	Martinez, Ga.	Resigned	3/1/2011	9D
Keidel, Glen B. Jr.	Dornsife, Pa.	Resigned	6/30/2011	8E
Kelly, Janice G.	Belding, Mich.	Resigned	1/31/2011	6B
Kempski, Ralph A.	Aiken, S.C.	Removed	6/25/2011	9C
Kendall, Barry S.	Lebanon, Pa.	Removed	9/15/2011	8D
Ketchie, William S.	Granite Quarry, N.C.	Resigned	2/1/2011	9B
Kibler-McCabe, Jonathan R.	Galt, Calif.	Resigned	2/20/2011	1F
Kimball, Kenneth C.	Waterville, Iowa	Resigned	2/6/2011	5F
Kimmell, Jere R.	San Antonio, Texas	Resigned	4/1/2011	4E
King, Steven E.	Maple Lake, Minn.	Resigned	3/19/2011	3F
King, Steven P.	Lincolnton, N.C.	Resigned	7/7/2011	9B
Kitzman, Herbert G.	Alpena, Mich.	Resigned	9/14/2011	6B
Klappenbach, David E.	Vickery, Ohio	Resigned	9/21/2011	6D
Knodel, David S.	Morrisville, Pa.	Removed	2/1/2011	7F
Knudson, Paul L.	Hutchinson, Minn.	Resigned	11/28/2011	3C
Kocsis, Jack L.	Bucyrus, Ohio	Resigned	3/7/2011	6D
Kollmeyer, Justin P.	Fayetteville, Ga.	Removed	9/15/2011	9D
Kornahrens, Todd M.	Springboro, Ohio	Resigned	4/2/2011	6F
Kramer, David P.	Athol, Kan.	Resigned	11/1/2011	4A
Krueger, John W.	Menasha, Wis.	Resigned	6/30/2011	5I
Kulczycki, John M.	Baltimore, Md.	Resigned	2/13/2011	8F
Kummernuss, Stephen K.	Auburn, Ind.	Resigned	1/24/2011	6C
Laaveg, Lee O.	Milford, Iowa	Resigned	9/23/2011	5E
Lackey, Russell L.	Des Moines, Iowa	Resigned	8/26/2011	5D
Landsverk, Darryl L.	Badger, Iowa	Resigned	5/5/2011	5E

Lang, R. Clarence	Seguin, Texas	Removed	3/23/2011	4E
Lankes, Carol L.	Elma, N.Y.	Removed	10/22/2011	7D
Lanning, Jarrod M.	China Grove, N.C.	Resigned	7/7/2011	9B
Larson, Bradley F.	Granite Falls, Minn.	Resigned	3/31/2011	3F
Larson, Rebecca S.	Park Ridge, Ill.	Transferred to ELCIC	9/23/2011	5A
Lathrop, J. David	Louisville, Ohio	Resigned	8/18/2011	6E
Lee, Jeffrey J.	Springfield, Ohio	Removed	5/19/2011	6F
Lervik, Bjorn	Sioux Falls, S.D.	Resigned	4/20/2011	3C
Ley, Lauren R.	Wausau, Wis.	Resigned	4/4/2011	5E
Lilley, Rodney W.	Lebanon, Pa.	Resigned	12/1/2011	8D
Lindgren, James S.	Iron Mountain, Mich.	Resigned	9/2/2011	3F
Lindsay, Douglas B.	Seattle, Wash.	Resigned	8/11/2011	1B
Lingle, John P.	Newton, N.C.	Removed	7/7/2011	9B
Linn, Nancy F.	Saint Paul, Minn.	Resigned	3/15/2011	3F
Lintern, Paul L.	Mansfield, Ohio	Resigned	6/5/2011	6E
Little, Amy C.	Norwalk, Ohio	Resigned	8/28/2011	6D
Loehrke, Timothy E.	Pigeon, Mich.	Resigned	5/11/2011	6B
Lundeen, A. Milton	Stanwood, Wash.	Resigned	8/12/2011	1B
Lundell, Carole A.	Saint Paul, Minn.	Resigned	7/27/2011	3G
Lundgren, George W.	Fremont, Calif.	Resigned	12/1/2011	8F
Lybrand, Rufus E. Jr.	Spartanburg, S.C.	Resigned	1/20/2011	9C
Madsen, Kristopher D.	Hoagland, Ind.	Resigned	2/4/2011	6C
Maestre Arroyo, Carlos A.	San Juan, Puerto Rico	Removed	4/20/2011	9F
Magelssen, Paul S.	Fosston, Minn.	Resigned	12/31/2011	3D
Magneson, Lee A.	Port Charlotte, Fla.	Resigned	5/31/2011	9E
Maki, Pentti J.	Mansfield, Ohio	Removed	4/5/2011	6E
Maki, William E.	New Bremen, Ohio	Resigned	10/18/2011	6D
Martinson, Peter J.	Alexandria, Minn.	Resigned	2/28/2011	3F
Matthias, Reid William	Buffalo Center, Iowa	Resigned	2/15/2011	5B
Mattson, Judy M.	Lanse, Mich.	Resigned	4/15/2011	5G
Matzek, Loriann L.	Valencia, Calif.	Resigned	7/5/2011	6D
Matzek, Michael A.	Valencia, Calif.	Resigned	2/13/2011	2B
Maurer, Daniel D.	Saint Paul, Minn.	Resigned	2/28/2011	3A
Mayer, Gary E.	Fredericksburg, Texas	Removed	12/28/2011	4E
McClanahan, Evan S.	Houston, Texas	Resigned	11/21/2011	4F
McGettigan, David M.	Ocean City, N.J.	Resigned	9/17/2011	7A
McHan, Breck	San Antonio, Texas	Resigned	2/1/2011	5L
McKenzie, John S.	Elmont, N.Y.	Removed	11/19/2011	7C
Mesenbring, David G.	Miami, Fla.	Resigned	7/25/2011	1B
Messner, Jeffrey David	Ashland, Ohio	Resigned	4/28/2011	6E
Metzger, Daniel P.	Philadelphia, Pa.	Resigned	5/31/2011	7F
Meuter, Frederick W. III	Fort Wayne, Ind.	Removed	6/8/2011	6C
Meyers, Kathleen A.	Bridgewater, Mich.	Resigned	3/9/2011	6A

Miller, Gerald A.	Annapolis, Md.	Resigned	4/16/2011	8F
Miller, Leroy	Anaheim, Calif.	Removed	3/12/2011	2C
Mitchell, Sanford C.	Ashland, Ohio	Resigned	5/3/2011	6E
Moffett, John J.	Ashland, Ohio	Removed	9/9/2011	6D
Moorman, Donald R.	Saint Peters, Mo.	Removed	12/3/2011	2B
Moorman, K. Craig	Mount Airy, Md.	Resigned	4/14/2011	8F
Morgan, Robin J.	Washington, Mo.	Resigned	9/24/2011	4B
Mork, Douglas J.	Brooklyn Center, Minn.	Removed	10/3/2011	3G
Morlock, Jeffrey A.	Reynoldsburg, Ohio	Removed	5/19/2011	6F
Morlock, Patricia A.	Reynoldsburg, Ohio	Removed	5/19/2011	6F
Morrow, Constance M.	Rosemead, Calif.	Resigned	8/26/2011	2C
Moskovites, Nicholas	Fort Myers, Fla.	Removed	3/7/2011	6E
Mozolak, Harvey S.	Huntersville, N.C.	Resigned	2/7/2011	8B
Mueller, Allen W.	Saint Louis, Mo.	Resigned	3/21/2011	4C
Murray, Paula L.	Shrewsbury, Pa.	Removed	9/15/2011	8D
Myhres, Donald N.	Lee, Ill.	Resigned	8/17/2011	5B
Nate, Jeff K.	Idaho Falls, Idaho	Resigned	1/10/2011	1D
Nehring, Craig J.	Caroline, Wis.	Resigned	1/31/2011	5I
Nelson-Loefke, William L.	Aberdeen, S.D.	Removed	10/12/2011	3C
Ness, Scott M.	Grove City, Ohio	Removed	5/19/2011	6F
Neumann, Don L.	Bucyrus, Ohio	Removed	9/3/2011	6D
Newman, Charles V.	Gilbert, Ariz.	Resigned	4/18/2011	2D
Nielsen, Carl J.	Santa Maria, Calif.	Removed	12/3/2011	2B
Nielsen, Phillip R.	Deshler, Neb.	Resigned	1/11/2011	4A
Ninke, Dani Jo	Yankton, S.D.	Removed	8/26/2011	3C
Nisbet, T. Michael	Chicago, Ill.	Removed	3/7/2011	5A
Nordstrand, I. Philip Jr.	Grand Rapids, Mich.	Resigned	11/18/2011	6B
Norem, James B.	Randall, Iowa	Removed	3/10/2011	5F
Nybrotten, Philip M.	Menomonee Falls, Wis.	Resigned	5/16/2011	5J
Nygaard, David A.	Joliet, Ill.	Removed	1/15/2011	5B
Obregon, J. Pablo	Willmar, Minn.	Resigned	11/8/2011	3F
Olsen, Norman P.	Starbuck, Minn.	Removed	7/25/2011	3F
Orovitz, Ronald A.	Hickory, N.C.	Resigned	7/1/2011	9B
Palan, Robert M.	Lavernia, Texas	Resigned	1/27/2011	4E
Peacock, Alan W.	Jacksonville, Fla.	Resigned	8/2/2011	9E
Pearson, Richard V.	Westboro, Mo.	Removed	6/3/2011	4B
Peterman, Edwin D.	Houston, Texas	Resigned	11/18/2011	4F
Peters, Carol A.	Scottsdale, Ariz.	Resigned	1/24/2011	2D
Peterson, Gene R.	Watertown, S.D.	Removed	4/7/2011	3C
Peterson, Philip W.	Seneca, Ill.	Resigned	6/12/2011	5B
Pflueger, Robert W.	Ashland, Ohio	Resigned	6/2/2011	6E
Phillips, Thomas A.	Grove City, Ohio	Removed	8/27/2011	6F

Pieper, Frank D.	Emden, Ill.	Removed	6/17/2011	5C
Pike, Harl	Sierra Vista, Ariz.	Resigned	9/21/2011	2D
Plaza, Napoleon	Brooklyn, N.Y.	Removed	10/3/2011	7C
Powell, Daniel M.	Springfield, Ohio	Removed	4/2/2011	6F
Powers, Kevin L.	Chapin, S.C.	Removed	9/19/2011	9C
Pozzuto, Michael Edward	Bolivar, Ohio	Resigned	3/11/2011	6E
Punt, Dieter W.	Pontiac, Ill.	Resigned	1/9/2011	5C
Punt, Heidi Waltraut	Pontiac, Ill.	Resigned	2/11/2011	5C
Qiu, Lin	Woodbury, Minn.	Resigned	3/12/2011	2C
Ramsburg, H. Ray	Salem, S.C.	Resigned	4/12/2011	9E
Rasmus, Ronald A.	West Lafayette, Ind.	Resigned	2/7/2011	5C
Reed, Kenneth W. Jr.	China Grove, N.C.	Resigned	7/7/2011	9B
Reich, Dennis G.	Avoca, Iowa	Resigned	6/21/2011	5E
Reichert, Warren A.	Eaton, Ohio	Removed	8/27/2011	6F
Reiff, Paul G.	Superior, Wis.	Removed	10/17/2011	3E
Reiff, Thomas E.	Phillips, Wis.	Removed	3/14/2011	5H
Rhea, Jerry L.	Ontario, Ohio	Removed	9/27/2011	6E
Rhyne, George L.	Dallas, N.C.	Removed	7/27/2011	9B
Richards, Jack L.	Everett, Wash.	Resigned	4/20/2011	1B
Riesen, Eric M.	Pittsburgh, Pa.	Resigned	1/24/2011	8B
Rimmereid, Bruce P.	Bloomer, Wis.	Removed	6/9/2011	5H
Rispoli, David A.	O Fallon, Mo.	Removed	10/22/2011	4B
Rist, Karl F.	Rochester, Minn.	Resigned	1/12/2011	3I
Roal, Linda M.	Maplewood, Minn.	Resigned	5/21/2011	3E
Ruby, Jeffrey C.	Scottsdale, Ariz.	Resigned	1/31/2011	2D
Ruffatto, Kristine J.	Waukesha, Wis.	Transferred to ELCIC	6/1/2011	5J
Rushe, George M.	Chapin, S.C.	Removed	9/19/2011	9C
Sabin, Charles G.	Dundee, Ore.	Resigned	3/10/2011	2E
Sallmen, Mark Juhan	Pietarsaari, Finland	Removed	2/1/2011	3H
Saltzman, Russell E.	Kansas City, Mo.	Resigned	5/10/2011	4B
Satren, Peter J.	Erskine, Minn.	Resigned	4/7/2011	3D
Schifrin, Amy C.	Elkader, Iowa	Resigned	7/31/2011	8D
Schiotz, J. Paul	Menahga, Minn.	Resigned	1/25/2011	3D
Schmidt, Ronald W.	Saint Joseph, Mich.	Resigned	11/23/2011	6B
Schoonover, Allen W.	Clovis, Calif.	Resigned	9/5/2011	2A
Schott, Kenneth N.	Washington, Pa.	Resigned	3/24/2011	8B
Schroeder, Mark S.	Lexington, Va.	Resigned	1/14/2011	9A
Schroeder, Paul C.	Post Falls, Idaho	Resigned	9/22/2011	1C
Schultz, Hilbert A.	Prairie Farm, Wis.	Resigned	9/1/2011	5H
Schultz, Paul A.	Miamisburg, Ohio	Removed	4/2/2011	6F
Schwan, Kristen	New Brighton, Minn.	Removed	10/3/2011	3B



Schwartz, Mark D.	Kasson, Minn.	Resigned	2/17/2011	3I
Selbo, Daniel W.	San Jose, Calif.	Resigned	5/10/2011	2A
Seyler, John P.	Kennett Square, Pa.	Resigned	8/22/2011	7F
Shannon, Jack L.	Billings, Mont.	Resigned	3/7/2011	1F
Shelley, J. Thomas	Loganville, Pa.	Resigned	2/26/2011	8D
Shirey, Brian F.	Pittsburgh, Pa.	Resigned	2/27/2011	8B
Simmonds, Stephen W.	Bend, Ore.	Removed	10/3/2011	2A
Sisouphanthong, Khamphou	Rockford, Ill.	Removed	1/15/2011	5B
Smith, Ann Miller	Pittsburgh, Pa.	Resigned	7/21/2011	8B
Smith, Dennis A.	Renovo, Pa.	Removed	6/1/2011	8E
Smith, Donna Hacker	Champaign, Ill.	Resigned	5/29/2011	5C
Smith, Frederick C.	Tierra Verde, Fla.	Resigned	10/10/2011	9E
Smith, Gregory W.	Fort Wayne, Ind.	Resigned	7/30/2011	6C
Smith, J. Weldon	Clifton, Texas	Removed	11/1/2011	4D
Smith, William A.	Ruthven, Iowa	Removed	12/14/2011	5E
Snyder, Kris L.	Ackley, Iowa	Resigned	5/2/2011	5F
Sorensen, David I.	West Linn, Ore.	Resigned	11/1/2011	3B
Sorensen, Terrill G.	Britton, S.D.	Resigned	9/21/2011	3C
Spielman, Larry W.	University Heights, Ohio	Removed	8/26/2011	2C
Staley, Christopher B.	Luana, Iowa	Resigned	4/20/2011	5F
Stevens, Robert M.	Pasadena, Md.	Resigned	5/14/2011	8F
Steward, John R.	Mission Viejo, Calif.	Resigned	3/12/2011	2C
Strand, John W.	Covington, Wash.	Resigned	6/17/2011	1B
Strom, Paul M.	Bark River, Mich.	Resigned	11/15/2011	5I
Struebing, Edward H. III	Port Charlotte, Fla.	Removed	2/25/2011	9E
Sucher, Nolan R.	Flower Mound, Texas	Removed	11/1/2011	4D
Summers, Julie A.	Stone Lake, Wis.	Resigned	10/3/2011	5G
Swanson, Erik L.	Barberton, Ohio	Resigned	4/8/2011	3C
Swensson, Eric	New Rochelle, N.Y.	Removed	11/19/2011	7C
Sziemeister, Arthur C.	Lyons, N.Y.	Removed	2/12/2011	7D
Talbot, Morton P.	Henderson, Nev.	Resigned	5/12/2011	2D
Tamorria, Karen A.	Rockford, Ohio	Resigned	5/20/2011	8C
Tarras, Jeffrey C.	Stratford, Wis.	Removed	10/3/2011	5H
Taylor, Daniel R.	Everly, Iowa	Resigned	1/7/2011	5E
Teeples, Jeffrey D.	Hawley, Minn.	Resigned	4/6/2011	3D
Thacker, Kim E.	Plainfield, Iowa	Removed	2/23/2011	5F
Tholstrup, David B.	Chapin, S.C.	Removed	9/19/2011	9C
Thomas, Edward L.	Wesley Chapel, N.C.	Resigned	1/1/2011	9B
Thompson, Barbara Lund	Alexandria, Minn.	Resigned	5/2/2011	3F
Thompson, Julia A.	Minneapolis, Minn.	Removed	10/3/2011	3H
Thorson, Jay R.	Germantown, Wis.	Resigned	8/8/2011	5J
Thorson, Steven K.	Cokato, Minn.	Resigned	5/3/2011	3F
Thum, George W.	Lantana, Fla.	Resigned	5/4/2011	9E
Tilleraas, Curtis J.	Moorhead, Minn.	Resigned	1/6/2011	3D

Toler, Elizabeth J.	Dallas, N.C.	Resigned	7/25/2011	9B
Tomlinson, Richard J.	Philo, Ill.	Resigned	1/16/2011	5C
Towberman, Alden W.	Zanesville, Ohio	Resigned	4/10/2011	8B
Tran, Vanson T.	Santa Ana, Calif.	Resigned	9/13/2011	2C
Trethewey, Jack E.	Milwaukee, Wis.	Resigned	6/20/2011	5J
Trewartha, Steven C.	New Prague, Minn.	Resigned	10/27/2011	3G
Valerius, Alfred E.	Hugo, Minn.	Removed	5/1/2011	3H
Veenendaal, Laurie A.	Cross Plains, Wis.	Removed	6/23/2011	5K
Vepsalainen, Hannu	Painesville, Ohio	Removed	5/19/2011	6E
Villemaire, Claude L.	Rosenberg, Texas	Removed	5/31/2011	4F
Vita, Rose Ann	St. Catherines, Canada	Removed	9/17/2011	7C
Voelker, Robert A.	Salisbury, N.C.	Resigned	5/12/2011	9B
Vold, Bruce A.	Carrington, N.D.	Resigned	7/6/2011	3B
Wallace, Gregory G.	Yucaipa, Calif.	Removed	3/12/2011	2C
Walles, William P.	Lake Stevens, Wash.	Resigned	5/15/2011	1B
Walter, Ronald R.	Boerne, Texas	Resigned	2/14/2011	4E
Warren, Ronald B.	Grove City, Ohio	Removed	4/2/2011	6F
Weeg, W. Paul	Lake Mills, Iowa	Resigned	8/29/2011	5F
Weeks, Kevin K.	La Moille, Ill.	Removed	4/16/2011	5B
Welande, Bruce A.	Longmont, Colo.	Removed	10/17/2011	2E
Wendel, David M.	Hilliard, Ohio	Resigned	6/1/2011	2E
Werfelmann, E. Paul	Fresno, Calif.	Removed	3/8/2011	2A
Werner, Mark A.	Latrobe, Pa.	Resigned	10/22/2011	8B
Wheatley, Edward O.	Wyoming, Minn.	Removed	5/1/2011	3H
Whelan, Sean D.	North Branch, Minn.	Removed	8/1/2011	3H
White, William E.	Germantown, Tenn.	Resigned	3/6/2011	9D
Wicks, Edwin H.	Stendal, Ind.	Resigned	6/30/2011	4A
Wightman, Gregory J.	Rochester, Wash.	Resigned	1/18/2011	1C
Wilkman, Karl G.	Glendale, Ariz.	Resigned	6/1/2011	2D
Williams, Alan L.	Hallettsville, Texas	Removed	5/12/2011	4E
Williams, Tanysha M.	Baltimore, Md.	Removed	10/3/2011	8F
Wills, Barbara M.	Northwood, Iowa	Resigned	3/1/2011	5F
Winston, Joseph B. III	Houston, Texas	Removed	10/3/2011	4F
Wissmann, Daniel J.	Appleton, Wis.	Resigned	5/2/2011	5C
Wittmus, Gerald F.	Cedarville, Mich.	Resigned	6/24/2011	5G
Wolf, Karl E.	Clinton, Iowa	Resigned	8/6/2011	5D
Woodruff, Brandon D.	Valley City, N.D.	Resigned	1/28/2011	3B
Woods, Patricia R.	Montgomery, Ill.	Removed	4/16/2011	5B
Wright, Thomas A.	Sartell, Minn.	Resigned	3/1/2011	3F
Yeisley-Drogin, LaurieAnn	Weymouth, Mass.	Removed	10/3/2011	7B
Yoder, J. Larry	Lincolnton, N.C.	Removed	6/29/2011	9B
Yoder, Nathan H.	Maiden, N.C.	Removed	8/18/2011	9B

Young, S. Matthew	Carrollton, Ky.	Resigned	8/24/2011	6C
Zielinski, Todd A.	Charlotte, N.C.	Removed	3/2/2011	9B
Zornow, George B.	Leipsic, Ohio	Resigned	12/31/2011	6D

## 2012

Abdallah, Bassam J.	Hammond, Ind.	Resigned	1/30/2012	6C
Abend, Steven E.	Prudenville, Mich.	Removed	9/8/2012	6B
Ammlung, Cathy A.	Sykesville, Md.	Resigned	9/1/2012	8F
Anenson, Nathan E.	Altoona, Iowa	Resigned	7/1/2012	3H
Ash, Eric D. Sr.	Monroeville, Pa.	Resigned	4/19/2012	8B
Ashe, Nico Marie	Albuquerque, N.M.	Removed	3/1/2012	2E
Askren, Carter S.	Alexandria, Va.	Resigned	11/26/2012	9B
Bachman, Don R. Jr.	Greenville, Ohio	Resigned	2/25/2012	6F
Baltz, Frederick W. E.	Galena, Ill.	Resigned	1/14/2012	5B
Bell, Daniel R.	Venice, Fla.	Resigned	10/9/2012	7E
Bernhardt, Gunther H.	Montgomery, Pa.	Resigned	5/15/2012	8E
Black, Brian A.	Oakdale, Minn.	Resigned	1/16/2012	3H
Boedecker, Matthew A.	Lahti, Finland	Removed	4/13/2012	9D
Bornemann, Jeffrey R.	Pensacola, Fla.	Resigned	1/5/2012	9E
Brandenburg, Franz J.	Saint Joseph, Mich.	Removed	12/1/2012	6B
Brewer, Michael C.	Clinton, Iowa	Removed	3/1/2012	5D
Chapman, Paul A.	Raleigh, N.C.	Resigned	11/19/2012	9B
Christiansen, Russell D.	Glenfield, N.D.	Resigned	4/9/2012	3B
Christiansen, Wayne R.	Brooklyn, N.Y.	Removed	5/1/2012	2B
Collins, H. Brett	Chapin, S.C.	Resigned	12/31/2012	9C
Connell, David E.	Jacksonville, Fla.	Removed	9/30/2012	9E
Conrad, John T.	Floresville, Texas	Resigned	12/14/2012	2B
Dahle, Michael J.	Anaconda, Mont.	Resigned	12/11/2012	1F
Davidson, Gregory	Lewisburg, Pa.	Resigned	12/31/2012	8E
Davis, Kenneth L.	Temecula, Calif.	Resigned	5/30/2012	2C
Deck, Ronald L.	Hobart, Ind.	Resigned	1/30/2012	6C
Deiss, Jana L.	Portland, Ore.	Resigned	10/31/2012	1A
DeLong, James A.	Lebanon, Pa.	Resigned	2/29/2012	8D
Dew, Norman E.	Massillon, Ohio	Resigned	1/9/2012	6E
Dorman, Jeffrey S.	Centerville, Minn.	Removed	7/31/2012	3H
Eckblad, Todd A.	Fairfield, Calif.	Removed	10/6/2012	2A
Eident, Debra C.	Charlotte, N.C.	Removed	10/6/2012	9B
Elmquist, Jeffrey D.	Rice Lake, Wis.	Removed	4/26/2012	5H
Engesser, Laurie J.	Saint Croix Falls, Wis.	Resigned	2/16/2012	5H
Eslinger, Keith H.	Camp Hill, Pa.	Resigned	5/17/2012	8D

Ferrarone, Paul M.	Norcross, Ga.	Removed	8/28/2012	9D
Fiske, Christopher O.	Fairfield, Iowa	Resigned	8/15/2012	3I
Fiske, Julie M.	Fairfield, Iowa	Resigned	2/15/2012	3I
Fiske, Paul D.	Moody, Texas	Removed	9/20/2012	4D
Ford, Alen J.	Winter Haven, Fla.	Removed	9/1/2012	9E
Fornof, Gretchen C.	Girard, Pa.	Removed	10/20/2012	8A
Forsberg, Robert L.	Fairborn, Ohio	Resigned	4/28/2012	6F
Freeman, Joseph M.	Noblesville, Ind.	Removed	7/5/2012	6C
Frontz, Maurice C. III	Pittsburgh, Pa.	Resigned	6/2/2012	8E
Fruhling, Perry J.	Cedar Rapids, Iowa	Removed	3/20/2012	5D
Frye, David M.	Denton, Neb.	Removed	1/2/2012	4A
Gast, Douglas C.	Noblesville, Ind.	Removed	2/23/2012	6C
GebbenGreen, Julie M.	Saint Paul, Minn.	Resigned	3/10/2012	3H
Geddada, Sarah J.	Floral Park, N. Y.	Removed	3/1/2012	7C
Gilley, Leonard M.	Escanaba, Mich.	Removed	1/18/2012	5G
Ginn, Lloyd A.	Salisbury, N.C.	Resigned	1/8/2012	9B
González y Pérez, Belen	Brooklyn, N.Y.	Resigned	6/25/2012	7C
Gordon, Roger H.	Tempe, Ariz.	Removed	10/1/2012	2D
Greenauer, Michael A.	Candler, N.C.	Resigned	7/18/2012	8E
Grimm, F. Eugene	Prescott, Ariz.	Resigned	3/1/2012	2D
Gronbach, Philip A.	Sterling, Ill.	Resigned	2/10/2012	5B
Hagen, Andrew D.	Boca Raton, Fla.	Removed	10/10/2012	9E
Hair, Richard L.	York, Pa.	Resigned	11/28/2012	8D
Haryu, Douglas C. Sr.	Oregon, Ohio	Removed	10/1/2012	6D
Heggen, Darrol W.	Fort Wayne, Ind.	Resigned	3/22/2012	6C
Hershman, Christopher N.	Allentown, Pa.	Resigned	11/19/2012	7E
Hinwood, Andrew G.	Colfax, Wis.	Removed	9/16/2012	5H
Holm Sutherland, Ruthann	White Plains, Md.	Removed	10/6/2012	5H
Hopman, Nicholas R.	South Range, Mich.	Resigned	5/15/2012	5G
Hosmer, Barbara B.	Mound, Minn.	Resigned	8/2/2012	3G
Jacobson, Kristen J.	Saint Paul, Minn.	Resigned	12/1/2012	3G
Johnson, Benjamin A.	Saint Cloud, Minn.	Resigned	5/15/2012	3F
Jones, Jimalee	Hancock, Mich.	Resigned	5/1/2012	5G
Jones, Melinda H.	Summerville, S.C.	Resigned	8/27/2012	9C
Jordan, James D.	Ashburn, Va.	Resigned	9/14/2012	8G
Kaminska, Clyde W.	Port Charlotte, Fla.	Resigned	3/9/2012	9E
Kashork, James E.	Spokane, Wash.	Resigned	7/3/2012	1D
Kaskela, Gerald N.	Lubbock, Texas	Resigned	12/1/2012	4D
Kaupins, Alfred E.	Cedar Rapids, Iowa	Removed	11/19/2012	5D
Keller, Roger G.	Cabot, Pa.	Resigned	6/30/2012	8B

Kitchen, Robert D.	Mount Wolf, Pa.	Removed	6/6/2012	8D
Knauff, Timothy L.	Baroda, Mich.	Removed	12/1/2012	6B
Knutson, Paul L.	Nevis, Minn.	Resigned	10/2/2012	3D
Koskela, Tarja T.	Astoria, N.Y.	Removed	3/1/2012	7C
Kronbergs, Shelly L.	Austin, Texas	Resigned	9/7/2012	4E
Krueger, Marie K.	Mount Wolf, Pa.	Resigned	2/1/2012	8D
Kunkel, John C.	Nazareth, Pa.	Removed	1/18/2012	7E
Lafrenz, Nathan J.	Brackettville, Texas	Removed	2/27/2012	4E
Larson, Kathryn E.	Eau Claire, Wis.	Resigned	1/4/2012	5H
Le, Thuong Ngoc	Houston, Texas	Removed	3/1/2012	4F
Lee, Hong Sik	Colorado Springs, Colo.	Removed	3/13/2012	2E
Lerum, Bruce T.	Mesa, Ariz.	Removed	5/1/2012	6B
Lewis, Mary A.	Houston, Texas	Removed	10/12/2012	4F
Liddell, William A. C.	Chandler, Ariz.	Resigned	2/27/2012	2D
Lindsay, William L.	Lancaster, Pa.	Removed	6/6/2012	8D
Lojewski, Pamela L.	Rockford, Ill.	Removed	10/6/2012	5L
Lutter, Sarah Malm	Litchfield, Minn.	Resigned	5/20/2012	3F
McArdell, Carol A.	Verona, Wis.	Removed	9/21/2012	5H
McIntyre, Robert E.	Cumberland, Md.	Resigned	9/22/2012	8F
Mees, Walter H. Jr.	Culver City, Calif.	Resigned	3/30/2012	2B
Meissner, Eric C.	Avoca, Iowa	Resigned	6/2/2012	4A
Mendez, Moises	Laredo, Texas	Removed	9/8/2012	4E
Merkouris, Gerald A.	Valley Springs, S.D.	Resigned	7/1/2012	3C
Mesa, Esteban	Hialeah, Fla.	Resigned	8/30/2012	9E
Moua, Houa C.	Holmen, Wis.	Resigned	6/14/2012	5L
Moye, Matthew O. Jr.	Mount Pleasant, S.C.	Resigned	12/26/2012	9C
Nelson, Richard A.	Roseville, Minn.	Resigned	12/1/2012	3G
Noble, William D.	Oak Harbor, Wash.	Resigned	1/13/2012	4B
Nocton, Scott A.	Minneapolis, Minn.	Removed	2/15/2012	3G
Norris, Barbara Gotaas	Lawrence, Kan.	Removed	11/1/2012	4B
Nuottila, David W.	Salisbury, N.C.	Resigned	1/9/2012	9C
Oakland, James H.	Alexandria, Minn.	Removed	10/13/2012	3D
Olson, Thomas P.	Hawley, Minn.	Removed	10/30/2012	3D
Oman, Allan A.	Manchester, Iowa	Resigned	7/3/2012	5F
Pawluk, M. Henry	West Newbury, Vt.	Removed	9/1/2012	7B
Pejack, Karin E.	Camp Hill, Pa.	Removed	10/6/2012	8D
Porisch, Robert P.	Rochester, Minn.	Resigned	12/17/2012	5F
Quaintance, Robert H.	New Middletown, Ohio	Resigned	11/19/2012	6E
Qualben, Steven J.	Cedar Rapids, Iowa	Resigned	8/19/2012	4E

Ramirez, Richard L.	Fairview Park, Ohio	Removed	10/16/2012	6E
Randall, Clifford R.	Woodland, Mich.	Resigned	1/29/2012	6B
Reiff, James E.	Oshkosh, Wis.	Removed	3/25/2012	5I
Ries, Merle M.	Birchwood, Wis.	Removed	5/31/2012	5H
Rinell, J. Roderick Jr.	Wallingford, Conn.	Removed	3/1/2012	7B
Risty, Nancy J.	Milford, Mass.	Resigned	11/4/2012	7B
Roser, Dennis M. Jr.	Connellsville, Pa.	Resigned	7/12/2012	8B
Rupert, A. Lee S.	Napoleon, Ohio	Resigned	5/31/2012	6D
Ryan-Bussey, Jaclin	Weirton, W.Va.	Resigned	2/29/2012	8H
Schaller, Charles W.	Pittsburgh, Pa.	Removed	11/8/2012	8B
Scheiderer, L. Samuel	New Stanton, Pa.	Resigned	6/14/2012	8B
Scheu, Richard A.	Troy, N.Y.	Resigned	2/2/2012	7D
Schier-Hanson, Sara M.	Tacoma, Wash.	Removed	10/6/2012	1C
Schiroo, Kristi L.	Plato, Minn.	Resigned	8/29/2012	3F
Schoch, Karl A.	Butler, Pa.	Removed	7/12/2012	8B
Schriever, Henry R.	New Hyde Park, N.Y.	Resigned	3/30/2012	7C
Scott, Jordan J.	Westboro, Wis.	Resigned	12/6/2012	5H
Seamon, Christopher L.	Lancaster, Pa.	Resigned	9/10/2012	2E
Sebastian, David A.	Oakhurst, Calif.	Resigned	1/1/2012	2A
Seem, Mark J.	Omaha, Neb.	Resigned	11/27/2012	4A
Seibel, Christinia A.	Chicota, Texas	Resigned	10/31/2012	6D
Seibel, Stephen E.	Oak Harbor, Ohio	Resigned	11/30/2012	6D
Silva-Breen, Lynne A.	Prior Lake, Minn.	Removed	10/6/2012	3G
Smith, Eric E.	Vancouver, Wash.	Resigned	10/6/2012	1C
Stoller, Timothy T.	Marengo, Iowa	Resigned	7/31/2012	5D
Sutton, John R. Jr.	Huntsville, Ala.	Resigned	10/22/2012	9D
Sweeney, Edward J.	Windsor, Conn.	Resigned	10/15/2012	7B
Swenson, Timothy J.	Brookings, S.D.	Resigned	6/15/2012	3A
Teille, Christoph Walter	Elysburg, Pa.	Resigned	11/1/2012	8E
Tornes, R. Dawson	Osage, Iowa	Resigned	10/12/2012	5F
Trexler, David L.	Highland, Ind.	Removed	10/16/2012	6C
Turnbull, Stephan K.	White Bear Lake, Minn.	Resigned	9/1/2012	3H
Walker, Brooke	Melbourne, Fla.	Resigned	7/27/2012	9E
Wallace, William G.	Baltimore, Md.	Resigned	7/15/2012	8F
Watson, David G.	Minneapolis, Minn.	Resigned	1/19/2012	3H
Way, Angela M.	Princeton, Minn.	Resigned	9/1/2012	3H
Weaver, Richard C.	Glen Rock, Pa.	Removed	6/6/2012	8D
Weeks, L. Delbert	Mound, Minn.	Removed	9/10/2012	3G
Wehrmeister, Klaus W.	Mission, Texas	Removed	2/8/2012	4E
Whitney, Kathryn A.	Rockford, Ill.	Resigned	6/28/2012	5B
Windhorn, Eldor D.	Westfield, Ind.	Resigned	3/8/2012	6C
Zamzow, Solveig A. H.	Grafton, Iowa	Resigned	8/31/2012	5I

**Additions to the Roster of Associates in Ministry 2011–2012****Appendix G**

<b>Name</b>	<b>City, State</b>	<b>Reason</b>	<b>Date</b>	<b>Region Synod</b>
<b>2011</b>				
Afflerbach, Kathleen A.	Philadelphia, Pa.	Commissioned	5/21/2011	7F
Cartledge, B. Kathleen	Aiken, S.C.	Commissioned	10/16/2011	9C
Collmann, Mary Patricia	Manson, Iowa	Commissioned	4/10/2011	5E
Dufeck, Jerry L.	Lino Lakes, Minn.	Commissioned	4/3/2011	3H
Edwards, Carole A.	Chicago, Ill.	Commissioned	12/4/2011	5A
Fox, Elizabeth L.	Williston, N.D.	Commissioned	6/12/2011	3A
Hagen, Julie A.	Maple Grove, Minn.	Commissioned	6/5/2011	3G
Mims, Mary Lee	Cypress, Texas	Commissioned	8/14/2011	4F
Reagan, Noel C.	Ooltewah, Tenn.	Commissioned	4/10/2011	9D
Remmert, Ben J.	Pasadena, Texas	Commissioned	4/10/2011	4F
Saatkamp, Alan C.	Sioux Falls, S.D.	Commissioned	5/29/2011	3C
Simmons, Sue E.	Council Bluffs, Iowa	Commissioned	4/16/2011	4A
Slehofer, Katherine M.	Billings, Mont.	Commissioned	1/2/2011	1F
Vigesaa, Hans C.	Eagan, Minn.	Commissioned	7/24/2011	3H

**2012**

Baker, Marie A.	Mendota Heights, Minn.	Commissioned	3/25/2012	3H
Eady, Tammy E.	Fairfield, Ohio	Commissioned	1/29/2012	6F
Eisele, Katherine M.	Sioux Falls, S.D.	Commissioned	4/1/2012	3C
Kunkle, Michelle A.	Irwin, Pa.	Commissioned	11/4/2012	8B
Lindeman, Lee M.	Lakewood, N.Y.	Commissioned	7/31/2012	7D
McKinnon, Lisa C.	Concord, N.C.	Commissioned	4/22/2012	9B
Oppegard, Kristine R.	Rochester, Minn.	Commissioned	3/11/2012	3I
Ramlow, Laura M.	River Falls, Wis.	Commissioned	6/6/2012	5H
Sasser-Goehner, Allen O.	Rapid City, S.D.	Commissioned	3/11/2012	3C
Schleutker, Dee-Anne	Naples, Fla.	Commissioned	2/12/2012	9E
Smith, Linda N.	Eldersburg, Md.	Commissioned	3/25/2012	8F
Stecker, Julie M.	Gettysburg, Pa.	Commissioned	2/18/2012	8F
Weit, John E.	Worcester, Mass.	Commissioned	6/10/2012	7B

**Removals from the Roster of Associates in Ministry 2011-2012****Appendix H**

<b>Name</b>	<b>City, State</b>	<b>Reason</b>	<b>Date</b>	<b>Region Synod</b>
<b>2011</b>				
Bishir, Kathleen S.	Saint Marys, Ohio	Resigned	9/27/2011	6D
Cowen, Cynthia E.	Iron Mountain, Mich.	Resigned	4/26/2011	5G
Finley, Clarissa A.	Ankeny, Iowa	Removed	7/30/2011	5D

Frable, Matthew A.	Mesa, Ariz.	Removed	3/7/2011	2D
Heinaman, Angela A.	Coto De Caza, Calif.	Resigned	3/12/2011	2C
Hunter, Lori L.	Eagle River, Wis.	Resigned	5/10/2011	5G
Kirk, Jill R.	Wentzville, Mo.	Removed	5/11/2011	4B
Logghe, Susan M.	Bellingham, Wash.	Removed	3/7/2011	1B
Luedtke, James W.	Florissant, Mo.	Resigned	2/9/2011	4B
Marenchin, S. Ronald	Ashland, Ohio	Removed	5/19/2011	6E
Patrick, Ranate D.	Snellville, Ga.	Removed	3/7/2011	9D
Thompson, Deborah K.	O'Fallon, Ill.	Resigned	1/15/2011	5C
Torgerson, Jill A.	Bagley, Minn.	Resigned	8/1/2011	3D

## 2012

Boschker, James I.	Key Largo, Fla.	Resigned	3/20/2012	9E
Bowers, Joyce M.	Mount Prospect, Ill.	Resigned	3/31/2012	5A
Michaelsen, William C.	Clinton, Iowa	Removed	7/14/2012	5D
Mikulski, Mary J.	Cicero, Ind.	Resigned	5/22/2012	6C
Rickertsen, Elizabeth A. W.	North Hollywood, Calif.	Removed	3/1/2012	2B
Roberts, Mary M.	Roebuck, S.C.	Removed	6/23/2012	9C
Sisson, Brenda Jo	Sterling, Ill.	Removed	11/1/2012	5B
Sletto, Thomas A.	Des Moines, Iowa	Removed	7/15/2012	5D
Thompson, Sue B.	Kalispell, Mont.	Removed	2/25/2012	1F
Vogel, Hans H.	Wantagh, N.Y.	Removed	10/10/2012	7C
Wyble, Richard J.	Uxbridge, Mass.	Removed	3/1/2012	7B

## Additions to the Roster of Deaconesses 2011–2012

## Appendix I

Name	City, State	Reason	Date	Region Synod
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### 2011

Collins, Michelle R.	Melbourne, Fla.	Consecrated	2/20/2011	9E
McClellan, Deborah A. S.	Hanover, Pa.	Consecrated	6/3/2011	8D
Swanson, Elizabeth Ingersoll	Saint Paul, Minn.	Consecrated	3/13/2011	3H

### 2012

Olson, LaDonna Mae	Harris, Minn.	Consecrated	8/19/2012	3H
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## Removals from the Roster of Deaconesses 2011–2012

## Appendix J

Name	City, State	Reason	Date	Region Synod
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### 2012

Wilson, Cecilia R.	Philadelphia, Pa.	Removed	3/1/2012	7C
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**Additions to the Roster of Diaconal Ministers 2011–2012****Appendix K**

<b>Name</b>	<b>City, State</b>	<b>Reason</b>	<b>Date</b>	<b>Region State</b>
<b>2011</b>				
Geinert, Lynea L.	Burnsville, Minn.	Consecrated	9/24/2011	3H
Mani, Anurag	Orlando, Fla.	Consecrated	1/15/2011	9E
Nesheim, Shera W.	Bismarck, N.D.	Consecrated	7/20/2011	3A
Roberts, Wendy E.	Charlotte, N.C.	Consecrated	3/12/2011	9B
Rotella, Christine A.	McMurray, Pa.	Consecrated	11/5/2011	8B
Smith, Catherine R.	Hummelstown, Pa.	Consecrated	1/21/2011	8D
Thoresen, David H.	Sebring, Fla.	Consecrated	1/11/2011	9E
Trotter, Shari L.	Baltimore, Md.	Consecrated	9/18/2011	8F
Werges, Elayne J.	Iowa Falls, Iowa	Consecrated	11/5/2011	5F
<b>2012</b>				
Baker, M. Jayne	Paradise Valley, Ariz.	Consecrated	4/22/2012	2D
Bartling, Suzanne M.	Overland Park, Kan.	Consecrated	11/28/2012	4B
Epps, Cynthia B.	Chapin, S.C.	Consecrated	9/30/2012	9C
Fotheringham, Peter W.	Rockville, Md.	Consecrated	9/1/2012	8G
Hansen, Jeannine P.	Circle Pines, Minn.	Consecrated	11/10/2012	3H
Houck, Mary A.	Roswell, Ga.	Consecrated	2/25/2012	9D
Jacobson, Troy A.	Taylor, Mich.	Consecrated	11/4/2012	6A
Klim, Gerald V.	Lexington, Ky.	Consecrated	2/5/2012	6C
Meyer, Roberta J.	Holland, Ind.	Consecrated	8/4/2012	6C
Parnell, Sara D.	Monticello, Minn.	Consecrated	4/1/2012	3G
Peterson, Barbara Ann	Rochester, Minn.	Consecrated	6/3/2012	3I
Reynolds, Mindy L.	Salem, Va.	Consecrated	6/9/2012	9A
Santoriello, Amy Beth	White Oak, Pa.	Consecrated	4/22/2012	8B
Shilts, Tara V.	Elk Grove Village, Ill.	Consecrated	11/19/2012	5A
Viegut, Jennifer S.	Loveland, Colo.	Consecrated	2/26/2012	2E
Ward, Allison R.	Savannah, Ga.	Consecrated	3/24/2012	9D

**Removals from the Roster of Diaconal Ministers 2011–2012****Appendix L**

<b>Name</b>	<b>City, State</b>	<b>Reason</b>	<b>Date</b>	<b>Region Synod</b>
<b>2011</b>				
Braunhardt, Joan P.	Albuquerque, N.M.	Resigned	9/6/2011	2E
Broestl, Howard E.	Berthoud, Colo.	Removed	8/23/2011	2E
Carlisle, Pirjo Irmeli	Westminster, Calif.	Resigned	8/26/2011	2C
Combs, Marvin G.	Huntington Beach, Calif.	Resigned	8/26/2011	2C
Faulk, Sheryl D.	Irvine, Calif.	Resigned	3/12/2011	2C
Myhre, Ann E.	Burnsville, Minn.	Removed	1/13/2011	3H
<b>2012</b>				
A'Hearn, Lynette C.	Cedar Rapids, Iowa	Removed	10/6/2012	5C

## Ordained Ministers

Name	City, State/Country	Date	Region Synod
<b>2011</b>			
Aarik, Johannes	Tallinn, Estonia	2/6/2011	2B
Acedo, Samuel P.	Buenos Aires, Argentina	11/6/2011	2B
Adix, Robert J.	Rowlett, Texas	6/8/2011	4D
Akre, Charles H.	Northfield, Minn.	5/23/2011	3I
Alksnis, Gunnar	Woodland, Calif.	5/15/2011	2A
Andersen, Frank H.	Minneapolis, Minn.	2/1/2011	3G
Anderson, James D.	Andover, Minn.	12/10/2011	2E
Anderson, John H.	Mentor, Ohio	10/20/2011	6E
Anderson, Mark L.	Brainerd, Minn.	9/5/2011	3E
Anderson, Peter K.	Waco, Texas	11/19/2011	4D
Anderson, Robert L.	Moorhead, Minn.	3/30/2011	3D
Anderson, Vernon E.	Amery, Wis.	4/19/2011	5H
Auer, John W.	Kissimmee, Fla.	6/15/2011	9E
Bagaason, Arthur G.	Northfield, Minn.	2/23/2011	3I
Bartley, Richard H.	Boynton Beach, Fla.	9/29/2011	9E
Bauer, Barbara L.	Potter, Neb.	3/18/2011	4A
Beaver, Keith W.	Barnes, Wis.	9/23/2011	5H
Bergmann, Kenneth E.	Oxnard, Calif.	11/22/2011	2B
Billberg, Sherry A.	Alexandria, Minn.	3/3/2011	3D
Bjorge, John R.	Granite Falls, Minn.	7/10/2011	3F
Blank, Paul B.	Gerry, N.Y.	11/2/2011	8A
Blom, John O.	Troy, Idaho	1/17/2011	1D
Bollesen, Melius E.	Huntington Beach, Calif.	9/8/2011	2C
Bradley, Joseph M.	Cambridge, Ohio	9/16/2011	6F
Brethem, J. Bernhard	Mercer Island, Wash.	8/2/2011	1B
Brown, L. David	Minneapolis, Minn.	4/2/2011	3G
Bryant, Frederick J. Jr.	Jersey City, N.J.	4/15/2011	7A
Campbell, Larry D.	Banner Elk, N.C.	9/24/2011	9B
Carlson, Erland E.	Eagan, Minn.	11/24/2011	3H
Carlson, George W.	San Diego, Calif.	11/13/2011	2C
Carmichael, Kenneth D.	Salina, Kan.	3/24/2011	4B
Claussen, Ronald G.	Defiance, Ohio	2/25/2011	6D
Conrad, Joan	Cedar, Minn.	5/3/2011	3G
Davis, Charles R.	Woodinville, Wash.	12/5/2011	1B
Dew, B. Robert	Highland, Calif.	5/7/2011	2C

Diehl, William A.	Mattawan, Mich.	9/8/2011	6B
Dolan, Stanley T.	Minot, N.D.	5/3/2011	3A
Donahue, Thomas J.	Manchester, N.J.	6/21/2011	7A
Dudley, Thomas A.	Bonita, Calif.	12/20/2011	2C
Dusman, Preston H.	Williamsport, Pa.	3/3/2011	8E
Eckard, Ralph E.	Hickory, N.C.	9/15/2011	9B
Eckman, David V.	Lehigh Acres, Fla.	6/11/2011	3E
Eckstein, Neil T.	Larsen, Wis.	3/9/2011	5I
Egertson, Paul W.	Thousand Oaks, Calif.	1/5/2011	2B
Eggen, Kenneth D.	Holmen, Wis.	5/9/2011	5L
Ensrude, Percy L.	Willmar, Minn.	9/30/2011	3F
Erickson, Craig D.	Dallas, Texas	12/29/2011	4D
Erickson, Willis F.	Austin, Texas	7/4/2011	4E
Essinger, Jesse W.	Austin, Texas	3/24/2011	4E
Estrem, Norman K.	Minneapolis, Minn.	7/29/2011	3I
Ferguson, Kenneth	Hilo, Hawaii	6/15/2011	9B
Fetterly, Walter P.	Shillington, Pa.	2/21/2011	7E
Fevold, Eugene L.	Saint Paul, Minn.	10/29/2011	3G
Filius, John W.	Warren, Minn.	9/30/2011	3D
Fitzpatrick, Robert B.	Zelienople, Pa.	2/24/2011	8B
Fjellman, Carl G.	Saratoga Springs, N.Y.	6/28/2011	7A
Flathmann, Henry K.	Saint Paul, Minn.	11/18/2011	3H
Folkemer, Lawrence D.	Gettysburg, Pa.	5/26/2011	8D
Forell, George W.	Iowa City, Iowa	4/29/2011	5D
Fox, Michael J.	Sturgis, S.D.	9/10/2011	3C
Franke, Lloyd W.	Eden Prairie, Minn.	2/25/2011	3G
Fruhling, Lawrence D.	Wilber, Neb.	10/13/2011	4A
Fuller, Ronald F.	Bay City, Mich.	9/24/2011	6B
Gabrielsen, Luther T.	Mill Creek, Wash.	4/27/2011	1B
Galbraith, Walter D.	Zelienople, Pa.	11/11/2011	8B
Gates, Richard R.	Virginia Beach, Va.	12/18/2011	9A
Gehrke, Ralph D.	Tacoma, Wash.	1/4/2011	1C
Georgulas, Virginia K.	Coppell, Texas	6/26/2011	4D
Gerberding, George H.	Minnetonka, Minn.	8/7/2011	3G
Gerhard, Stephen P.	Winston-Salem, N.C.	5/20/2011	9B
Gilbert, Bertram C.	Fort Belvoir, Va.	1/4/2011	8G
Gilbertson, Harvey O.	Fargo, N.D.	3/28/2011	3B
Gilbertson, Richard J.	Dayton, Ohio	4/13/2011	6F
Goll, Marvin J.	Peoria, Ariz.	1/8/2011	2D
Gregoriew, Dale I.	Fairview, Texas	2/4/2011	4D
Grimsby, Hoover T.	Edina, Minn.	9/10/2011	3G
Guba, A. George	Binghamton, N.Y.	3/1/2011	7D

Gunderson, John A.	Denver, Colo.	12/29/2011	2E
Hallsten, John G.	Fairbanks, Alaska	2/8/2011	1A
Hellerich, Ralph R.	Macungie, Pa.	10/24/2011	7E
Henriksen, Robert L.	Box Elder, S.D.	6/29/2011	3C
Her, Nengyia	Minneapolis, Minn.	4/12/2011	3G
Herbon, Thomas A.	Goshen, Ind.	9/15/2011	6C
Herman, David	Midland, Texas	2/15/2011	4D
Herrmann, Theodore C.	Orange Park, Fla.	12/7/2011	2C
Hillman, Russell A.	Gig Harbor, Wash.	5/6/2011	1C
Hjemboe, Alf W.	Altoona, Wis.	12/25/2011	5H
Hoiium, Arthur L.	Fargo, N.D.	12/15/2011	3B
Holm, Julius F.	Austin, Texas	10/12/2011	4E
Holmberg, David M.	Waukegan, Ill.	6/10/2011	7B
Hoyer, George W.	Holden, Mass.	5/1/2011	7B
Huebner, Leslie W.	Olympia, Wash.	9/6/2011	1C
Hurlbut, Robert D.	Saint Paul, Minn.	2/6/2011	3H
Jacobsen, Leonard D.	Arden Hills, Minn.	8/26/2011	3H
Jacobsen, Robert H.	Roseville, Minn.	4/19/2011	2A
Jacobson, David	Dodgeville, Wis.	8/21/2011	5K
Jensen, Darcy D.	Santa Barbara, Calif.	12/20/2011	2B
Jensen, Franklin L.	West Chester, Pa.	2/15/2011	8D
Johnson, Alan R.	Bemidji, Minn.	7/11/2011	3E
Johnson, Donald C.	Duluth, Minn.	5/26/2011	3E
Johnson, Marshall D.	Minneapolis, Minn.	1/26/2011	3G
Johnson, Robert D.	Chaska, Minn.	6/3/2011	3F
Jordan, Philip A.	Fresno, Calif.	6/14/2011	2A
Jorde, Thomas S.	Yorba Linda, Calif.	11/19/2011	2C
Kenning, Donald T.	Brownsville, Texas	1/12/2011	4D
Kilde, Paul R.	Fall Creek, Wis.	2/17/2011	5H
Kitts, A. Sidney	Rochester, N.Y.	2/21/2011	7D
Knappe, Harold J.	Carmel, Ind.	5/16/2011	6C
Knutsen, Herbert O. L.	Missoula, Mont.	4/5/2011	1F
Koenig, Richard E.	Cromwell, Conn.	10/31/2011	7B
Konigsberger, Karl J.	Edgewater, Fla.	5/2/2011	9E
Konkowski, Calvin B.	Branson, Mo.	5/12/2011	6C
Koons, Charles W.	Johnston, S.C.	7/17/2011	9C
Kopp, Walter R.	Wilmington, Del.	4/13/2011	7D
Koranda, Joseph G.	Makinen, Minn.	9/21/2011	3E
Kortrey, Walter A.	Woodstock, N.Y.	12/4/2011	7C
Kunz, Robert T.	Park Ridge, Ill.	1/28/2011	5A
Land, Robert E.	Mooresville, N.C.	10/12/2011	9B

Lane, John F.	La Plata, Md.	12/20/2011	8G
Langhough, Alfred H.	Cambridge, Wis.	9/24/2011	5K
Larkin, Kenneth D.	Phoenix, Ariz.	2/20/2011	2D
Laubach, James R.	Pittston, Pa.	10/2/2011	7E
Leach, Carl J.	Medina, Ohio	5/14/2011	6D
Lechner, Ludolph R.	Guttenberg, Iowa	5/19/2011	5F
Leer, Ernest P.	Gettysburg, Pa.	1/26/2011	8D
Lehman, Larry L.	Lititz, Pa.	1/3/2011	8D
Lehmann, Martin E.	Sperry, Iowa	8/18/2011	5D
Leidenfrost, Theodore E. A.	Moscow, Idaho	2/3/2011	1D
Lindemann, Gordon O.	Saint Paul, Minn.	3/30/2011	3H
Lindgren, Clifford W.	Wahoo, Neb.	1/6/2011	4A
Lindgren, Richard E.	Freeport, Maine	10/11/2011	7B
Linke, Robert C.	New Berlin, Pa.	8/12/2011	8E
Linguist, Merrill R.	Vancouver, Wash.	7/27/2011	1E
Lof, Garth W.	Sherwood, Ore.	7/9/2011	1E
Longacre, Jacob A.	Athens, Pa.	4/18/2011	7E
Lovseth, Percival C.	Fair Oaks, Calif.	6/7/2011	2A
Lund, Clarence I.	Edmonds, Wash.	9/29/2011	1B
Lundquist, C. Mark	Great Falls, Mont.	7/21/2011	1F
Lysgaard, Harry O.	Portland, Ore.	3/15/2011	1E
Maier, Patrick A. L.	Butler, Pa.	11/22/2011	8B
Maigaard, Leonard H.	Stockton, Calif.	10/27/2011	2A
Manfred, Carl L.	Eden Prairie, Minn.	12/11/2011	3G
Manson, Harold L.	Sioux Falls, S.D.	3/13/2011	3C
Marshall, Gary A.	Escondido, Calif.	6/8/2011	2B
Mattheis, Robert W.	Lodi, Calif.	7/23/2011	2A
Mauney, John D. Jr.	Newton, N.C.	10/9/2011	9B
May, Edward C.	Portland, Ore.	12/13/2011	1E
McKnight, Kenneth R.	Tabernash, Colo.	9/11/2011	2E
Meyer, Christian H.	Davenport, Iowa	9/14/2011	5D
Meyer, Harley E.	Milwaukee, Wis.	6/28/2011	5J
Michael, Don M.	Salisbury, N.C.	6/1/2011	9B
Miley, David H.	Rock Island, Ill.	4/25/2011	5B
Miller, Lee M.	East Syracuse, N.Y.	1/31/2011	7D
Mulberger, Ronald R.	Williamsport, Pa.	1/13/2011	8E
Neiman, George	Columbus, Ohio	9/21/2011	6F
Nelson, Donald O.	Reedley, Calif.	7/30/2011	2A
Nelson, Jonathan C.	Seattle, Wash.	7/24/2011	1B
Nelson, LuVerne L.	Viroqua, Wis.	6/24/2011	3G
Nelson, Neale E.	Baton Rouge, La.	1/31/2011	2E
Nervig, Robert M.	Minneapolis, Minn.	3/6/2011	7C
Ness, Earnest M.	Crystal Falls, Mich.	4/14/2011	5G

Nielsen, A. Everett	Fallbrook, Calif.	8/16/2011	2C
Nielsen, L. Henry	Hood River, Ore.	9/16/2011	2D
Nolte, Howard E.	Dayton, Ohio	10/22/2011	6F
Norgard, Eric A. W.	Hagerstown, Md.	11/16/2011	8F
Obst, Martin H.	Boerne, Texas	2/10/2011	4E
Olson, Gary R.	West Linn, Ore.	11/25/2011	1E
Olson, George L.	Claremont, Calif.	7/3/2011	2C
Ørberg, C. Peter	København, Denmark	4/11/2011	2B
Orth, Norman L.	Tacoma, Wash.	9/28/2011	1C
Otterness, James R.	Midland, Texas	3/3/2011	4D
Paape, Edward D.	Janesville, Wis.	12/11/2011	5K
Palm, Howard W.	Pleasant Hill, Tenn.	4/23/2011	9D
Pang, Joseph S. F.	Rosemead, Calif.	3/28/2011	2B
Parker, Keith C.	Columbia Heights, Minn.	9/16/2011	3G
Parvey, Constance F.	Cambridge, Mass.	5/21/2011	7B
Peacock, William H. Jr.	Falmouth, Maine	2/5/2011	7C
Perez, Elena N.	Bay Shore, N.Y.	6/13/2011	7C
Peterson, Herbert G.	Elkhorn, Neb.	4/21/2011	4A
Peterson, Janice M.	Jamestown, N.D.	5/29/2011	3B
Peterson, Paul E.	Williams Bay, Wis.	3/12/2011	5J
Pflueger, Henry G.	Ben Lomond, Calif.	12/6/2011	2A
Pfotenhauer, Norman G.	Auburn, Calif.	3/1/2011	2A
Pierson, Richard A.	Saginaw, Mich.	5/3/2011	6B
Pihl, P. Ivar	Vancouver, Wash.	4/24/2011	1C
Pretzlaff, Paul T.	Petoskey, Mich.	12/3/2011	6B
Quanbeck, Quentin G.	Sioux Falls, S.D.	2/18/2011	3C
Ranum, Paul A.	Glenwood, Minn.	3/9/2011	3F
Ravenstahl, Howard M.	Pittsburgh, Pa.	5/17/2011	8B
Reed, Mark S.	Hickory, N.C.	5/10/2011	9B
Reinemann, Richard J.	Yardley, Pa.	2/12/2011	7F
Reitz, Harold S.	Colfax, Wis.	6/7/2011	9D
Ribbeck, Carl F.	Woodville, Ohio	10/13/2011	6D
Ridenhour, William J.	Norfolk, Va.	8/27/2011	8G
Ritchie, C. Ross Jr.	Chapin, S.C.	5/29/2011	9C
Ritchie, Hoke H.	Concord, N.C.	7/7/2011	9B
Rode, Arthur E.	Fredericksburg, Texas	2/28/2011	4E
Roder, Louis J.	Gardner, Mass.	3/1/2011	7B
Rohde, John M.	Manchester, Iowa	3/26/2011	5F
Root, Eugene C.	Morrisville, Pa.	10/15/2011	7F
Rosenwald, William P.	Corona, Calif.	9/10/2011	4F
Roth, Robert P.	Wayzata, Minn.	3/23/2011	3G

Rugh, Lawrence T.	Springfield, Ohio	6/27/2011	6F
Safford, Donald E.	North Canton, Ohio	4/22/2011	6E
Schaefer, Richard H.	Wernersville, Pa.	4/29/2011	7E
Schaefer, Walter E.	Colorado Springs, Colo.	8/9/2011	2E
Schaffer, Theodore R.	Hubbard, Ohio	4/28/2011	6E
Schelper, Arno H.	Fort Wayne, Ind.	7/10/2011	6C
Scherch, John M.	Casa Grande, Ariz.	5/1/2011	7F
Schmid, David H.	Plantation, Fla.	5/11/2011	9E
Schneidmiller, John H.	Cabot, Pa.	8/9/2011	8B
Schroeder, Vernon M.	Washington, D.C.	5/21/2011	8G
Schumacher, Marvin J.	Clarksville, Iowa	12/21/2011	5F
Schwartz, James K.	Woodbury, Minn.	2/15/2011	3C
Schwartz, James R.	Sedona, Ariz.	10/19/2011	2D
Schweingruber, David R.	Erie, Pa.	6/1/2011	8A
Selbo, Gordon A.	San Jose, Calif.	7/17/2011	2A
Sellevoid, Aivind R.	Slayton, Minn.	8/11/2011	3F
Seness, Stanley D.	Bloomington, Minn.	4/16/2011	3G
Shade, Robert T.	Rockford, Mich.	2/28/2011	6B
Shepard, William T.	Menominee, Mich.	2/21/2011	5G
Silrum, Edwin O.	Saint Paul, Minn.	9/13/2011	3H
Simonson, S. Luther	Madison, Wis.	5/15/2011	5K
Smith, David S.	Canfield, Ohio	3/28/2011	6E
Spohn, Arnold P.	York, Pa.	1/2/2011	7F
Stegen, Daniel P.	Strawberry Point, Iowa	9/15/2011	5E
Stiver, Stanley L.	Newton, N.C.	5/16/2011	9B
Stokka, Maynard E.	Pelican Rapids, Minn.	5/20/2011	3D
Strader, James R.	Dayton, Ohio	2/5/2011	2E
Strubel, Charles L.	Phoenix, Ariz.	5/15/2011	2D
Swensen, Alden G.	Omaha, Neb.	11/4/2011	4A
Tewes, Robert E.	Mancelona, Mich.	4/30/2011	6B
Thomas, David E.	Pawleys Island, S.C.	3/10/2011	9C
Thomas, Nancy E.	Manchester, Conn.	11/30/2011	7B
Thulin, Richard L.	Gettysburg, Pa.	11/19/2011	8C
Tickner, John W.	Zanesville, Ohio	10/25/2011	6F
Timaeus, Roy C.	Lake Jackson, Texas	4/7/2011	4F
Troutman, Edwin N.	Clemmons, N.C.	12/23/2011	9B
Trued, Donald E.	Lindsborg, Kan.	6/29/2011	4B
Ulrikson, James T.	Fountain Hills, Ariz.	8/10/2011	2D
Urelius, Emerson	Austin, Texas	1/25/2011	4E
Van Sant, John B.	Frisco, Texas	11/20/2011	4D
VanBlargan, Ronald G.	Buffalo, N.Y.	9/1/2011	8D

Vaswig, William L.	Issaquah, Wash.	1/23/2011	1B
Vetter, Marlin R.	Sioux Falls, S.D.	1/28/2011	3C
Wee, Daniel D.	Weeki Wachee, Fla.	11/11/2011	5F
Weinman, Robert G.	Seattle, Wash.	7/12/2011	1B
Welchert, Werner E. P.	Los Osos, Calif.	5/15/2011	2C
Weng, Armin G.	Orion, Ill.	4/30/2011	5D
Westwick, Richard A.	Harvest, Ala.	12/2/2011	9D
Whiteside, Hoyle L. Sr.	Conover, N.C.	12/27/2011	9B
Wietelmann, Robert L.	Woodville, Ohio	12/21/2011	6D
Winter, Lawrence M.	Bismarck, N.D.	3/30/2011	3A
Wisser, Edwin E. Jr.	Haddonfield, N.J.	10/20/2011	7A
Wold, Orville K.	Saint Paul, Minn.	3/14/2011	3H
Wolfe, William D.	Vero Beach, Fla.	4/29/2011	9E
Yoder, David D.	Indianapolis, Ind.	4/9/2011	6C
Youngdahl, Paul M.	Minneapolis, Minn.	6/20/2011	3G
Yount, Robert W.	China Grove, N.C.	8/18/2011	9B
Zimmann, William C. Jr.	Tipp City, Ohio	2/27/2011	6F
Zimmerman, Jay D.	Portland, Ore.	10/15/2011	1E
Zimmermann, Daniel L.	Burton, Texas	4/4/2011	4F
<b>2012</b>			
Alexis, E. Jerome	Beaver Falls, Pa.	5/19/2012	8B
Amundson, Gerald A.	Sun City West, Ariz.	3/4/2012	2D
Anderson, Arvid E.	Roslyn, Pa.	10/29/2012	7F
Backman, Alden H.	Alexandria, Minn.	9/1/2012	3D
Bard, Dale E.	Sherwood, Ark.	7/23/2012	4C
Barnard, Earl H.	Boise, Idaho	9/30/2012	1D
Beckham, James D.	Toledo, Ohio	12/1/2012	6D
Belin, Ralph B.	Chaska, Minn.	12/19/2012	3G
Belles, Robert M.	El Paso, Texas	7/19/2012	2E
Bernard, Lowell L.	Orlando, Fla.	8/18/2012	9E
Bjorkman, Melinda S.	Rome, N.Y.	5/31/2012	7C
Blair, James B.	Oscoda, Mich.	5/24/2012	6B
Bleakley, Joseph P.	Springfield, Ill.	9/16/2012	5C
Boettger, Robert A.	Orchard Park, N.Y.	1/24/2012	6E
Borge, Olaf G.	Great Falls, Mont.	12/20/2012	1F
Brandt, Arlan H.	Eau Claire, Wis.	12/4/2012	5A
Brandt, J. Birger	Ilwaco, Wash.	8/22/2012	1B
Brueckner, Theodore P.	Mill Creek, Wash.	1/1/2012	1B
Brueland, C. Eugene	Henderson, Nev.	1/21/2012	2D
Brunjes, George B.	Langley, Wash.	5/24/2012	1B



Buenting, Harold W.	Curtice, Ohio	11/29/2012	6D
Bunck, Everett P.	Fort Myers, Fla.	12/18/2012	9E
Buss, Lowell W.	Knoxville, Tenn.	10/31/2012	6C
Carlson, Merle F.	Tucson, Ariz.	6/22/2012	2D
Cartford, Olaf C.	Moorhead, Minn.	11/16/2012	3D
Christoff, Nicholas B.	La Grange Park, Ill.	11/5/2012	2C
Clark, Gary E.	Fargo, N.D.	10/31/2012	3B
Clausen, John A.	Deshler, Ohio	9/6/2012	6D
Cook McDowell, Leah N.	Lewiston, Minn.	3/21/2012	3I
Cooperrider, John E.	Waterford, Mich.	11/21/2012	6A
Daehlin, Robert L.	Northfield, Minn.	6/13/2012	3F
Dahlen, Lester A.	Bloomington, Minn.	9/25/2012	3G
Danker, Frederick W.	Saint Louis, Mo.	2/2/2012	4C
Derner, George C.	Florham Park, N.J.	12/2/2012	7A
Doering, Edgar A.	Sun City West, Ariz.	1/14/2012	2D
Drier, John L.	New Brighton, Minn.	4/14/2012	3H
Dunkelberger, Harold A.	Gettysburg, Pa.	10/22/2012	8D
Eckhoff, Susan K.	La Salle, Ill.	11/3/2012	5B
Egeland, David L.	Worthington, Minn.	5/18/2012	3F
Falk, Dennis A.	Clinton, Mich.	5/22/2012	6A
Falk, V. William	Cincinnati, Ohio	12/28/2012	6F
Fetter, Raymond L.	Elizabethtown, Pa.	4/26/2012	8D
Fevig, Loren G.	Drayton, N.D.	8/29/2012	3D
Figley, Harold L.	Englewood, Ohio	10/13/2012	6F
Finney, David N. Jr.	Davidsville, Pa.	7/4/2012	8C
Flesner, Vernon M.	Tacoma, Wash.	8/5/2012	1C
Fransen, Paul S.	Etna, Ohio	8/15/2012	6A
Futscher, LeRoy B.	Oakland, Calif.	7/8/2012	2A
Gilreath, Gary A.	North Wilkesboro, N.C.	11/22/2012	9B
Gotwald, Frederick G. II	Monroe, N.C.	6/21/2012	9B
Granquist, Kenneth H.	Roseville, Minn.	1/27/2012	3H
Grefsrud, Earl C.	Minneapolis, Minn.	12/10/2012	3G
Gritsch, Eric W.	Baltimore, Md.	12/29/2012	8F
Grohs, Donald V.	Saint Leonard, Md.	12/21/2012	8F
Gromest, Russell C.	Hanover, Pa.	11/1/2012	8D
Gunderson, Allen L.	Adams, Minn.	3/22/2012	3I
Gunsten, Paul G.	Salem, Va.	12/11/2012	9A
Gustafson, James F. C.	Miami, Fla.	12/18/2012	9E
Guthrie, Jerry F.	Hollister, Calif.	12/17/2012	2A
Guttormsson, Stefan T.	Onalaska, Wis.	11/24/2012	5L

Gwin, Alice J.	Thomasboro, Ill.	4/19/2012	5C
Hagen Hinck, Nanette L.	Saint Croix Falls, Wis.	10/19/2012	5H
Hagen, Frederick H.	Burnsville, Minn.	6/21/2012	3I
Hall, Enoch	Huxley, Iowa	1/26/2012	5F
Halsted, George	Wheatfield, Ind.	7/9/2012	6C
Hangen, Jesse S.	Rockville, Md.	12/25/2012	9A
Hanselmann, Roland F.	Lincoln, Neb.	7/18/2012	4A
Hanson, Norlan L.	Oregon, Wis.	3/9/2012	5K
Hanson, Wilfred L.	Bismarck, N.D.	8/6/2012	3A
Harbaugh, Ronald L.	Greenville, Pa.	8/2/2012	8A
Hargreaves, John F.	Omaha, Neb.	11/20/2012	4A
Hartman, Robert J.	Beaver Falls, Pa.	5/14/2012	8B
Hartman, William R. Sr.	Roswell, N.M.	6/12/2012	2E
Hefty, Donald D.	Everett, Wash.	10/20/2012	1B
Heine, Raymond A.	Lake Leelanau, Mich.	2/2/2012	6B
Helgesen, Gilford S.	Edina, Minn.	4/16/2012	3G
Henriksen, John M.	Alden, Minn.	12/30/2012	3I
Hess, Marcus P.	Novato, Calif.	9/13/2012	2A
Heyne, Edwin T.	Wauwatosa, Wis.	10/15/2012	5J
Hjelm, Ralph O.	Keene, N.H.	1/16/2012	7B
Hoeferkamp, Robert T.	Austin, Texas	7/16/2012	4E
Hoelt, Robert L.	York, Neb.	2/17/2012	4A
Hoffert, Richard G.	Pottstown, Pa.	7/19/2012	7F
Holderby, A. Byron Jr.	Pinehurst, N.C.	8/24/2012	9B
Holle, Reginald H.	Okemos, Mich.	4/5/2012	6B
Holtan, Leon O.	Rochester, Minn.	1/4/2012	3I
Holte, Vernon E.	Lowry, Minn.	11/22/2012	3D
Hoog, George H.	Carmel, Ind.	11/16/2012	6C
Hoppenworth, Roger W.	Charles City, Iowa	7/11/2012	5F
Hoyme, David A.	Alexandria, Minn.	8/15/2012	3D
Hrabovsky, Eugene	Pittsburgh, Pa.	5/5/2012	8B
Hsieh, Mao-rung	Portland, Ore.	9/11/2012	1E
Huggenvik, Gerhard H.	Sun City, Ariz.	12/15/2012	3I
Huston, Ernest W.	Lititz, Pa.	6/4/2012	8D
Imhoff, Roger G. Jr.	Pittsfield, Mass.	1/29/2012	7B
Iseminger, Leroy J.	Sioux Falls, S.D.	3/10/2012	3C
Jahnke, Vernon J.	Claremont, Calif.	7/13/2012	2B
Jahren, John C.	Universal City, Texas	3/21/2012	4D
Jenson, Dale T.	Sioux Falls, S.D.	11/13/2012	3C
Johns, J. Samuel	San Antonio, Texas	4/6/2012	4E
Johnsen, Paul C.	Huntington Beach, Calif.	4/21/2012	2C
Johnson, Chester L.	Kent, Wash.	10/22/2012	1B

Johnson, Donald E.	Sparta, Mich.	8/3/2012	6B
Johnson, Melvin L.	Woodbury, Minn.	3/23/2012	3H
Johnson, Ruth M.	Manchester, Conn.	5/22/2012	7B
Johnson, Winfield V.	Saint Paul, Minn.	6/13/2012	3H
Jurgensen, Barbara	Columbus, Ohio	7/1/2012	6F
Kalweit, Denmore C.	Marquette, Mich.	9/2/2012	5G
Keck, Albert H. Jr.	Hickory, N.C.	7/13/2012	9B
Keene, Lawrence S.	Houston, Texas	3/13/2012	4F
Kile, Frederick O. Jr.	Appleton, Wis.	5/14/2012	5I
King, William D.	Clinton, Iowa	10/9/2012	5D
Kline, Harrison J.	Hot Springs Village, Ark.	9/22/2012	4C
Knight, Robert P.	Mechanicsburg, Pa.	10/5/2012	8D
Knitt, Erwin H.	Brazoria, Texas	5/19/2012	4F
Knutzen, Marvin C.	Bellingham, Wash.	4/10/2012	1B
Koehler, Gerald W.	Spearfish, S.D.	9/18/2012	3C
Koons, Robert W.	Gettysburg, Pa.	11/1/2012	8D
Kroenk, E. Luther	Tacoma, Wash.	10/5/2012	1B
Kroschel, John A.	Saint Cloud, Minn.	5/17/2012	3F
Kruger, Harold G.	Geneseo, N.Y.	7/22/2012	5J
Kubly, Gary W.	Granite Falls, Minn.	3/2/2012	3F
Kuhre, Esther M.	Athens, Ohio	3/10/2012	6F
Kuns, Robert K.	Toledo, Ohio	2/1/2012	6D
Kurz, William H.	Wheeling, W.Va.	8/10/2012	8B
Kvitne, Percy L.	Grimes, Iowa	3/29/2012	5D
Kwok, Andrew	Alhambra, Calif.	2/25/2012	2B
Landgrebe, Karl U.	Saint Peter, Minn.	4/29/2012	5A
Lang, Kent	Marietta, Ga.	12/13/2012	9D
Langset, Roy J.	Commerce Township, Mich.	12/13/2012	6A
Larson, David H.	Great Falls, Mont.	1/26/2012	1F
Ledbetter, Thomas R.	Spokane, Wash.	3/26/2012	1D
Lee, Gilbert M.	Starbuck, Minn.	12/25/2012	3F
Lepisto, Antti A. I.	Duluth, Minn.	8/10/2012	3E
Levin, Arnold G.	Andover, Minn.	1/31/2012	3G
Lindberg, Waldo C.	Ocean Park, Wash.	1/26/2012	2D
Llewellyn, Marvin L. Jr.	Kennesaw, Ga.	4/9/2012	9D
Loadholdt, Donald B.	Rock Hill, S.C.	11/4/2012	9C
Loots, Donald B.	Waverly, Iowa	3/20/2012	5F
Lucas, Norman E.	South Pasadena, Fla.	6/17/2012	9E
Luebke, Merton H.	Townsend, Wis.	6/8/2012	5I
Luecke, Richard H.	Chicago, Ill.	4/14/2012	5A
Luman, Ralph I.	Deland, Fla.	2/25/2012	9E
Lund, L. Dale	Fremont, Neb.	7/14/2012	4A
Lundeen, Wallace L.	Seattle, Wash.	8/26/2012	2A

Mackey, Richard E.	Cincinnati, Ohio	7/13/2012	6C
Malzahn, John D.	Muncie, Ind.	5/27/2012	6C
Mantei, William R.	Littleton, Colo.	6/19/2012	2E
Mason, John M. Jr.	Vancouver, Wash.	5/12/2012	1C
Matthei, Charles A.	Downers Grove, Ill.	12/10/2012	5A
Matties, James W.	Canonsburg, Pa.	1/28/2012	8B
McCormick, James M.	Zelienople, Pa.	8/2/2012	8B
McGinnis, Stephen J.	Virginia Beach, Va.	11/2/2012	9A
Melaas-Swanson, Barbara J.	Port Byron, Ill.	2/29/2012	5B
Melby, Harold W.	Battle Lake, Minn.	3/26/2012	3D
Meyers, H. James	Columbia, Pa.	5/2/2012	8C
Michel, David L.	Baltimore, Md.	9/11/2012	8F
Miller, Gerald E.	Mechanicsburg, Pa.	12/5/2012	8D
Miller, Reinhold A.	Minot, N.D.	1/28/2012	3A
Miner, George A.	Surprise, Ariz.	1/23/2012	2C
Mitchell, Eugene F.	Windsor, Conn.	10/4/2012	7B
Moen, Maynard J.	Clifton, Texas	8/20/2012	4D
Mooser, William G.	Rutherfordton, N.C.	2/17/2012	9E
Moretz, John H.	Milford, Conn.	8/14/2012	7B
Moylan, Robert L.	Spokane, Wash.	7/15/2012	1B
Mueller, Fred	Willmar, Minn.	4/13/2012	3F
Murken, Todd B. C.	Wautoma, Wis.	7/7/2012	5I
Nale, Robert E.	Sandpoint, Idaho	6/8/2012	1D
Napton, Dennis R.	Sioux Falls, S.D.	2/10/2012	3C
Neal, C. Arthur Jr.	Lancaster, Pa.	9/28/2012	8D
Nelson, Hans R.	Omaha, Neb.	8/16/2012	4A
Nesse, Milton W.	Port Angeles, Wash.	3/4/2012	1C
Nickel, Arthur H.	Minneapolis, Minn.	7/11/2012	3H
Nielsen, LeVern S.	Mount Pleasant, Wis.	10/14/2012	5J
Niemuth, Delmar E.	Des Moines, Iowa	11/11/2012	5D
Nilsen, Eugene W.	Henderson, Nev.	8/27/2012	2D
Odney, Keith D.	Sioux Falls, S.D.	3/14/2012	3C
Oestreich, Clarence W.	La Grange, Texas	11/14/2012	4F
Olmon, Luther E.	Oak Park, Calif.	9/16/2012	2B
Olsenius, Leman V.	Cambridge, Minn.	10/6/2012	3H
Olson, Donald I.	San Diego, Calif.	3/14/2012	2C
Olson, Larry N.	Pelican Rapids, Minn.	8/25/2012	3D
Ottesen, John N.	Rosemead, Calif.	12/22/2012	2B
Ottmers, Marvin O.	Fredericksburg, Texas	1/21/2012	4E
Overlund, Ervin K.	Beaverton, Ore.	2/2/2012	1E
Parbst, John N.	Bloomington, Minn.	8/4/2012	3G

Parrott, Rodney W.	Charleston, S.C.	2/9/2012	9C
Patten, Chester M.	New Braunfels, Texas	11/23/2012	6F
Pavasars, Viesturs	Riga, Latvia	3/26/2012	3G
Pedersen, Ruben A.	Minneapolis, Minn.	4/26/2012	3G
Peirson, Ronald E.	Jacobus, Pa.	4/11/2012	8D
Peters, Randall F. Jr.	Erie, Pa.	6/2/2012	8A
Peterson, Burnell J.	Albuquerque, N.M.	8/27/2012	2E
Peterson, Robert A.	Moscow, Idaho	9/7/2012	1D
Peterson, Russell A.	Chisago City, Minn.	1/20/2012	3H
Phelps, Paul E.	Grand Rapids, Mich.	6/6/2012	6B
Pinke, Alvin O.	Bullhead City, Ariz.	12/8/2012	2D
Prinz, Harvey L.	Davenport, Iowa	2/18/2012	5D
Rabel, Vernon F.	La Grange, Texas	4/1/2012	4F
Radloff, Paul R.	Brandon, Fla.	8/11/2012	9E
Ranum, Eric P.	Coeur D Alene, Idaho	11/10/2012	1D
Reeves, Edward F.	North Port, Fla.	6/24/2012	9E
Reil, John R.	Lompoc, Calif.	4/2/2012	2B
Rein, Charles E.	Loveland, Colo.	12/4/2012	2E
Reitz, Elwood W.	Allentown, Pa.	1/13/2012	7F
Rinker, Ruth L.	Shenandoah, Va.	8/25/2012	9A
Rodriguez, Jose D. Sr.	Bayamon, Puerto Rico	10/24/2012	9F
Rodriguez, Susan	Dallas, Texas	11/29/2012	4D
Roesler, Rialto S.	Paullina, Iowa	2/7/2012	5E
Roisen, Kermit M.	Clive, Iowa	4/8/2012	5F
Rommereim, J. Elvern	Kalispell, Mont.	2/13/2012	2A
Rosgaard, Alfred I.	Havre, Mont.	3/2/2012	1F
Running, Orville M.	Decorah, Iowa	2/6/2012	5F
Rust, Harold C.	Lakeside, Ohio	6/6/2012	6D
Saltzgeber, Luther B.	Yukon, Okla.	1/20/2012	8F
Samuelson, David H.	Forest City, Iowa	6/18/2012	5E
Santamaria, Dario A.	Bronx, N.Y.	3/8/2012	7C
Schliesser, Luther M.	Apple Valley, Calif.	7/26/2012	4F
Schmitt, Arthur H.	Lincoln, Neb.	4/20/2012	4A
Schneider, Karl A.	Philadelphia, Pa.	2/7/2012	7F
Schnorr, Clarence G.	Newberry, Mich.	3/18/2012	5G
Schoonover, Glenn H.	Saint Paul, Minn.	4/9/2012	4A
Schoonover, Victor R.	Omaha, Neb.	12/18/2012	4A
Schultz, Darrell K.	Jamestown, N.D.	7/17/2012	3B
Secrist, Robert H.	Bellefontaine, Ohio	2/23/2012	6F
Shadduck, James L.	Kenosha, Wis.	12/31/2012	5J
Shelby, Robert F. III	Hudson, N.C.	4/1/2012	9B
Shirck, James F.	Fremont, Neb.	1/10/2012	4A
Shirkey, Ronald E.	Oscoda, Mich.	6/10/2012	6A

Shugert, David L.	Lewis Center, Ohio	11/20/2012	6F
Shultz, C. Arthur	Rancho Cordova, Calif.	1/9/2012	2A
Siqueland, Ludwig H.	Shelton, Wash.	4/8/2012	1C
Skatrud, Dale W.	Edina, Minn.	10/9/2012	3D
Slahor, Milan J.	Lewiston, N.Y.	7/26/2012	7D
Smith, Verlyn O.	Roseville, Minn.	8/31/2012	3G
Solberg, Clarence W.	Bloomington, Minn.	3/13/2012	3G
Sorensen, Arthur W.	Rohnert Park, Calif.	7/3/2012	2A
Squire, Phillip M.	Clemmons, N.C.	5/8/2012	9B
Stolz, Henry G.	Lees Summit, Mo.	5/9/2012	4B
Strausser, Charles W.	Chesapeake, Va.	5/20/2012	2C
Strinden, Eugene A. D.	Salem, Ore.	11/24/2012	1E
Strommen, Luther O.	Sun City, Ariz.	9/29/2012	3G
Stump, John P.	Claremont, Calif.	4/11/2012	2C
Swanson, Erwin	Burlington, Iowa	12/1/2012	5D
Swarbrick, William H.	Dixon, Ill.	9/21/2012	5B
Swicegood, Dermont F.	West Columbia, S.C.	2/23/2012	9C
Taylor, Michael H.	Burtonsville, Md.	5/12/2012	8G
Thiemann, Ronald F.	Cambridge, Mass.	11/29/2012	7B
Thompson, Betty L.	Ames, Iowa	2/28/2012	5D
Thompson, Ernest T.	Mason City, Iowa	4/7/2012	5F
Thorp, Donald J.	Fargo, N.D.	4/20/2012	3B
Toepel, Douglas J.	Morse Bluff, Neb.	11/6/2012	4A
Tostengard, Sheldon A.	Roseville, Minn.	4/29/2012	3F
Trexler, Leroy C.	Irmo, S.C.	2/12/2012	9C
Trone, Robert H.	Gettysburg, Pa.	4/6/2012	8D
Troutman, Gerald S.	Newnan, Ga.	10/6/2012	9D
Ulrich, Carl L.	Ashby, Minn.	6/22/2012	3D
Ulseth, Edward I.	Copley, Ohio	12/15/2012	6E
VanDemark, Ruth E.	Chicago, Ill.	6/9/2012	5A
Vander Meer, Norma J.	Florissant, Mo.	8/8/2012	4B
VanHala, Frederick A.	Dearborn, Mich.	4/28/2012	6A
Von Seggern, Myron G.	Hastings, Mich.	8/25/2012	6B
Waid, Elizabeth R.	Little Egg Harbor Twp, N.J.	12/10/2012	7A
Watson, Nolan A.	Rockford, Ill.	6/24/2012	5B
Weber, Carl W.	Burlington, N.J.	6/21/2012	7A
Weiss, Hillard J.	Santa Ana, Calif.	1/3/2012	2C
Wendt, Theodore E.	Naples, Fla.	10/7/2012	9E
White, Andrew J. III	Chambersburg, Pa.	5/6/2012	7G
Wied, Kurt M.	Benedict, Minn.	3/5/2012	3D
Wiederaenders, Robert C.	Dubuque, Iowa	10/22/2012	5F

Wilde, Robert J.	Anderson, S.C.	3/17/2012	9C
Windels, Nancy B.	Edina, Minn.	12/11/2012	3G
Wisnar, Cyril M. Sr.	Falls Village, Conn.	1/4/2012	7B
Witkop, Wellington P.	Springfield, Ill.	1/11/2012	5C
Wittlinger, Robert J. Jr.	Duncannon, Pa.	1/25/2012	8D
Woida, Duane A.	Oakland, Calif.	1/1/2012	2A
Wuest, Paul R.	Seattle, Wash.	5/5/2012	1B
Wuorinen, Gust A.	Elida, Ohio	9/9/2012	6D
Youngdale, Lauren E.	Fergus Falls, Minn.	12/13/2012	3D
Zimmerman, Garnet L.	Harrisburg, Pa.	5/4/2012	8D
Zirkle, Gordon K.	Roanoke, Va.	6/5/2012	9A

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## Associates in Ministry

Name	City, State	Date	Region Synod
<b>2011</b>			
Abrahamson, Elaine G.	Teaneck, N.J.	12/27/2011	7A
Bean, Dorothy A.	Saint Johns, Fla.	10/1/2011	9E
Beekmann, Marlene J.	St Louis Park, Minn.	12/21/2011	3G
Beyer, Arnetta J.	South Milwaukee, Wis.	5/11/2011	5J
Bohline, Rodney S.	Minneapolis, Minn.	2/9/2011	3G
Fuerst, Arlyn F.	De Forest, Wis.	12/26/2011	5K
Gilberts, Lorraine R.	Newhall, Calif.	6/16/2011	2B
Giraud, Constance H.	Midland, Mich.	5/21/2011	4F
Haugen, Lorraine J.	Barron, Wis.	5/21/2011	5H
Hickel, Barbara J.	Billings, Mont.	8/9/2011	1F
Ricks, Dorothy F.	Philadelphia, Pa.	3/12/2011	7F
Thorsby, Ruth M.	St Petersburg, Fla.	6/28/2011	3C
Tufte, Amanda	Devils Lake, N.D.	9/9/2011	3B
<b>2012</b>			
Brewer, Loraine A.	Harbor City, Calif.	6/12/2012	2B
Brinkman, Joyce E.	Fosston, Minn.	9/24/2012	3D
Dierks, Elsabea	De Witt, Iowa	6/12/2012	6C
Kaness, Mary Ellen S.	Cedar Rapids, Iowa	8/7/2012	5D
Klitzky, Bruce R.	Bedford, Texas	12/17/2012	4D
Lindquist, Jan N.	Minneapolis, Minn.	6/21/2012	3G
Meyer, Dorothy T.	Cupertino, Calif.	10/8/2012	2A
Myers, Christie A.	Auburn, Ind.	5/21/2012	6C
Olson, Esther	La Jolla, Calif.	11/6/2012	2C

Rohr, Dorothy A.	Chicago, Ill.	12/6/2012	5K
Sauke, Gloria B.	Wells, Minn.	7/8/2012	3I
Schmidt, Stephen A.	Chicago, Ill.	9/3/2012	5A
Snyder, Sylvia A.	Northampton, Pa.	7/31/2012	7E
Suttmeier, Theodore W.	Pocono Pines, Pa.	2/7/2012	7E

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## Deaconesses

Name	City, Province/State	Date	Region Synod
<b>2011</b>			
Kiel, Frieda F.	Edmonton, Alberta	12/2/2011	1E
<b>2012</b>			
Reidenouer, Gladys I.	Zelienople, Pa.	12/4/2012	8F

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## Diaconal Ministers

Name	City, State	Date	Region Synod
<b>2011</b>			
Myers, Marjorie H.	Baltimore, Md.	10/20/2011	8F
<b>2012</b>			
Vogel, Susan M.	Mesa, Ariz.	2/21/2012	2D

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## Congregations Organized, Returned, Received, Consolidated, or Merged 2011–2012

### Appendix N

Congregations organized, returned, received, consolidated, or merged prior to 2013 but not previously reported in minutes of a Churchwide Assembly are included in this list. The ELCA congregation identification number (in parentheses) follows the name of each congregation.

“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).



**2011–2012**

<b>State/City</b>	<b>Congregation and Congregation Number</b>	<b>Region Synod</b>	<b>Action</b>	<b>Date</b>
<b>California</b>				
Gilroy	Good Shepherd (30993)	2A	Received	5/18/2012
Glendora	Calvary Lutheran Church (05198)	2B	Merged	2/6/2011 into Grace of Calvary Lutheran Church (13819)
San Francisco	First United (05161)	2A	Returned	7/15/2012
San Francisco	St. Francis (13974)	2A	Returned	2/27/2011
San Lorenzo	Oromo Christ Evangelical (30788)	2A	Organized	4/29/2012
<b>Colorado</b>				
Elizabeth	Peace in Christ (90101)	2E	Organized	10/28/2012
<b>Connecticut</b>				
Middletown	Christ Evangelical Lutheran (03490)	7B	Consolidated	9/22/2012 with St. Paul (03491) to form Faith Lutheran Church (31004)
Middletown	Faith (31004)	7B	Organized	9/22/2012
Middletown	St. Paul Lutheran Church (03491)	7B	Consolidated	9/22/2012 with Christ Evangelical (03490) to form Faith Lutheran Church (31004)
<b>Delaware</b>				
Millsboro	Grace of God (30695)	8F	Organized	5/15/2011
<b>Georgia</b>				
Richmond Hill	Spirit of Peace (30600)	9D	Organized	4/22/2012
<b>Illinois</b>				
Berwyn	Berwyn United Lutheran Church (01887)	5A	Consolidated	7/20/2011 with First (01888) to form Unity Lutheran Church of Berwyn (30963)
Berwyn	First Lutheran Church (01888)	5A	Consolidated	7/20/2011 with Berwyn United (01887) to form Unity Lutheran Church of Berwyn (30963)
Berwyn	Unity Lutheran Church of Berwyn (30963)	5A	Organized	7/20/2011
Galena	Lord of Love (30879)	5B	Organized	6/10/2012
Riverdale	Shekinah Chapel (90129)	5A	Organized	6/2/2012
<b>Iowa</b>				
Council Bluffs	Shepherd of the Valley Lutheran (10893)	5E	Merged	1/1/2011 into Our Savior Lutheran Church (10892)
<b>Kansas</b>				
Garden City	St. James Evangelical (10103)	4B	Returned	6/8/2012
<b>Maryland</b>				
Adamstown	Emmanuel Trinity (30981)	8F	Organized	3/1/2012
Adamstown	St. Mark Lutheran Church (02596)	8F	Consolidated	3/1/2012 with St. Luke (02595) and St. Matthew (02597) to form Emmanuel Trinity Lutheran Church (30981)

Baltimore	Journey of Faith Church (30970)	8F	Organized	1/15/2012
Baltimore	New Light (31005)	8F	Organized	9/16/2012
Baltimore	St. James Lutheran Church (10494)	8F	Consolidated	1/15/2012 with St. Paul (02681) to form Journey of Faith Church (30970)
Baltimore	St. Paul Lutheran Church (02681)	8F	Consolidated	1/15/2012 with St. James (10494) to form Journey of Faith Church (30970)
Dundalk	Good Shepherd Lutheran Church (10346)	8F	Consolidated	9/16/2012 with Luther Memorial (02699) and St. Timothy (02710) to form New Light Lutheran Church (31005)
Dundalk	Luther Memorial Lutheran Church (02699)	8F	Consolidated	9/16/2012 with St. Timothy (02710) and Good Shepherd (10346) to form New Light Lutheran Church (31005)
Dundalk	St. Timothy Lutheran Church (02710)	8F	Consolidated	9/16/2012 with Luther Memorial (02699) and Good Shepherd (10346) to form New Light Lutheran Church (31005)
Edgewater	Joy Reigns Lutheran Church (30631)	8F	Organized	4/3/2011
Frederick	St. Matthew Lutheran Church (02597)	8F	Consolidated	3/1/2012 with St. Luke (02595) and St. Mark (02596) to form Emmanuel Trinity Lutheran Church (30981)
Kensington	Oromo Resurrection Evangelical Church (30594)	8G	Organized	10/28/2012
Point of Rocks	St. Luke Lutheran Church (02595)	8F	Consolidated	3/1/2012 with St. Mark (02596) and St. Matthew (02597) to form Emmanuel Trinity Lutheran Church (30981)
<b>Michigan</b>				
Lapeer	Christ the King (30509)	6A	Organized	11/06/2011
<b>Minnesota</b>				
Apple Valley	Light of the World (30768)	3H	Organized	3/20/2011
<b>Nebraska</b>				
Dalton	Trinity Lutheran Church (03416)	4A	Consolidated	2/27/2011 with Grace (03417) to form United Church of the Plains (31030)
Dalton	United Church of the Plains (31030)	4A	Organized	2/27/2011
Gurley	Grace Lutheran Church (03417)	4A	Consolidated	2/27/2011 with Trinity (03416) to form United Church of the Plains (31030)
Lincoln	Spirit of Hope (30861)	4A	Organized	5/1/2011
Omaha	Living Grace (30807)	4A	Organized	5/20/2012

**New York**

Glendale	Ascension Lutheran Church (03968)	7C	Merged 6/12/2011 into Trinity Evangelical Lutheran Church of Middle Village, N.Y. (03980)
Johnstown	Christ Lutheran Church (07063)	7D	Consolidated 8/1/2011 with St. James (07061) to form Grace Lutheran Church (30950)
Johnstown	Grace (30950)	7D	Organized 8/1/2011
Johnstown	St. James Lutheran Church (07061)	7D	Consolidated 8/1/2011 with Christ (07063) to form Grace Lutheran Church (30950)

**Ohio**

Canton	Trinity Lutheran Church (04469)	6E	Merged 1/23/2011 into St. Stephen Martyr Lutheran Church (04478)
Donnelsville	Arise In Christ Evangelical (30992)	6F	Organized 5/20/2012
Donnelsville	First Lutheran Church (04691)	6F	Consolidated 5/20/2012 with St. Mark (04695) to form Arise In Christ Evangelical Lutheran Church (30992)
Lancaster	Calvary Orthodox (30984)	6F	Received 11/15/2011
Luckey	Grace Lutheran Church (11306)	6D	Consolidated 1/29/2012 with Salem (11342) to form Salem Grace United Evangelical Lutheran Church (30976)
Luckey	Salem Grace United Evangelical Lutheran Church (30976)	6D	Organized 1/29/2012
New Carlisle	St. Mark Lutheran Church (04695)	6F	Consolidated 5/20/2012 with First (04691) to form Arise In Christ Evangelica Lutheran Church (30992)
Pemberville	Salem Lutheran Church (11342)	6D	Consolidated 1/29/2012 with Grace (11306) to form Salem Grace United Evangelical Lutheran Church (30976)

**Pennsylvania**

Allentown	St. Stephen Lutheran Church (00365)	7E	Merged 7/1/2012 into Christ Evangelical Lutheran Church (00351)
East Lansdowne	Faith Immanuel Lutheran Church (30854)	7F	Organized 5/5/2012
Levittown	Evangelical Lutheran Church of the Resurrection (00642)	7F	Merged 9/13/2012 into Emmaus Road Lutheran Church (30804)
McSherrystown	St. Paul Lutheran Church (01089)	8D	Merged 11/20/2011 into St. Mark Lutheran Church (01079)
Vandergrift	Reformation Lutheran Church (06420)	8B	Merged 6/1/2012 into St. Paul's Highfield Lutheran Church (06422)

Vandergrift	St. Paul Lutheran Church (06421)	8B	Merged	6/1/2012
			into St. Paul's Highfield Lutheran Church (06422)	
<b>Tennessee</b>				
Germantown	Epiphany (30696)	9D	Organized	6/1/2012
<b>Texas</b>				
Cypress	Celebration Church (30784)	4F	Organized	2/27/2011
Keller	Resurrection Church (30618)	4D	Organized	6/03/2012
Southlake	Abiding Grace (30906)	4D	Organized	6/05/2011
<b>Washington</b>				
Spokane Valley	Good Shepherd Lutheran Church (04831)	1D	Merged	2/22/2012
			into Advent Lutheran Church (12922)	
<b>Wisconsin</b>				
Blair	Blair (30917)	5L	Organized	1/1/2011
Blair	First Lutheran Church (14341)	5L	Consolidated	1/1/2011
			with Zion (14345) to form Blair Lutheran Church (30917)	
Blair	Zion Lutheran Church (14345)	5L	Consolidated	1/1/2011
			with First (14341) to form Blair Lutheran Church (30917)	
Onalaska	Journey (30957)	5L	Organized	11/13/2011
Pigeon Falls	Evangelical Lutheran Church (14519)	5H	Consolidated	9/16/2012
			with Pigeon Creek (14520) to form Peace Lutheran of Pigeon Falls 31012)	
Pigeon Falls	Peace Lutheran of Pigeon Falls (31012)	5H	Organized	9/16/2012
Pigeon Falls	Pigeon Creek Lutheran Church (14520)	5H	Consolidated	9/16/2012
			with Evangelical (14519) to form Peace Lutheran of Pigeon Falls (31012)	
Tomah	Peace Lutheran Church of Tomah (30904)	5L	Organized	1/16/2011

## Congregations Removed, Disbanded, or Withdrawn 2011–2012 Appendix O

Congregations removed, disbanded, or withdrawn prior to 2013 but not previously reported in minutes of Churchwide Assemblies are included in this list. The ELCA congregation identification number (in parentheses) follows the name of each congregation.

The process for withdrawal of a congregation is specified by constitutional provisions 9.62. and 9.71. in the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*.

### 2011–2012

State/City	Congregation and Congregation Number	Region Synod	Action	Date
<b>Arizona</b>				
Holbrook	Peace Lutheran Church (13828)	2D	Withdrawn	12/11/2011
Mesa	St. Peter Lutheran Church (13880)	2D	Withdrawn	2/13/2011
Scottsdale	La Casa de Cristo Lutheran Church (07426)	2D	Withdrawn	2/12/2011
Tempe	King of Glory Lutheran Church (14013)	2D	Removed	9/8/2012
<b>California</b>				
Arleta	Calvary Lutheran Church (13916)	2B	Withdrawn	10/30/2011
Carlsbad	La Costa Community Home Fellowship Church (30228)	2C	Disbanded	4/4/2012
Fresno	Immanuel Evangelical Lutheran Church (13809)	2A	Withdrawn	7/24/2011
Huntington Beach	Grace Lutheran Church (13833)	2C	Withdrawn	5/24/2011
Madera	Trinity Lutheran Church (13876)	2A	Withdrawn	4/6/2011
Oakhurst	Oakhurst Lutheran Church (20011)	2A	Withdrawn	6/23/2012
Pacific Palisades	Palisades Lutheran Church (13914)	2B	Withdrawn	4/3/2012
Sacramento	First English Lutheran Church (05133)	2A	Disbanded	9/25/2011
San Jose	St. Timothy Lutheran Church (13983)	2A	Withdrawn	2/13/2011
Santa Maria	Bethel Lutheran Church (13994)	2B	Withdrawn	5/22/2011
Tulare	First Lutheran Church (14023)	2A	Withdrawn	2/16/2011
Valencia	Christ Lutheran Church (13892)	2B	Withdrawn	2/13/2011
Westminster	Reformation Lutheran Church (05119)	2C	Withdrawn	12/3/2011
<b>Colorado</b>				
Anton	Our Saviors Lutheran Church (10007)	2E	Disbanded	10/30/2011
Colorado Springs	Korean Lutheran Church (30212)	2E	Disbanded	4/29/2012
Colorado Springs	Black Forest Lutheran Church (05515)	2E	Withdrawn	3/11/2011
Denver	Good Shepherd Lutheran Church (05467)	2E	Disbanded	7/24/2011
Denver	Oromo Evangelical Lutheran Church in Denver (30822)	2E	Withdrawn	1/14/2011
Longmont	Faith Community Lutheran Church (16165)	2E	Withdrawn	8/14/2011
<b>Florida</b>				
Boca Raton	Advent Lutheran Church (10296)	9E	Withdrawn	1/30/2011
Miami	Principe de Paz Lutheran Church (07507)	9E	Withdrawn	9/9/2011

St. Petersburg	Christ Lutheran Church (01766)	9E	Withdrawn	10/10/2011
Sunrise	Christ the King Lutheran Church (10481)	9E	Disbanded	12/25/2011
West Palm Beach	First Evangelical Lutheran Church (01809)	9E	Withdrawn	2/26/2011
<b>Georgia</b>				
Evans	Christ the King Lutheran Church (07800)	9D	Withdrawn	1/15/2011
Fayetteville	Prince of Peace Lutheran Church (07721)	9D	Withdrawn	6/2/2011
<b>Idaho</b>				
Clark Fork	Clark Fork Lutheran Church (13370)	1D	Withdrawn	6/1/2011
Lewiston	Trinity Lutheran Church (12892)	1D	Withdrawn	5/1/2011
<b>Illinois</b>				
Alton	Trinity Lutheran Church (20305)	5C	Disbanded	5/29/2012
Altona	Immanuel Lutheran Church (02036)	5B	Withdrawn	5/21/2011
Benson	St. Peter Lutheran Church (10579)	5C	Withdrawn	8/9/2011
Chapin	Trinity Lutheran Church (02110)	5C	Disbanded	10/9/2011
Chicago	Atonement Lutheran Church (10588)	5A	Disbanded	5/1/2011
Chicago	Zion Cristo Rey Lutheran Church (10621)	5A	Disbanded	10/9/2011
Chicago	Mayfair Lutheran Church (10606)	5A	Disbanded	5/20/2012
Cicero	Iglesia Luterana San Jose (30165)	5A	Disbanded	12/30/2012
Danforth	St. John's Lutheran Church (10634)	5C	Withdrawn	5/24/2011
Flanagan	St. John Lutheran Church (10654)	5C	Withdrawn	1/9/2011
Frankfort	Living Hope Lutheran Church (30296)	5B	Disbanded	8/21/2011
Galena	St. Matthew Lutheran Church (10666)	5B	Withdrawn	7/10/2011
Gila	Union Lutheran Church (02127)	5C	Disbanded	6/12/2011
Harrisburg	Christ Lutheran Church (10680)	5C	Disbanded	8/28/2011
La Moille	Zion Lutheran Church (10698)	5B	Withdrawn	4/10/2011
Metropolis	St. Paul Lutheran Church (02163)	5C	Withdrawn	1/15/2011
Metropolis	St. John Lutheran Church (10721)	5C	Withdrawn	4/15/2012
Northlake	Northlake Lutheran Church (01910)	5A	Disbanded	4/15/2012
Paxton	First Lutheran Church (02079)	5C	Withdrawn	9/24/2011
Philo	Zion Lutheran Church (10764)	5C	Withdrawn	1/16/2011
Pontiac	First Lutheran Church (10767)	5C	Withdrawn	1/9/2011
Princeton	First Lutheran Church (02084)	5B	Withdrawn	4/16/2011
Saint Joseph	Prince of Peace Lutheran Church (10783)	5C	Withdrawn	1/30/2011
Seneca	Stavanger Lutheran Church (10787)	5B	Withdrawn	6/12/2011
St. Charles	Hosanna Lutheran Church (07621)	5A	Removed	3/26/2011
<b>Indiana</b>				
Auburn	St. Mark Lutheran Church (02239)	6C	Removed	1/15/2011
Batesville	Adams Lutheran Church (02304)	6C	Withdrawn	4/14/2012
Connersville	Peace Lutheran Church (02329)	6C	Withdrawn	4/16/2011
Corunna	Zion Lutheran Church (02243)	6C	Disbanded	5/16/2012

Fort Wayne	St. John Lutheran Church (10663)	6C	Withdrawn	1/1/2011
Fort Wayne	St. Mark Lutheran Church (10664)	6C	Withdrawn	5/4/2011
Greenfield	St. James Lutheran Church (02236)	6C	Withdrawn	4/16/2011
Greenwood	Abundant Grace Lutheran Church (02209)	6C	Disbanded	9/25/2011
Hammond	First United Lutheran Church (02284)	6C	Withdrawn	11/12/2011
Hoagland	Antioch Lutheran Church (02255)	6C	Withdrawn	1/15/2011
Nappanee	St. John Lutheran Church (02294)	6C	Disbanded	7/31/2011
Noblesville	Bethel Lutheran Church (02205)	6C	Withdrawn	2/7/2012
Uniondale	St. Mark's Lutheran Church (02267)	6C	Withdrawn	9/17/2011
<b>Iowa</b>				
Ackley	Our Saviour Lutheran Church (10824)	5F	Withdrawn	5/31/2011
Alvord	Christ Lutheran Church (10831)	5E	Withdrawn	9/11/2011
Avoca	Trinity Lutheran Church (10846)	5E	Withdrawn	5/10/2011
Badger	Badger Lutheran Church (10847)	5E	Withdrawn	3/24/2011
Boyden	St. John Lutheran Church (10856)	5E	Withdrawn	8/5/2011
Clear Lake	Zion United Lutheran Church (10881)	5F	Removed	3/17/2012
Dorchester	Waterloo Ridge Lutheran Church (10928)	5F	Withdrawn	5/11/2011
Eagle Grove	Eagle Grove Evangelical Lutheran Church (10939)	5E	Withdrawn	1/20/2011
Eldorado	First Lutheran Church (11091)	5F	Disbanded	11/4/2012
Ellsworth	Trinity Lutheran Church (10949)	5F	Withdrawn	4/19/2011
Estherville	Immanuel Lutheran Church (10954)	5E	Withdrawn	1/16/2011
Everly	Hope Lutheran Church (10956)	5E	Withdrawn	4/14/2011
Fertile	Fertile Lutheran Church (10959)	5F	Withdrawn	5/2/2011
Gilmore City	First Lutheran Church (10970)	5E	Withdrawn	8/14/2011
Grafton	Emmanuel Lutheran Church (10975)	5F	Withdrawn	11/28/2011
Kellogg	St. Paul Lutheran Church (11018)	5D	Disbanded	8/28/2011
Lake Mills	Sion Lutheran Church (11023)	5F	Withdrawn	9/18/2012
Laurens	Bethany Lutheran Church (02511)	5E	Withdrawn	4/9/2011
Leland	West Prairie Lutheran Church (11033)	5F	Withdrawn	11/19/2012
Manchester	First Lutheran Church (11043)	5F	Withdrawn	6/5/2012
Marion	St. Mark Lutheran Church (02409)	5D	Withdrawn	4/21/2012
Palmer	St. John Lutheran Church (11096)	5E	Withdrawn	10/1/2012
Parkersburg	Bethel Lutheran Church (11098)	5F	Withdrawn	8/30/2011
Plainfield	St. John Lutheran Church (11102)	5F	Withdrawn	1/9/2011
Randall	Elim Lutheran Church (11110)	5F	Withdrawn	1/26/2011
Readlyn	St. Matthew Lutheran Church (11111)	5F	Withdrawn	2/28/2011
Readlyn	Zion Lutheran Church (11112)	5F	Withdrawn	2/28/2011
Rolfe	St. Paul Lutheran Church (11126)	5E	Withdrawn	7/28/2011
Royal	Bethlehem Lutheran Church (11127)	5E	Withdrawn	10/1/2012
Saint Ansgar	First Lutheran Church (11132)	5F	Withdrawn	8/9/2011
Saint Olaf	Marion Lutheran Church (11134)	5F	Withdrawn	4/12/2011
Saint Olaf	Norway Lutheran Church (11135)	5F	Withdrawn	4/13/2011

Sheldon	St. Paul Lutheran Church (11142)	5E	Withdrawn	5/19/2011
Sioux Center	Peace Lutheran Church (11145)	5E	Withdrawn	1/19/2011
Story City	Bethel Lutheran Church (11163)	5F	Withdrawn	2/3/2011
Waukon	Old East Paint Creek Lutheran Church (11199)	5F	Withdrawn	2/6/2011
Waukon	Old West Paint Creek Lutheran Church (11200)	5F	Withdrawn	2/6/2011
Woden	Grant Lutheran Church (10899)	5E	Disbanded	8/28/2011
<b>Kansas</b>				
Athol	St. John Lutheran Church (10010)	4B	Withdrawn	2/3/2011
Clay Center	First Lutheran Church (01619)	4B	Withdrawn	3/28/2011
Goodland	Emmanuel Lutheran Church (10109)	4B	Withdrawn	5/4/2011
Lindsborg	Freemount Lutheran Church (01577)	4B	Withdrawn	6/3/2011
Mankato	Evangelical Lutheran Church (10163)	4B	Withdrawn	10/21/2011
Westwood	Westwood Lutheran Church (10133)	4B	Disbanded	7/17/2011
Wichita	Lord of Life Lutheran Church (30112)	4B	Disbanded	6/3/2012
<b>Kentucky</b>				
Elizabethtown	House of Prayer Lutheran Church (02360)	6C	Withdrawn	1/15/2011
<b>Maryland</b>				
Baltimore	St. Matthew Lutheran Church (10280)	8F	Withdrawn	2/13/2011
Baltimore	First-Gray Manor Lutheran Church (10272)	8F	Withdrawn	7/20/2012
Forestville	Bethany Lutheran Church (10523)	8G	Disbanded	6/12/2011
Kensington	Resurrection Lutheran Church (02650)	8G	Disbanded	7/31/2011
Pasadena	Emmanuel Lutheran Church (02667)	8F	Withdrawn	5/14/2011
<b>Michigan</b>				
Bark River	Salem Lutheran Church (06904)	5G	Withdrawn	1/31/2011
Bridgewater	St. John Lutheran Church (11231)	6A	Withdrawn	3/6/2011
Champion	Our Redeemer Lutheran Church (07188)	5G	Withdrawn	5/31/2011
Covington	Bethany Lutheran Church (06879)	5G	Withdrawn	9/30/2011
Detroit	Holy Cross Lutheran Church (11255)	6A	Disbanded	10/30/2011
Evart	St. Paul Lutheran Church (11273)	6B	Withdrawn	1/30/2011
Hubbard Lake	Hope Lutheran Church (16081)	6B	Withdrawn	9/11/2011
Iron Mountain	First Evangelical Lutheran Church (06859)	5G	Withdrawn	1/31/2011
Livonia	St. John Lutheran Church (02802)	6A	Disbanded	6/22/2011
Manistee	Good Shepherd Lutheran Church (02885)	6B	Withdrawn	9/10/2011
Mass City	Wainola Lutheran Church (06851)	5G	Withdrawn	5/31/2012
Menominee	Central Lutheran Church (14471)	5G	Disbanded	11/20/2011
Pigeon	Cross Lutheran Church (11347)	6B	Withdrawn	3/6/2011
Saint Joseph	Peace Lutheran Church (30247)	6B	Withdrawn	12/3/2011
Shingleton	Christ Lutheran Church (30167)	5G	Withdrawn	1/31/2011
Skaneec	Zion Lutheran Church (06900)	5G	Withdrawn	3/31/2011
Trufant	St. Thomas Lutheran Church (11398)	6B	Withdrawn	1/8/2012



**Minnesota**

Albert Lea	Round Prairie Lutheran Church (11764)	3I	Withdrawn	3/31/2011
Blaine	Living Presence Lutheran Church (30682)	3G	Disbanded	3/5/2011
Cloquet	Bethel Lutheran Church (11646)	3E	Withdrawn	7/31/2011
Cokato	Redeemer Lutheran Church (03205)	3F	Disbanded	6/10/2012
Comfrey	New Hope Lutheran Church (30437)	3F	Withdrawn	1/9/2011
Dalton	Bethel Lutheran Church (11477)	3D	Withdrawn	12/18/2011
Emmons	Emmons Lutheran Church (11752)	3I	Withdrawn	1/12/2012
Fosston	Zion Lutheran Church (11521)	3D	Disbanded	3/1/2012
Fosston	Hope Lutheran Church (11519)	3D	Withdrawn	12/31/2011
Gary	St. Olaf Lutheran Church (11673)	3D	Disbanded	2/12/2012
Gonvick	United Lutheran Church (11536)	3D	Withdrawn	5/9/2011
Gonvick	Samhold Lutheran Church (11535)	3D	Withdrawn	8/1/2011
Hawley	Hegland Lutheran Church (11551)	3D	Withdrawn	1/16/2011
Hawley	Solem Lutheran Church (11555)	3D	Withdrawn	3/27/2011
Hazel Run	Hazel Run Lutheran Church (12090)	3F	Withdrawn	11/13/2011
Hines	First Lutheran Church (05305)	3D	Disbanded	10/7/2012
Hope	First Lutheran Church (11779)	3I	Withdrawn	11/28/2012
Houston	Looney Valley Lutheran Church (11783)	3I	Withdrawn	2/23/2011
Kasson	South Zumbro Lutheran Church (11788)	3I	Withdrawn	2/2/2011
Kettle River	Holy Trinity Lutheran Church (02919)	3E	Withdrawn	9/23/2011
Lowry	Norunga Lutheran Church (05358)	3D	Disbanded	6/19/2011
Lucan	Trinity Lutheran Church (12128)	3F	Disbanded	6/10/2012
Maple Lake	Holy Cross Lutheran Church (07824)	3F	Withdrawn	1/29/2011
Mentor	Faith Lutheran Church (11584)	3D	Withdrawn	1/31/2011
Nelson	Our Saviour Lutheran Church (12165)	3D	Withdrawn	4/24/2011
Nelson	Fahlun Lutheran Church (05431)	3D	Withdrawn	5/13/2011
Pelican Rapids	North Immanuel Lutheran Church (11617)	3D	Withdrawn	1/2/2011
Pillager	First Lutheran Church (02991)	3E	Withdrawn	5/21/2011
Roseau	First Lutheran Church (05316)	3D	Withdrawn	2/5/2011
Saint Paul	Mount Carmel Lutheran Church (03094)	3H	Disbanded	11/6/2011
Springfield	St. Paul Lutheran Church (12206)	3F	Withdrawn	1/16/2011
Stacy	St. John Lutheran Church (03071)	3H	Withdrawn	6/5/2011
Starbuck	St. John Lutheran Church (12213)	3F	Withdrawn	5/15/2011
Stewart	St. Matthew Lutheran Church (12214)	3F	Withdrawn	4/3/2011
Sturgeon Lake	Faith Lutheran Church (03073)	3E	Withdrawn	9/23/2011
Wadena	Messiah Lutheran Church (05371)	3D	Disbanded	9/9/2012
Wannaska	Bethesda Lutheran Church (11655)	3D	Withdrawn	2/27/2011
White Bear Lake	First Evangelical Lutheran Church (03104)	3H	Removed	9/1/2012

**Missouri**

O Fallon	Joy Community Lutheran Church (30279)	4B	Withdrawn	10/22/2011
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Rock Port	First Lutheran Church (01606)	4B	Withdrawn	10/22/2011
Saint Louis	Immanuel Lutheran Church (20159)	4B	Disbanded	3/25/2012
Westboro	St. John Lutheran Church (01614)	4B	Withdrawn	6/3/2011
Willow Springs	St. Paul Lutheran Church (20172)	4B	Withdrawn	3/2/2011
<b>Montana</b>				
Big Timber	Melville Lutheran Church (13436)	1F	Withdrawn	7/24/2011
<b>Nebraska</b>				
Blue Hill	St. Paul Lutheran Church (03383)	4A	Withdrawn	3/18/2011
Creston	St. Peter Lutheran Church (03315)	4A	Withdrawn	12/2/2011
Deshler	Peace Lutheran Church (10080)	4A	Withdrawn	1/9/2011
Oakland	First Lutheran Church (03361)	4A	Withdrawn	6/4/2011
<b>New Jersey</b>				
Atlantic City	St. Andrew Lutheran Church (03774)	7A	Withdrawn	9/17/2011
Camden	Grace Lutheran Church (03744)	7A	Disbanded	1/1/2012
Union	Holy Trinity Lutheran Church (05548)	7G	Disbanded	7/25/2011
West Collingswood	St. Luke Lutheran Church (03768)	7A	Disbanded	7/1/2012
Woodbury	St. John Lutheran Church (03769)	7A	Disbanded	3/20/2011
<b>New York</b>				
Bronx	St. Thomas Evangelical Lutheran Church of the Bronx (03848)	7C	Disbanded	9/16/2012
Brooklyn	Reformation Lutheran Church (30668)	7C	Disbanded	10/19/2011
Elma	St. Paul Lutheran Church of Blossom (07032)	7D	Withdrawn	10/22/2011
Elmont	Advent Lutheran Church (03927)	7C	Removed	11/19/2011
Gallupville	Evangelical Lutheran Church (07060)	7D	Withdrawn	2/12/2011
Lyons	First Lutheran Church (07081)	7D	Withdrawn	2/12/2011
Middleburgh	St. Mark Lutheran Church (07065)	7D	Withdrawn	2/12/2011
New Rochelle	Holy Trinity Lutheran Church (04005)	7C	Removed	11/19/2011
Ruby	Mount Calvary Lutheran Church (03914)	7C	Removed	4/9/2011
Stewart Manor	St. James Lutheran Church (03949)	7C	Removed	11/19/2011
Yorktown Heights	St. Luke Lutheran Church (03842)	7C	Disbanded	5/14/2011
<b>North Carolina</b>				
Asheboro	St. John Lutheran Church (04098)	9B	Withdrawn	3/11/2011
Bessemer City	Grace Evangelical Lutheran Church (04214)	9B	Withdrawn	9/10/2011
Charlotte	Redeemer Lutheran Church (04181)	9B	Withdrawn	3/11/2011
Charlotte	Christ the King Lutheran Church (30209)	9B	Withdrawn	3/10/2012
China Grove	Concordia Lutheran Church (04042)	9B	Withdrawn	3/11/2011
Claremont	Mount Calvary Lutheran Church (04139)	9B	Withdrawn	3/11/2011
Concord	Cross of Christ Lutheran Church (04187)	9B	Withdrawn	9/10/2011
Concord	Trinity Lutheran Church (04193)	9B	Withdrawn	9/10/2011
Dallas	Antioch Lutheran Church (04220)	9B	Withdrawn	6/2/2011
Dallas	Our Saviour Lutheran Church (04222)	9B	Withdrawn	6/2/2011

Faith	Faith Lutheran Church (04050)	9B	Withdrawn	9/10/2011
Fayetteville	Christus Victor Lutheran Church (04078)	9B	Withdrawn	3/11/2011
Gastonia	Holy Trinity Lutheran Church (04225)	9B	Withdrawn	6/2/2011
Hickory	Shiloh Lutheran Church (04152)	9B	Withdrawn	9/10/2011
Lincolnton	Bethel Lutheran Church (04218)	9B	Withdrawn	3/11/2011
Lincolnton	St. Luke Lutheran Church (04235)	9B	Withdrawn	9/8/2012
Maiden	St. Martin Lutheran Church (04164)	9B	Withdrawn	6/2/2011
Rockwell	Immanuel Lutheran Church (04055)	9B	Withdrawn	9/10/2011
Salisbury	Organ Lutheran Church (04063)	9B	Withdrawn	6/2/2011
Salisbury	Salem Lutheran Church (04065)	9B	Withdrawn	6/2/2011
Statesville	St. John Lutheran Church (04075)	9B	Withdrawn	3/11/2011
Troutman	Holy Trinity Lutheran Church (04077)	9B	Withdrawn	3/11/2011
Wilkesboro	Church of the Atonement Lutheran Church (04173)	9B	Withdrawn	3/11/2011

### North Dakota

Alkabo	Writing Rock Lutheran Church (12555)	3A	Withdrawn	12/18/2011
Blanchard	Blanchard Lutheran Church (12267)	3B	Disbanded	9/25/2011
Carrington	Trinity Lutheran Church (12277)	3B	Withdrawn	6/23/2011
Churchs Ferry	Zion Lutheran Church (12283)	3B	Disbanded	5/29/2011
Edgeley	Our Redeemer's Lutheran Church (12304)	3B	Withdrawn	1/23/2011
Fingal	Zion Lutheran Church (12467)	3B	Disbanded	6/24/2012
Hannaford	Eidfjord Lutheran Church (12365)	3B	Disbanded	6/17/2012
Hatton	St. John Lutheran Church (12377)	3B	Withdrawn	5/1/2011
Hoople	South Trinity Lutheran Church (12353)	3B	Disbanded	10/2/2011
Leeds	St. Petri Lutheran Church (12546)	3B	Disbanded	6/3/2012
Linton	Peace Lutheran Church (12651)	3A	Withdrawn	5/29/2011
Norwich	North Prairie Lutheran Church (12749)	3A	Disbanded	12/31/2011
Portland	Norway Lutheran Church (12290)	3B	Disbanded	6/16/2012
Portland	Aal Lutheran Church (12382)	3B	Disbanded	8/11/2012
Portland	Aurdal Lutheran Church (12493)	3B	Withdrawn	8/12/2012
Velva	Stenkjaer Lutheran Church (12725)	3A	Disbanded	12/31/2011
Voltaire	Hjerdal Lutheran Church (12752)	3A	Disbanded	12/31/2011

### Ohio

Amanda	Israel Lutheran Church (04509)	6F	Withdrawn	4/2/2011
Amelia	Friendship Lutheran Church (30118)	6F	Disbanded	5/12/2012
Ashland	Trinity Lutheran Church (04539)	6E	Withdrawn	3/19/2011
Bolivar	St. Paul Lutheran Church (04455)	6E	Withdrawn	1/29/2011
Bucyrus	St. Paul's Lutheran Church (04542)	6D	Withdrawn	7/19/2011
Carroll	Zion Lutheran Church (13232)	6F	Disbanded	1/15/2012
Celina	St. John Lutheran Church (13207)	6D	Withdrawn	10/9/2011
Clyde	St. Paul Lutheran Church (13120)	6D	Withdrawn	5/1/2011
Columbus	St. Peter Lutheran Church (13145)	6F	Disbanded	11/6/2011
Columbus	Zion Lutheran Church (13272)	6F	Withdrawn	2/20/2011

Columbus	St. John Lutheran Church (13140)	6F	Withdrawn	7/31/2011
Eaton	Grace Lutheran Church (13172)	6F	Withdrawn	8/7/2011
Fairport Harbor	Zion Lutheran Church (04585)	6E	Withdrawn	1/29/2011
Gallipolis	New Life Lutheran Church (13190)	6F	Withdrawn	10/30/2011
Grove City	St. John Evangelical Lutheran Church (13199)	6F	Withdrawn	5/1/2011
Groveport	Zion Lutheran Church (13200)	6F	Withdrawn	6/26/2011
Jackson Center	Grace Lutheran Church (13214)	6F	Withdrawn	8/7/2011
Jeromesville	Trinity Lutheran Church (04550)	6E	Withdrawn	7/30/2011
Leipsic	First Lutheran Church (04627)	6D	Withdrawn	12/3/2011
Lexington	Christ Lutheran Church (04576)	6E	Withdrawn	7/30/2011
Lucas	Mount Zion Lutheran Church (04564)	6E	Withdrawn	8/4/2012
Mansfield	Oakland Lutheran Church (04556)	6E	Withdrawn	1/29/2011
Mansfield	Holy Trinity Lutheran Church (04555)	6E	Withdrawn	3/19/2011
Marysville	First English Lutheran Church (04526)	6F	Withdrawn	2/5/2011
Millersburg	Faith Lutheran Church (04658)	6E	Withdrawn	7/30/2011
Monroeville	St. Peter Lutheran Church (13284)	6D	Withdrawn	1/9/2011
Monroeville	Trinity Lutheran Church (13255)	6D	Withdrawn	8/14/2011
Montpelier	St. John Lutheran Church (11318)	6D	Withdrawn	1/2/2011
Montpelier	Zion Lutheran Church (04640)	6D	Withdrawn	1/22/2011
Payne	St. James Lutheran Church (13275)	6D	Withdrawn	8/7/2011
Rockford	Zion Lutheran Church (13097)	6D	Withdrawn	12/4/2011
Saint Marys	Zion Lutheran Church (13294)	6D	Withdrawn	9/11/2011
Shauck	St. John Lutheran Church (04540)	6D	Withdrawn	7/19/2011
Springfield	Grace Lutheran Church (04706)	6F	Withdrawn	2/5/2011
Springfield	Faith in Christ Lutheran Church (30018)	6F	Withdrawn	4/2/2011
Stone Creek	Salem Lutheran Church (04650)	6E	Withdrawn	7/30/2011
Stone Creek	Zion Lutheran Church (04671)	6E	Withdrawn	7/30/2011
Sugar Grove	Trinity Lutheran Church (04511)	6F	Withdrawn	4/2/2011
Sulphur Springs	St. Paul Lutheran Church (13308)	6D	Withdrawn	1/23/2011
Thornville	Grace Lutheran Church (13311)	6F	Withdrawn	5/1/2011
Troy	First Lutheran Church (04771)	6F	Withdrawn	5/19/2011
Vickery	Good Shepherd Lutheran Church (13320)	6D	Withdrawn	9/23/2011
Youngstown	Good Hope Lutheran Church (13337)	6E	Withdrawn	10/1/2012
<b>Oklahoma</b>				
Altus	Our Savior Lutheran Church (16178)	4C	Disbanded	1/31/2011
Edmond	Peace Lutheran Church (16179)	4C	Withdrawn	7/5/2011
Oklahoma City	Prince of Peace Lutheran Church (10179)	4C	Disbanded	10/23/2011
Tulsa	Bethany Lutheran Church (10241)	4C	Disbanded	8/7/2011
<b>Oregon</b>				
Baker City	First Lutheran Church (12795)	1E	Withdrawn	4/3/2011
Salem	Our Savior Lutheran Church (12968)	1E	Withdrawn	6/26/2011

## Pennsylvania

Adrian	St. Mark Lutheran Church (06381)	8B	Withdrawn	6/16/2011
Altoona	St. John Lutheran Church (00936)	8C	Disbanded	1/2/2011
Altoona	Christ Second Lutheran Church (00932)	8C	Disbanded	12/31/2012
Annville	Christ [Bellegrove] Lutheran Church (01177)	8D	Withdrawn	12/1/2011
Apollo	Faith First Lutheran Church (30885)	8B	Disbanded	4/8/2012
Arona	St. Mark Lutheran Church (06491)	8B	Withdrawn	6/14/2012
Bethlehem	Grace Lutheran Church (00385)	7E	Disbanded	5/20/2012
Butler	St. Mark's Evangelical Lutheran Church (10315)	8B	Withdrawn	4/10/2011
Camp Hill	St. Timothy Lutheran Church (01554)	8D	Withdrawn	4/28/2012
Chicora	Zion Lutheran Church (06357)	8B	Withdrawn	10/22/2011
Dornsife	Emmanuel Lutheran Church (01252)	8E	Withdrawn	5/17/2011
Dornsife	St. Peter Lutheran Church (01253)	8E	Withdrawn	5/17/2011
Dublin	St. Luke Lutheran Church (00673)	7F	Disbanded	1/30/2011
Easton	Christ Lutheran Church (00475)	7E	Disbanded	11/25/2012
Elderton	Christ Lutheran Church (06390)	8B	Withdrawn	3/24/2011
Export	Emmanuel Lutheran Church (06573)	8B	Withdrawn	10/22/2011
Fredericksburg	St. John Lutheran Church (01194)	8D	Withdrawn	2/26/2011
Glen Rock	St. Jacob Lutheran Church (01083)	8D	Withdrawn	9/15/2011
Harrisburg	Zion Lutheran Church (01113)	8D	Withdrawn	10/11/2012
Hooversville	St. Thomas Lutheran Church (01363)	8C	Withdrawn	9/17/2011
Kittanning	St. John Lutheran Church (06392)	8B	Withdrawn	5/7/2011
Kittanning	Pleasant Union Lutheran Church (06408)	8A	Withdrawn	7/23/2011
Latrobe	St. Paul Lutheran Church (06513)	8B	Withdrawn	10/22/2011
Lebanon	Zoar Lutheran Church (01195)	8D	Withdrawn	2/26/2011
Lebanon	Messiah Lutheran Church (01191)	8D	Withdrawn	9/15/2011
Marysville	Zion Lutheran Church (01517)	8D	Disbanded	9/30/2011
Montgomery	Christ Lutheran Church (01450)	8E	Disbanded	2/19/2012
Muncy	St. Mark Lutheran Church (01505)	8E	Withdrawn	1/15/2012
Natrona Heights	St. John's Lutheran Church (06401)	8B	Disbanded	10/1/2012
Nazareth	Holy Cross Evangelical Lutheran Church (00889)	7E	Withdrawn	1/18/2012
New Stanton	St. Paul Lutheran Church (06522)	8B	Withdrawn	6/14/2012
Philadelphia	Old Zion Evangelical Lutheran Church (07694)	7F	Removed	12/8/2011
Philadelphia	St. James Lutheran Church (00655)	7F	Withdrawn	1/31/2011
Pittsburgh	Brighton Heights Lutheran Church (10468)	8B	Withdrawn	2/27/2011
Pittsburgh	St. Stephen Lutheran Church (20252)	8B	Withdrawn	5/7/2011
Pittsburgh	Grace Lutheran Church (06563)	8B	Withdrawn	7/21/2011
Reading	St. James Lutheran Church (00774)	7E	Disbanded	11/25/2012
Reinholds	Vinemont Community Lutheran Church (00877)	7E	Withdrawn	10/20/2011

Reynoldsville	St. Paul Lutheran Church (06373)	8A	Disbanded	8/28/2011
Rural Valley	First Lutheran Church (06407)	8A	Withdrawn	7/23/2011
Sarver	St. Paul Lutheran Church (06411)	8B	Withdrawn	1/22/2011
Saxonburg	St. Luke Evangelical Lutheran Church (06455)	8B	Withdrawn	6/30/2012
Seven Valleys	Zion [Shaffer's] United Lutheran Church (07643)	8D	Withdrawn	2/26/2011
Seven Valleys	St. Paul Lutheran Church (01395)	8D	Withdrawn	9/15/2011
Shelocta	Mount Union Lutheran Church (06387)	8B	Withdrawn	3/24/2011
Turbotville	Emmanuel Lutheran Church (01436)	8E	Disbanded	12/31/2011
Washington	First Lutheran Church (06488)	8B	Withdrawn	3/24/2011
West Mifflin	St. John of the Cross Lutheran Church (06490)	8B	Disbanded	4/3/2011
West Sunbury	Springdale Lutheran Church (06356)	8B	Withdrawn	10/22/2011
Wyomissing	Kissinger Lutheran Church (00783)	7E	Withdrawn	4/7/2011
<b>Puerto Rico</b>				
Rio Piedras	Iglesia Luterana Resurrección (00023)	9F	Withdrawn	3/12/2011
<b>South Carolina</b>				
Blythewood	St. Mark Lutheran Church (05586)	9C	Withdrawn	9/19/2011
Chapin	St. Jacob's Lutheran Church (05591)	9C	Withdrawn	9/19/2011
Chapin	St. Peter Lutheran Church (05592)	9C	Withdrawn	9/19/2011
Little Mountain	Holy Trinity Lutheran Church (05624)	9C	Withdrawn	4/16/2012
Newberry	Mayer Memorial Lutheran Church (05632)	9C	Withdrawn	11/28/2011
North Charleston	Advent Lutheran Church (05675)	9C	Withdrawn	9/17/2012
<b>South Dakota</b>				
Aberdeen	Holy Cross Lutheran Church (16414)	3C	Removed	10/21/2011
Badger	Badger Lutheran Church (13501)	3C	Withdrawn	5/9/2011
Britton	Pleasant Valley Lutheran Church (13613)	3C	Withdrawn	8/8/2011
Britton	Lake City Lutheran Church (13618)	3C	Withdrawn	8/8/2011
Britton	First Lutheran Church (13521)	3C	Withdrawn	8/14/2011
Freeman	Hope Lutheran Church (16233)	3C	Withdrawn	2/23/2012
Hayti	Hayti Lutheran Church (13586)	3C	Withdrawn	3/6/2011
Hayti	New Hope Lutheran Church (13587)	3C	Withdrawn	3/6/2011
Lake Norden	Trinity Lutheran Church (05383)	3C	Withdrawn	3/11/2011
Leola	St. James Lutheran Church (13627)	3C	Withdrawn	6/15/2012
Long Lake	Salem-Emmanuel Lutheran Church (13631)	3C	Withdrawn	10/3/2011
Menno	Grace Lutheran Church (13642)	3C	Withdrawn	3/27/2011
Menno	Our Savior Lutheran Church (13643)	3C	Withdrawn	3/27/2011
Rosholt	Augustana Lutheran Church (05398)	3C	Disbanded	3/1/2011
Roslyn	Fron Lutheran Church (13688)	3C	Withdrawn	7/18/2011
Selby	St. John Lutheran Church (13694)	3C	Withdrawn	8/23/2011
Vale	Vale Lutheran Church (13718)	3C	Withdrawn	7/18/2012
Vienna	Our Savior Lutheran Church (13589)	3C	Disbanded	5/31/2011

Whitewood	Immanuel Lutheran Church (07171)	3C	Withdrawn	3/11/2011
Yankton	Christ the King Lutheran Church (16330)	3C	Withdrawn	5/20/2011
<b>Tennessee</b>				
Memphis	Lord of Life Lutheran Church (13252)	9D	Withdrawn	3/6/2011
<b>Texas</b>				
Arlington	All Saints Lutheran Church (16220)	4D	Withdrawn	5/4/2011
Brackettville	Our Redeemer Lutheran Church (30372)	4E	Withdrawn	9/10/2011
Brenham	St. Matthew Lutheran Church (14256)	4F	Withdrawn	1/30/2011
Castroville	Zion Lutheran Church (14087)	4E	Withdrawn	6/10/2011
Cedar Hill	Hope Lutheran Church (16260)	4D	Withdrawn	5/12/2011
Eagle Lake	Grace Lutheran Church (14115)	4F	Disbanded	2/12/2012
Ennis	Grace Lutheran Church (30222)	4D	Withdrawn	4/26/2012
Floresville	First Lutheran Church (14125)	4E	Withdrawn	1/28/2011
Georgetown	St. Peter Lutheran Church (14290)	4E	Withdrawn	9/20/2012
Goliad	St. John Lutheran Church (05892)	4E	Withdrawn	9/10/2011
Hallettsville	St. Peter Lutheran Church (14144)	4E	Withdrawn	4/21/2011
Houston	First Evangelical Lutheran Church (30606)	4F	Withdrawn	11/11/2011
Knippa	Emmanuel Lutheran Church (14168)	4E	Withdrawn	1/25/2012
La Vernia	Immanuel Lutheran Church (14172)	4E	Withdrawn	1/27/2011
Meyersville	St. John Evangelical Lutheran Church (14193)	4E	Withdrawn	2/25/2011
Paige	St. Andrew Lutheran Church (14213)	4E	Withdrawn	5/18/2011
Portland	St. Stephen Lutheran Church (05921)	4E	Withdrawn	2/26/2011
Priddy	Zion Lutheran Church (14225)	4D	Withdrawn	1/30/2011
Richmond	Joy Lutheran Church (07753)	4F	Withdrawn	4/2/2011
Rosenberg	St. Paul Lutheran Church (14234)	4F	Withdrawn	1/9/2011
Rosenberg	Peace Lutheran Church (14233)	4F	Withdrawn	1/16/2011
Runge	St. Paul Lutheran Church (14236)	4E	Withdrawn	1/20/2011
San Antonio	Hosanna! Lutheran Church [dba] New Beginnings (30392)	4E	Disbanded	10/14/2012
Seguin	Faith Lutheran Church (14260)	4E	Withdrawn	3/7/2011
Texarkana	Christ Lutheran Church (14280)	4D	Disbanded	4/3/2011
Tyler	Our Saviour's Lutheran Church (05946)	4D	Withdrawn	4/26/2012
Victoria	First English Lutheran Church (14286)	4E	Removed	9/8/2012
Waco	Christ Lutheran Church (14288)	4D	Withdrawn	3/13/2012
<b>Utah</b>				
Roy	Our Savior Lutheran Church (05249)	2E	Withdrawn	3/1/2011
<b>Virginia</b>				
Chesapeake	Rejoice Lutheran Church (30380)	9A	Disbanded	6/30/2011
Crockett	United Lutheran Church (07402)	9A	Withdrawn	1/14/2011
Manassas	Christus Victor Lutheran Church (07832)	8G	Disbanded	2/26/2012
Marion	Furnace Hill Lutheran Church (06047)	9A	Disbanded	1/14/2011
Norfolk	Messiah Lutheran Church (07359)	9A	Disbanded	1/17/2011

**Washington**

Burien	St. Paul's of Shorewood (12987)	1B	Withdrawn	6/6/2011
Duvall	Lord of Life Lutheran Church (30310)	1B	Disbanded	7/17/2011
Everett	Prince of Peace Lutheran Church (12851)	1B	Withdrawn	3/6/2011
Kent	Zion Lutheran Church (12881)	1B	Withdrawn	5/17/2011
Lacrosse	Selbu Lutheran Church (12887)	1D	Withdrawn	6/12/2011
Rollingbay	Port Madison Lutheran Church (13048)	1C	Withdrawn	3/21/2012
Seattle	Denny Park Lutheran Church (12975)	1B	Withdrawn	5/18/2011
Seattle	St. Mark Lutheran Church (04949)	1B	Withdrawn	1/21/2012
Spokane Valley	Holy Trinity Lutheran Church (04824)	1D	Withdrawn	4/27/2012

**West Virginia**

Letart	Zion Lutheran Church (06603)	8H	Withdrawn	2/1/2011
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**Wisconsin**

Almena	Bethany Lutheran Church (06791)	5H	Disbanded	8/7/2011
Baileys Harbor	Immanuel Lutheran Church (06747)	5I	Withdrawn	1/27/2011
Baldwin	Peace Lutheran Church (14321)	5H	Withdrawn	8/21/2011
Birchwood	Trinity Lutheran Church (14335)	5H	Withdrawn	10/26/2011
Brookfield	Calvary Lutheran Church (14631)	5J	Withdrawn	5/15/2011
Caroline	Zion Lutheran Church (14354)	5I	Withdrawn	1/30/2011
Catawba	Bethany Lutheran Church (14355)	5H	Withdrawn	4/26/2011
Clear Lake	First Lutheran Church (06800)	5H	Withdrawn	4/18/2011
Glen Flora	Glen Flora Lutheran Church (14423)	5H	Withdrawn	9/15/2011
Hawkins	Bethel Lutheran Church (14440)	5H	Withdrawn	4/21/2011
Hubertus	Shepherd of the Hills Lutheran Church (06929)	5J	Withdrawn	7/21/2011
Jefferson	St. Mark Lutheran Church (06790)	5K	Withdrawn	6/23/2011
Ladysmith	Hope Lutheran Church (14453)	5H	Withdrawn	8/21/2011
Marshfield	Grace Lutheran Church (14467)	5H	Withdrawn	12/13/2012
Mondovi	Meridean Lutheran Church (14537)	5H	Disbanded	5/20/2012
Onalaska	Christ the King Lutheran Church (16450)	5L	Disbanded	10/2/2011
Oshkosh	St. John Lutheran Church (14509)	5I	Withdrawn	3/25/2012
Phillips	St. John Lutheran Church (06815)	5H	Withdrawn	3/14/2011
Shiocton	Ascension Lutheran Church (14489)	5I	Withdrawn	5/16/2011
Tigerton	Peace Lutheran Church (14550)	5I	Withdrawn	1/30/2011
Viroqua	Franklin Lutheran Church (14828)	5L	Withdrawn	5/17/2011
Watertown	Immanuel of Lebanon Lutheran Church (14836)	5K	Withdrawn	4/3/2011
Watertown	St. Paul Lutheran Church [Sugar Island] (14818)	5K	Withdrawn	5/29/2011
Waukesha	St. Andrew Lutheran Church (07519)	5J	Disbanded	8/7/2011
Waukesha	Good Shepherd Lutheran Church (14838)	5J	Disbanded	9/23/2012



# Report of the Treasurer

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## Part One: Work of the Office

### *Responsibilities*

The treasurer of the Evangelical Lutheran Church in America (ELCA) proposes policy and provides for the implementation, within such policies, of the financial, accounting, audit, banking, investment, property, information technology, and building management systems of the churchwide organization. The governing description of the Office of the Treasurer appears in continuing resolutions 15.14.A10. and 15.14.B10. printed in Section XII of the *Pre-Assembly Report*.

### *Budget Development and Unit Accounting Services*

The Office of the Treasurer has continued to estimate revenue, recommend spending authorization levels, and advise the Office of the Presiding Bishop regarding contingency planning. Working closely with the Office of the Presiding Bishop and the Mission Advancement unit, this office engages in collaborative efforts to monitor and align resources with anticipated income. Assisted by stabilizing revenue trends, the churchwide organization was able to fully fund commitments in the spending plans for 2011 and 2012.

### *Building Management*

One of the objectives in the 2011–2013 ELCA Churchwide Operational Plan is to reduce energy consumption of churchwide facilities and to be a model within this church for efficient energy usage. A goal was set of 5 percent reduction in energy usage during the biennium. As of December 31, 2012, there was approximately 11 percent in energy savings. The 2011 installation of a new white roof that meets Chicago Energy standards for Leadership in Energy and Environmental Design (LEED) certification is a significant contributor to energy savings. Other energy-saving measures, such as replacing signage and lighting with lower energy usage bulbs, installing lighting control motion sensors in copy and conference rooms, and replacing retiring appliances with energy star rated units, have also helped to achieve desired savings. In 2012, the Lutheran Center received an Energy Star rating, placing the Lutheran Center in a class of buildings that use 35 percent less energy than peer facilities. A year-long project to modernize the elevators that are original to the Lutheran Center will improve the operation and appearance of the elevators as well as provide an anticipated 38 percent reduction in energy usage.

### *Information Technology*

Information Technology 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 and data. This process has included investment in technology and information management and security architecture.

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. Information Technology collaborates with all aspects of the organization to facilitate technology-related project selection and prioritization criteria aligned with the ELCA's two churchwide strategic priorities and operational plan, business and communication objectives, and unit strategies. Over the biennium, a number of information technology projects have been or are in the process of being implemented. A summary of initiatives having significant operational and strategic impact are noted in the following paragraphs:

- **Churchwide Assembly mobile application:** Information Technology has worked with the Office of the Secretary to move from the paper binders used by voting members at the Churchwide Assembly to an electronic platform. The team has partnered with Guidebook, a company that specializes in mobile event management software. Utilizing iPads, a customized version of Guidebook software will be introduced at the 2013 Churchwide Assembly.
- **ELCA.org redesign:** In partnership with the Mission Advancement unit, Information Technology is playing an integral role in developing a redesigned [www.ELCA.org](http://www.ELCA.org) website. Some of the major enhancements include an integrated search engine that will search all content across the site and related sites, interactive maps to display the breadth of the ELCA and its ministries, and a mobile version of the site.
- **Resources.ELCA.org:** In collaboration with the Mission Advancement unit, a new resource distribution e-commerce website was launched. The site offers a single storefront for all types of resources (sale items, free items with member paying shipping and handling, free items where churchwide units pay shipping and handling, and wholesale orders for staff use).
- **Synodical online digital archive:** In collaboration with the Office of the Secretary, an online digital archive system to collect data generated by synods for archival purposes has been created and is being rolled out to synods. This is an initial step to collect synod assembly and synod council minutes and reports and synod constitutions to a central repository. As the churchwide organization begins a project to explore its future data management needs, the learnings from this project will be applied to understand the needs of other church expressions.
- **Internal software/hardware upgrades:** The churchwide organization successfully migrated to a new email system and intranet platform. In accordance with established maintenance and replacement protocols, laptops, desktops, servers, storage, and network infrastructure equipment have also been updated. Mobile technology adoption has increased throughout the organization, enhancing support for deployed staff, meetings and events, and travel-related productivity needs.

### *Audit*

In addition to regular reviews of process efficiencies and controls throughout the churchwide organization, internal audit has provided valuable consultation for new processes and structures created by the 2010 redesign of the churchwide organization. Facilitating assessments of opportunities for adding efficiency and minimizing risk, internal audit provided shared leadership in areas of data security, policy review, and enterprise risk management.

Crowe Horwath LLP provides external audit services for the churchwide organization. It meets twice a year with the ELCA Audit Committee and coordinates with the internal audit function to maximize their audit scope and results. Over the biennium, the audit process resulted

in unqualified audit opinions and positive results. No significant control weaknesses were identified.

### ***Accounting***

Accounting functions include general accounting, financial reporting, receipts processing, and accounts payable. These teams process all financial transactions for the churchwide organization and produce both internal and external reports. Responsible for accurate, timely depositing and recording of payments to and from the churchwide organization, the receipts processing and accounts payable teams have supported daily operations as well as major events such as the ELCA Youth Gathering and Churchwide Assembly. The general accounting team is responsible for general ledger management and financial reporting functions for general operations, endowment funds, and deferred gifts.

The general accounting, receipts processing, and accounts payable teams have participated in major system implementations, including new gift processing, endowment administration, and deferred gift administration software. In addition to consolidating processes and documenting policies and procedures, efforts have focused on leveraging the functionality of the new systems for business process improvements and enhancing reporting capabilities.

### ***Banking and Investments***

Major banking and investment relationships remained consistent throughout the biennium. Harris Bank provides treasury management services for churchwide programs. Partnering with ELCA-related ministries whenever possible, the endowment fund program continues to utilize investment vehicles of the ELCA Board of Pensions, doing business as Portico Benefit Services, and the ELCA Mission Investment Fund. The largest portion of the deferred gift program, the charitable gift annuity pool, is also managed by Portico Benefit Services. Other deferred gifts are managed by unrelated banks and investment companies. The Office of the Treasurer's treasury and asset management team is responsible for recommending policies to the Church Council and monitoring the activities of investment advisors and managers. There have been no significant issues noted regarding investment performance, compliance, or service.

## **Major Work in 2014–2016**

Major work that will be undertaken within the Office of the Treasurer is expected to include:

- **Gift management operations:** In support of existing and new fundraising opportunities, continuing efforts will be made to streamline and standardize gift management operations as well as implement processes to support new fundraising channels.
- **Information security audit/assessment:** This assessment will test for any vulnerabilities and recommend ways for enhancing security. Recommendations will be incorporated into work plans for the next triennium. Results of the audit will be reported to the ELCA Audit Committee.
- **Unified communications:** The churchwide organization's 23-year-old phone system is scheduled to be replaced with a modern system that will integrate email, voice, video, and instant messaging forms of communication across multiple devices.
- **Enterprise risk management:** As part of the churchwide organization's emerging enterprise risk management priority, this office will be documenting existing and creating additional mitigation strategies for risks identified as related to the operations of the Office of the Treasurer.
- **Information and security management:** Acting upon the implementation plan from the churchwide organization's current Information (data) Management Strategy, projects will

be prioritized toward fostering improved management, integration, analysis, security, and accessibility to the vast amount of information that the organization creates, retains, and deletes.

- **Integration and systems automation:** Building upon capabilities of the major software systems implemented during 2011–2013, priority will be given to integrating financial processes and technologies, leveraging single points of entry for constituent information, and enhancing data analysis and reporting.

## Part Two: 2011 and 2012 Financial Report

### Audited Financial Report for Fiscal Years 2011 and 2012

The audited financial statements of the ELCA churchwide organization for the years ended January 31, 2012, and January 31, 2013, 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 as well as the ELCA Endowment Fund Pooled Trust. Consolidating statements of the General Operating Funds, Endowment Fund, and Deferred Gift Fund are also provided as supplementary information to the financial statements. Financial statements are prepared by management, audited by Crowe Horwath LLP, and reviewed by the ELCA Audit Committee.

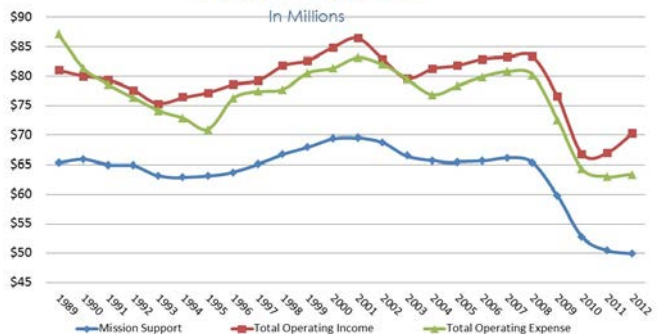
### Current Operating Results for 2011 and 2012

Current operating results (reported exclusive of the Endowment Fund and Deferred Gift Funds and non-operational, pre-audit closing entries) for the biennium were positive. After annual decreases in operating revenues of 8 percent (fiscal year 2009) and 13 percent (fiscal year 2010), total operating revenue had moderate increases during the current biennium. Net operating income for the 2011 and 2012 fiscal years amounted to \$4.0 million and \$5.3 million, respectively.

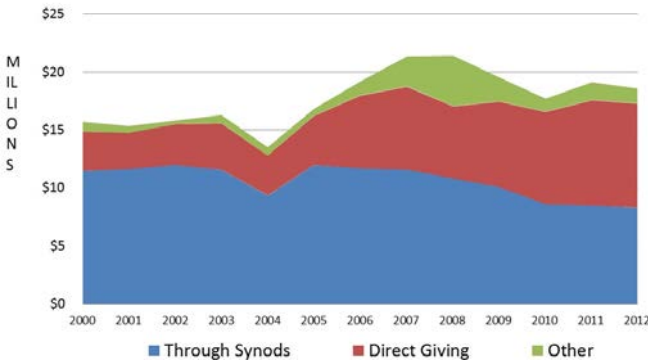
Significant positive income variances resulted from strong results in revenue from bequests and trusts as well as investment income. These positive variances offset moderate decreases in Mission Support income. Income from congregations in the form of Mission Support decreased from \$60 million in 2009 to \$50 million in 2012. The rate of decline in Mission Support has subsided from a high of 12 percent decrease in 2010 to a low of 1 percent decrease in 2012. In 2012, 35 synods remitted Mission Support in excess of the previous year. This positive trend reflects stronger congregational benevolence as well as increases in synodical sharing of Mission Support.

Operating expenses were managed within estimated revenues. Expenses amounted to approximately \$62 million in 2011 and \$63 million in 2012, as compared to \$73 million and \$64 million in 2009 and 2010, respectively. Additionally, positive variances to budget for unrestricted bequests and trust revenue in each of the years were transferred to a Church Council-designated fund in accordance with enabling action from 2010.

Current Fund Income vs. Expense  
1989 – 2012



## World Hunger Revenue By Source Type 2000 – 2012



### ***ELCA World Hunger***

Giving to ELCA World Hunger was \$19.1 million in 2011 and \$18.6 million in 2012, exceeding the annual goal of \$18.5 million in each of those years. Additionally, ELCA members contributed approximately \$6.0 million to the ELCA Malaria Campaign during the biennium. Continuing the strong commitment to accompanying communities in times of disaster, over \$3.7 million was raised for Hurricane Sandy Relief in 2012. During the

biennium, over \$17.8 million was contributed to the ELCA Disaster Response, including generous gifts for Japan Disaster Relief, U.S. Severe Spring Storms, and Horn of Africa Drought Relief.

### ***Deferred Gifts***

As of December 31, 2012, the ELCA’s gift annuity pool had 4,471 active annuities with associated segregated assets totaling \$92.0 million. The ELCA issued approximately 245 new gift annuities during the biennium, and more than 695 gift annuities matured during that same time period, with \$9.3 million distributed to ELCA ministries and other charitable organizations.

The churchwide organization administers 389 active charitable remainder trusts and a limited number of pooled income funds with investments totaling approximately \$83.0 million as of December 31, 2012. During 2011 and 2012, approximately \$4.8 million in matured gifts were distributed to ELCA ministries through these programs.

### ***ELCA Endowment Fund***

The financial results for the Endowment Fund Pooled Trust are below in Part Three of this report.

## **Summary**

Following a period of significant economic instability and rapidly decreasing financial support, the 2011–2012 biennium showed significant stabilization in Mission Support income and moderate increases in several other income categories. Investment performance also provided healthy growth in the deferred gift and endowment programs.

As we celebrate 25 years of ministry as the ELCA, we are indeed a church that believes God is calling us into the world—together. I give thanks for the continuing generosity and stewardship of ELCA members, synodical leaders, ministry partners, churchwide staff, and governance bodies. Living out our baptismal calling, we are participating in God’s work locally, nationally, and globally. Thanks be to God!

## Part Three: The Endowment Fund of the ELCA

### Board of Trustees

Mr. John Bauder, Tampa, Fla. (2016)  
Pr. Charles A. Berdahl, Aurora, Colo. (2017)  
Ms. Kelly Dean Brende, Kansas City, Mo. (2017)  
Ms. Teresa Chow, Hoffman Estates, Ill. (2015)  
Mr. David W. Heise, Corinth, Texas (2017)  
Ms. Kathleen M. Rehl, Land O'Lakes, Fla. (2013)  
Mr. John H. Saeger, *chair*, Lancaster, Pa. (2013)  
Mr. James E. Willis, Rockwell City, Iowa (2015)

### Staff Leadership

Ms. Christina Jackson-Skelton, *president*  
Pr. Linda O. Norman, *treasurer*

### Purpose

The Endowment Fund of the Evangelical Lutheran Church in America is a separately incorporated ministry which holds and manages endowment assets of the ELCA churchwide organization and offers pooled investment services for eligible ELCA-related entities. Most of the assets of the Endowment Fund are invested in the Endowment Fund Pooled Trust—Fund A (Fund A), which allows for the collective long-term investment of funds belonging to the ELCA's churchwide organization, Endowment Fund, congregations, synods, seminaries, and other eligible affiliated entities. When organizations invest in Fund A, their endowment assets are pooled into a larger aggregate fund, allowing for a diversity of investments that may not otherwise be available to all ministries. To the extent practicable, investments are made in accordance with the ELCA's guideline for socially responsible investing.

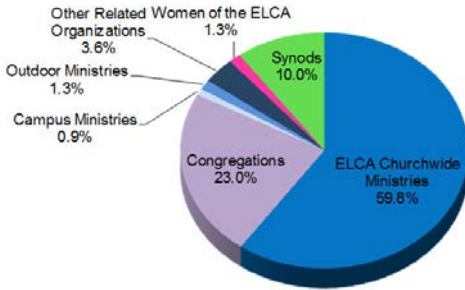
Fund A is administered by the ELCA churchwide organization, primarily through the Mission Advancement unit, Office of the Treasurer, and Office of the Secretary; the ELCA Board of Pensions, doing business as Portico Benefit Services, serves as investment advisor.

### Investment Management Structure and Objective

The investment 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 distribution rate for 2011 and 2012 was 4.25 percent and is normally less than the anticipated total return of the Fund. To the extent consistent with this objective, Fund A also seeks to provide long-term capital appreciation, while assuming a moderate level of investment risk.

The investment advisor endeavors to achieve these objectives by investing Fund A's assets in a diversified portfolio of investment pools consisting principally of global equities and fixed income securities, selected where feasible in accordance with criteria of social responsibility that are consistent with the values and programs of the ELCA. The current 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.

## 2012 Endowment Fund Pooled Trust Market Value by Participant Category \$447,660,961



### Financial Results for 2011 and 2012

As of December 31, 2012, Fund A held 1,932 individual accounts totaling \$447.7 million. This represents a net increase of 114 accounts and \$58.9 million since December 2010. Of the total, 921 accounts (\$268.0 million) were owned by the ELCA churchwide organization and 1,011 (\$179.7 million) were owned by other investor participants.

Revenue contributed in 2011 and 2012 for unrestricted, temporarily restricted, and permanently restricted endowments owned by the ELCA (including

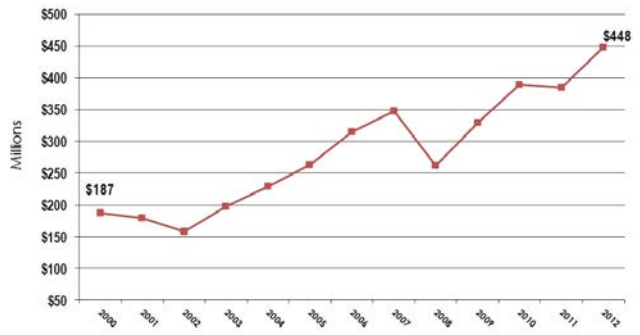
permanently restricted endowments benefitting numerous other ELCA ministry partners) totaled \$38.3 million compared to \$33.3 million for the prior biennium. At December 31, 2012, approximately \$182.3 million of the total net assets of Fund A were to benefit ministries of the ELCA churchwide organization.

Fund A grew by 67 new investor participants during the biennium, representing approximately \$6.1 million in new investor deposits. Approximately \$16.7 million in net additions were made by existing investor participants, and 29 participants closed accounts totaling \$3.9 million.

Investment returns (gross of fees) were -1.75 percent and 15.48 percent in 2011 and 2012, respectively. Strong investment performance, coupled with growth in gift and participant activity, resulted in an increase of approximately 15 percent in the market value of Fund A over the biennium.

Mr. John H. Saeger, *board chair*  
Ms. Christina Jackson-Skelton, *president*  
Pr. Linda O. Norman, *treasurer*

### Endowment Fund Pooled Trust Market Values (2000-2012)



## Part Four:

“I am, indeed, deeply honored to have the opportunity to share with you, for the first time, some financial highlights from the last biennium and also over our 25 years.

“As Presiding Bishop Hanson said, the report of the treasurer is in Section II [of the *Pre-Assembly Report*]. Many of the financial highlights are in that report. It also includes the audited financial reports of the churchwide organization for fiscal years 2012 and 2011. More detailed financial information is included therein.

“Now, I know that there are many of us who do not spend much time with financial graphs and with financial reports, but I hope that still you will see and hear in our time today signs of God’s faithfulness to our generation.

“One of the gifts we have in this 25th anniversary year is to celebrate the multitude of gifts that exist in the ELCA. Celebrating first that we belong to God and are witnesses to God’s abundance. Celebrating that God chooses to be in generous relationship with us and, indeed, all of creation.

“As I prepared for this assembly, I found myself thinking about how we, as the ELCA, seem to have one foot in the promised land and one foot in the wilderness. When I think about how, in the past two years, over \$3.5 billion has been given as regular Sunday offerings to support God’s ministry through ELCA congregations, synods, and the churchwide ministries, I am convinced that we are a church entrusted with an incredible amount of financial resources. We are rich, and we are blessed indeed. We are in many respects stewards in a land that is overflowing with milk and honey.

“And yet, I also know that many of us can probably name an ELCA congregation or ministry that is struggling to remain financially viable. At congregational, synodical, and churchwide levels, we make difficult funding decisions about domestic and global ministries for which we have a desire to participate but do not have the financial resources to support.

“The church has endured difficult seasons when we have had to adjust to decreasing levels of Mission Support, the largest funding source for synods and the churchwide organization. Mission Support is grounded in our theology of stewardship and in biblical principles of proportional giving, and it is the foundation upon which we have provided for shared ministries that have built up the church.

“God has brought us through a season of rapidly declining Mission Support which characterized the 2009 to 2011 biennium. The rate of decline has subsided from a high of 12 percent in 2010 to a low of 1 percent in 2012. However, we are not through the wilderness just yet. We have continued to experience annual decreases in Mission Support income, ending fiscal year 2012 at just under \$50 million.

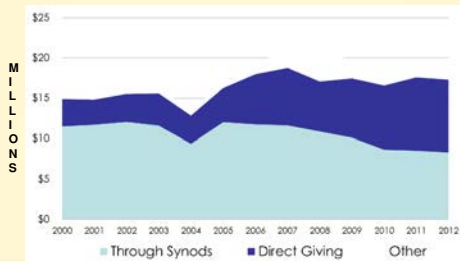
“The churchwide organization, bishops, synod councils, congregation councils—we all continue to collaborate about ways to bolster Mission Support as a shared priority. I give thanks for the many members, congregations, and synods that, amidst their own financial challenges, have held constant or increased their level of giving to the ministries of this church.

“As we monitor Mission Support trends and plan for the next triennium, my prayer is that whatever characterizes our next season will include the fruits of collaborative initiatives such as Rediscover Macedonia, such that every part of this church, just like the church in Macedonia, may know abundant joy overflowing in a wealth of generosity for the privilege of sharing in the ministry to the saints.

“We are a generous church. You will see this reflected, for example, in trends of giving to ELCA World Hunger. While Mission Support has been challenged, we have had occasion to rejoice over reaching new heights and milestones in giving to ELCA World Hunger. This graph



## World Hunger Revenue By Source



Always  
New.

25 YEARS TOGETHER IN CHRIST

Evangelical Lutheran Church in America  
Denominational

[to the left] represents over \$230 million in gifts to ELCA World Hunger since the turn of the century. And this graph does not even capture all of the soup kitchens and community gardens and backpack programs that are supported by local gifts from ELCA congregations and members. Year after year after year, we show up together as a church committed to building capacity for evangelical witness and service in the world to alleviate poverty and work for justice and peace.

“Since the beginning of the ELCA, Churchwide Assemblies such as ours have

set ministry funding priorities and launched giving opportunities, and we have remained faithful to those commitments and deeply rooted in the rich histories of our foremothers and forefathers of the faith. Continuing the commitments of predecessor church bodies, ELCA World Hunger was established as a priority for the newly formed ELCA at its constituting convention in 1987.

“Supporting missionaries has also been a longstanding commitment of generations of Lutheran congregations and members from before any of us in here were born. And although missionary sponsorship has experienced decreased level of giving in recent years, since 1991, over \$82 million has been given through the churchwide organization in support of long-term missionaries throughout the world. We are excited about the new ELCA Global Church Sponsorship program, which embraces the historical missionary sponsorship program and provides new opportunities to support the breadth of global mission work of the ELCA.

“In the year 2000, the ELCA Fund for Leaders awarded its first eight full-tuition scholarships to students preparing for rostered ministry at an ELCA seminary. This scholarship program, which was established by action of the 1997 Churchwide Assembly, has awarded over \$8 million in scholarships to date and is supported by churchwide and synod endowments now totaling over \$35 million.

“One powerful example of how the ELCA is always being made new and continuing to show up in a visionary way is the ELCA Malaria Campaign, which was launched by action of the 2009 Churchwide Assembly. Understanding that we may not be able to solve global issues alone but we are called to be part of the healing of the nations, our church accepted the call to join the global movement to eradicate malaria. There has been an outpouring of individual, congregational, synodical, and churchwide gifts. Financial support has come from across this church. For example, Women of the ELCA has dedicated half of its 25th anniversary appeal to support the ELCA Malaria Campaign.”

*[The assembly responded with applause.]*

“We sang at chapel for all the faithful women, and they are still in our church.

“Faithful students at ELCA colleges and universities have taken up campus-wide fundraising efforts. And through our collective efforts, we are almost 60 percent of the way to our fundraising goal of \$15 million by the end of 2015.

“As of June 30, the ELCA has raised approximately \$8.8 million.”

*[The assembly responded with applause.]*

“As the ELCA, we have continued to respond generously in times of disaster, both domestic and global. The churchwide organization continues to receive gifts to Lutheran Disaster Response for responses to the U.S. tornadoes earlier this year. Approximately \$1.2 million has

been received as of June 30, 2013. These gifts are in addition to the over \$4 million that has been received since October 2012 for Hurricane Sandy relief. Our church’s commitment and our capacity to accompany others who are affected by disasters is a product of our faith and part of our public witness.

“Ministries that are supported by Mission Support, ELCA World Hunger, the ELCA Malaria Campaign, Lutheran Disaster Response, Fund for Leaders, Global Church Sponsorship—these are all of our ministries. Over 40 percent of churchwide expenditures, our largest category of expenses, support grants to ministries.

“In 2012, over \$34 million in grants were issued—grants to new and renewing congregations, our eight ELCA seminaries, social ministry organizations, and synods for domestic priorities. Internationally, we have continued our financial commitment to global companion churches and The Lutheran World Federation.

“Together, grants and staff compensation, including missionaries, program, and administrative staff represent two-thirds of the \$83 million in expenditures from current operating and ELCA World Hunger funds. We have—I am glad to say—successfully managed current operating and ELCA World Hunger expenses, ensuring that annual spending does not exceed available funds. And we have been able to keep annual commitments called for by the wider church, including a commitment to spending at least \$1 million per year for HIV and AIDS work. In the first three years of this ten-year commitment we have spent \$3.2 million. Annually, we also have committed to spend at least 10 percent of current operating funds in support of multicultural ministries. This financial commitment dates back to 2004, as we continue to work toward the day when this church, as Presiding Bishop-elect Eaton said, will reflect the biblical vision of all God’s children, ‘from all tribes and peoples and languages,’ gathered together in worship (Revelation 7:9).

“Throughout this assembly we have been hearing stories of our church’s ministries. A significant amount of their financial support comes through current operating funds of the churchwide organization. Current operating funds represent the unrestricted dollars available for general use and certain donor-restricted gifts that are fully spent within the year. Over 75 percent or \$63 million of the \$83 million in expenditures detailed on the previous slide [to the right] are current fund expenditures. Our bottom line reflects that in each of the two preceding years, we have had current operating revenues greater than expenses by approximately \$5.3 million in 2012 and \$4.2 million in 2011.

“We have benefited from significant short-term increases in bequests, investment income, and other service revenue. We have also been able to fund future churchwide priorities through transfers to the Mission Development Fund, which is a Church Council-established fund functioning as endowment. We have been able to take advantage of other Church Council designations of year-end balances to fund future work. And we have continued to maintain a healthy balance sheet. Cash reserve requirements have been met, and we have received unqualified audit opinions in both fiscal years 2011 and 2012.”

*[The assembly responded with applause.]*

<b>Current Operating Funds Summary</b> (in thousands)		
	<b>2012</b>	<b>2011</b>
<b>Revenue</b>		
Mission Support	\$49,872	\$50,423
Other	20,474	16,704
<b>Total Revenue</b>	<b>\$70,346</b>	<b>\$67,127</b>
<b>Expenses</b>	<b>\$63,337</b>	<b>\$62,345</b>
<b>Revenue Less Expense</b>	<b>\$7,009</b>	<b>\$4,782</b>
Less: Tsfr. To Mission		
Development Fund	(\$1,737)	(\$541)
<b>Net</b>	<b>\$5,272</b>	<b>\$4,241</b>

“I hope that you have heard it, that you continue to hear it through the numbers and the stories, the story of God’s continuing faithfulness to every generation. God has a vision for this church, and the ways in which we steward and share the financial resources entrusted to us are part of what God is doing, confirming God’s covenant in our generation.

“Deuteronomy says, ‘When you have eaten your fill and have built fine houses and live in them . . . and all that you have is multiplied . . . [d]o not say to yourself, “My power and the might of my own hand have gotten me this wealth.” But remember the Lord your God, for it is he who gives you power to get wealth, so that he may confirm his covenant that he swore to your ancestors, as he is doing today’ (Deuteronomy 8:12–13, 17–18).

“It goes on to say: Remember, too, that ‘the Lord your God, who brought you . . . out of the house of slavery, who led you through the great and terrible wilderness, . . . made water flow for you from flint rock, and fed you in the wilderness with manna that your ancestors did not know’ (Deuteronomy 8:14–16).

“As Lutherans, we know that God’s promise in times of plenty and in times of want has always been for us and for our benefit.

“We are part of the ongoing story, both deeply rooted and always being made new. And I must tell you that speaking on behalf of numerous colleagues at the churchwide organization, we are often very humbled by God’s work through the ELCA. We are humbled by the generosity of the members of this church. As an expression of faith, this generosity inspires us in our work and our commitment to faithful stewardship of the financial resources of the churchwide organization.

“We aim always to be wise stewards of God’s abundance. We are instruments of God’s love. And we have accomplished so much more together than we ever could have alone. So thank you for your gifts of faith, for your tithes and offerings. We are truly a church that believes that God is calling us into the world together. And I am proud to be a member of a generous church.

“Thank you.”

**Audited Financial Statements of the ELCA Churchwide Organization  
for the Fiscal Year Ended January 31, 2012**

**Appendix A**

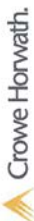
EVANGELICAL LUTHERAN CHURCH IN AMERICA  
CHURCHWIDE ADMINISTRATIVE OFFICES  
CONSOLIDATED FINANCIAL STATEMENTS  
January 31, 2012 and 2011

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EVANGELICAL LUTHERAN CHURCH IN AMERICA  
CHURCHWIDE ADMINISTRATIVE OFFICES  
CONSOLIDATED FINANCIAL STATEMENTS  
January 31, 2012 and 2011





Crowe Horwath LLP  
Independent Member Crowe Horwath International

EVANGELICAL LUTHERAN CHURCH IN AMERICA  
CHURCHWIDE ADMINISTRATIVE OFFICES  
CONSOLIDATED STATEMENTS OF FINANCIAL POSITION  
January 31, 2012, with comparative balances for 2011

	2012	2011
<b>ASSETS</b>		
Cash and cash equivalents	\$ 38,600,581	\$ 19,860,488
Cash and securities held as collateral for securities loaned (Note 18)	19,813,061	37,206,490
Payable under securities loan agreements (Note 18)	(19,813,061)	(37,206,490)
Accounts receivable (Note 2)	9,142,057	10,982,503
Interest receivable	1,084,709	1,296,003
Investments (Note 3)	593,056,005	606,278,144
Prepaid expenses and other assets	9,397,321	9,319,163
Property, plant, and equipment, net (Note 4)	4,022,225	4,022,225
Notes payable, net (Note 5)	(95,202)	(1,659,598)
Overseas church construction loans (Note 5)	30,965,889	30,406,190
Property, furniture, and equipment, net (Note 6)	15,710,538	16,653,121
Beneficial interest in perpetual trusts (Note 3)		
Total assets	<u>\$ 701,852,721</u>	<u>\$ 701,101,111</u>
<b>LIABILITIES AND NET ASSETS</b>		
Accounts payable	\$ 5,450,449	\$ 3,614,564
Deferred revenue	9,277,680	1,448,769
Due to related organizations	779,527	1,074,671
Amortibles payable (Note 9)	961,186,485	103,028,652
Funds held for others	210,791,095	208,114,563
Note payable (Notes 7 and 12)	213,062	2,395,959
Notes payable to related organizations in perpetuity	45,323,860	47,514,968
Other liabilities	5,737,622	6,500,369
Total liabilities	<u>372,727,965</u>	<u>389,022,435</u>
Net assets		
Unrestricted (Note 19)	72,115,281	74,179,363
Temporarily restricted (Note 20)	104,546,988	109,384,693
Permanently restricted (Note 21)	152,482,507	148,515,020
Total net assets	<u>329,144,776</u>	<u>332,079,076</u>
Total liabilities and net assets	<u>\$ 701,852,721</u>	<u>\$ 701,101,111</u>

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, 2012, and the related consolidated statements 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 2011 financial statements; in our report dated June 9, 2011, 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 Churchwide Administrative Offices of the Evangelical Lutheran Church in America as of January 31, 2012, 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, 2012, 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.

Chicago, Illinois  
June 6, 2012

*Crowe Horwath LLP*  
Crowe Horwath LLP

See accompanying notes to consolidated financial statements.

EVANGELICAL LUTHERAN CHURCH IN AMERICA  
CHURCHWIDE ADMINISTRATIVE OFFICES  
CONSOLIDATED STATEMENTS OF ACTIVITIES  
Year ended January 31, 2012, with comparative balances for 2011

	2012		2011	
	Unrestricted	Temporarily Restricted	Temporarily Restricted	Permanently Restricted
Operating revenue and support				
Contributed support				
World Hunger Appeal	\$ 50,423,169	\$ -	\$ 50,423,169	\$ 59,646,913
Missionary sponsorship	3,098,506	18,644,240	18,644,240	17,469,310
Disaster relief	1,991,131	9,942,814	9,942,814	3,678,783
Deferred gift contributions	977,689	438,543	1,381,131	1,463,864
Endowment contributions	1,520,000	4,345,113	3,420,000	9,346,407
Mission Investment Fund	3,669	26,870	1,500,000	1,600,000
Women of the ELCA	1,000,000	66,000	30,526	26,793
Other gifts	69,831,429	37,824,307	1,454,000	1,699,444
Grants—corporate and other			2,453,328	4,131,722
Total contributed revenue	69,831,429	37,824,307	103,861,952	107,569,667
Other revenue				
Region of Care revenue	1,299,842	-	1,299,842	1,260,886
Services and other revenue	8,934,955	-	8,934,955	8,531,855
Investment income	98,890	-	98,890	619,940
Miscellaneous income	45,028	(157,859)	602,960	619,940
Total other revenue	1,044,715	(157,859)	1,044,715	1,532,621
Total revenue	70,876,144	37,666,448	104,906,667	109,102,288
Dividend and interest income	7,933,172	1,813,806	9,798,978	7,792,682
Realized gain	31,505,510	13,678,513	45,202,023	9,478,500
Unrealized (loss) gain	(31,577,344)	(28,033,224)	(796,389)	(31,900,867)
Change in fair value of investments and other investing expenses	(36,197,130)	-	(36,197,130)	(18,337,227)
Change in fair value of beneficial outside trusts	-	-	(82,188)	1,104,373
Change in value of split interest agreements	-	1,265,464	742,334	2,269,428
Total investment (rebal) revenue	1,145,928	(11,018,611)	(869,652)	(10,721,948)
Net assets released from restrictions	31,641,380	(31,641,380)	-	-
Expiration of program restrictions (Note 16)	-	(3,699)	3,215	27,520
Income expended from				
Investments held in perpetuity	3,250,859	(3,817,078)	(168,000)	(748,219)
Other investments (Note 17)	34,873,219	(35,239,654)	1,098,827	1,658,874
Net assets released from restrictions	109,625,126	(9,295,729)	3,046,887	104,296,355
Total operating revenue and support	109,625,126	(9,295,729)	104,296,355	132,084,224
Operating expenses				
Program service				
Congregational and Synodical Mission	36,452,027	-	36,452,027	36,506,978
World Hunger Appeal	1,813,806	-	1,813,806	1,787,117
Mission Advancement	4,050,134	-	4,050,134	3,867,485
Church periodicals	2,674,985	-	2,674,985	2,664,435
Office of the Presiding Bishop	3,079,279	-	3,079,279	4,625,338
Office of the General Secretary	1,166,009	-	1,166,009	1,430,942
Business and Finance	1,100,738	-	1,100,738	1,100,738
Post-retirement health care benefits	2,500,000	-	2,500,000	2,500,000
Total program services	87,256,369	-	87,256,369	95,566,716

(Continued)

EVANGELICAL LUTHERAN CHURCH IN AMERICA  
CHURCHWIDE ADMINISTRATIVE OFFICES  
CONSOLIDATED STATEMENTS OF ACTIVITIES  
Year ended January 31, 2012, with comparative balances for 2011

	2012		2011	
	Unrestricted	Temporarily Restricted	Temporarily Restricted	Permanently Restricted
Expenses (Continued)				
Management and general				
Office of the Presiding Bishop	\$ 2,251,466	\$ -	\$ 2,251,466	\$ 2,004,700
Office of the Treasurer	8,631,067	-	8,631,067	6,800,309
Office of the General Secretary	2,388,545	-	2,388,545	2,060,727
Mission Advancement	1,100,738	-	1,100,738	2,012,975
Total management and general	13,667,220	-	13,667,220	12,978,981
Financing				
Mission Advancement	4,203,118	-	4,203,118	3,478,300
Total financing	4,203,118	-	4,203,118	3,478,300
Total operating expenses	17,870,338	-	17,870,338	16,457,281
Net operating revenue and support less operating expense	2,945,051	(9,262,729)	3,946,887	(2,993,900)
Recovery of accumulated loss on endowment balances (Note 22)	(4,448,033)	4,448,033	-	-
Change in net assets	(1,502,982)	(4,814,696)	3,946,887	(2,993,900)
Net assets at beginning of year	74,179,291	109,384,051	148,915,659	303,038,445
Net assets at end of year	\$ 72,116,291	\$ 104,569,355	\$ 152,862,547	\$ 300,078,679

See accompanying notes to consolidated financial statements.

EVANGELICAL LUTHERAN CHURCH IN AMERICA  
CHURCHWIDE ADMINISTRATIVE OFFICES  
CONSOLIDATED STATEMENTS OF CASH FLOWS  
Year ended January 31, 2012, with comparative balance for 2011

	2012	2011
<b>Cash flows from operating activities</b>		
Change in net assets	\$ 2,953,900	\$ 26,040,231
Adjustments to reconcile change in net assets to net cash from operating activities:		
Depreciation	2,192,974	1,937,509
Proceeds from sale of contributed assets	695,232	(85,596,336)
Gain on investments, net	(29,757,205)	(65,596,336)
Acquisition of investments through gifts	(1,793,628)	(3,459,576)
Gifts restricted for long-term investment	(3,459,576)	(1,106,453)
Loss (gain) on beneficial interest in perpetual trusts	942,583	(81,127)
Currency exchange loss (gain) on overseas loan	7,580	(200,000)
Increase in allowance on notes	(39,946)	
Changes in:		
Accounts receivable	1,840,448	1,535,568
Interest receivable	213,294	(102,644)
Prepaid expenses and other assets	(439,258)	(982,251)
Accounts payable	1,835,885	(2,277,052)
Deferred revenue	7,828,911	(284,812)
Due to related organizations	(295,144)	(95,294)
Other liabilities	1,777,347	(203,502)
Funds held for others	2,676,512	31,439,550
Funds held for others in perpetuity	(2,192,988)	7,802,773
Net cash used in operating activities	(20,850,409)	(4,395,595)
<b>Cash flows from investing activities</b>		
Purchase and acquisition of equipment	(3,388,925)	(1,957,163)
Issuance of mortgages, notes, and contracts for deed	(1,425)	(2,088,071)
Payments received on mortgages, notes, and contracts for deed	340,717	384,452
Payments received on overseas church construction loans	167,092	106,180
Purchase of investments	(138,570,751)	(154,211,893)
Proceeds from sale of investments	183,641,873	160,928,531
Net cash provided by investing activities	42,197,601	3,164,036
<b>Cash flows from financing activities</b>		
Proceeds from gifts restricted for long-term investment	3,450,594	3,603,576
Annuities payable	(9756,166)	(1,076,730)
Payments on mortgage payable, notes payable, and capital leases	(2,172,667)	(2,097,123)
Net cash (used in) provided by financing activities	(16,082,239)	429,723
Increase (decrease) in cash and cash equivalents	16,755,093	(602,837)
Cash and cash equivalents at beginning of year	19,850,488	20,653,325
<b>Cash and cash equivalents at end of year</b>	<b>\$ 36,603,581</b>	<b>\$ 19,850,488</b>
Supplemental disclosure of cash flow information		
Interest paid	\$ 53,030	\$ 136,048
Gifts of investments	1,789,828	1,459,250

See accompanying notes to consolidated financial statements.

EVANGELICAL LUTHERAN CHURCH IN AMERICA  
CHURCHWIDE ADMINISTRATIVE OFFICES  
NOTES TO THE CONSOLIDATED FINANCIAL STATEMENTS  
Year ended January 31, 2012 with comparative information for 2011

**NOTE 1 - NATURE OF BUSINESS AND SIGNIFICANT ACCOUNTING POLICIES**

**Description:** The Evangelical Lutheran Church in America (the ELCA) is a Minnesota, nonprofit corporation 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 (aka: Pensions Benefit Services), an affiliated and separately incorporated unit of the ELCA, is the investment advisor to the Trust.

The accompanying consolidated financial statements include all administrative and program offices and departments of the Churchwide Administrative Offices of the Evangelical Lutheran Church in America and the ELCA Endowment Fund Pooled Trust (collectively, the Church). These financial statements do not include the accounts of organizations, such as the Board of Pensions, Mission Investment Fund of the Evangelical Lutheran Church in America (Mission Investment Fund), Publishing House of the Evangelical Lutheran Church in America, Lutheran Men in Mission, and Women of the Evangelical Lutheran Church in America. The Church's operations, including those of the Trust, are not operated by religious orders of men or women, and are not operated by religious corporations or other entities. The Church's operations are operated by religious orders of men or women, and are not operated by religious corporations or other entities. However, each is an operating entity distinct from the Church, maintains separate accounts, carries on its own services and programs, and reports annually to its respective constituency.

**Basis of Presentation:** The accompanying consolidated financial statements have been prepared on the accrual basis of accounting. All significant intercompany transactions between the Church and the Trust have been eliminated from the accompanying consolidated financial statements.

To ensure the observance of limitations and restrictions placed on the use of resources available, the Church maintains its financial accounts in accordance with the principles and practices of fund accounting. The financial statements focus on the organization as a whole and present balances and transactions classified based upon the existence or absence of donor-imposed restrictions. Net assets, revenue, contributed support, expenses, gains, and losses have been classified into three net asset classes based on these donor-imposed restrictions. A description of each net asset class follows:

**Unrestricted** - Net assets that are not subject to donor-imposed restrictions including the carrying value of all property, furniture, and equipment. Items that affect this category of net assets include unrestricted contributions and bequests, restricted contributions and bequests whose donor-imposed restrictions were met during the fiscal year and investment income whose use is unrestricted, as well as all expenses incurred in connection with the operations of the Church. 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)**

**Temporarily Restricted** - Net assets subject to donor-imposed restrictions that will be met either by actions of the Church or the passage of time. Items in this net asset category are restricted contributions, bequests, and investment income whose use is limited to specific purposes by the donor. These amounts are reclassified when such restrictions are met or when time restrictions have expired.

**Permanently Restricted** - Net assets that are subject to donor-imposed restrictions which require them to be maintained permanently by the Church. Items in this net asset category include gifts wherein donors stipulate that the corpus be held in perpetuity and only the income be made available for unrestricted or restricted purposes (primarily gifts for endowments and gifts solicited by the Church that will fund perpetual endowments).

**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, 2011.

**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. The Church maintains cash balances at several financial institutions in excess of the insurance limits provided by the Federal Deposit Insurance Corporation.

**Beneficial Interest in Perpetual Trusts 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 a trust company in which the Church has no ownership interest. The net income of the beneficial interest as a receivable and as revenue when documented by the trust company is reported in the consolidated financial statements 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 interest in the trust, the Church records the fair value of the trust's assets, which includes the value of the trust's investments, and reports the contribution receivable. Present values are calculated using a risk adjusted discount rate at the end of each year; the expectations 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 securities, mutual funds, 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 charges 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. 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 amount 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 and personnel. The liability for vacation pay of missionary personnel cannot be reasonably estimated, and such amounts are recognized when paid.

**Revenues, Expenses, and Contributions** - Revenues are reported as increases in unrestricted net assets and decreases in restricted net assets. Expenses are reported as decreases in unrestricted net assets and increases in restricted net assets. Gains and losses on investments and other assets 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 cash or other assets 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)



EVANGELICAL LUTHERAN CHURCH IN AMERICA  
CHURCHWIDE ADMINISTRATIVE OFFICES  
NOTES TO THE CONSOLIDATED FINANCIAL STATEMENTS  
Year ended January 31, 2012 with comparative information for 2011

**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 unitization to the pool based on the fair value of the cash and securities placed in the pool by each participant. Current fair value is used to determine the number of units allocated to additional assets placed in the pool and to value withdrawals from the pool.

**Income Tax:** The Church has received a determination letter from the Internal Revenue Service indicating that it is exempt from Federal income taxes on income related to its exempt purpose under Section 501(c)(3) of the Internal Revenue Code. There were no significant unrelated business income activities during the years ended January 31, 2012 and 2011.

**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 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, 2012 and 2011.

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.

**Adoption of New Accounting Standards:** The Financial Accounting Standards Board (FASB) has issued Accounting Standards Update (ASU) No. 2010-20, *Receivables (Topic 310): Disclosures about the Credit Quality of Financing Receivables and the Allowance for Credit Losses*. The objective of the ASU is for an entity to provide additional disclosures about receivables on a disaggregated basis by portfolio segments and classes of financing receivables. The ASU is effective for the Church for the year ending January 31, 2012.

In May 2011, the FASB issued ASU No. 2011-04, *Amendments to Achieve Common Fair Value Measurements and Disclosure Requirements in U.S. GAAP and IFRS*. This amendment will be effective for the next fiscal year ending January 31, 2013.

(Continued)

EVANGELICAL LUTHERAN CHURCH IN AMERICA  
CHURCHWIDE ADMINISTRATIVE OFFICES  
NOTES TO THE CONSOLIDATED FINANCIAL STATEMENTS  
Year ended January 31, 2012 with comparative information for 2011

**NOTE 2 - ACCOUNTS RECEIVABLE**

Included in accounts receivable at January 31, 2012 and 2011, were \$8,710,509 and \$9,607,793, respectively, relating to synods' contributions for mission support, world hunger appeal, missionary sponsorship, and other programs that have been collected subsequent to year end. Interest is not normally charged on receivables. 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.

**NOTE 3 - INVESTMENTS AND FAIR VALUE MEASUREMENTS**

Investments at January 31, 2012 and 2011, consist of the following:

	2012	2011
Investments in pools	\$ 387,857,572	\$ 383,130,256
Direct investments		
Equity securities		
U.S. equity securities	26,122,705	23,072,156
Non-U.S. equity securities	9,868,074	18,730,771
Fixed income securities		
U.S. government obligations	66,854,295	61,844,309
Corporate bonds	84,241,647	96,989,410
Mission Investment Fund	1,634,175	7,484,386
Real estate investments	4,975,288	7,355,286
Other	1,504,289	22,600
	\$ 589,058,035	\$ 606,578,144

Out of the \$593,058,035 and \$606,578,144 of total investments held at January 31, 2012 and 2011, \$15,142,729 and \$70,018,865 are valued at December 31, 2011 and 2010. Such amounts reported as of December 31, 2011 and 2010, represent the fair value of the investment and deferred gift programs. Dividend and interest income are recorded net of investment-related expenses. Investment-related expenses were \$3,981,512 and \$3,487,016 as of January 31, 2012 and 2011, 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 \$895,200 and \$494,000 on temporarily restricted investments and \$882,100 and \$439,000 on permanently restricted investments for the years ended January 31, 2012 and 2011, 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 \$772,300 and \$6,066,600 on these investments with offsetting changes in certain liabilities were reported for the years ended January 31, 2012 and 2011, 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 municipal bonds, and publicly traded real estate securities, mortgage-backed securities, mutual funds and investments in pools.

(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 Portico Benefit Services. The fair value of each of the Church's portfolios is measured using a unitization method, with values differing according to the underlying securities of each pool. Security prices are based on quotes that are obtained from an independent pricing service. Fair values of securities for which market prices are not readily available are determined based upon quoted market close prices for similar issues, dealer quotes, or pricing models utilizing market observable inputs from comparable securities. The 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 – market approach).

**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 owns and manages investment capital for microfinance institutions, cooperatives and small and medium-sized enterprises in developing countries (Level 2 inputs – income approach).

**Fixed income securities:** Fair values of U.S. Government securities reflect closing prices reported in the active markets in which the securities are traded (Level 1 inputs). Fair values of corporate bonds are determined based on quoted prices for similar instruments in active markets, quoted prices for identical or similar instruments in markets that are not active and other market-corroborated sources, such as indices, yield curves and matrix pricing (Level 2 inputs – market approach).

**Investments held at fair value:** Investments held at fair value include:

- U.S. equity securities
- U.S. fixed income securities
- Fixed income securities
- U.S. government obligations
- Corporate bonds
- Mission investment Fund
- Other

Physical real estate held at cost.

Total investments in trusts, fair value

**NOTE 3 - INVESTMENTS AND FAIR VALUE MEASUREMENTS (Continued)**

**Mission Investment Fund:** Demand accounts are estimated to approximate deposit-account balances. Term certificates are estimated to approximate principal amounts plus capitalized interest as of the reporting date. No discounts for credit quality or liquidity were determined to be applicable. Term certificates have varying maturity dates, may be redeemed prior to maturity at the discretion of the Mission Investment Fund, and are subject to an early redemption penalty. (Level 2 inputs – income approach).

**Beneficial Interests in Trusts:** The fair value of beneficial interests in trusts is determined based upon the Church's proportional interest in the fair value of the underlying trust assets. The underlying trust assets are readily marketable and have fair values which are determined by obtaining quoted market prices in active markets. This valuation method has been estimated to represent the present value of future distributed income. The liquidation of these assets is contingent upon circumstances that are out of the Church's control and cannot be liquidated on a periodic basis (Level 3 inputs).

The following table sets forth, by level, within the fair value hierarchy, financial instruments owned, at fair value as of January 31, 2012 and 2011:

	Level 1	Level 2	Level 3	Total
Investments in pools				
Direct Investments				
Equity securities				
U.S. equity securities	26,622,991	269,714	-	26,892,705
U.S. fixed income securities	9,941,056	963,216	-	10,904,272
Fixed income securities				
U.S. government obligations	66,854,256	-	-	66,854,256
Corporate bonds	37,700	84,241,647	-	84,241,647
Mission investment Fund	-	1,596,475	-	1,596,475
Other	46,445	1,457,854	-	1,504,299
Investments held at fair value	\$ 101,733,289	\$ 486,349,478	\$ -	\$ 588,082,767
Physical real estate held at cost	-	-	-	\$ 4,075,268
Total investments	\$ -	\$ -	\$ -	\$ 592,158,035
Beneficial interests in trusts, fair value				
			\$ 15,710,528	\$ 15,710,528

(Continued)

(Continued)

EVANGELICAL LUTHERAN CHURCH IN AMERICA  
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NOTES TO THE CONSOLIDATED FINANCIAL STATEMENTS  
Year ended January 31, 2012 with comparative information for 2011

NOTE 3 - INVESTMENTS AND FAIR VALUE MEASUREMENTS (Continued)

Investments in pools	2011			Total
	Level 1	Level 2	Level 3	
Direct investments		\$ 266,130,256	\$	\$ 383,130,256
Equity securities				
U.S. equity securities	22,602,444	289,712	-	23,072,156
Non-U.S. equity securities	15,004,260	926,488	-	16,750,771
Fixed income securities				
U.S. fixed income securities	61,644,309	-	-	61,644,309
Corporate bonds	98,928,410	-	-	98,928,410
Mission Investment Fund	7,494,356	-	-	7,494,356
Other	22,600	-	-	22,600
Investments held at fair value	\$ 100,451,029	\$ 468,771,622	\$	\$ 599,222,651
Physical real estate held at cost*				22,600
Total investments				\$ 608,574,144

Beneficial interest in trusts, fair value \$ - \$ - \$ - \$ 16,653,121 \$ 16,653,121  
\*Physical real estate investments, comprised of land and building held by the Church at cost, were \$4,975,268 and \$7,365,286 as of January 31, 2012 and 2011, respectively, and were not included in the fair value tables above.

The table below rolls forward balances for Level 3 beneficial interest in trusts from February 1, 2010, through January 31, 2012:

Balance as of February 1, 2010	\$ 15,546,698
Unrealized gains	
Funds held for others	2,050
Permanently restricted	1,104,373
Balance as of February 1, 2011	\$ 16,653,121
Unrealized losses	
Funds held for others	(60,465)
Permanently restricted	(622,108)
Balance as of January 31, 2012	\$ 15,710,528

Unrealized gains/losses recorded in funds held for others in the Statement of Financial Position and change in fair value of beneficial trusts in the Statement of Activities for the year ended January 31, 2011 and 2010, that are still held at January 31, 2012 and 2011, totaled \$(76,187) and \$29,224, 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.

(Continued)

13.

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NOTE 3 - INVESTMENTS AND FAIR VALUE MEASUREMENTS (Continued)

Investments in pools are allocated to the following asset categories at January 31, 2012 and 2011:

	2012	2011
Investments in pools		
Common stocks	\$ 149,974,151	\$ 138,242,720
Non-U.S. stocks	85,295,590	60,605,144
Government and corporate bonds	63,300,449	73,728,757
Inflation-indexed securities	20,846,774	-
High-yield securities	41,791,912	38,439,630
Real estate investment securities	36,673,736	21,815,723
Other	-	297,962
Total investment pools	\$ 387,857,572	\$ 363,130,256

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.

Sizeable. Employed for Achieving Objectives for Pooled Investments: Portico Benefit Services, the Investment Advisor for the Trust and for the Church's charitable gift annuity program, endeavors to achieve long-term return objectives within prudent risk constraints. Investments are selected in accordance with the criteria of social responsibility that is consistent with the values and programs of the Church.

A portion of the Church's charitable gift annuity assets are invested in the Investment Advisor's Social Purpose 40e Fund. The Fund seeks to generate rates of return moderately in excess of the rate of inflation over longer time periods, with a long-term goal of growing the purchasing power of participants in the fund. The Fund's investments are primarily in U.S. equity securities, 20% to 30% in U.S. equity securities, 5% to 15% in Non-U.S. equity securities, 5% to 15% in fixed income securities, 5% to 15% in real assets, 5% to 15% in inflation indexed bonds, and 0% to 10% in alternative securities.

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 30% to 40% in U.S. equity securities, 5% to 30% in Non-U.S. equity securities, 10% to 20% in investment grade fixed income securities, 5% to 15% in high-yield fixed income securities, 5% to 15% in global real estate securities and 0% to 10% in U.S. inflation-indexed 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, 2011 are:

The common stock 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: State Street Global Advisors (33% to 39%), J.P. Morgan Asset Management (12% to 16%), Los Angeles Capital Management (10% to 14%), Delaware Investments, (13% to 17%), Hotchkiss and Wiley (13% to 17%), LSV Asset Management (5% to 5%) and Frontier Capital Management Company, LLC (3% to 5%).

(Continued)

14.

**NOTE 3 - INVESTMENTS AND FAIR VALUE MEASUREMENTS (Continued)**

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 State Street Global Advisors (33% to 37%), J.P. Morgan Asset Management (23% to 37%), Mondrian Investment Partners (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 Global Government Bond Pool, which is managed by State Street Global Advisors (39% to 40%), Pacific Investment Management Company (15% to 25%). The infrastructure securities portfolio is invested in the Investment Advisor's Infrastructure Index Bond Pool, which is managed by State Street Global Advisors.

The high-yield portfolio is invested in the Investment Advisor's Social Purpose High Yield Pool, which is managed by two investment managers: Shankman 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 global real estate securities portfolio is invested in the Investment Advisor's Global Real Estate Direct Pool which consists of a diversified portfolio of U.S. and non-U.S. real estate securities that include the stock of Real Estate Investment Trusts (REITs), investment public real estate funds, 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, Inc.

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 government, corporate and structured asset 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 Church's investments for December 31, 2011 and 2010. 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, 2012 and 2011, are summarized as follows:

	2012	2011
Real estate mortgages held by trusts	\$ 1,108,469	\$ 1,127,044
Direct loans	120,000	100,000
Indirect loans	3,423,704	3,737,477
Partnership support loans to congregations	21,639	37,563
Less: allowance for doubtful accounts	(268,513)	(266,513)
Total	\$ 4,405,299	\$ 4,735,591

(Continued)

**NOTE 4 - MORTGAGES, NOTES, AND CONTRACTS FOR DEED (Continued)**

There is one segment and one class in this portfolio.

Real estate mortgages are held by three Charitable Remainder Trusts for which ELCA is the trustee. Direct loans are made to nonprofit organizations that use the funds for job creation, affordable housing initiatives and economic development activities. The loan amounts are \$50,000 and less.

The indirect loans are given to Community Development Funding Institutions, an intermediary, who in turn distributes these funds to organizations, profit and not for profit that otherwise would not be able to access funds from a traditional financial institution. The funds are used for: job creation, affordable housing initiatives and in general economic development activities. The loan amounts are \$50,000 and more.

Partnership support loans to Congregations relate to Partnership Support grants, which are given for New Starts and strategic renewal and transformation. Congregations that receive these grants sign a covenant where they agree to return the funds. If the congregation leaves the Church,

Concentration of Credit Risk: There are no delinquencies with the mortgage notes held by trusts or direct loans. There are three loans past due for indirect loans, approximately \$370,000 for a period greater than 120 days. The Church uses the specific identification method for the loans held by trusts and accounts, and one item has been fully-allowed for. If a Congregation decides to leave and is not able to pay the full amount received, the Church provides the opportunity for them to repay in installments. At January 31, 2012, the loans to congregations are current and there are no delinquencies.

**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, 2012 and 2011, are \$925,202 and \$1,059,908, respectively.

Concentration of Credit Risk: The loan portfolio consists of one segment and one class. ELCA's overseas lending activities are primarily conducted with companion churches. Notes receivable are generally not collateralized with real estate but are secured by the grants from the ELCA. At January 31, 2012, there was \$95,150 past due, all of which were past due for a period greater than 1 year. The full amounts of these loans have been fully-allowed for. The following is a summary of notes by region for years ended January 31:

	2012	2011
Middle East	\$ 205,386	\$ 244,614
Asia/Pacific	463,256	493,039
Latin America/Caribbean	464,560	468,637
Europe	35,271	45,925
Total Overseas Construction Loans	1,126,363	1,273,015
Less: Reserve for loan losses	(201,161)	(213,107)
Net Overseas Construction Loans	\$ 925,202	\$ 1,059,908

(Continued)

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**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, 2012 and 2011, are presented below:

	2012	2011
Land	\$ 133,000	\$ 133,000
Buildings and improvements	45,191,197	45,298,622
Furniture and equipment	7,910,152	24,577,093
	<u>53,234,349</u>	<u>70,008,715</u>
Less accumulated depreciation	(22,268,460)	(39,602,525)
Totals	<u>\$ 30,965,889</u>	<u>\$ 30,406,190</u>

Depreciation expense for the years ended January 31, 2012 and 2011, was \$2,132,974 and \$1,037,509, respectively.

**NOTE 7 - NOTE PAYABLE**

Details of the note payable as of January 31, 2012 and 2011, are as follows:

	2012	2011
Note payable to Mission Investment Fund, refinanced on August 2003, with interest at 4% and monthly payments of principal and interest of \$172,954 until February 2012. The mortgage payable is secured by the Church's office building, which has a net book value of approximately \$13,954,665 at January 31, 2012.	\$ -	\$ 2,023,570
Capital lease obligation (Note 12)	213,062	362,359
Total note payable	<u>\$ 213,062</u>	<u>\$ 2,385,929</u>

Total interest expense for the years ended January 31, 2012 and 2011, was approximately \$53,030 and \$138,048, respectively, which include approximately \$42,727 and \$122,617 of interest on the note payable. This note was paid off in January 2012 and there are no future payments due.

(Continued)

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**NOTE 8 - SPLIT-INTEREST AGREEMENTS**

**Charitable Remainder Trusts:** Charitable remainder trusts are arrangements in which the donor establishes and funds a trust with specific distributions to be made to a designated beneficiary or beneficiaries over the trust's term. Obligations to the beneficiaries are limited to the trust's assets. Assets are recorded at fair value when received, and a liability is recorded for the present value of the estimated future payments to the beneficiaries. Present values are calculated using a discount rate based on the risk adjusted rate at the date of the trust and the life expectancies of the beneficiaries. The 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 their organizations, with no more than 50% of the remainder going to unrelated organizations. The Church and its organizations may have unrestricted use of the assets, or the donor may place permanent or temporary restrictions on their use.

**Charitable Gift Annuities:** Charitable gift annuities are arrangements between a donor and the Church in which the donor contributes assets to the Church in exchange for a promise by the Church to pay a fixed amount for the life of the donor or other individuals designated by the donor. Due to state insurance regulations, the assets received are held as segregated assets. The annuity liability is a general obligation of the Church. Assets are recognized at fair value on the date of the contribution. An annuity payment liability is recognized for the present value of future cash flows expected to be paid to the donor or to the designated individual. The discount rate is the appropriate risk adjusted rate on the date of the contract. The 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)

**NOTE 8 - SPLIT-INTEREST AGREEMENTS (Continued)**

**Pooled Income Funds and Life Income Contracts:** Donors contribute assets to an investment pool and are assigned a specific number of units based on the proportion of the fair value of their contribution to the total fair value of the pooled income fund on the date of the donor's entry to the pooled fund. Until a donor's death, the donor or designated beneficiary is paid the actual ordinary income earned on the donor's units. Realized gains or losses are added to each unit's principal. Upon the donor's death, the value of the units is released to the Church or a related organization to be used as specified by the donor.

The contributed assets are recorded at fair value. A contribution is recorded at the fair value of the assets discounted for the estimated time period until the donor's death. The appropriate risk adjusted rate at the date of the contribution is used for the discount rate, and the 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, 2011 and 2010, is as follows:

	2011		2010	
	Deferred Revenue	Annuity Payable	Deferred Revenue	Annuity Payable
Charitable remainder annuity trusts	\$ -	\$ 2,096,495	\$ -	\$ 2,221,775
Charitable remainder unitrusts	-	37,992,132	-	40,741,950
Charitable gift annuities	849,287	58,127,839	659,220	60,974,927
Pooled income funds	94,307	-	96,997	-
Life income funds	79,247	-	96,442	-
Life income estates	-	-	-	-
	\$ 992,821	\$ 98,196,466	\$ 1,442,680	\$ 103,938,652

The summary of recorded amounts listed above is as of December 31, 2011 and 2010, which management believes is not materially different than if the amounts were recorded as of January 31, 2012 and 2011.

Adjustments to the liability to reflect amortization of the discount and changes in actuarial assumptions are recognized in the statement of activities as a change in the value of split-interest agreements in temporarily or permanently restricted net assets based on the donor's restrictions.

(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 three affiliates. The Church is providing unbilled totals of building space to these entities which has an estimated fair value of \$94,000 as of January 31, 2012 and \$133,000 as of January 31, 2011.

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, 2010, and 2009, were \$5,811,648 and \$3,225,254, 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, 2012 and 2011, 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 2011, \$292,051 was paid in benefits to members and survivors under these plans. Total actuarial liability as of January 31, 2012 was \$1,791,933, and plan assets were \$3,386,454, which resulted in excess plan assets over actuarial liabilities of \$1,513,311. The assumed long-term rate of investment return for minimum and non-contributory benefits was 3.40% at January 31, 2012 and 2011.

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
2012	\$ 277,290
2013	247,872
2014	221,031
2015	196,334
2016	173,754
2017-2021	595,874
	<u>\$ 1,712,255</u>

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**NOTE 11 - PENSION AND POST-RETIREMENT MEDICAL BENEFITS (Continued)**

Post-Retirement Medical Benefits: The ELCA Board of Pensions (aka Pensions Benefit Services) also provides medical contribution subsidies to certain retired members with predecessor churches. 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 12,400 active or retired members and spouses are eligible or potentially eligible for these subsidies.

These post-retirement medical subsidies are funded through trust funds set aside for that purpose. The trust funds are held and reported by Portico; additional contributions are made by ELCA entities pursuant to a funding understanding with Portico and participating employers. The full actuarial valuation of the trust funds reported on the financial statements is \$93,421,009 and \$100,959,500, respectively, as well as Expected Post-Retirement Benefit Obligation (EPFBO) as actuarial liabilities of \$107,264,000 and \$176,889,000, respectively.

The Church contributed \$2,500,000 in each of 2011 and 2010 toward the funding of this post-retirement health care benefit, and expects to contribute \$2,500,000 in 2012. During each of 2011 and 2010, other ELCA employers that sponsor employees in the ELCA Pension and Other Benefits Program contributed 0.7% of sponsored members' defined compensation. The contribution rates, including the contribution for retiree support, are set annually by the Board of Trustees of Portico.

**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 \$38,634 and \$54,386 for the years ended January 31, 2012 and 2011, respectively.

Minimum annual rental commitments under non-cancelable leases for the years ending January 31 are as follows.

	Office Facilities	Equipment	Total
2013	\$ 230,021	\$ 26,018	\$ 256,039
2014	225,148	10,905	236,053
2015	231,902	3,652	235,554
2016	238,859	-	238,859
2017	241,345	-	241,345
Thereafter	265,968	-	265,968
Total	\$ 1,453,243	\$ 40,575	\$ 1,493,818

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**NOTE 12 - LEASES (Continued)**

**Capital Leases:** The following schedule shows the years of future annual minimum lease payments under capital leases, together with the present value of the net minimum lease payments:

Year ending January 31,	
2013	\$ 159,600
2014	56,923
Total minimum lease payments	218,523
Less: Amounts representing interest	5,461
Present value of net minimum lease payments	\$ 213,062

The capital leases include the following classes of property:

Office equipment	\$ 621,656
Less: Accumulated amortization	382,277
	\$ 239,379

**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, stamned glass, watercolor, and woodcut. The art is intended to share the Gospel visually with many of the places having biblical references. Purchases of collection items, if any, are recorded as contributions in the year in which the items are acquired. Contributed collection items, if any, are not reflected on the statement of financial position. Depreciations or insurance recoveries, if any, are reflected as increases in the appropriate net asset classes.

**NOTE 14 - LINE OF CREDIT**

At January 31, 2012, the Church had a \$10,000,000 uncommitted line of credit with no termination date. Interest on outstanding borrowings is charged at the greatest of: (i) the bank's prime rate plus 1.0%; (ii) the quoted federal funds rate in the secondary market plus 1.5%; or (iii) one-month LIBOR rate plus 2.0%. There were no borrowings outstanding under the line of credit at January 31, 2012 or 2011, or during the years then ended.

(Continued)

**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:

	2012	2011
Satisfaction of program restrictions:		
World Hunger	\$ 18,785,559	\$ 19,017,229
Disaster Relief	9,073,033	6,296,911
Global Mission Programs	952,902	1,682,648
Office of the Presiding Bishop	355,059	382,143
Withdrawals from donor-advised funds	-	278,745
Other programs	2,474,807	56,292
Satisfaction of program restrictions	\$ 31,641,360	\$ 27,695,978

**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 63 synods. The following is a summary of the contributions by synods in each of the regions during the years ended January 31:

	2012	2011
Region 1 - Northwest area	\$ 2,084,552	\$ 2,104,035
Region 2 - Southwest area	4,254,477	4,351,986
Region 3 - Northwest Midwest area	7,455,678	7,584,426
Region 4 - Southwest Midwest area	4,915,005	5,209,205
Region 5 - Northeast Midwest area	10,525,801	10,886,691
Region 6 - Southeast Midwest area	4,801,107	4,981,212
Region 7 - Northeast area	5,904,529	6,004,847
Region 8 - East area	5,787,882	6,263,873
Region 9 - Southeast area	4,914,128	5,259,672
Total synod mission support	\$ 50,423,159	\$ 52,645,913

(Continued)

**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, 2012. The carrying value, which represents the principal value, is based on future payments at the nominal interest rate (ranging from 2% to 5%), discounted at the prime rate, at January 31, 2012.

**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 \$117,151,100 versus a carrying value of approximately \$97,612,000.

**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 stock is loaned to the broker in exchange for securities and obtaining adequate collateral from the borrower. The Church receives compensation in 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, 2011 and 2010, investment securities with an aggregate fair value of approximately \$50 million and \$37 million, respectively, were loaned to various brokers and are returnable upon demand.

The ELCA earned approximately \$126,600 in fees for the year ended December 31, 2011, and \$146,000 in fees for the year ended December 31, 2010.

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**NOTE 19 - UNRESTRICTED NET ASSETS**

Unrestricted net assets consist of the following at January 31:

	2012	2011
General	\$ 29,479,761	\$ 29,450,264
Funds functioning as endowment (Note 2)	19,865,332	20,288,806
Undewater portion of donor-restricted endowment funds (Note 2)	(7,892,639)	(3,580,968)
Net investment in property, furniture and equipment	30,792,827	28,020,281
	<u>\$ 72,115,281</u>	<u>\$ 74,178,363</u>

**NOTE 20 - TEMPORARILY RESTRICTED NET ASSETS**

Temporarily restricted net assets are available for the following purposes or periods at January 31:

	2012	2011
Program restricted:		
Disaster Relief	\$ 19,463,162	\$ 19,391,942
World Hunger	5,300,094	3,844,517
Office of the Presiding Bishop	433,231	613,804
Constitutional & Synodical Mission	9,228,687	9,070,038
Global Mission	3,220,636	3,446,634
Mission Advancement	499,585	143,883
Other programs	21,988	185,097
	<u>38,357,343</u>	<u>36,295,915</u>
Time-restricted, expendable in subsequent years	66,196,445	79,089,778
	<u>\$ 104,546,988</u>	<u>\$ 109,384,693</u>

**NOTE 21 - PERMANENTLY RESTRICTED NET ASSETS**

Permanently restricted net assets are restricted to:

	2012	2011
Investments in perpetuity, the income from which is expendable	\$ 138,787,354	\$ 133,149,735
Deferred gifts that will provide proceeds upon death of annuitant for a permanent endowment	13,648,071	13,181,144
Paid-up life insurance policies that will provide proceeds upon death of insured for permanent endowments	2,027,082	2,184,741
	<u>\$ 152,462,507</u>	<u>\$ 148,515,620</u>

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**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-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 endowment funds classified as permanently restricted net assets are classified as temporarily restricted net assets until appropriated for specifically identified purposes 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 the investment have not been met before the loss occurs. Any remaining loss is recorded as a reduction of unrestricted net assets.

The aggregate amount of funds for which the fair value of the assets held is less than the level required by donor stipulation or law were approximately \$102,123,000 and \$71,752,000 at December 31, 2011 and 2010, respectively. At December 31, 2011, a cumulative loss of approximately \$8,093,000 was reported in unrestricted net assets to re-establish underwater endowment balances in accordance with governing accounting principles. During the current year, approximately \$4,446,000 has been reclassified from unrestricted to temporarily restricted net assets.

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**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 2011 and 2010 was 4.25%, 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 2012 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, 2011, 1,159 of 1,872 accounts had accumulated undistributed earnings compared to 578 of 1,818 at December 31, 2010.

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 criteria of social responsibility that is consistent with the values and programs of the Church. The portfolio consists of 30% in Non-U.S. equity securities, 15% in U.S. equity securities, 15% in high-yield fixed income securities, 10% to 20% in investment grade fixed income securities, 15% in inflation-indexed securities, 5% to 15% in global real estate securities and 0% to 10% in U.S. inflation-indexed 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.

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, 2012 and 2011:

	2012		
	Unrestricted	Temporarily Restricted	Permanently Restricted
Donor-restricted funds*	\$ (7,962,639)	\$ 50,071,961	\$ 136,767,354
Funds functioning as endowment	19,865,332	-	-
	\$ 11,892,693	\$ 50,071,961	\$ 136,767,354
			\$ 19,865,332
			\$ 158,692,008

	2011		
	Unrestricted	Temporarily Restricted	Permanently Restricted
Donor-restricted funds*	\$ (3,580,968)	\$ 56,269,133	\$ 133,149,735
Funds functioning as endowment	20,288,606	-	-
	\$ 16,707,638	\$ 56,269,133	\$ 133,149,735
			\$ 20,288,606
			\$ 208,128,706

\* 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, 2012 with comparative information for 2011

NOTE 22 - ENDOWMENT FUNDS (Continued)

	Unrestricted	Endowment Reul-Foward		Total
		Temporarily Restricted	Permanently Restricted	
Net assets, January 31, 2010	\$ 3,656,869	\$ 50,529,264	\$ 128,733,722	\$ 182,898,855
Investment return:				
Net investment income	6,650,877	110,358	109	6,761,344
Net gain (loss) in fair value (realized and unrealized)	11,042,215	11,578,923	1,104,374	23,724,912
Total investment return	17,693,092	11,688,881	1,104,483	30,486,256
New gifts	7,911,379	5,581,985	3,603,676	17,096,020
Net assets released from restriction	5,216,312	(5,150,259)	(292,046)	(226,093)
Other changes:				
Distribution of endowment income	(22,127,432)	-	-	(22,127,432)
Total other changes	(22,127,432)	-	-	(22,127,432)
Recovery of endowment balance	4,378,618	(4,379,616)	-	-
Net assets, January 31, 2011	16,707,838	58,269,133	133,149,735	208,126,706
Cash surrender value of life insurance	-	-	2,189,741	2,189,741
Net assets, January 31, 2011	\$ 16,707,838	\$ 58,269,133	\$ 135,339,476	\$ 210,311,447

(Continued)

EVANGELICAL LUTHERAN CHURCH IN AMERICA  
CHURCHWIDE ADMINISTRATIVE OFFICES  
NOTES TO THE CONSOLIDATED FINANCIAL STATEMENTS  
Year ended January 31, 2012 with comparative information for 2011

NOTE 22 - ENDOWMENT FUNDS (Continued)

	Unrestricted	Endowment Reul-Foward		Total
		Temporarily Restricted	Permanently Restricted	
Net assets, January 31, 2011	\$ 16,707,838	\$ 58,269,133	\$ 133,149,735	\$ 208,126,706
Investment return:				
Net investment income	5,717,170	1,724,868	-	7,442,038
Net gain (loss) in fair value (realized and unrealized)	28,418,091	(13,932,239)	(852,188)	13,633,664
Total investment return	34,135,261	(12,207,371)	(852,188)	21,075,702
New gifts	977,988	4,345,113	3,450,894	8,754,035
Net assets released from restriction	3,914,532	(4,832,947)	1,068,873	140,458
Other changes:				
Distribution of endowment income	(39,404,893)	-	-	(39,404,893)
Total other changes	(39,404,893)	-	-	(39,404,893)
Recovery of endowment balance	(4,448,033)	4,448,033	-	-
Net assets, January 31, 2012	11,862,693	50,021,961	136,787,354	198,692,008
Cash surrender value of life insurance	-	-	2,027,082	2,027,082
Net assets, January 31, 2012	\$ 11,862,693	\$ 50,021,961	\$ 138,814,436	\$ 200,719,090

(Continued)

EVANGELICAL LUTHERAN CHURCH IN AMERICA  
CHURCHWIDE ADMINISTRATIVE OFFICES  
NOTES TO THE CONSOLIDATED FINANCIAL STATEMENTS  
Year ended January 31, 2012 with comparative information for 2011

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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, 2012, to determine the need for any adjustments to end-of-period disclosures within the audited financial statements for the year ended January 31, 2012. Management has performed their analysis through June 6, 2012, the date the financial statements were available to be issued. Activities subsequent to this date have not been evaluated by management.

**SUPPLEMENTARY INFORMATION**



Crowe Horwath LLP  
Independent Member Crowe Horwath International

EVANGELICAL LUTHERAN CHURCH IN AMERICA  
CHURCHWIDE ADMINISTRATIVE OFFICES  
CONSOLIDATING STATEMENT OF FINANCIAL POSITION INFORMATION BY FUND  
January 31, 2012

	General Operating and Other Restricted Funds	Endowment Funds	Deferred Gift Funds	Total
<b>ASSETS</b>				
Cash and cash equivalents	\$ 27,451,708	\$ 2,806,046	\$ 6,945,827	\$ 36,603,581
Cash and securities held as collateral for loan	19,813,061	-	19,813,061	19,813,061
Payables under securities agreement loan	-	-	(19,813,061)	(19,813,061)
Accounts receivable	8,778,953	-	383,394	9,142,057
Interest receivable	236,691	-	848,018	1,084,709
Investments	37,915,308	386,386,138	169,756,599	593,058,035
Prepaid expenses and other assets	5,287,596	3,609,222	1,000,613	9,957,421
Mortgages, notes, and contracts for deed, net	3,296,831	-	1,108,468	4,405,299
Oweseeas church construction loans, net	925,232	-	-	925,232
Property, furniture, and equipment, net	30,955,689	-	-	30,955,689
Beneficial interest in perpetual trusts	-	14,507,152	1,203,378	15,710,528
<b>Total assets</b>	<b>\$ 114,857,878</b>	<b>\$ 407,308,558</b>	<b>\$ 179,685,285</b>	<b>\$ 701,852,721</b>
<b>LIABILITIES AND NET ASSETS</b>				
<b>Liabilities</b>				
Accounts payable	\$ 5,192,555	\$ 206,038	\$ 50,856	\$ 5,450,449
Deferred revenue	7,954,589	300,261	992,821	9,277,680
Due to related organizations	(488,523)	1,130,908	147,242	779,527
Annuitiess payable	-	-	98,186,486	98,186,486
Funds held for others	78,129	159,626,771	51,083,195	210,791,095
Note payable	213,082	-	-	213,082
Funds held for others in perpetuity	-	46,321,990	-	46,321,990
Other liabilities	2,707,556	-	100	2,707,656
<b>Total liabilities</b>	<b>15,677,777</b>	<b>206,589,468</b>	<b>160,460,700</b>	<b>372,727,945</b>
<b>Net assets</b>				
Unrestricted	58,367,795	11,852,663	864,793	72,115,281
Temporarily restricted	38,872,306	50,021,951	14,712,721	103,607,078
Permanently restricted	-	136,814,458	13,668,071	152,462,527
<b>Total net assets</b>	<b>99,180,101</b>	<b>200,719,090</b>	<b>29,225,585</b>	<b>329,124,776</b>
<b>Total liabilities and net assets</b>	<b>\$ 114,857,878</b>	<b>\$ 407,308,558</b>	<b>\$ 179,685,285</b>	<b>\$ 701,852,721</b>

REPORT OF INDEPENDENT AUDITORS ON SUPPLEMENTARY INFORMATION

The Church Council  
Evangelical Lutheran Church in America  
Churchwide Administrative Offices

We have audited the consolidated financial statements of the Churchwide Offices of the Evangelical Lutheran Church in America (the Church) as of and for the years ended January 31, 2012 and 2011. In our reports thereon dated June 6, 2012 and June 9, 2011, respectively, we expressed an unqualified opinion on those financial statements. Our audits were conducted for the purpose of forming an opinion on the financial statements as a whole. The supplemental information is presented for purposes of additional analysis and is not a required part of the consolidated financial statements. Such information is the responsibility of management and was derived from and relates directly to the underlying accounting and other records used in the preparation of the financial statements. The information has been subjected to the auditing procedures applied in the audit of the financial statements, including additional procedures, comparing and reconciling such information directly to the underlying accounting records in order to prepare the financial statements or to the financial statements themselves, and other additional procedures in accordance with auditing standards generally accepted in the United States of America. In our opinion, the information is fairly stated in all material respects in relation to the financial statements as a whole.

*Crowe Horwath LLP*  
Crowe Horwath LLP

Chicago, Illinois  
June 6, 2012

See accompanying Report of Independent Auditors on Supplementary Information.

EVANGELICAL LUTHERAN CHURCH IN AMERICA  
 CHURCHWIDE ADMINISTRATIVE OFFICES  
 CONSOLIDATED OPERATING EXPENSES BY OBJECT  
 Years ended January 31, 2012 and 2011

	<u>2012</u>	<u>2011</u>
Financial support - grants	\$ 51,015,477	\$ 46,587,879
Compensation		
Central staff	19,300,542	21,897,836
Missionaries	2,684,104	2,549,071
Employee benefits		
Central staff	8,944,170	10,141,620
Missionaries	1,433,311	1,520,238
Retiree pension expenses	12,738	(469,910)
Postretirement health care benefits	2,500,000	2,500,000
Travel - staff, board, and committees	2,803,597	2,590,779
Special events	3,371,153	1,704,549
Office expenses	986,885	1,119,660
Printing/duplicating	2,904,696	2,067,310
Purchased services	3,978,250	2,501,297
Regional office expenses	1,165,025	1,430,942
Interest expense	510,358	521,756
Facilities and utilities	83,050	136,046
Non-capitalized equipment, repairs, and rentals	2,021,115	2,062,426
Depreciation	91,749	161,171
Miscellaneous	2,139,874	1,937,366
	<u>980,270</u>	<u>281,610</u>
<b>Total operating expenses</b>	<b>107,240,155</b>	<b>103,043,993</b>
Investment expense	1,512,664	1,167,402
Endowment interest payments and distribution	33,664,466	17,166,265
<b>Total expenses</b>	<b>\$ 142,417,285</b>	<b>\$ 121,381,220</b>

See accompanying Report of Independent Auditors on Supplementary Information.

**Audited Financial Statements of the ELCA Churchwide Organization  
for the Year Ended January 31, 2013**

**Appendix B**

EVANGELICAL LUTHERAN CHURCH IN AMERICA  
CHURCHWIDE ADMINISTRATIVE OFFICES  
CONSOLIDATED FINANCIAL STATEMENTS  
January 31, 2013 and 2012

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EVANGELICAL LUTHERAN CHURCH IN AMERICA  
CHURCHWIDE ADMINISTRATIVE OFFICES  
CONSOLIDATED FINANCIAL STATEMENTS  
January 31, 2013 and 2012





Crowe Horwath LLP  
Independent Member Crowe Horwath International

INDEPENDENT AUDITOR'S REPORT

The Church Council  
Evangelical Lutheran Church in America  
Churchwide Administrative Offices

**Report on the Financial Statements**

We have audited the accompanying consolidated financial statements of the Churchwide Administrative Offices of the Evangelical Church in America (the Church), which comprise the consolidated statements of financial position as of January 31, 2013 and 2012, and the related consolidated statements of activities and cash flows for the years then ended, and the related notes to the financial statements.

**Management's Responsibility for the Financial Statements**

Management is responsible for the preparation and fair presentation of these consolidated financial statements in accordance with accounting principles generally accepted in the United States of America. This includes the design, implementation, and maintenance of internal control relevant to the preparation and fair presentation of consolidated financial statements that are free from material misstatement, whether due to fraud or error.

**Auditor's Responsibility**

Our responsibility is to express an opinion on these consolidated financial statements based on our audits. We conducted our audits in accordance with auditing standards generally accepted in the United States of America. Those standards require that we plan and perform the audit to obtain reasonable assurance about whether the consolidated financial statements are free from material misstatement.

An audit involves performing procedures to obtain audit evidence about the amounts and disclosures in the consolidated financial statements. The procedures selected depend on the auditor's judgment, including the assessment of the risks of material misstatement of the consolidated financial statements, whether due to fraud or error. In making those risk assessments, the auditor considers internal control relevant to the entity's preparation and fair presentation of the consolidated financial statements in order to design audit procedures that are appropriate in the circumstances, but not for the purpose of expressing an opinion on the effectiveness of the entity's internal control. Accordingly, we express no opinion on the effectiveness of the entity's internal control. An audit also includes evaluating the appropriateness of accounting policies used and the reasonableness of significant accounting estimates made by management, as well as evaluating the overall presentation of the consolidated financial statements.

We believe that the audit evidence we have obtained is sufficient and appropriate to provide a basis for our audit opinion.

(Continued)

**Opinion**

In our opinion, the consolidated financial statements referred to above present fairly, in all material respects, the financial position of the Churchwide Administrative Offices of the Evangelical Church in America as of January 31, 2013 and 2012, and the changes in their net assets and their cash flows for the two years then ended in accordance with accounting principles generally accepted in the United States of America.

**Other Matters**

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, 2013 and 2012, or the changes in their net assets and their cash flows then ended in conformity with accounting principles generally accepted in the United States of America.

Our audits were conducted for the purpose of forming an opinion on the financial statements that collectively comprise the Churchwide Administrative Offices of the Evangelical Church in America's financial statements. The accompanying supplementary information is presented for purposes of additional analysis and is not a required part of the financial statements. Such information is the responsibility of management and was derived from and relates directly to the underlying accounting and other records used to prepare the financial statements. The information has been subjected to the auditing procedures applied in the audit of the financial statements and certain additional procedures, including comparing and reconciling such information directly to the underlying accounting and other records used to prepare the financial statements and to the accounting principles and other additional procedures in accordance with auditing standards generally accepted in the United States of America. In our opinion, the accompanying supplementary information is fairly stated, in all material respects, in relation to the financial statements as a whole.

*Crowe Horwath LLP*  
Crowe Horwath LLP

Chicago, Illinois  
June 4, 2013



EVANGELICAL LUTHERAN CHURCH IN AMERICA  
CHURCH-WIDE ADMINISTRATIVE OFFICES  
CONSOLIDATED STATEMENTS OF FINANCIAL POSITION  
January 31, 2013 and 2012

	2013	2012
<b>ASSETS</b>		
Cash and cash equivalents	\$ 38,468,608	\$ 36,603,381
Cash and securities held as collateral for securities loaned (Note 17)	-	19,813,061
Payable under securities loan agreements (Note 17)	-	(19,813,061)
Accounts receivable (Note 2)	10,386,066	9,142,057
Interest receivable	928,936	1,084,709
Investments (Note 3)	649,688,940	593,058,035
Prepaid expenses and other assets	11,117,447	9,957,421
Mortgages, notes, and contracts for deed, net (Note 4)	3,856,575	4,405,599
Overseas church construction loans (Note 5)	1,136,013	925,302
Property, furniture, and equipment, net (Note 6)	30,049,860	30,965,889
Beneficial interest in perpetual trusts (Note 3)	16,603,367	15,710,528
<b>Total assets</b>	<b>\$ 762,235,912</b>	<b>\$ 701,852,721</b>
<b>LIABILITIES AND NET ASSETS</b>		
<b>Liabilities</b>		
Accounts payable	\$ 3,695,573	\$ 5,450,449
Deferred revenue	3,406,918	9,277,680
Due to related organizations	1,166,737	779,527
Accrued liabilities	2,378,947	2,707,566
Annuities payable (Note 7)	85,842,912	88,186,468
Notes payable (Note 11)	117,339	213,662
Funds held for others	232,955,049	210,791,095
Funds held for others in perpetuity	55,638,655	45,321,990
<b>Total liabilities</b>	<b>386,201,230</b>	<b>372,727,945</b>
<b>Net assets</b>		
Unrestricted (Note 18)	\$ 60,462,544	\$ 72,115,281
Temporarily restricted (Note 19)	174,884,967	104,596,886
Permanently restricted (Note 20)	161,687,171	152,462,507
<b>Total net assets</b>	<b>367,034,682</b>	<b>329,174,674</b>
<b>Total liabilities and net assets</b>	<b>\$ 762,235,912</b>	<b>\$ 701,852,721</b>

See accompanying notes to consolidated financial statements.

EVANGELICAL LUTHERAN CHURCH IN AMERICA  
CHURCH-WIDE ADMINISTRATIVE OFFICES  
CONSOLIDATED STATEMENT OF ACTIVITIES  
Year ended January 31, 2013

	2013		2012	
	Unrestricted	Temporarily Restricted	Unrestricted	Temporarily Restricted
Operating revenue and support				
Contributed support				
World Hunger Relief (Note 15)	\$ 49,871,823	\$ -	\$ 49,871,823	\$ 50,439,169
World Hunger Relief	21,603,010	-	18,844,240	19,844,240
Missionary sponsorship	2,907,059	-	2,907,059	3,068,305
Disaster relief	1,387,696	-	772,815	884,214
Other contributions	471,023	-	1,387,696	1,381,131
Endowment contributions	7,604,480	884,322	7,604,480	8,754,035
Mission Investment Fund	1,500,000	8,410,888	1,500,000	1,500,000
Grants, trusts, and residuums	868,107	-	648,207	4,380,135
Bequests—corporate and other	1,098,000	-	1,742,000	7,450,000
Other	2,245,000	-	2,245,000	2,450,000
<b>Total contributed revenue</b>	<b>64,444,470</b>	<b>40,319,442</b>	<b>64,444,470</b>	<b>103,861,952</b>
Other revenue				
Relief office revenue	1,288,740	-	1,288,740	1,288,942
Services and other revenue	14,965,028	-	14,965,028	4,823,443
Lease income	1,453,435	-	1,453,435	1,370,880
Miscellaneous income	56,271	-	56,271	68,724
<b>Total other revenue</b>	<b>17,763,480</b>	<b>-</b>	<b>17,763,480</b>	<b>7,549,979</b>
Return on investments				
Dividend and interest income	16,172,805	566,832	16,739,727	13,748,480
Realized gain on investments	10,118,852	1,828,108	11,947,940	43,269,423
Other	(19,517,901)	-	(19,517,901)	(3,503,957)
Other investing expenses	1,480,438	-	1,480,438	1,480,438
Unrealized (loss) gain	15,076,614	1,186,505	17,766,555	(34,637,855)
Change in fair value of beneficial interests	-	830,230	-	830,230
Change in value of split interest agreements	(2,560,798)	(672,203)	(3,233,101)	2,209,428
<b>Net return on investments</b>	<b>8,254,272</b>	<b>14,811,756</b>	<b>24,532,458</b>	<b>(6,181,049)</b>
Net assets released from restrictions				
Satisfaction of program restrictions (Note 14)	36,887,500	(38,987,500)	-	(463)
Expiration of time restrictions	3,111,540	(3,111,540)	-	(76,916)
Investments held in perpetuity	304,520	(1,244,964)	(1,348,453)	683,137
Other	40,098,040	(40,203,560)	(1,246,427)	(1,349,856)
<b>Net assets released from restrictions</b>	<b>130,995,262</b>	<b>(15,628,628)</b>	<b>9,224,664</b>	<b>106,293,430</b>
<b>Total operating revenue and support</b>	<b>156,628,629</b>	<b>24,501,570</b>	<b>156,628,629</b>	<b>197,293,430</b>
Operating expenses				
Program services				
Congregational and Synodical Mission	-	-	-	36,108,120
Global Mission	42,418,866	-	42,418,866	36,108,120
World Hunger Relief	40,097,481	-	40,097,481	39,926,186
Mission Administration	2,545,000	-	2,545,000	2,545,000
Mission Advancement	2,842,788	-	2,842,788	3,885,376
Office of the President	2,774,375	-	2,774,375	2,727,278
Regional Offices' expense	1,168,410	-	1,168,410	1,166,025
Retiree's pension expense	(356,261)	-	(356,261)	12,738
Post-retirement health care benefits (Note 10)	2,500,000	-	2,500,000	2,500,000
<b>Total program services</b>	<b>95,638,505</b>	<b>-</b>	<b>95,638,505</b>	<b>86,688,341</b>

(Continued)

EVANGELICAL LUTHERAN CHURCH IN AMERICA  
CHURCHWIDE ADMINISTRATIVE OFFICES  
CONSOLIDATED STATEMENT OF ACTIVITIES  
Year ended January 31, 2013

	2013			Total
	Unrestricted	Temporarily Restricted	Permanently Restricted	
Expenses (Continued)				
Management and general				
Office of the Presiding Bishop	\$ 3,095,002	\$ -	\$ -	\$ 3,095,002
Office of the Secretary	4,108,458	-	-	4,108,458
Office of the Secretary	2,838,418	-	-	2,838,418
Mission Advancement				
Total management and general	17,295,207	-	-	17,295,207
Financing				
Mission Advancement	4,397,877	-	-	4,397,877
Total fundraising	4,397,877	-	-	4,397,877
Total operating expenses	117,502,849	-	-	117,502,849
Net operating revenue and support less operating expenses	13,058,613	15,626,629	9,224,684	37,909,926
Non-operating transactions:				
Transfer of net assets from prior	5,288,650	(5,288,650)	-	-
Endowment balances (Note 21)				
Changes in net assets	18,347,263	10,337,979	9,224,684	37,909,926
Net assets at beginning of year	72,115,281	104,546,988	152,462,507	329,124,776
Net assets at end of year	\$ 90,462,544	\$114,884,967	\$161,687,191	\$367,034,682
				\$338,124,776

See accompanying notes to consolidated financial statements.

EVANGELICAL LUTHERAN CHURCH IN AMERICA  
CHURCHWIDE ADMINISTRATIVE OFFICES  
CONSOLIDATED STATEMENT OF ACTIVITIES  
Year ended January 31, 2012

	2012			Total
	Unrestricted	Temporarily Restricted	Permanently Restricted	
Operating revenue and support				
Churchwide support (Note 15)				
World Hunger Appeal	\$ 50,423,159	\$ -	\$ -	\$ 50,423,159
Missionary expense	3,066,305	-	-	3,066,305
Missionary Fellowship	1,381,131	9,942,814	-	11,323,945
World Vision				
Deferred gift contributions	436,543	484,382	-	920,925
Endow ment contributions	1,500,000	4,345,113	3,430,035	8,754,035
Mission Investment Fund	3,265,077	1,084,888	-	4,350,000
Grants, trusts, and residuals	194,000	-	-	194,000
Corporate and other	804,269	1,590,039	-	2,494,308
Other gifts	62,448,206	37,457,437	3,315,315	103,261,052
Total contributed revenue	7,500,638	(157,659)	(111,295)	7,342,679
Other revenue				
Region of offices' revenue	1,259,942	-	-	1,259,942
Services and other revenue	4,823,443	-	-	4,823,443
Lease income	1,370,800	-	-	1,370,800
Miscellaneous income	48,385	-	(157,659)	(111,295)
Total other revenue	7,500,638	-	(157,659)	7,342,679
Return on investments				
Dividend and interest income	11,534,684	1,815,895	-	13,350,579
Realized gains	31,525,510	13,679,513	-	45,205,023
Unrealized (loss) gain	(3,127,344)	(28,033,224)	(769,389)	(31,920,957)
Distribution of endow ment income and other investing expenses	(34,637,855)	-	(852,188)	(35,490,043)
Change in value of beneficial vehicle trusts	-	-	(852,188)	(852,188)
Change in value of split interest agreements	-	1,526,494	742,934	2,269,428
Net return on investments	5,694,995	(11,010,411)	(669,643)	(5,985,059)
Net assets released from restrictions				
Sales of program restrictions (Note 15)	31,641,300	(31,641,300)	-	-
Expiration of time restrictions	-	(3,695)	-	(3,695)
Income expended from				
Programs	3,823,859	(3,817,078)	(163,000)	(746,219)
Change in donor designation	(331,501)	1,199,658	-	868,157
Net assets released from restrictions	34,875,219	(35,763,634)	1,058,817	140,402
Total operating revenue and support	110,619,151	(9,312,669)	3,946,897	105,253,479
Operating expenses				
Program services				
Congregational and Synodical Mission	56,108,120	-	-	56,108,120
Churchwide	3,488,189	-	-	3,488,189
Mission Advancement	4,388,189	-	-	4,388,189
Church periodicals	2,851,206	-	-	2,851,206
Office of the Presiding Bishop	2,737,278	-	-	2,737,278
Regional Office expense	1,165,025	-	-	1,165,025
Regional Office support	1,165,025	-	-	1,165,025
Post-retirement health care benefits	2,500,000	-	-	2,500,000
Total program services	69,688,741	-	-	69,688,741

See accompanying notes to consolidated financial statements.

EVANGELICAL LUTHERAN CHURCH IN AMERICA  
CHURCHWIDE ADMINISTRATIVE OFFICES  
CONSOLIDATED STATEMENT OF ACTIVITIES  
Year ended January 31, 2012

Expenses (Continued)	2012		
	Unrestricted	Temporarily Restricted	Permanently Restricted
Management and General			
Office of the Presiding Bishop	\$ 2,996,088	\$ -	\$ -
Office of the Treasurer	6,501,014	-	6,501,014
Office of the Secretary	2,300,869	-	2,300,869
Mission Advancement	2,306,161	-	2,306,161
Total management and general	17,117,132	-	17,117,132
Fundraising	4,401,457	-	4,401,457
Mission Advancement	4,401,457	-	4,401,457
Total fundraising	108,207,330	-	108,207,330
Total operating expenses	2,411,821	(8,312,008)	3,946,887
Net operating revenue and support less operating expenses	(4,448,033)	4,448,033	-
Non-operating transactions:			
Recovery of net assets from discontinued businesses (Note 21)	(2,036,212)	(4,864,575)	3,946,887
Change in net assets	74,178,363	109,394,633	148,515,620
Net assets at beginning of year	\$ 72,142,151	\$ 104,520,118	\$ 152,462,507
Net assets at end of year	\$ 329,124,776	\$ 329,124,776	\$ 329,124,776

See accompanying notes to consolidated financial statements.

EVANGELICAL LUTHERAN CHURCH IN AMERICA  
CHURCHWIDE ADMINISTRATIVE OFFICES  
CONSOLIDATED STATEMENTS OF CASH FLOWS  
Year ended January 31, 2013 and 2012

	2013		2012	
		\$		\$
Cash flows from operating activities		2,437,573		2,132,974
Change in net assets		37,909,906		(2,963,900)
Adjustments to reconcile change in net assets to net cash used in operating activities:				
Depreciation		(75,442,287)		(696,252)
Proceeds from sale of contributed assets		(1,147,902)		(1,799,828)
Gain on investments, net		(8,410,888)		(3,430,934)
Acquisition of investments through gifts		(893,039)		942,593
Loss (gain) on beneficial interest in perpetual trusts		(35,891)		7,590
Currency exchange loss (gain) on overseas loan		(353,161)		(39,946)
Increase in allowance on notes		(1,244,009)		1,840,446
Changes in:				
Accounts receivable		155,773		213,284
Interest receivable		(1,180,026)		(438,258)
Prepaid expenses and other assets		(1,754,876)		1,835,885
Accounts payable		(5,670,762)		7,828,911
Deferred revenue		387,210		(295,144)
Due to related organizations		(329,609)		1,777,347
Accrued liabilities		22,163,954		2,676,512
Funds held for others		(10,316,685)		(2,192,988)
Funds held for others in perpetuity		(23,271,369)		(20,950,409)
Net cash used in operating activities		(1,521,544)		(3,388,925)
Cash flows from investing activities		(59,486)		(69,486)
Purchase and acquisition of equipment		588,206		340,747
Issuance of mortgages, notes, and contracts for deed		178,244		187,092
Payments received on mortgages, notes, and contracts for deed		(43,852,244)		(138,570,731)
Payments received on overseas church construction loans		63,311,628		183,641,873
Purchase of investments		19,164,805		42,197,801
Proceeds from sale of investments				
Net cash provided by investing activities		8,410,888		3,430,934
Cash flows from financing activities		(2,343,574)		(5,752,166)
Proceeds from gifts, restricted for long-term investment		(65,723)		(2,172,887)
Annuitiess payable		5,571,591		(4,494,069)
Payments on mortgage payable, notes payable, and capital leases		1,685,027		16,753,063
Net cash (used in) provided by financing activities		36,003,561		19,850,488
Increase in cash and cash equivalents		\$ 38,488,608		\$ 36,609,581
Cash and cash equivalents at beginning of year		\$ 5,033		\$ 53,030
Cash and cash equivalents at end of year		\$ 1,147,902		\$ 1,793,828
Supplemental disclosure of cash flow information				
Interest paid				
Gifts of investments				

See accompanying notes to consolidated financial statements.

**NOTE 1 - NATURE OF BUSINESS AND SIGNIFICANT ACCOUNTING POLICIES**

**Organization:** The Evangelical Lutheran Church in America (the ELCA) is a Minnesota nonprofit corporation that functions interdependently with the congregations and synods of the ELCA. The ELCA serves on behalf of and in support of the ELCA's members, congregations, and synods. To fulfill its purpose, the ELCA receives, establishes, and supports congregations and ministries necessary to carry out its mission. The ELCA has constituent Lutheran congregations in 65 synods throughout the United States and the Caribbean. The ELCA's principal source of revenue is contributions.

The ELCA Endowment Fund Pooled Trust (the Trust) was initially established on October 9, 1995, and restated on January 20, 1999, under a Restated Declaration of Trust by and between the ELCA and the Endowment Fund of the Evangelical Lutheran Church in America (the Endowment Fund or the Trustee). The ELCA established the Trust to allow for the collective long-term investment of funds belonging to the ELCA, Endowment Fund, its congregations, synods, seminaries, and other eligible affiliated entities. The Endowment Fund is the trustee of the Trust. The ELCA is the administrator of the Trust. The Board of Pensions of the Evangelical Lutheran Church in America (dba Portico Benefit Services), an affiliated and separately incorporated unit of the ELCA, is the investment advisor to the Trust.

The accompanying consolidated financial statements include all administrative and program offices and departments of the Churchwide Administrative Offices of the Evangelical Lutheran Church in America and the Endowment Fund (collectively, the Church), the financial statements of the ELCA, and the ELCA's consolidated financial statements. The accompanying consolidated financial statements also include the financial statements of the Board of Pensions, Mission Statement Fund of the Evangelical Lutheran Church in America (Mission Investment Fund), Publishing House of the Evangelical Lutheran Church in America, Lutheran Men in Mission, and Women of the Evangelical Lutheran Church in America, congregations, schools, cemeteries, homes, seminaries, or any other institution owned and operated by religious orders of men or women, except insofar as financial transactions have taken place between them and the Church (e.g., subsidies, loans, and deposits). These organizations may or may not be separate corporations under civil law and may or may not be under the control of the ELCA; however, each is an operating entity distinct from the Church, maintains separate accounts, carries on its own services and programs, and reports annually to its respective constituency.

**Basis of Presentation:** The accompanying consolidated financial statements have been prepared on the accrual basis of accounting. All significant intercompany transactions between the Church and the Trust have been eliminated from the accompanying consolidated financial statements.

To ensure the observance of limitations and restrictions placed on the use of resources available, the Church maintains its financial accounts in accordance with the principles and practices of fund accounting. The financial statements focus on the organization as a whole and present balances and transactions classified based upon the existence or absence of donor-imposed restrictions. Net assets, revenue, contributed support, expenses, gains, and losses have been classified into three net asset classes based on these donor-imposed restrictions. A description of each net asset class follows:

**Unrestricted:** Net assets that are not subject to donor-imposed restrictions including the carrying value of 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)**

**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 to be maintained permanently by the Church. Items in this net asset category include gifts wherein donors stipulate that the corpus be held in perpetuity and only the income be made available for unrestricted or restricted purposes (primarily gifts for endowments and gifts solicited by the Church that will fund perpetual endowments).

**Cash and Cash Equivalents:** Cash and cash equivalents include investments in money market accounts, commercial paper, and other short-term investments with original maturities of three months or less from the date of purchase. Cash and cash equivalents used by the Church in managing its investments are reported in investments. The Church maintains cash balances at several financial institutions in excess of the insurance limits provided by the Federal Deposit Insurance Corporation.

**Beneficial Interest in Perpetual Trusts 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 makes a trust agreement that specifies the amount of the contribution to be made to the charitable beneficiary and the life of the trust. The remainder of the trust corpus is held for the benefit of the beneficiary(ies). When notified of the irrevocable interest in the trust, the Church records the fair value of the trust's assets, which represents the net present value of future amounts to be received, as a contribution receivable. Present values are calculated using a risk adjusted discount rate at the date of the trust and life expectancies unless the end dates of the trusts, in number of years, are specified. Each year, the amounts 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 charge 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.

**Due To/Due From:** The Church handles transactions including receipts processing, accounts payable and payroll for certain affiliated organizations which are periodically reimbursed by the affiliate. The outstanding balances in these accounts reflect the net amount due to or due from the related organizations.

(Continued)

**NOTE 1 - NATURE OF BUSINESS AND SIGNIFICANT ACCOUNTING POLICIES** (Continued)

**Property, Furniture, Equipment, and Depreciation:** Property, furniture, and equipment are recorded at cost less accumulated depreciation to date. On an ongoing basis, the Church reviews long-lived assets for impairment whenever events or circumstances indicate that the carrying amount may be overstated. Depreciation is provided over the following useful lives on a straight-line basis:

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 the Church 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 irrevocable trusts. The Church recognizes revenue when the donor has relinquished control over the assets 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.

Contributions received with donor-imposed restrictions are reported as revenue of the temporarily restricted net assets class. Gifts of long-lived assets and equipment are reported as unrestricted net assets. Contributions concerning the use of such long-lived assets are reported as revenue of the unrestricted net asset class.

(Continued)

**NOTE 1 - NATURE OF BUSINESS AND SIGNIFICANT ACCOUNTING POLICIES** (Continued)

**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 unitization to the pool based on the fair value of the cash and securities placed in the pool by each participant. Current fair value is used to determine the number of units allocated to additional assets placed in the pool and to value withdrawals from the pool.

**Income Tax:** The Church has received a determination letter from the Internal Revenue Service indicating that it is exempt from Federal income taxes on income related to its exempt purpose under Section 501(c)(3) of the Internal Revenue Code. There were no significant unrelated business income activities during the years ended January 31, 2013 and 2012.

**Uncertainty in Income Taxes:** The ELCA follows guidance issued by the Financial Accounting Standards Board (FASB) with respect to accounting for uncertainty in income taxes. A tax position is recognized as a benefit only if it is more likely than not that the tax position would be sustained in a tax examination, with a tax examination being presumed to occur. The amount recognized is the largest amount of tax benefit that is greater than 50% likely of being realized on examination. For tax positions not meeting the more likely than not test, no tax benefit is recorded.

The Church recognizes interest and penalties related to unrecognized tax benefits in interest and income tax expense, respectively. The Church has no amounts accrued for interest or penalties as of January 31, 2013 and 2012.

Due to its tax-exempt status, the Church is not subject to U.S. federal income tax or state income tax. The Church is no longer subject to examination by U.S. federal or state taxing authorities for years before January 31, 2010. The Church does not expect the total amount of unrecognized tax benefits to significantly change in the next 12 months.

**Use of Estimates:** The preparation of financial statements in conformity with accounting principles generally accepted in the United States of America requires management to make estimates and assumptions that affect the reported amounts of assets and liabilities and disclosures of contingent assets and liabilities at the date of the financial statements and the reported amounts of revenue and expenses during the reporting period. A significant estimate is the liability related to annuities payable. Actual results could differ from estimates.

**Reclassifications:** Certain amounts and footnote disclosures in the financial statements have been revised to conform to the current year presentation.

**Adoption of New Accounting Standards:** The Financial Accounting Standards Board (FASB) has issued Accounting Standards Update (ASU) No. 2011-09, *Compensation-Retirement Benefits-Multiemployer Plans (Subtopic 715-99): Disclosures about an Employer's Participation in a Multiemployer Plan*. ASU 2011-09 is intended to address concerns from various users of financial statements on the lack of transparency about an employer's participation in a multiemployer pension plan. Users of financial statements are encouraged to address the concerns of the ASU by providing more information and links provided in participating multiemployer pension plans. The amendments in this ASU required additional disclosures about the Church's participation in a multiemployer pension plan.

(Continued)

**NOTE 2 - ACCOUNTS RECEIVABLE**

Included in accounts receivable at January 31, 2013 and 2012, were \$10,088,311 and \$8,710,509, respectively, relating to synods' contributions for mission support, world hunger appeal, missionary sponsorship, and other programs that have been collected subsequent to year end. Interest is not normally charged on receivables. 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 collectable.

**NOTE 3 - INVESTMENTS AND FAIR VALUE MEASUREMENTS**

Investments at January 31, 2013 and 2012, consist of the following:

	2013	2012
Investments in pools		
Direct investments	\$ 461,047,148	\$ 397,857,572
Equity securities		
U.S. equity securities	28,365,290	26,122,705
Non-U.S. equity securities	12,568,658	9,689,074
Fixed income securities		
U.S. government obligations	54,940,405	66,854,255
Corporate bonds	87,818,412	84,241,647
Mission Investment Fund	1,658,903	1,634,175
Real estate investments (at cost)	1,706,114	4,975,268
Other	1,591,910	1,504,259
	<u>\$ 648,868,840</u>	<u>\$ 583,058,035</u>

Out of the \$649,688,840 and \$593,058,035 of total investments held at January 31, 2013 and 2012, \$611,053,710 and \$555,142,726 are valued at December 31, 2012 and 2011. Such amounts reported as of December 31 are related to the endowment and deferred gift programs. Dividend and interest income earned on investments and net investment expenses were \$4,160,952 and \$3,951,912 for the years ended January 31, 2013 and 2012, 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 \$808,000 and \$895,200 on temporarily restricted investments and \$1,105,900 and \$392,100 on permanently restricted investments for the years ended January 31, 2013 and 2012, respectively, with offsetting increases in certain liabilities reported. Investment return shown above is net of such pass-through gains and losses.

Also, unrealized gains/losses of approximately \$4,985,600 and \$(772,300) on these investments with offsetting changes in certain liabilities were reported for the years ended January 31, 2013 and 2012, 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.

(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 on a market participants would use in pricing an asset.

Level 3. Significant unobservable inputs that reflect the Church's own assumptions that the market participants would use in pricing an asset.

In many cases, a valuation technique used to measure fair value includes inputs from multiple levels of the fair value hierarchy. Investments are classified in their entirety based on the lowest level of input that is significant to the fair value measurement.

**Investments in Pools:** The Church's pooled investments are invested in the investment pools of Portico Benefit Services. The fair value of each of the Church's portfolios is measured using a unitization method, with values differing according to the underlying securities of each pool. Security prices are based on quotes that are obtained from an independent pricing service. Fair values of securities for which market prices are not readily available are determined based upon quoted market close prices for similar issues, dealer quotes, or pricing models utilizing market-observable inputs from comparable securities. This total fair value is divided by the total number of units in the pool to determine the per-share value that is assigned to the Trust's units. (Level 2 inputs – market approach).

**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 equities 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 – income approach).

**Fixed income securities:** Fair values of U.S. Government securities reflect closing prices reported in the active markets in which the securities are traded (Level 1 inputs). Fair values of corporate bonds are determined based on quoted prices for similar instruments in active markets, quoted prices for identical or similar instruments in markets that are not active and other market-corroborated sources, such as indices, yield curves and matrix pricing (Level 2 inputs – market approach).

(Continued)

**NOTE 3 - INVESTMENTS AND FAIR VALUE MEASUREMENTS** (Continued)

*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 having maturity dates, may be redeemed prior to maturity at the discretion of the Mission Investment Fund, and are subject to an early redemption penalty. (Level 2 inputs – income approach).

*Beneficial Interests in Trusts:* The fair value of beneficial interests in trusts is determined based upon the Church's proportional interest in the fair value of the underlying trust assets. The underlying trust assets are readily marketable and have fair values which are determined by independent appraisers. The fair value of the trust assets is determined based on 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, 2013 and 2012:

	2013			
	Level 1	Level 2	Level 3	Total
Investments in pools	\$	\$ 461,047,148	\$	\$ 461,047,148
Direct investments				
Equity securities	23,095,577	269,713	-	23,365,290
U.S. equity securities	11,632,442	926,216	-	12,558,658
Non-U.S. equity securities	54,940,405	-	-	54,940,405
Fixed income securities	-	87,818,412	-	87,818,412
U.S. government obligations	-	1,658,903	-	1,658,903
Corporate bonds	-	1,591,910	-	1,591,910
Mission Investment Fund	18,531	1,573,379	-	1,591,910
Other	34,686,955	553,293,771	-	647,980,726
Investments held at fair value	\$	\$ 94,686,955	\$	\$ 94,686,955
Physical real estate held at cost*				1,708,114
Total investments				\$ 649,688,840
Beneficial interest in trusts, fair value			\$ 16,603,567	\$ 16,603,567

(Continued)

**NOTE 3 - INVESTMENTS AND FAIR VALUE MEASUREMENTS** (Continued)

	Level 1	Level 2	Level 3	Total
Investments in pools	\$	\$ 397,857,572	\$	\$ 397,857,572
Direct investments				
Equity securities	25,852,991	269,714	-	26,122,705
U.S. equity securities	8,941,858	926,216	-	9,868,074
Non-U.S. equity securities	66,854,295	-	-	66,854,295
Fixed income securities	-	84,941,647	-	84,941,647
U.S. government obligations	-	624,175	-	624,175
Corporate bonds	-	1,457,854	-	1,457,854
Mission Investment Fund	46,445	1,457,854	-	1,504,299
Other	101,695,580	458,387,178	-	550,082,758
Investments held at fair value	\$	\$ 101,695,580	\$	\$ 101,695,580
Physical real estate held at cost*				4,975,269
Total investments				\$ 393,055,955
Beneficial interest in trusts, fair value			\$ 15,710,528	\$ 15,710,528

\* Physical real estate investments, comprised of land and building held by the Church at cost, were \$1,708,114 and \$3,975,269 as of January 31, 2013 and 2012, respectively, and were not included in the fair value tables above.

The table below rolls forward balances for Level 3 beneficial interest in trusts from February 1, 2011, through January 31, 2013:

Balance as of February 1, 2011	\$ 16,653,121
Unrealized losses	
Funds held for others	(80,405)
Permanently restricted	(652,188)
Balance as of February 1, 2012	\$ 15,710,528
Unrealized gains	
Funds held for others	53,810
Permanently restricted	839,229
Balance as of January 31, 2013	\$ 16,603,567

Unrealized gains/losses recorded in funds held for others in the Statement of Financial Position and change in fair value of beneficial trusts in the Statement of Activities for the year ended January 31, 2012 and 2011, that are not asset held at January 31, 2013 and 2012, totaled \$53,810 and \$80,405, 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.

(Continued)

**NOTE 3 - INVESTMENTS AND FAIR VALUE MEASUREMENTS (Continued)**

Investments in pools are allocated to the following asset categories as of January 31, 2013 and 2012:

	2013	2012
Investments in pools		
Common stocks	\$ 175,362,227	\$ 148,974,151
Non-U.S. stocks	107,352,200	86,266,550
Government and corporate bonds	65,806,959	63,300,449
Inflation-indexed securities	21,991,105	20,948,774
High-yield securities	44,775,190	41,791,912
Real estate investment securities	45,749,477	36,673,736
Total investment pools	\$ 461,047,148	\$ 397,857,572

On the first business day of each month, the Church 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:** Pompo Benefit Services, the Investment Advisor for the Trust and for the Church's charitable gift annuity program, endeavors to achieve long-term return objectives within prudent risk constraints. Investments are selected in accordance with the criteria of social responsibility that is consistent with the values and programs of the Church.

A portion of the Church's charitable gift annuity assets are invested in the Investment Advisor's Social Purpose U.S. Equity Pool. Each month, the Investment Advisor's Social Purpose U.S. Equity Pool is rebalanced to meet its long-term goal of growing the purchasing power of participants in the Fund. The Fund's target asset allocation ranges are 20% to 30% in U.S. equity securities, 25% to 35% in fixed income securities, 5% to 15% in Non-U.S. equity securities, 5% to 15% in high-yield securities, 5% to 15% in real assets, 5% to 15% in inflation indexed bonds, and 0% to 10% in alternative equities.

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 30% to 40% in U.S. equity securities, 20% to 30% in Non-U.S. equity securities, 10% to 20% in investment grade fixed income securities, 5% to 15% in high-yield fixed income securities, 5% to 15% in global real estate securities and 0% to 10% in U.S. inflation-indexed 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, 2012 are:

The common stock 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: State Street Global Advisors (33% to 39%), J.P. Morgan Asset Management (12% to 16%), Los Angeles Capital Management (10% to 14%), Delaware Investments (13% to 17%), Hotchkiss and Wiley (13% to 17%), LSV Asset Management (3% to 5%) and Frontier Capital Management Company, LLC (3% to 5%).

(Continued)

**NOTE 3 - INVESTMENTS AND FAIR VALUE MEASUREMENTS (Continued)**

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 State Street Global Advisors (28% to 32%), J.P. Morgan Asset Management (11% to 21%), Mondrian Investment Partners (18% to 22%), Baillie Gifford Overseas Limited (18% to 22%), Acadian Asset Management (+/-2% of half of index small cap weight), and T. Rowe Price (+/-2% of half of index small cap weight).

The fixed income securities portfolio is invested in the Investment Advisor's Social Purpose Investment Grade Bond Pool which is managed by the ELCA Board of Pensions doing business as Portfolio Investment Management Company (40% to 50%), State Street Global Advisors (30% to 40%), and Pacific Investment Management Company (15% to 25%).

The high-yield portfolio is invested in the Investment Advisor's Social Purpose High Yield Pool, which is managed by two investment managers: Shankman 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 global real estate securities portfolio is invested in the Investment Advisor's Global Real Estate Portfolio. The Investment Advisor's Global Real Estate Portfolio includes investments in real estate securities, including the stock of Real Estate Investment Trusts (REITs), real estate 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, Inc.

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 government, corporate and structured asset 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, 2012 and 2011, 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, 2013 and 2012, are summarized as follows:

	Interest Rates	2013	2012
Real estate mortgages held by trusts	5.0%-5.3%	\$ 1,088,502	\$ 1,108,469
Direct loans	0.0%-5.0%	50,000	120,000
Indirect loans	0.0%-5.0%	3,239,164	3,423,704
Partnership support loans to congregations	0.0%-5.0%	47,422	21,639
Less: allowance for doubtful accounts		(986,913)	(286,513)
Total		\$ 3,856,575	\$ 4,405,299

There is one segment and one class in this portfolio.

(Continued)



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**NOTE 4 - MORTGAGES, NOTES, AND CONTRACTS FOR DEED** (Continued)

Real estate mortgages are held by three Charitable Remainder Trusts for which ELCA is the trustee. Direct loans are made to nonprofit organizations that use the funds for job creation, affordable housing initiatives and economic development activities. The loan amounts are \$50,000 and less.

Indirect loans are given to Community Development Funding Institutions, an intermediary, who in turn distributes these funds to organizations, profit and not-for-profit that otherwise would not be able to obtain financing. These funds are used for housing initiatives and in general economic development activities. The loan amounts are \$50,000 and more.

Partnership support loans to Congregations relate to Partnerships Support grants, which are given for New Starts and strategic renewal and transformation. Congregations that receive these grants sign a covenant where they agree to return the funds if the congregation leaves the Church.

**Concentration of Credit Risk:** There are no delinquencies with the mortgage notes held by trusts, direct loans or congregations as of January 31, 2013. There are four loans past due for indirect loans for a total of approximately \$720,000 for a period greater than 120 days. The Church uses the specific identification method for the allowance for doubtful accounts, and three items has been fully-allowed for. If a Congregation decides to leave and is not able to pay the full amount received, the Church provides the opportunity for them to repay in installments.

**NOTE 5 - OVERSEAS CHURCH CONSTRUCTION LOANS**

Overseas church construction loans bear interest at rates ranging from 2% to 5% and mature at various dates through January 1, 2014. The balances of overseas church construction loans outstanding as of January 31, 2013 and 2012 are \$1,136,013 and \$925,202, respectively.

**Concentration of Credit Risk:** The loan portfolio consists of one segment and one class. ELCA's overseas construction loans are primarily secured with construction notes payable to ELCA. The loans are collateralized with real estate but are secured by the grants from the ELCA. At January 31, 2013 and 2012, there was approximately \$9,000 and \$45,000 past due, all of which were past due for a period greater than 1 year. Management has analyzed the current situation of the past due loan and are of the opinion that it does not warrant an allowance in the current period. The following is a summary of notes by region for year ended January 31:

	2013	2012
Middle East	\$ 187,889	\$ 205,306
Asia/Pacific	323,809	403,236
Latin America/Caribbean	600,230	464,500
Europe	24,085	35,271
Total overseas construction loans	1,136,013	1,128,363
Less - reserve for loan losses	-	(203,161)
Net overseas construction loans	\$ 1,136,013	\$ 925,202

(Continued)

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**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, 2013 and 2012 are presented below:

	2013	2012
Land	\$ 133,000	\$ 133,000
Buildings and improvements	44,862,870	45,191,197
Furniture and equipment	9,399,518	7,910,152
	54,395,388	53,234,349
Less accumulated depreciation	(24,345,528)	(22,268,460)
Totals	\$ 30,049,860	\$ 30,965,889

Depreciation expense for the years ended January 31, 2013 and 2012 was \$2,437,573 and \$2,135,974, respectively.

**NOTE 7 - SPLIT-INTEREST AGREEMENTS**

**Charitable Remainder Trusts:** Charitable remainder trusts are arrangements in which the donor establishes and funds a trust with specific distributions to be made to a designated beneficiary or beneficiaries over the trust's term. Obligations to the beneficiaries are limited to the trust's assets. Assets are recorded at fair value when received, and a liability is recorded for the present value of the estimated future payments to the beneficiaries. Present values are calculated using a discount rate based on the risk adjusted rate at the date of the trust and the life expectancies of the beneficiaries. The 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 contract is issued to the donor, and the donor is required to make a series of payments to the donor or to the designated individual. The discount rate is the appropriate risk-adjusted 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)

**NOTE 7 - SPLIT-INTEREST AGREEMENTS (Continued)**

**Pooled Income Funds and Life Income Contracts:** Donors contribute assets to an investment pool and are assigned a specific number of units based on the proportion of the fair value of their contribution to the total fair value of the pooled income fund on the date of the donor's entry to the pooled fund. Until a donor's death, the donor or designated beneficiary is paid the actual ordinary income earned on the donor's units. Realized gains or losses are added to each unit's principal. Upon the donor's death, the value of the units is released to the Church or a related organization to be used as specified by the donor.

The contributed assets are recorded at fair value. A contribution is recorded at the fair value of the assets distributed for the estimated time period until the donor's death. The appropriate risk adjusted rate at the date of the contribution is used for the discount rate, and the 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, 2012 and 2011, is as follows:

	2012		2011	
	Deferred Revenue	Amuity Payable	Deferred Revenue	Amuity Payable
Charitable remainder annuity trusts	\$ -	\$ 1,957,738	\$ -	\$ 2,068,465
Charitable remainder unitrusts	-	39,976,145	-	37,692,152
Charitable gift annuities	636,855	53,969,029	849,267	56,127,639
Pooled income funds	68,794	-	64,307	-
Life income funds	68,072	-	79,247	-
Life income estates	\$ 975,721	\$ 95,842,912	\$ 992,821	\$ 98,186,669

The summary of recorded amounts listed above is as of December 31, 2012 and 2011, which management believes is not materially different than if the amounts were recorded as of January 31, 2013 and 2012.

Adjustments to the liability to reflect amortization of the discount and changes in actuarial assumptions are recognized in the statement of activities as a change in the value of split-interest agreements in temporarily or permanently restricted net assets based on the donor's restrictions.

(Continued)

**NOTE 8 - RELATED-PARTY TRANSACTIONS**

The Church provided building space, accounting and management services to some affiliated entities at negotiated rates which were below the fair value of the services.

The services provided have an estimated fair value of \$93,000 and \$94,000 for the years ended January 31, 2013 and 2012, respectively.

The Church does not recognize the economic substance (fair value) of the unbilled services in the financial statements as these are considered by management to be immaterial.

**NOTE 9 - DEFINED-CONTRIBUTION PENSION PLAN**

Substantially all active employees of the Church are enrolled in the noncontributory defined-contribution pension plan administered by the Board of Pensions. The employer contributions to the plan for the years ended January 31, 2013 and 2012 were \$2,959,326 and \$2,811,046, respectively. All contributions to the plan are funded on a current basis.

**NOTE 10 - PENSION AND POST-RETIREMENT MEDICAL BENEFITS**

**Pension Benefits:** The Church has established minimum pension levels, assumed from predecessor church organizations, for certain clergy who retired prior to January 1, 1988. The Church provides funding for these minimum pension benefits to the extent that the reserves maintained by the Board of Pensions are insufficient to fund the plan. During the years ended January 31, 2013 and 2012, 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, 2013, are expected to be zero.

During 2013, \$253,466 was paid in benefits to members and survivors under these plans. Total actuarial liability as of January 31, 2013 was \$1,553,810, and plan assets were \$3,423,352, which resulted in excess plan assets over actuarial liabilities of \$1,869,572. The assumed long-term rate of investment return for minimum and non-contributory benefits was 2.70% and 3.40% at January 31, 2013 and 2012.

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
2013	\$ 233,990
2014	208,718
2015	185,614
2016	164,541
2017	145,325
2018-2022	495,674
	<u>\$ 1,433,862</u>

(Continued)

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**NOTE 10 - PENSION AND POST-RETIREMENT MEDICAL BENEFITS** (Continued)

Post-Retirement Medical Benefits: Members with service in a predecessor organization may be eligible to receive a post-retirement health contribution subsidy from the ELCA Board of Pensions (dba Porcino Benefit Services) and in some cases a monthly reimbursement of their SMI (Medicare Part B) premiums. These subsidies are expressed as a percentage of the monthly cost for coverage paid by eligible retirees under the Church Medical and Dental Benefits Plan. Subsidies are based on age or a combination of age and service. Approximately 12,000 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 Porcino; additional contributions are made by ELCA entities pursuant to the terms of the trust agreements. The ELCA's financial obligation to Porcino pursuant to the trust agreements is reported on the financial statements of Porcino. Porcino financial statements at December 31, 2012 and 2011, include the trust assets of approximately \$100,032,000 and \$93,921,000, respectively, as well as Expected Post-Retirement Benefit Obligation (EPBCO) as actuarial liabilities of approximately \$162,795,000 and \$167,964,000, respectively.

The Church contributed \$2,500,000 during fiscal year ended January 31, 2013 and 2012, toward the funding of this post-retirement health care benefit, and expects to contribute \$2,500,000 during fiscal year ended January 31, 2014. During fiscal year ended January 31, 2013 and 2012, other ELCA employers that sponsor employees in the ELCA Pension and Other Benefits Program contributed 0.7% of sponsored members' defined compensation. Contributions are collected in this manner for the year ended January 31, 2013 and 2012, at contribution rates of approximately 5.78% and 5.78%, respectively. Contribution rates, including the contribution for retiree support, are set annually by the Board of Trustees of Porcino.

Based on current assumptions, it is anticipated that full funding may be achieved between 2015 and 2018 if the number of sponsored members decreases by 1% to 5%, average salaries increase by 2.5% per year and the return on the fund ranges from 5.78% to 7.78%.

**NOTE 11 - LEASES**

Operating Leases: The Church leases certain office facilities and equipment under various operating leases. The facilities' leases generally provide for renewal options and include escalator clauses based on increases in real estate taxes and operating expenses. Total rent expenses for operating leases were approximately \$294,555 and \$358,634 for the years ended January 31, 2013 and 2012, respectively.

Minimum annual rental commitments under non-cancelable leases for the years ending January 31 are as follows:

	Office Facilities	Office Equipment	Total
2014	\$ 271,661	\$ 17,467	\$ 289,128
2015	245,663	6,471	254,334
2016	246,867	771	249,636
2017	251,655	-	251,655
2018	122,307	-	122,307
Total	\$ 1,140,393	\$ 26,709	\$ 1,167,102

(Continued)

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**NOTE 11 - LEASES** (Continued)

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,	2014	2015	2016	2017	2018
	\$ 72,723	13,600	13,600	13,600	4,734
	<u>118,857</u>	<u>13,600</u>	<u>13,600</u>	<u>13,600</u>	<u>1,518</u>
Total minimum lease payments					\$ 117,339
Amount representing interest					1,518
Present value of net minimum lease payments					\$ 117,339

The capital leases include the following classes of property:

Office equipment	\$ 681,661
Less: Accumulated amortization	477,611
	<u>\$ 204,050</u>

**NOTE 12 - COLLECTIONS**

The Church's art collections, which were acquired through purchases and contributions, are not recognized as assets on the statement of financial position. The collections represent a wide variety of art mediums: collage, etching, linoleo, dry-point, engraving, kalazome, linocut, oil, serigraph/silk-screen, stained glass, watercolor, and woodcut. The art is intended to share the Gospel visually with the congregation and to inspire prayer and devotion. The art is held in trust for the church and decreases in unrestricted net assets in the year in which the items are acquired. Contributed collection items, if any, are not reflected on the financial statements. Proceeds from de-accessions or insurance recoveries, if any, are reflected as increases in the appropriate net asset classes.

**NOTE 13 - LINE OF CREDIT**

At January 31, 2013, the Church had a \$10,000,000 unsecured and uncommitted line of credit with no termination date. Interest on outstanding borrowings is charged at the greater of: (i) the bank's prime commercial rate plus 1.0%, (ii) the quoted federal funds rate in the secondary market plus 1.5%, or (iii) the bank's base rate. There were no borrowings outstanding under the line of credit at January 31, 2013 or 2012, or during the years then ended.

(Continued)

**NOTE 14 - NET ASSETS RELEASED FROM RESTRICTIONS**

Net assets which were released from donor restrictions by incurring expenses satisfying the restricted purposes or by occurrence of other events specified by donors were as follows during the year ended January 31:

	<u>2013</u>	<u>2012</u>
Satisfaction of program restrictions:		
World Hunger	\$ 22,170,306	\$ 19,794,739
Disaster Relief	10,652,532	9,072,792
Congregational and Synodical Mission	1,933,362	747,963
Global Mission	1,603,364	952,902
Office of the Presiding Bishop	133,574	355,059
Other programs	<u>568,362</u>	<u>717,905</u>
Satisfaction of program restrictions	<u>\$ 36,987,500</u>	<u>\$ 31,641,350</u>

**NOTE 15 - CONCENTRATIONS OF RISK**

The Church's primary sources of revenue are contributions from synods. The synod contributions are dependent upon contributions from the membership of congregations of the Church. There are nine regions comprising a total of 65 synods. The following is a summary of the contributions by synods in each of the regions during the years ended January 31.

	<u>2013</u>	<u>2012</u>
Region 1 – Northwest area	\$ 2,106,560	\$ 2,064,552
Region 2 – Southwest area	4,259,783	4,254,477
Region 3 – Northwest Midwest area	7,439,340	7,455,678
Region 4 – Southwest Midwest area	4,936,681	4,915,005
Region 5 – Northeast Midwest area	10,624,358	10,525,801
Region 6 – Southeast Midwest area	4,437,876	4,601,107
Region 7 – Northeast area	5,572,023	5,904,529
Region 8 – East area	5,598,840	5,787,882
Region 9 – Southeast area	<u>4,895,362</u>	<u>4,914,128</u>
Total synod mission support	<u>\$ 49,871,823</u>	<u>\$ 50,423,159</u>

(Continued)

**NOTE 16 - FAIR VALUE OF FINANCIAL INSTRUMENTS**

Accounting rules require the disclosure of the methods and assumptions used to estimate the fair value of each class of financial instruments for which it is practical to estimate that value. Changes in assumptions could significantly affect the estimates.

**Cash, cash equivalents, and interest receivables:** 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, 2013. The carrying value which is reported includes interest based on the carrying value of the loan, discounted at the nominal interest rate (ranging from 2% to 5%), discounted at the prime rate, at January 31, 2013.

**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 \$111,600,000 versus a carrying value of approximately \$93,300,000.

**Notes payable:** The carrying value approximates the fair value as the carrying value is calculated as the remaining amounts due on these notes.

**NOTE 17 - SECURITIES LOANED**

The Church previously had 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 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, 2012 and 2011, investment securities with an aggregate fair value of approximately \$0 and \$20,000,000, respectively, were loaned to various brokers and are returnable upon demand.

The ELCA earned approximately \$132,000 and \$127,000 in fees for the fiscal years ended 2013 and 2012, respectively.

(Continued)

**NOTE 18 - UNRESTRICTED NET ASSETS**

Unrestricted net assets consist of the following at January 31:

	2013	2012
General	\$ 41,072,877	\$ 29,479,761
Funds functioning as endowment (Note 21)	22,128,625	19,965,332
Underwater portion of donor-restricted endowment funds (Note 21)	(2,671,479)	(7,982,639)
Net investment in property, furniture, equipment and building	<u>29,932,521</u>	<u>30,752,827</u>
	<u>\$ 90,462,544</u>	<u>\$ 72,115,281</u>

**NOTE 19 - TEMPORARILY RESTRICTED NET ASSETS**

Temporarily restricted net assets are available for the following purposes or periods at January 31:

	2013	2012
Program-restricted:		
Disaster Relief	\$ 16,791,509	\$ 19,483,182
World Hunger	6,776,425	5,500,084
Office of the Presiding Bishop	367,746	403,231
Congregational & Synodical Mission	7,903,529	9,228,687
Global Mission	2,748,404	3,220,836
Mission Advancement	486,380	469,825
Other programs	<u>21,688</u>	<u>21,688</u>
	<u>\$ 35,065,681</u>	<u>\$ 38,357,543</u>
Time-restricted, expendable in subsequent years	<u>79,789,305</u>	<u>66,189,445</u>
	<u>\$ 114,884,987</u>	<u>\$ 104,546,988</u>

(Continued)

**NOTE 20 - PERMANENTLY RESTRICTED NET ASSETS**

Permanently restricted net assets are restricted to:

	2013	2012
Investments in perpetuity, the income from which is expendable (Note 21)	\$ 144,792,044	\$ 136,787,354
Deferred gifts that will provide proceeds upon death of annuitant for a permanent endowment	14,659,598	13,648,071
Paid-up life insurance policies that will provide proceeds upon death of insured for permanent endowments	<u>2,036,529</u>	<u>2,027,082</u>
	<u>\$ 161,667,171</u>	<u>\$ 152,462,507</u>

**NOTE 21 - ENDOWMENT FUNDS**

Interpretation of Relevant Law: The Uniform Prudent Management of Institutional Funds Act (UPMIFA) modernizes the laws governing a not-for-profit organization's investment and management of donor-restricted endowment funds. The Board of Trustees 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 assets according to the restriction on the restriction's expiration date. Donor stipulations that allow for the release of such donor-restricted endowment funds reduce temporarily restricted net assets to the extent that the donor-imposed temporary restrictions on net appreciation of the fund have not been met before the loss occurs. Any remaining loss is recorded as a reduction of unrestricted net assets.

The aggregate amount of funds for which the fair value of the assets held is less than the level required by donor stipulation or law were approximately \$54,624,000 and \$102,123,000 at December 31, 2012 and 2011, respectively. At December 31, 2012, a cumulative loss of approximately \$2,671,000 was reported in unrestricted net assets to re-establish underwater endowment balances in accordance with governing accounting principles. During the current year, approximately \$3,285,000 has been reclassified from temporarily to unrestricted restricted net assets.

(Continued)

**NOTE 21 - 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 fiscal year ended January 31, 2013 and 2012, was 4.25%, 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 2013 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, 2012, 1,359 of 1,932 accounts had accumulated undistributed earnings compared to 1,159 of 1,872 at December 31, 2011.

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, doing business as Portico Benefit Services, serving as the investment advisor to the Trust, endeavors to achieve long-term return objectives within prudent risk constraints by investing primarily in a diversified portfolio of U.S. and international equities. The Trust's investment objectives, income investments, and risk 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 30% to 40% in U.S. equity securities, 20% to 30% in Non-U.S. equity securities, 10% to 20% in investment grade fixed income securities, 5% to 15% in high-yield fixed income securities, 5% to 15% in global real estate securities and 0% to 10% in U.S. inflation-indexed 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.

Certain donor-restricted endowments that are held outside of the Trust are generally invested in term securities intended to provide interest income and preserve principal amounts while assuming a low level of investment risk.

(Continued)

**NOTE 21 - ENDOWMENT FUNDS (Continued)**

Net asset composition by type of endowment fund as of January 31, 2013 and 2012:

	2013		
	Unrestricted	Temporarily Restricted	Permanently Restricted
Donor-restricted funds*	\$ (2,671,479)	\$ 64,781,430	\$ 144,792,044
Funds functioning as endowment	22,128,625	-	-
	<u>\$ 19,457,146</u>	<u>\$ 64,781,430</u>	<u>\$ 144,792,044</u>
			<u>\$ 229,030,620</u>

	2012		
	Unrestricted	Temporarily Restricted	Permanently Restricted
Donor-restricted funds*	\$ (7,982,639)	\$ 50,024,961	\$ 136,787,354
Funds functioning as endowment	19,865,332	-	-
	<u>\$ 11,882,693</u>	<u>\$ 50,024,961</u>	<u>\$ 136,787,354</u>
			<u>\$ 198,692,008</u>

\* 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  
 Years ended January 31, 2013 and 2012

**NOTE 21 - ENDOWMENT FUNDS** (Continued)

	Endowment Roll-Forward		
	Unrestricted	Temporarily Restricted	Permanently Restricted
Net assets, January 31, 2012	\$ 11,882,893	\$ 50,021,961	\$ 136,787,354
Investment return:			
Net investment income	9,241,938	340,132	-
Net gain in fair value (realized and unrealized)	11,915,327	16,076,077	839,229
Total investment return	21,157,265	16,416,209	839,229
New gifts	1,512,759	7,604,480	8,410,888
Net assets released from restriction	3,688,041	(3,972,570)	(1,246,427)
Other changes			
Distribution of endowment income	(24,252,262)	-	-
Total other changes	(24,252,262)	-	-
Recovery of endowment balance	5,288,650	(5,288,650)	-
Net assets, January 31, 2013	19,457,146	64,781,430	144,792,044
Cash surrender value of life insurance	-	-	2,035,529
Net assets, January 31, 2013	\$ 19,457,146	\$ 64,781,430	\$ 146,827,573

(Continued)

EVANGELICAL LUTHERAN CHURCH IN AMERICA  
 CHURCHWIDE ADMINISTRATIVE OFFICES  
 NOTES TO THE CONSOLIDATED FINANCIAL STATEMENTS  
 Years ended January 31, 2013 and 2012

**NOTE 21 - ENDOWMENT FUNDS** (Continued)

	Endowment Roll-Forward		
	Unrestricted	Temporarily Restricted	Permanently Restricted
Net assets, January 31, 2011	\$ 16,707,638	\$ 58,268,133	\$ 133,149,735
Investment return:			
Net investment income	5,717,170	1,724,868	-
Net gain (loss) in fair value (realized and unrealized)	28,418,091	(13,932,239)	(852,188)
Total investment return	34,135,261	(12,207,371)	(852,188)
New gifts	977,988	4,345,113	3,430,934
Net assets released from restriction	3,914,532	(4,632,947)	1,058,873
Other changes			
Distribution of endowment income	(39,404,893)	-	-
Total other changes	(39,404,893)	-	-
Recovery of endowment balance	(4,448,033)	4,448,033	-
Net assets, January 31, 2012	11,882,893	50,021,961	136,787,354
Cash surrender value of life insurance	-	-	2,027,082
Net assets, January 31, 2012	\$ 11,882,893	\$ 50,021,961	\$ 138,814,436

(Continued)

**NOTE 22 - CONTINGENCIES**

The Church is a party to litigation in various matters arising in the ordinary course of operations. Typically, the Church's insurance carriers are defending these matters. During the year 2012, the Church agreed to settle a lawsuit for which a settlement reserve had been accrued; the settlement concluded within the amount reserved. Pending litigation will be vigorously defended and, in the opinion of management, is likely to be resolved without any material adverse effect upon the financial statements of the Church.

**NOTE 23 - SUBSEQUENT EVENTS**

Management has performed an analysis of the activities and transactions subsequent to January 31, 2013, to determine the need for any adjustments to and/or disclosures within the audited financial statements for the year ended January 31, 2013. Management has performed their analysis through June 4, 2013, 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, 2012

	General Operating and Other Restricted Funds	Endowment Funds	Deferred Gift Funds	Total
<b>ASSETS</b>				
Cash and cash equivalents	\$ 27,451,708	\$ 2,806,046	\$ 6,346,827	\$ 36,603,581
Cash and securities held as collateral for loan	-	-	19,813,061	19,813,061
Payables under securities agreement loan	-	-	(19,813,061)	(19,813,061)
Accounts receivable	363,394	-	9,142,057	9,505,451
Investments	8,778,663	-	848,018	9,626,681
Prepaid expenses and other assets	37,915,308	386,386,138	168,758,589	593,059,035
Mortgages, notes, and contracts for deed, net	5,287,586	3,650,222	1,060,613	9,997,421
Overseas church construction loans, net	3,248,831	-	-	3,248,831
Property, furniture, and equipment, net	925,202	-	1,108,468	2,033,670
Beneficial interest in perpetual trusts	30,968,889	-	-	30,968,889
Beneficial interest in perpetual trusts	-	14,507,152	-	14,507,152
<b>Total assets</b>	<b>\$ 114,657,878</b>	<b>\$ 407,308,556</b>	<b>\$ 179,686,285</b>	<b>\$ 701,652,721</b>

EVANGELICAL LUTHERAN CHURCH IN AMERICA  
CHURCHWIDE ADMINISTRATIVE OFFICES  
CONSOLIDATING STATEMENT OF FINANCIAL POSITION INFORMATION BY FUND  
January 31, 2013

	General Operating and Other Restricted Funds	Endowment Funds	Deferred Gift Funds	Total
<b>ASSETS</b>				
Cash and cash equivalents	\$ 25,536,837	\$ 5,721,539	\$ 7,210,232	\$ 38,468,608
Accounts receivable	10,183,835	-	202,231	10,386,066
Interest receivable	186,735	742,201	-	928,936
Investments	36,635,130	446,421,658	164,632,052	648,688,840
Prepaid expenses and other assets	6,345,074	3,685,408	11,117,447	21,147,929
Mortgages, notes, and contracts for deed, net	2,788,073	-	1,068,502	3,856,575
Overseas church construction loans, net	1,136,013	-	-	1,136,013
Property, furniture, and equipment, net	30,049,890	-	-	30,049,890
Beneficial interest in perpetual trusts	-	15,395,461	1,210,076	16,605,537
Beneficial interest in perpetual trusts	-	-	176,172,259	176,172,259
<b>Total assets</b>	<b>\$ 114,841,557</b>	<b>\$ 471,222,060</b>	<b>\$ 176,172,259</b>	<b>\$ 762,235,912</b>

	General Operating and Other Restricted Funds	Endowment Funds	Deferred Gift Funds	Total
<b>LIABILITIES AND NET ASSETS</b>				
Liabilities				
Accounts payable	\$ 5,192,955	\$ 206,638	\$ 50,856	\$ 5,450,449
Deferred revenue	7,994,368	300,261	592,821	9,277,680
Due to related organizations	(498,523)	1,130,808	147,242	779,527
Accrued liabilities	2,707,556	-	100	2,707,656
Annuitiess payable	-	-	-	-
Funds held for others	78,129	159,629,771	51,083,195	187,841,095
Funds held for others in perpetuity	213,062	-	-	213,062
<b>Total liabilities</b>	<b>15,677,777</b>	<b>206,589,468</b>	<b>150,460,700</b>	<b>372,727,945</b>
Net assets				
Unrestricted	59,367,795	11,882,693	664,739	72,115,281
Temporarily restricted	39,812,306	50,021,961	14,712,721	104,546,988
Permanently restricted	-	138,614,436	13,648,071	152,462,507
<b>Total net assets</b>	<b>99,180,101</b>	<b>200,719,090</b>	<b>292,255,585</b>	<b>392,142,771</b>
<b>Total liabilities and net assets</b>	<b>\$ 114,857,878</b>	<b>\$ 407,308,556</b>	<b>\$ 179,686,285</b>	<b>\$ 701,652,721</b>

	General Operating and Other Restricted Funds	Endowment Funds	Deferred Gift Funds	Total
<b>LIABILITIES AND NET ASSETS</b>				
Liabilities				
Accounts payable	\$ 3,458,688	\$ 183,944	\$ 52,841	\$ 3,695,473
Deferred revenue	2,065,411	975,721	-	3,048,918
Due to related organizations	(463,719)	1,024,244	628,072	1,188,737
Accrued liabilities	2,377,947	-	100	2,378,047
Annuitiess payable	-	-	95,842,912	95,842,912
Note payable	117,359	-	-	117,359
Funds held for others	99,007	182,843,318	48,912,724	232,955,049
Funds held for others in perpetuity	-	55,638,655	-	55,638,655
<b>Total liabilities</b>	<b>7,654,813</b>	<b>240,156,947</b>	<b>147,410,470</b>	<b>395,201,230</b>
Net assets				
Unrestricted	70,596,697	19,457,146	448,701	90,462,544
Temporarily restricted	36,650,047	84,781,430	13,453,460	114,884,967
Permanently restricted	-	146,827,573	14,859,598	181,887,171
<b>Total net assets</b>	<b>107,206,744</b>	<b>231,066,149</b>	<b>28,781,789</b>	<b>367,034,682</b>
<b>Total liabilities and net assets</b>	<b>\$ 114,841,557</b>	<b>\$ 471,222,066</b>	<b>\$ 176,172,259</b>	<b>\$ 762,235,912</b>

See accompanying Report of Independent Auditors

See accompanying Report of Independent Auditors

EVANGELICAL LUTHERAN CHURCH IN AMERICA  
 CHURCHWIDE ADMINISTRATIVE OFFICES  
 CONSOLIDATED SCHEDULE OF EXPENSES BY OBJECT  
 Years ended January 31, 2016 and 2012

	<u>2013</u>	<u>2012</u>
Financial support - grants	\$ 55,310,808	\$ 51,574,752
Compensation	20,350,639	19,300,542
Central staff	2,557,107	2,664,104
Missionaries		
Employee benefits	9,317,153	8,944,170
Central staff	1,370,892	1,433,311
Missionaries	(356,261)	12,738
Retiree pension expenses	2,500,000	2,500,000
Postretirement health care benefits	4,062,928	2,803,597
Travel - staff, board, and committees	6,811,897	3,371,153
Special events	921,944	936,865
Office expenses	2,663,751	2,904,566
Printing/duplicating	4,835,674	3,578,250
Purchased services	1,168,410	1,165,025
Regional office expenses		
Insurance	573,244	510,368
Interest expense	5,033	53,030
Facilities and utilities	2,175,023	2,429,676
Non-capitalized equipment, repairs, and rentals	763,271	911,949
Depreciation	2,437,573	2,132,974
Miscellaneous	369,775	980,270
Total operating expenses	<u>117,918,741</u>	<u>108,207,330</u>
Investment expense	1,289,861	1,512,664
Endowment interest payments and distribution	17,486,016	33,684,466
Total expenses	<u>\$ 136,704,618</u>	<u>\$ 143,404,460</u>

See accompanying Report of Independent Auditors

# Sermon of Presiding Bishop Mark S. Hanson Monday, August 12, 2013

---

*Ezekiel 37:1–14*

*Romans 8:14–17*

*John 7:37–39*

Grace to you and peace in Jesus' name. Amen.

Where is God leading us?

It is a question that belongs to the work of every synod and Churchwide Assembly. The question calls us into prayer and conversation, into discernment and decisions. Perhaps you have come to Pittsburgh with clarity about where God is leading us, or maybe with curiosity, or bewilderment, even disagreement.

Sometimes the answer is unexpected, even troubling. “The hand of the Lord came upon me,” wrote Ezekiel, “and he brought me out by the Spirit of the Lord and set me down in the middle of a valley; it was full of bones.” Oh my, this assembly begins with God taking us to a valley of dry bones.

Where do you go when the Spirit takes you to a valley of dry bones? Close your eyes. Let the Spirit take you there. Where are you? Perhaps you are seeing images of bones in the Holocaust museum or the casualties of the Rwandan genocide. Or are you seeing the bones of the thousands dying in Syria or of the children who have died from malaria or hunger? Go with Ezekiel as the Spirit took him to see the people of Israel. Like a field of scattered dry bones, they were in exile.

Stay there—in the valley—with the dry bones. They are not completely obliterated, not reduced to dust. It is still possible to see the vitality that has been lost but now impossible to recover because the bones are scattered, disconnected from each other.

Where is that valley of dry bones, that place of disconnection for you? Is it in your family—that place of intimate belonging that too often feels like a place of separation as we each go our way with hurried pace?

Is it your congregation—where you once experienced connectedness but it now seems lacking, even lost? Are you an immigrant who lives daily in that place that feels like exile—somewhere far from the home you left, but you don't feel a sense of belonging here? It feels like dwelling in a valley of dry bones.

I wonder how many people the past 25 years have thought, even said, “I feel like an exile in the ELCA.” Have you ever? When was that? Is it now?

One of the most troubling and revealing findings in the LIFT (Living into the Future Together: Renewing the Ecology of the ELCA) study was the sense of disconnection we feel from each other in this church. We feel like dry, scattered bones. But not only in the ELCA. I think it is also descriptive of our civic disconnection from each other as citizens. We are acutely aware of how polarized we are.

In this time in the world's history when we have the greatest capacity to be instantly and constantly connected through means of communication unimagined 25 years ago when the ELCA began, we seem unable, unwilling to listen to others, to speak respectfully, to build community within our diversity.

And the results? A death zone. The consequence of our refusal to trust God's promise, to listen and speak, to be honest and vulnerable with one another and the consequence of our rebellion and judgment, is a place where death thrives, a place of disconnection, a valley of dry bones. That is where the Spirit is leading us as we begin this assembly—to a valley of dry bones. And God has a question for us: "Can these bones live?"

Yes, amidst all the questions we will consider this week, what if the question God most urgently is asking us is: "Can these bones live?"

Beware of the temptation to think that in asking us that question God is implying that the answer rests with us. Oh, we can try to reassemble the bones, find some organizational structure, some assembly decision unanimously adopted, some spiritual practice that we can all follow. But finally all we may have done is brought dry bones a bit closer to one another. But still all we see, all we are, is a lifeless skeleton—no breath, no life, no spirit, no sinews.

What if in God's asking, "Can these bones live?" God is simply trying to get Ezekiel's attention and ours? And Ezekiel's response, "O Lord, God, you know. You know the answer to your own question. Yes, I am paying attention."

Are we? Will we this week? Will we pay attention to what God says, to what God promises in the boneyard of our disconnectedness? Ezekiel continues, "Then God said to me, prophesy to these bones, and say to them, O dry bones, hear the word of the Lord. . . ."

Did you hear that? Can you believe it? In response to the most extreme national, communal, personal, existential crisis imaginable—exile—God does nothing other than give Ezekiel a message to proclaim. No instructions for Ezekiel, the temple priest, to reconstruct a reformed temple hierarchy. No blueprint for establishing a renewed set of faith practices. No plan of action to follow on a path of repentance. God simply gives a message to be proclaimed, "Prophesy . . ." oh Ezekiel, oh members of the ELCA Churchwide Assembly, "Prophesy." "Preach this." Preach what?

What God instructs Ezekiel to preach to the valley of dry bones is not a social or political analysis of what went wrong so that everyone knows who to blame for God's people being in exile. Nor does God give instructions for what they should do to recover their lost status, power, and influence.

What Ezekiel and you and I are called to prophesy, to preach, is the promise of what God will do: "I will cause breath/spirit to enter you, and you shall live." And Ezekiel did as God instructed. "So I prophesied. . . ." And God did as God promised. Yes, God did as God promised. "And as I prophesied, suddenly there was a noise, a rattling and the bones came together, bone to bone. . . ."

Oh, sisters and brothers in Christ, there is good news this evening. The boneyard of our disconnectedness becomes a place of life, of relationships restored. It happens in the very speaking and hearing of God's promise, "I will put my spirit within you, and you will live." It happens as God's promise is proclaimed and received in faith.

I believe we have come to Pittsburgh to make some noise. Okay, it may not have been the headline in the *Pittsburgh Post-Gazette* this morning. What noise will be heard as we gather for worship each day? What noise shall reverberate throughout the assembly, go out over the Internet? What noise will you describe in your Facebook postings, your tweets, emails, and phone calls? May the sound that resounds be a rattling noise, the sounds of bones coming together, bone to bone.

“And I looked, and there were sinews on them.” Oh, yes, God provides sinews—to hold disconnected bones together.

We have gathered in Pittsburgh as an assembly of sinews—connective tissue—by which God holds the body together. Not one of us has the option of being a body without connective tissue. To be so would be to become disconnected dry bones.

Is that not true also of Christ’s body? It is strange to think we could ever imagine that we can be the Body of Christ without being joined together in Christ—person of faith to person of faith, congregation to congregation, synod to synod to churchwide organization to the body as it extends across the world—one, holy, catholic, and apostolic.

So how shall we, the Evangelical Lutheran Church in America, be sinews in the Body of Christ? May that question permeate our work this week. But the sinews did not give life to the dry bones. “I looked, and there were sinews on them, and flesh had come upon them, and skin had covered them, but there was no breath in them.” “So I prophesied and he commanded me, and the breath came into them, and they lived and stood on their feet as a vast multitude.” Oh yes, come Holy Spirit. Breathe into us the breath of life, the breath of being made a new creation in Christ, a reconciled community.

Yes, in Christ. The one who was crucified, left on a cross to suffer death by suffocation. The one who said, “I am thirsty,” and when he had received a sponge of wine on a branch of hyssop said, “It is finished.” Then he bowed his head and gave up his spirit. The Jesus, whose body they put in a grave, sealed it tight so that the memory of him would fade away until finally only his dry bones would remain.

This Jesus, whom God raised from the dead, is present for you this night. Crying out. . . . Oh yes, not only the rattling noise of bones being joined will resound from this place. But Jesus crying out, “Let anyone who is thirsty come to me, and let the one who believes in me drink.” As the Scripture has said, “Out of the believers heart shall flow rivers of living water.”

Oh my, oh my, when God’s Spirit is poured out, we are no longer a valley of dry bones. Those bones begin to rattle and are joined, sinews and all. God’s Spirit, God’s life is poured into you and everything changes—we are no longer slaves but children of God, heirs of God’s promise.

Oh yes, the graves are opened. We dwell no longer in a boneyard of disconnectedness, but God’s Spirit restores us to a living community of faith. A new creation in Christ, rivers of living water flowing out of the believer’s heart as we are . . . Always being made new.

Shhh . . . listen . . . What do you hear? Do you hear the sound of bones beginning to rattle?



# **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), Twelfth (2011), and Thirteenth  
(2013) Churchwide Assemblies of the  
Evangelical Lutheran Church in America

*Edition current as of September 2013*

Copies available through the ELCA Resource online store at [www.ELCA.org/resources](http://www.ELCA.org/resources).  
Item code: ELCAOS1006

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Revised as of September 1, 2013  
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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, planning, 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 meeting 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 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, together we are doing God’s work. “God’s work. Our hands.”

Secretary David D. Swartling  
September 15, 2013



**RESTATED**  
**ARTICLES OF INCORPORATION**  
**OF THE**  
**EVANGELICAL LUTHERAN CHURCH IN AMERICA®**

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**ARTICLE I**

The name of this corporation shall be:

EVANGELICAL LUTHERAN CHURCH IN AMERICA

**ARTICLE II**

This corporation (sometimes referred to herein as the “Church”) is organized and shall be operated exclusively for religious purposes and, specifically, this corporation shall constitute a Lutheran church the purpose and functions of which shall be as specified from time to time in the Constitution of this corporation.

Within the framework and limitations of these purposes, the Church is organized and shall be operated exclusively for religious purposes and shall have such powers as are consistent with the foregoing purposes, including the power to acquire and receive funds and property of every kind and nature whatsoever, whether by purchase, conveyance, lease, gift, grant, bequest, legacy, devise, or otherwise, and to own, hold, expend, make gifts, grants, and contributions of, and to convey, transfer, and dispose of any funds and property and the income therefrom for the furtherance of the purposes of the Church herein above set forth, or any of them, and to lease, mortgage, encumber, and use the same, and such other powers which are consistent with the foregoing purposes and which are afforded to the Church by the Minnesota Nonprofit Corporation Act, and by any future laws amendatory thereof and supplementary thereto.



### **ARTICLE III**

This corporation shall not afford pecuniary gain, incidentally or otherwise, to its members, and no part of the net income or net earnings of this corporation shall inure to the benefit of any member, private shareholder, or individual, and no substantial part of its activities shall consist of carrying on propaganda, or otherwise attempting to influence legislation. This corporation shall not participate in, or intervene in (including the publishing or distributing of statements), any political campaign on behalf of any candidate for public office.

This corporation shall not lend any of its assets to any officer, director, or member of this corporation or guarantee to any other person the payment of a loan made to an officer, director, or member of this corporation.

All references in these Articles of Incorporation to sections of the Internal Revenue Code of 1954 include any provisions thereof adopted by future amendments thereto and any cognate provisions in future Internal Revenue codes to the extent such provisions are applicable to this corporation.

### **ARTICLE IV**

The period of duration of corporate existence of this corporation shall be perpetual.

### **ARTICLE V**

The registered office of this corporation shall be located at 405 Second Avenue South, Minneapolis, Minnesota 55401.

### **ARTICLE VI**

The management and direction of the business of the Church shall be vested in a board of directors which shall be known and designated as the Church Council. The terms of office, method of election, powers, authorities, and duties of the members of the Church Council, the time and place of their meetings, and such other regulations with respect to them as are not inconsistent with the express provisions of these Articles of Incorporation shall be as specified from time to time in the bylaws of the Church, which shall be known to the Church as its Constitution.

### **ARTICLE VII**

The voting members of the Church Council shall consist of the four churchwide officers, the chair of the Conference of Bishops, and at least 33 and not more than 45 other persons elected by the Churchwide Assembly.

### **ARTICLE VIII**

Except as otherwise provided in the Church's Constitution, the Church shall have no members with voting rights.

Whenever, and to the extent that, the Church's Constitution provides that voting rights shall be exercised by individuals elected, appointed, or otherwise designated to serve as voting members of an assembly of the Church, then the voting members of this Church for purposes of the laws of the State of Minnesota shall be the persons who were most recently seated as the voting members of an assembly of the Church.

Members of congregations of the Church shall not, as such, have any voting rights with respect to this corporation.

#### **ARTICLE IX**

For purposes of the laws of the State of Minnesota, only the Church's Constitution shall be treated as the bylaws of this corporation, and none of this corporation's governing documents other than these Articles of Incorporation and the Church's Constitution need be subject to the procedures specified by law or otherwise for the amendment of articles of incorporation or bylaws.

#### **ARTICLE X**

Members of this corporation shall not be personally liable for the payment of any debts or obligations of this corporation of any nature whatsoever, nor shall any of the property of the members be subject to the payments of the debts or obligations of this corporation to any extent whatsoever.

#### **ARTICLE XI**

This corporation shall have no capital stock.

#### **ARTICLE XII**

These Articles of Incorporation may be amended from time to time in the manner prescribed by law.

#### **ARTICLE XIII**

In the event of the dissolution of this corporation any surplus property remaining after the payment of its debts shall be disposed of by transfer to one or more corporations, associations, institutions, trusts, community chests, or foundations organized and operated exclusively for one or more of the purposes of this corporation, and described in section 501(c)(3) of the Internal Revenue Code of 1954, in such proportions as the Church Council of this corporation shall determine. Notwithstanding any provision herein to the contrary, nothing herein shall be construed to affect the disposition of property and assets held by this corporation upon trust or other condition, or subject to any executory or special limitation, and such property, upon dissolution of this corporation, shall be transferred in accordance with the trust, condition, or limitation imposed with respect to it.



**CONSTITUTION, BYLAWS,  
AND CONTINUING RESOLUTIONS  
of the  
EVANGELICAL LUTHERAN CHURCH  
IN AMERICA®**



# CONSTITUTION, BYLAWS, AND CONTINUING RESOLUTIONS of the EVANGELICAL LUTHERAN CHURCH IN AMERICA®

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## CODIFICATION EXPLANATION

The provisions of the Constitution, the Bylaws, and the Continuing Resolutions that pertain to the same matter have been placed together. This arrangement requires that the three types of material be identified by means other than physical separation.

The three types of provisions are identified by the following devices:

- a. All constitutional provisions are printed in **bold** face type.
- b. All bylaw provisions are printed in light face type.
- c. All continuing resolutions are printed in *italic* type.
- d. A numerical codification indicates general subject, constitutional provisions, bylaw provisions, and continuing resolutions.

Major sections are designated as chapters. The chapters are numbered 1 through 22. The chapter designation becomes the first number in the codification sequence and is followed by a period. Thus provisions in “Chapter 14. Church Council” are preceded by “14.”

General subjects normally are titled and designated by a number ending in zero. Thus, a subdivision of Chapter 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.

**7.43.02.** 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.

**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.A13.** *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>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 to 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>

<i>10.5 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>
<i>10.6 Chaplain/faculty of a school unrelated to ELCA</i>	<i>Synod Council of the synod in which school is located</i>
<i>10.7 Director/staff of a continuing education center related to a churchwide unit</i>	<i>Synod Council in which the main office of center is located upon the request of appropriate churchwide unit</i>
<i>11.0 Missionary ministry</i>	
<i>11.1 Outside United States</i>	<i>Church Council upon request of appropriate churchwide unit</i>
<i>11.2 Within United States</i>	<i>Church Council upon request of appropriate churchwide unit</i>
<i>12.0 Other</i>	
<i>12.1 Non-stipendiary service under call</i>	<i>Synod Council upon approval by the Conference of Bishops</i>
<i>12.2 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 shall be terminated only by death or, following consultation with the synodical bishop for the following reasons:**

- 1) mutual agreement to terminate the call or the completion of a call for a specific term;
  - 2) resignation of the pastor, which shall become effective, unless otherwise agreed, no later than 30 days after the date on which it was submitted;
  - 3) inability to conduct the pastoral office effectively in that congregation in view of local conditions;
  - 4) physical disability or mental incapacity of the pastor;
  - 5) suspension of the pastor through discipline for more than three months;
  - 6) resignation or removal of the pastor from the roster of ordained ministers of this church;
  - 7) termination of the relationship between this church and the congregation;
  - 8) dissolution of the congregation or the termination of a parish arrangement; or
  - 9) suspension of the congregation through discipline for more than six months.
- b. When allegations of physical disability or mental incapacity of the pastor under paragraph a.4) above, or ineffective conduct of the pastoral office under paragraph a.3) above, have come to the attention of the bishop of this synod,
- 1) the bishop in his or her sole discretion may investigate such conditions personally together with a committee of two ordained ministers and one layperson, or
  - 2) when such allegations have been brought to the synod's attention by an official recital of allegations by the Congregation Council or by a petition signed by at least one-third of the voting members of the congregation, the bishop personally shall investigate such conditions together with a committee of two ordained ministers and one layperson.
- c. In case of alleged physical disability or mental incapacity under paragraph a.4) above, the bishop's committee shall obtain and document competent medical opinion concerning the pastor's condition. When a disability or incapacity is evident to the committee, the bishop of this synod may declare the pastorate vacant and the pastor shall be listed on the clergy roster as disabled. Upon removal of the disability and restoration of the pastor to health, the bishop shall take steps to enable the pastor to resume the ministry, either in the congregation last served or in another appropriate call.

- d. In the case of alleged local difficulties that imperil the effective functioning of the congregation under paragraph a.3) above, the bishop's committee shall endeavor to hear from all concerned persons, after which the bishop together with the committee shall present their recommendations first to the pastor and then to the congregation. The recommendations of the bishop's committee must address whether the pastor's call should come to an end and, if so, may suggest appropriate severance arrangements. The committee may also propose other actions that should be undertaken by the congregation and by the pastor, if appropriate. If the pastor and congregation agree to carry out such recommendations, no further action need be taken by the synod.
- e. If either party fails to assent to the recommendations of the bishop's committee concerning the pastor's call, the congregation may dismiss the pastor only at a legally called meeting after consultation with the bishop, either (a) by a two-thirds majority vote of the voting members present and voting where the bishop and the committee did not recommend termination of the call, or (b) by a simple majority vote of the voting members present and voting where the bishop and the committee recommended termination of the call.
- f. If, in the course of proceedings described in paragraph c. or paragraph d. above, the bishop's committee concludes that there may be grounds for discipline, the committee shall make recommendations concerning disciplinary action in accordance with the provisions of this church's constitution, bylaws, and continuing resolutions.

**7.47. 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.
- c. An associate in ministry, a deaconess, or a diaconal minister, if granted retired or disability status on the roster, may be authorized to transfer from the synod where last rostered to the synod of current address, upon application for transfer and the mutual agreement of the synodical bishops involved after consultation with and approval by the secretary of this church.
- d. In unusual circumstances, the transfer of an associate in ministry, a deaconess, or a diaconal 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.

**7.52.15.**

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 cluster ministry</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>	Synod Council
5.2	<i>Institution/agency related more to than one synod</i>	Synod Council of one of the synods
5.3	<i>ELCA-related institution/agency</i>	Church Council upon request of appropriate churchwide unit
5.4	<i>Other</i>	Church Council
6.0	<i>Campus ministry</i>	
6.1	<i>Staff</i>	Synod Council
7.0	<i>Church camp ministry</i>	
7.1	<i>Staff</i>	Synod Council
8.0	<i>Ecumenical ministry</i>	
8.1	<i>Related to a synod</i>	Synod Council
8.2	<i>Related to more than one synod</i>	Synod Council of one of the synods
8.3	<i>National/international organization</i>	Church Council
9.0	<i>Inter-Lutheran ministry</i>	
9.1	<i>Related to a synod</i>	Synod Council
9.2	<i>Related to more than one synod</i>	Synod Council of one of the synods
9.3	<i>National/International</i>	Church Council
10.0	<i>Educational ministry</i>	
10.1	<i>ELCA-related seminary</i>	Church Council upon request of appropriate churchwide unit
10.2	<i>Seminary unrelated to ELCA</i>	Church Council upon request of appropriate churchwide unit
10.3	<i>ELCA-related college</i>	Synod Council of the synod in which college is located
10.4	<i>College unrelated to ELCA</i>	Synod Council of the synod in which college is located
10.5	<i>ELCA-related school</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
10.6	<i>School unrelated to ELCA</i>	Synod Council of the synod in which school is located
10.7	<i>Director/staff of a continuing education center related to a churchwide unit</i>	Synod Council in which the main office of center is located upon the request of appropriate churchwide unit



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>

**7.53. 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 plan for, facilitate, and nurture the life and mission of its people and shall enlarge the ministries and extend the outreach into society on behalf of and in connection with the congregations and the churchwide organization.**
- 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, other area subdivisions, or networks 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 fundraising programs. Fundraising 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 churchwide constitutional provision 7.22. and bylaw 7.31.11., ordained ministers on the roster of the Evangelical Lutheran Church in America must accept and adhere to this church's Confession of Faith, as well as abide by this church's standards and policies for ordained ministers.

**8.72.16.** An ordained minister, 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.

**8.72.17.** When 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 completes a contract for extended service, the synodical file on that ordained minister shall be sent to and retained by the Office of the Secretary.

**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 to which the congregation relates.
- 9.23. In accord with constitutional provision 9.21.d. and bylaw 9.21.01. and without invoking the provisions of Chapter 20, a congregation that maintains as its pastor 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 notify the congregation of its decision to approve or disapprove the proposed changes; the changes shall go into effect upon notification that the synod has approved them. The synod shall recognize that congregations may organize themselves in a manner which they deem most appropriate.



- 9.53.04. Each congregation shall take the necessary steps to protect its members and this church from liability.
- 9.53.05. Congregations shall normally maintain a fiscal year of January 1 through December 31.
- 9.53.06. A congregation considering a relocation shall confer with the bishop of the synod in which it is territorially located and the appropriate 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. Any petition shall be addressed to the synod to which the congregation relates for response by the synod. By action of the Synod Council or Synod Assembly, petitions may be forwarded to the Church Council or Churchwide Assembly.
- 9.53.08. A congregation considering development of an additional site to be used regularly for worship shall confer with the bishop of the synod in which it is territorially located and the appropriate 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, Ochiltrie, 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, Burlison, 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 congregation of Holy Trinity, Prince George's County, in the state of MARYLAND; the congregation of Mt. Joy, Adams County, in the state of PENNSYLVANIA; the counties of Accomack, Northampton in the state of VIRGINIA.

Synod 8.G—Metropolitan Washington, D.C. The District of Columbia; the counties of Calvert, Charles, Montgomery, Prince George's, St. Mary's in the state of MARYLAND; the counties of Arlington, Fairfax, Loudoun, Prince William, and the independent cities within the territory of these counties in the state of VIRGINIA; BERMUDA.

Synod 8.H—West Virginia-Western Maryland. The county of Garrett in the state of MARYLAND; the state of WEST VIRGINIA.

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 non-geographic synod of this church. In all other respects it shall be bound by the provisions of the constitutions, bylaws, and continuing resolutions of this church. In addition, it shall enter into relationships with geographic synods in order to provide opportunities for congregations, 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.
- 10.11.A13.** *Any synod contemplating amending articles of incorporation or undertaking other fundamental changes such as dissolution, merger, partition into multiple synods, creating a new synod corporation, incorporating in another jurisdiction, or any similar or related action, especially those that may affect relationships with other expressions of this church, must first consult with the Office of the Presiding Bishop, the Office of the Secretary, and with the bishops of any synods affected before seeking ratification by the Church Council.*
- 10.12.** Each synod shall have a constitution, which shall become effective upon ratification by the Church Council. Amendments thereto shall be subject to like ratification, provided, however, that an amendment which is identical to a provision of the *Constitution for Synods* shall be deemed to have been ratified upon its adoption and the Church Council shall be given prompt notification of its adoption.

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

**10.20.**           **PURPOSE**

**10.21.**           **Each synod, in partnership with the churchwide organization, shall bear primary responsibility for the oversight of the life and mission of this church in its territory. In fulfillment of this role and consistent with policies and procedures of this church, the synod shall:**

- a. Provide for pastoral care of congregations and rostered leaders in the synod;**
- b. Plan for, facilitate, and nurture the mission of this church through congregations;**
- c. Strengthen interdependent relationships among congregations, synods, and the churchwide organization, and foster relationships with agencies and institutions affiliated with or related to this church as well as ecumenical partners.**
- d. Interpret the work of this church to congregations and to the public on the territory of the synod.**

**10.21.01.**       **In providing for pastoral care of congregations and rostered leaders in the synod, the responsibilities of the synod include the following:**

- a. providing for 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. providing for leadership recruitment, preparation, and support in accordance with churchwide standards and policies, including:
  - 1) nurturing and supporting congregations and lay leaders;
  - 2) seeking and recruiting qualified candidates for the rostered ministries of this church;
  - 3) making provision for pastoral care, call review, and guidance;
  - 4) encouraging and supporting persons on the rosters of this church in stewardship of their abilities, care of self, and pursuit of continuing education to undergird their effectiveness of service; and
  - 5) supporting recruitment of leaders for this church's colleges, universities, seminaries, and social ministry organizations.
- c. providing for discipline of congregations, 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. providing for archives in conjunction with other synods.

**10.21.02.**

In planning for, facilitating, and nurturing the mission of this church through congregations, the responsibilities of the synod include the following:

- a. developing new ministries, redevelopment of existing ministries, and support and assistance in the conclusion, if necessary, of a particular ministry;
- b. leading and encouraging of congregations in their evangelism efforts;
- c. assisting members of its congregations in carrying out their ministries in the world;
- d. encouraging congregations to respond to human need, work for justice and peace, care for the sick and the suffering, and participate responsibly in society;
- e. providing resources for congregational life;
- f. grouping congregations in conferences, clusters, coalitions, or other area subdivisions for mission purposes.

**10.21.03.**

In strengthening interdependent relationships among congregations, synods, and the churchwide organization, and in fostering relationships with agencies and institutions affiliated with or related to this church as well as with ecumenical and global partners, the responsibilities of the synod include the following:

- a. promoting interdependent relationships among congregations, synods, and the churchwide organization, and entering into partnership with other synods in the region;
- b. fostering organizations for youth, women, and men, and organizations for language or ethnic communities;



- c. developing relationships with social ministry organizations and ministries, participating in their mission planning, and providing partnership funding;
- d. supporting relationships with and providing partnership funding on behalf of colleges, universities, and campus ministries;
- e. maintaining relationships with and providing partnership funding on behalf of seminaries and continuing education centers;
- f. fostering relationships with camps and other outdoor ministries;
- g. fostering relationships with preschools, elementary schools, and secondary schools operated by congregations of the synod;
- h. fostering relationships with ecumenical and global partners;
- i. cooperating with other synods and the churchwide organization in creating, using, and supporting regions to carry out those functions of the synod which can best be done cooperatively with other synods and the churchwide organization.

**10.21.04.**

In interpreting the work of this church on the territory of the synod, the responsibilities of the synod include the following:

- a. encouraging financial support for the work of this church by individuals and congregations;
- b. participating in churchwide programs;
- c. interpreting social statements in a manner consistent with the interpretation given by the churchwide unit or office which assisted in the development of the statement, and suggestion of social study issues;
- d. providing ecumenical guidance and encouragement.

**10.22.**

**In the event that this church or any synod of this church is charged with liability for any contingent debt, liability, or obligation arising or resulting from acts or omissions of any synod of the Lutheran Church in America, or The Association of Evangelical Lutheran Churches, or district of The American Lutheran Church, occurring prior to January 1, 1988, the Church Council is authorized and empowered to determine whether and to what extent this church or such synod of this church shall be indemnified or reimbursed for any such debt, liability, or obligation by one or more synods of this church. In making its determination with respect to indemnification or reimbursement, the Church Council shall consider the nature of the activity which gave rise to the debt, liability, or obligation, the situs of that activity, and such other factors as the Church Council deems appropriate under the circumstances in order that such debt, liability, or obligation may be discharged in a manner that is fair and equitable to this church's congregations, synods, and churchwide organization. For purposes of this provision, a "contingent" debt, liability, or obligation means a debt, liability, or obligation (a) the amount of which had not been ascertained by the Evangelical Lutheran Church in America on December 31, 1987, or (b) the existence of which was unknown to the Evangelical Lutheran Church in America on December 31, 1987.**

10.30.

**OFFICERS**

10.31.

**The officers of each synod shall be a bishop, a vice president, a secretary, and a treasurer.**

**a. As the synod's pastor, the bishop shall:**

- 1) Oversee and administer the work of the synod.**
- 2) Preach, teach, and administer the sacraments in accord with the faith of this church.**
- 3) Provide pastoral care and leadership for the synod, its congregations, its 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 extra parish 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 re-elected. The other officers shall be elected to a term as defined by each synod, but not to exceed six years, and may be re-elected.
- 10.31.06.** 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, including corresponding members of blended families, and in-laws (parent, son, daughter, or sibling of a spouse, spouse of a sibling, or the parent or sibling of the spouse of a sibling).

**10.40.**

**SYNOD ASSEMBLY**

**10.41.**

**Each synod shall have a Synod Assembly, which shall be its highest legislative authority, and which shall meet at least 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.

**10.90.**

**CONFERENCE OF BISHOPS**

**10.91.**

**The Conference of Bishops shall be composed of the bishops of the synods, the presiding bishop of this church, and the secretary of this church.**

**10.91.01.**

The Conference of Bishops shall consult with and advise the Church Council. It may make recommendations to the presiding bishop of this church and to the Church Council, respond to referrals from the Church Council, and refer concerns and proposals to the Church Council. At each meeting the Conference of Bishops shall receive a report from the Church Council brought by the vice president of this church.

**10.91.02.**

The conference shall meet at least two times each year.

**10.91.03.**

The responsibilities of the Conference of Bishops shall be enumerated in a continuing resolution. The resolution may be amended by majority vote of the Churchwide Assembly or by a two-thirds vote of the Church Council. Should the conference disagree with the action of the Church Council, it may appeal the decision to the Churchwide Assembly.

**10.91.A13.**

***Responsibilities of the Conference of Bishops***

*The Conference of Bishops of the Evangelical Lutheran Church in America shall provide opportunities for worship, spiritual renewal, and theological enrichment for those elected to the office of bishop of a synod, the presiding bishop of this church, and the secretary of this church, and it shall offer advice and counsel to the Church Council and the churchwide organization. To fulfill these responsibilities, the Conference of Bishops shall:*

- a. be a forum in which goals, objectives, and strategies may be developed and shared concerning pastoral leadership, care, and counsel for the synods;*
- b. review recommendations from the appropriate churchwide unit or office pertaining to standards for the admission to the rosters of 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 or office, 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 or office 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 or office, 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.*

**10.91.B13.**

***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.*

**10.91.C13.**

***Staff Services for the Conference of Bishops***

*Staff services for meetings of the Conference of Bishops shall be provided by the Office of the Presiding Bishop and the Office of the Secretary. The assistant to the presiding bishop for synodical relations shall coordinate the operation of the Conference of Bishops.*



## **Chapter 11.**

### **CHURCHWIDE ORGANIZATION—DEFINITION AND PURPOSES**

#### **11.10. DEFINITION OF THE CHURCHWIDE ORGANIZATION**

**11.11. The Evangelical Lutheran Church in America shall have a churchwide organization that shall function interdependently with the congregations and synods of this church. The churchwide organization shall serve on behalf of and in support of this church's members, congregations, and synods in proclaiming the Gospel, reaching out in witness and service both globally and throughout the territory of this church, nurturing the members of this church in the daily life of faith, and manifesting the unity of this church with the whole Church of Jesus Christ.**

**11.12. The churchwide organization shall be an instrument for accomplishing the purposes of this church, as defined by Chapter 4 of this constitution, that are shared with and supported by the members, congregations, and synods of this church. In keeping with this church's purposes, it shall develop churchwide policy, set standards for leadership, establish criteria for this church's endeavors, and coordinate the work of this church. It shall be a means for the sharing of resources throughout this church, and shall provide programs and services as determined by this church.**

#### **11.20. PURPOSES OF THE CHURCHWIDE ORGANIZATION**

**11.21. In fulfillment of the purposes of this church, the churchwide organization shall:**

- a. Undergird the worship life of this church as the Word of God is preached and the sacraments are administered.**
- b. Provide resources to equip members to worship, learn, serve, and witness in their ministry in daily life.**
- c. Support and establish policy for this church's mission and coordinate planning and evaluation for that mission throughout the world, including participation with other churches.**
- d. Witness to the Word of God in Christ by united efforts in proclaiming the Gospel, responding to human need, caring for the sick and suffering, working for justice and peace, and providing guidance to members on social matters.**
- e. Foster interdependent relationships among congregations, synods, and the churchwide organization to implement the mission of this whole church.**
- f. Provide for the 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 units and offices. Units and offices shall be responsible to the Churchwide Assembly and to the Church Council in the interim between regular meetings of the assembly.

**11.34.01.**

Proxy and absentee voting shall not be permitted in the actions of boards, committees, task forces, or other decision-making bodies.

**11.40. GENERAL FISCAL POLICIES**

**11.41. Within the limits established by the Churchwide Assembly in the constitution, bylaws, and continuing resolutions, the Church Council, as the board of directors, shall establish the fiscal policies of the churchwide organization.**

**11.41.01.** A single treasury shall be maintained for the receipt and disbursement of funds for the churchwide organization and its units receiving budgetary support, except as otherwise provided in the constitution and bylaws or as approved by the Church Council.

**11.41.02.** Within the policies established by the Churchwide Assembly and the Church Council, the management and investment of the funds of the churchwide organization and its units receiving budgetary support shall be the responsibility of the Office of the Treasurer.

**11.41.03.** On the basis of estimated income, and upon advice of the Office of the Presiding Bishop and the Office of the Treasurer, in consultation with the units receiving support from the churchwide budget, the Church Council shall authorize expenditures within the budget for the fiscal year and the units may incur financial obligations up to the specified amounts. Expenditure authorizations shall be subject to revision, in light of changing conditions, by the Church Council, upon the advice of the Office of the Presiding Bishop and the Office of the Treasurer.

**11.41.04.** The Church Council shall establish a working capital fund to be administered by the Office of the Treasurer within the policies established by the Church Council.

**11.41.05.** The fiscal year for the churchwide organization shall be February 1 through January 31.

**11.41.06.** No churchwide appeal to congregations or individuals of this church for the raising of funds shall be conducted by the churchwide organization or churchwide units without the consent of the Churchwide Assembly or the Church Council, following consultation with the Conference of Bishops. No appeal to selected congregations and individuals of this church for the raising of funds shall be conducted by the churchwide organization or churchwide units without the consent of the Church Council, following consultation with either the Conference of Bishops or specific synods as appropriate. Proposals for such special appeals shall be presented to the Church Council through the appropriate council committee with recommendations by the Office of the Presiding Bishop.

**11.41.07.** This church shall not, in any manner, be responsible for the debts or liabilities of other Lutheran organizations, institutions, or agencies, whether independent of or affiliated with this church.

**Chapter 12.**

**CHURCHWIDE ASSEMBLY**

**12.10. DESCRIPTION AND AUTHORITY OF THE CHURCHWIDE ASSEMBLY**

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

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

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

**12.20. DUTIES OF THE CHURCHWIDE ASSEMBLY**

**12.21. The Churchwide Assembly shall:**

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

- 12.30. MEETINGS OF THE CHURCHWIDE ASSEMBLY**
- 12.31. The assembly shall meet 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 website of this church. Distribution to voting members-elect may be accomplished electronically to those who have provided email addresses. A written copy of the *Pre-Assembly Report* will be mailed to any voting member-elect who does not provide an email address and to any congregation or voting member-elect who requests a written copy.
- 12.31.04.** The arrangements for agenda, program, and worship shall be under the supervision of the presiding bishop.
- 12.31.05.** Physical arrangements for churchwide assemblies shall be made by the secretary or by an assembly manager working under the secretary's supervision. Such committees as may be necessary to facilitate the planning for and operation of the assembly may be established by the secretary in consultation with the presiding bishop.
- 12.31.06.** The churchwide organization shall be responsible for the costs of the Churchwide Assembly, including reasonable costs for travel, housing, and board for voting and advisory members.
- 12.31.07.** At least one-half of all persons elected as voting members must be present at a meeting to constitute a quorum for the legal conduct of business. If such a quorum is not present, those voting members present may adjourn the meeting to another time and place, provided that only those persons eligible to vote at the original meeting may vote at the adjourned meeting.

- 12.31.08.** Proxy and absentee voting shall not be permitted at a Churchwide Assembly.
- 12.31.09.** The Churchwide Assembly shall use parliamentary procedures in accordance with *Robert's Rules of Order*, latest edition, unless otherwise ordered by the assembly.

**12.40.** **MEMBERS OF THE CHURCHWIDE ASSEMBLY**

- 12.41.** **The voting members of the Churchwide Assembly shall be the voting members of this corporation. The requirements for voting members of the assembly and other members shall be specified in the bylaws.**

**12.41.10.** **Voting Members**

- 12.41.11.** Each synod shall elect one voting member of the Churchwide Assembly for every 6,000 baptized members in the synod. In addition, each synod shall elect one voting member for every 50 congregations in the synod. The synodical bishop, who is *ex officio* a member of the Churchwide Assembly, shall be included in the number of voting members so determined. These voting members elected by each synod shall comply with the principles of organization, commitment to inclusiveness, and interdependence as specified in Chapter 5 of this Constitution. In addition, each synod shall elect one additional voting member who is a youth or young adult at the time of the election and one additional voting member who is a person of color or a person whose primary language is other than English. There shall be at least two voting members from each synod. The Church Council may allocate up to 10 additional voting members among synods, but no single synod may be allocated more than two additional voting members. The secretary shall notify each synod of the number of assembly members it is to elect.

- 12.41.12.** The secretary of each synod shall submit to the secretary of this church at least nine months before each regular Churchwide Assembly a certified list of the voting members elected by the Synod Assembly. If a voting member elected by the Synod Assembly is unable to serve, the name of an eligible person chosen by the Synod Council shall be submitted by the secretary of the synod to the secretary of this church. If a vacancy occurs or exists within 30 days or less of the convening of the Churchwide Assembly or during the meeting of the Churchwide Assembly, the synodical bishop may submit the name of an eligible person to the secretary of this church. The individual whose name is submitted to the secretary of this church shall be registered and seated by the Credentials Committee as a voting member from the synod.

- 12.41.13.** Each voting member of the Churchwide Assembly shall be a voting member of a congregation of this church. Any such voting member (except a rostered 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. Each officer shall be a voting member of a congregation of this church.

**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 and serve until a successor takes office.

**13.22.01.** The presiding bishop shall be elected as provided in Chapter 19 and shall take office on the first day of the third month after election.

**13.22.02.** The presiding bishop shall be a full-time, salaried position.

13.30.

**VICE PRESIDENT**

13.31.

**The vice president shall be a layperson who shall serve as chair of the Church Council and, in the event the presiding bishop is unable to do so, as chair of the Churchwide Assembly. The vice president shall serve under the presiding bishop of this church, providing leadership as specified in provision 11.33. of this constitution.**

13.32.

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

13.32.01.

The vice president shall be elected as provided in Chapter 19 and shall take office on the first day of the third month after election.

13.32.02.

The vice president shall serve without salary.

13.40.

**SECRETARY**

13.41.

**The secretary shall serve under the presiding bishop of this church, providing leadership, as specified in Chapter 11 of this constitution, and shall fulfill the normal functions of the secretary of a corporation.**

13.41.01.

The secretary, as the recording officer of this church, shall keep the minutes, have responsibility for rosters, records, and reporting of parochial statistics, oversee the archives, attest to all documents that require such signature, be the custodian of the seal, and perform other duties as prescribed by the *Constitutions, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*.

13.41.02.

The secretary shall:

- a. Be responsible for the minutes and records of the Churchwide Assembly, Church Council, Executive Committee, and Conference of Bishops, and shall receive complete minutes for permanent record of all boards and committees of the churchwide organization.
- b. Maintain the rosters of 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 serve until a successor takes office.**
- 13.42.01.** The secretary shall be elected as provided in Chapter 19 and shall take office on the first day of the third month after election.
- 13.42.02.** The secretary shall be a full-time, salaried position.
- 13.50.** **TREASURER**
- 13.51.** **The treasurer shall serve under the presiding bishop of this church, providing leadership as specified in Chapter 11 of this constitution, and shall fulfill the normal functions of the treasurer of a corporation.**
- 13.51.01.** The treasurer shall propose policy for review and action by the Church Council and provide for the implementation, within such policies, of the financial, accounting, insurance, property management, investment, and money management systems, and related services for the units of the churchwide organization.
- 13.52.** **The treasurer shall be elected by the Church Council to a six-year term and serve until a successor takes office.**
- 13.52.01.** The treasurer shall be elected as provided in Chapter 19 and shall take office on the first day of the third month after election.
- 13.52.02.** The treasurer shall be a full-time, salaried position.
- 13.52.03.** The Church Council, by a two-thirds vote, may dismiss the treasurer for cause.

**13.60. DEATH, RESIGNATION, OR DISABILITY OF AN OFFICER**

**13.61.** Should the presiding bishop die, resign, or be unable to serve, the vice president shall convene the Church Council to arrange for the appropriate care of the responsibilities of the presiding bishop until an election of a new presiding bishop can be held or until the presiding bishop is able to serve again. The term of the successor presiding bishop, elected by the next Churchwide Assembly, or a special meeting of the Churchwide Assembly called for the purpose of election, shall be six years, with the subsequent election to take place at the assembly closest to the expiration of such a term.

**13.62.** Should the vice president, secretary, or treasurer die, resign, or be unable to serve, the presiding bishop, with the approval of the Executive Committee of the Church Council, shall arrange for the appropriate care of the responsibilities of the officer until an election of a new officer can be held or until the officer is able to serve again. The term of the successor vice president or secretary, elected by the next Churchwide Assembly, shall be six years. The Church Council shall elect the successor treasurer for a term of six years.

**13.63.** The Executive Committee of the Church Council shall determine whether an officer is unable to serve; the officer may appeal the decision of the Executive Committee by requesting a hearing before the Church Council. A meeting to determine the ability of an officer to serve shall be called upon the request of at least three members of the Executive Committee and prior notice of the meeting shall be given to the officer in question.

**13.70. OFFICERS OF PREDECESSOR CONTINUING CORPORATIONS**

**13.71.** Whenever an existing but inactive corporate entity that previously functioned as a predecessor or more remote predecessor of this church or as an incorporated board, agency, or synod related to such predecessors, and such entity is otherwise without officers or directors, the officers of this church shall constitute the directors of such entity and shall hold the same office as they hold in this church.

## Chapter 14. CHURCH COUNCIL

- 14.10. PURPOSE AND MEETINGS**
- 14.11. The Church Council shall be the board of directors and shall serve as the interim legislative authority between meetings of the Churchwide Assembly.**
- 14.12. The Church Council shall meet at least two times each year.**
- 14.12.01.** The Church Council and its committees may hold meetings by remote communication, including electronically and by telephone conference, and, to the extent permitted by state law, notice of all meetings may be provided electronically.
- 14.12.02.** The Church Council shall use parliamentary procedure in accordance with *Robert's Rules of Order*, latest edition, unless otherwise ordered by the council.
- 14.12.03.** Proxy and absentee voting shall not be permitted at meetings of the Church Council.
- 14.13. "Interim legislative authority" is defined to mean that between meetings of the Churchwide Assemblies, the Church Council may exercise the authority of the Churchwide Assembly so long as:**
- a. the actions of the Church Council do not conflict with the actions of and policies established by the Churchwide Assembly; and**
  - b. the Church Council is not precluded by constitutional or bylaw provisions from taking action on the matter.**
- 14.14. The Church Council shall elect the treasurer.**
- 14.15. The Church Council shall fulfill responsibilities for elections as provided in the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America* and, in the event that a vacancy on the council or on a board or committee of the churchwide organization is declared by the secretary, the Church Council shall elect a member to serve the balance of the term.**
- 14.16. The Church Council of the Evangelical Lutheran Church in America may remove for cause a voting member of the Church Council, other than an officer, at a duly held regular meeting by the affirmative vote of two-thirds of the voting members of the Church Council, provided that at least 30 days written notice shall be given to each voting member of the Church Council that removal of a specific member of the Church Council will be on the agenda for such a meeting. The Church Council may remove an advisory member for cause, provided notice has been given as specified in this provision, by a majority vote of the voting members of the council.**

- 14.20.**                   **RESPONSIBILITIES OF THE CHURCH COUNCIL**
- 14.21.**                   **The specific duties of the Church Council shall be listed in the bylaws.**
- 14.21.01.**               The Church Council shall act on the policies proposed by churchwide units, subject to review by the Churchwide Assembly.
- 14.21.02.**               The Church Council shall review the procedures and programs of the churchwide units to assure that churchwide purposes, policies, and objectives are being fulfilled. Each unit shall recommend policy and develop strategies in its particular areas of responsibility after consultation with other units of the churchwide organization and affected synods, congregations, agencies, and institutions.
- a.   Policies related to the day-to-day functioning of the unit or to the specific responsibilities of the unit that have no implications for other units, congregations, synods, agencies, or institutions may be approved by the unit, subject to ratification by the Church Council.
- b.   All other policies shall be submitted to the Church Council for approval.
- 14.21.03.**               The Church Council shall review all recommendations from churchwide units for consideration by the Churchwide Assembly.
- 14.21.04.**               The Church Council may adopt policies in accord with this church’s constitutions, bylaws, and continuing resolutions.
- 14.21.05.**               The Church Council, upon recommendation of the presiding bishop, shall submit budget proposals for approval by the Churchwide Assembly and authorize expenditures within the parameters of approved budgets.
- 14.21.06.**               The Church Council shall adopt personnel policies for the churchwide organization. Salary structures of churchwide units shall be within the personnel policies of the churchwide organization, unless exceptions are granted by the Church Council.
- 14.21.07.**               The Church Council shall report its actions to the Churchwide Assembly.
- 14.21.10.**               **OTHER DUTIES OF THE CHURCH COUNCIL**
- 14.21.11.**               The Church Council shall consult with and refer matters to the Conference of Bishops as well as receive reports from it. The Church Council shall act on resolutions from Synod Councils.
- 14.21.12.**               The Church Council shall provide for the installation of the churchwide officers. At the installation of a newly elected presiding bishop of this church, the presiding minister shall be the 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 re-election. The employment of the executive director may be terminated jointly by the presiding bishop and the Executive Committee of the Church Council.
- 14.21.22.** The Church Council shall arrange the process for all elections as specified in this constitution and bylaws for churchwide units to assure conformity with established criteria.
- 14.30.** **COMPOSITION OF THE CHURCH COUNCIL**
- 14.31.** **The voting members of the Church Council shall consist of the four churchwide officers, the chair of the Conference of Bishops, and at least 33 and not more than 45 other persons elected by the Churchwide Assembly.**
- 14.31.B11.** *The Church Council may appoint one young adult and two youth, as defined in continuing resolution 6.02.A09., to serve as advisors to the Church Council from the time of appointment through the conclusion of the Churchwide Assembly in 2013.*
- 14.32.** **With the exception of youth members, Church Council members shall be elected by the Churchwide Assembly to one six-year term and shall not be eligible for consecutive re-election. Youth members of the Church Council shall be elected by the Churchwide Assembly to one three-year term.**
- 14.32.01.** The Church Council shall have as liaison members nine synodical bishops, each elected by the Conference of Bishops to one four-year term. One bishop shall be elected from each region.
- 14.32.02.** Liaison members of the Church Council shall have voice but not vote.

**14.32.A13.** *A member of the Church Council, upon invitation, may serve as a liaison for a board of trustees of a separately incorporated ministry.*

**14.32.B13.** *One voting member of the Church Council shall be selected in each triennium to serve—in accord with 16.12.D11.d.4.—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, the chair of the Conference of Bishops, and seven members of the Church Council elected by the council. The vice president of this church shall chair this committee. The Executive Committee shall:

- a. perform those functions of the Church Council assigned to it by the Church Council;
- b. transmit resolutions from synods to the appropriate unit or units of the churchwide organization;
- c. fulfill the responsibilities of the Church Council related to nominations, with staff services for the nomination and election processes of the Church Council provided by the Office of the Secretary;
- d. provide advice and counsel for the officers;
- e. review the work of the officers and, with the absence of the salaried officers from such deliberations, set salaries of the presiding bishop, secretary, and treasurer within the ranges established by the Church Council;
- f. demonstrate concern for the spiritual, emotional, and physical well-being of the full-time salaried officers of this church; and
- g. when necessary, serve as members of the U.S.A. National Committee of the Lutheran World Federation.



**14.41.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.B13.**

***Responsibility for Ecumenical and Inter-Religious Relations***

*Responsibility for ecumenical and inter-religious relations shall be exercised by the Office of the Presiding Bishop.*

- a. *An assistant to the presiding bishop/executive for ecumenical and inter-religious relations, appointed by the presiding bishop, shall coordinate the ecumenical, inter-Lutheran, and inter-religious activities of this church, and shall recommend, through the presiding bishop, policies to the Church Council and the Churchwide Assembly. To fulfill these responsibilities, the assistant to the presiding bishop/executive for ecumenical and inter-religious relations shall:*
  - 1) *assist the presiding bishop of this church in carrying out the presiding bishop's role as the chief ecumenical officer of this church;*
  - 2) *administer the ecumenical, inter-Lutheran, and inter-religious discussions (including bilateral dialogues) in which this church is involved;*
  - 3) *provide active support of the membership of this church in ecumenical organizations, such as World Council of Churches, National Council of the Churches of Christ in the U.S.A., and Lutheran World Federation;*
  - 4) *guide the process of reception of theological agreements and give advice in matters of fellowship and unity with other Lutheran churches; and*
  - 5) *assist synods, congregations, and churchwide units in carrying out their ecumenical, inter-Lutheran, and inter-religious responsibilities by giving guidance and by preparing guidelines for action.*
- b. *From time to time as necessary, the Executive Committee of the Church Council shall convene as the U.S.A. National Committee of the Lutheran World Federation. The U.S.A. National Committee also consists of the members of this church who serve as voting members of the council of the Lutheran World Federation. One staff member of the Global Mission unit and the executive for ecumenical and inter-religious relations shall serve as consultants to the U.S.A. National Committee of the Lutheran World Federation.*
- c. *Ecumenical representatives shall be chosen by the presiding bishop of the Evangelical Lutheran Church in America in consultation with the*

*Executive Committee of the Church Council. These representatives include members of delegations to national and international inter-church entities in which this church holds membership and members of inter-Lutheran, inter-faith, and ecumenical discussions, including bilateral dialogues and conversations, in which this church participates. All such appointments shall be reported to the Church Council as information.*

**15.12.C13. *Responsibility for Federal Chaplaincy Ministries***

*Responsibility for the chaplaincies of this church in the U.S. armed forces, the Veterans Affairs Administration, and other federal agencies and institutions shall be carried out by an assistant to the presiding bishop/director for federal chaplaincy ministries, who shall:*

- a. supervise the operation of the Bureau for Federal Chaplaincy Ministries of the Evangelical Lutheran Church in America;*
- b. fulfill the requirements for endorsement of candidates for services in federal chaplaincies;*
- c. seek periodically the advice and counsel of the inter-Lutheran committee for federal chaplaincies, whose members from this church shall be appointed by the presiding bishop, and;*
- d. be appointed by the presiding bishop.*

**15.12.D10. *Responsibility for Human Resources***

*Responsibility for human resources shall be exercised by the Office of the Presiding Bishop, which shall develop and manage the personnel policies and procedures for the churchwide organization, including policies and procedures regarding equal-employment opportunity; recruitment, interview, and selection of staff; compensation and benefits; employee-assistance programs; just and equitable employee-relations practices; performance evaluation; maintenance of personnel records; and training. In accordance with bylaw 14.21.06., the Church Council shall adopt personnel policies upon recommendation of the Office of the Presiding Bishop. The executive for human resources shall be appointed by the presiding bishop.*

**15.12.E10. *Responsibility for Research and Evaluation***

*Responsibility for research and evaluation shall be exercised by the Office of the Presiding Bishop to provide reliable and valid research, relevant information, and appropriate evaluation related to the purposes of this church in order to assist the presiding bishop, other leaders, and staff of the churchwide organization to accomplish their duties. The executive for research and evaluation shall be appointed by the presiding bishop.*

**15.12.F13.*****Responsibility for Synodical Relations***

*Responsibility for synodical relations shall be exercised by the Office of the Presiding Bishop in order to coordinate the relationships between the churchwide organization and synods, render support for synodical bishops and synodical staff, and provide staff services for the Conference of Bishops. To fulfill these responsibilities, an assistant to the presiding bishop/executive for synodical relations, appointed by the presiding bishop, shall:*

- a. relate to the Conference of Bishops in fulfillment of the conference's assigned responsibilities and provide staff services for development of programs and other needs;*
- b. relate to the Bureau for Federal Chaplaincy Ministries and the assistant to the presiding bishop/director for federal chaplaincy ministries;*
- c. plan and coordinate churchwide participation in synodical assemblies;*
- d. provide for synodical services, including assistance to synods for organizational concerns, long-range planning, and ongoing evaluation; and*
- e. coordinate the interaction of churchwide units with synodical responsibilities and programs; and*
- f. provide information, resources, and training concerning the prevention of sexual misconduct.*

**15.12.G13.*****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 assistant to the presiding bishop/executive for theological discernment, who will assist the presiding bishop and coordinate the service of staff groups that provide theological resources and assistance in programmatic implementation.*

**15.13. 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 re-election and with approximately one-third of the members elected each biennium. The board of trustees shall have advisory members as specified in the bylaws of the Endowment Fund.

**15.15.02.**

The president of the Endowment Fund shall be elected by the board of trustees to a four-year term in consultation with and with the approval of the



presiding bishop of the Evangelical Lutheran Church in America. The president shall be eligible for re-election. The employment of the president may be terminated jointly by the board of trustees and the presiding bishop of the Evangelical Lutheran Church in America.

- 15.15.03.** Constitutional provision 16.12. and bylaws 11.34.01., 14.21.02., 14.21.03., and 14.21.07. 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.

## Chapter 16.

### UNITS OF THE CHURCHWIDE ORGANIZATION

#### 16.10. CHURCHWIDE UNITS

16.11. **A unit of the churchwide organization is assigned leadership responsibility for major, identified portions of the mission and ministry of this church.**

16.11.01. Consistent with applicable personnel policies, churchwide units and offices 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 and offices will assure that staff include a balance of women and men, persons of color and persons whose primary language is other than English, laypersons, and 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.

#### 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.A13. *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., Educational and Institutional Insurance Administrators, Inc., and the Evangelical Lutheran Education Association.*

- a. *The Deaconess Community of the Evangelical Lutheran Church in America is a separately incorporated ministry of theologically trained, professionally prepared women called to ministry and service by congregations, synods, and agencies of the Evangelical Lutheran Church in America and the Evangelical Lutheran Church in Canada. Its mission is “Compelled by the love of 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. *Educational and Institutional Insurance Administrators, Inc. (EIIA) provides risk management and insurance services to church-related colleges, universities, and seminaries, including ELCA institutions of higher education.*
- e. *The Evangelical Lutheran Education Association (ELEA) is a separately incorporated ministry that provides service to early childhood education centers, elementary schools, and secondary schools of the synods and congregations of this church. ELEA also supports churchwide ministries in the use of schooling for mission.*

**16.12.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 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.*

## **Chapter 17.**

### **SEPARATELY INCORPORATED MINISTRIES**

#### **17.10. SEPARATELY INCORPORATED MINISTRIES**

**17.11. This church may fulfill some of its purposes, as described in Chapter 4, through separately incorporated ministries.**

**17.20. This church shall have a separately incorporated ministry, known as the Board of Pensions of the Evangelical Lutheran Church in America, to provide church retirement and other benefits plans. The president of the corporation shall serve as its chief executive officer.**

**17.20.01.** The Churchwide Assembly shall:

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

**17.20.02.** The Church Council shall:

- a. review policy established by the board and take action on any policy that would change significantly the documents establishing and governing the ELCA Pension and Other Benefits Program.
- b. approve any changes in the ELCA Pension and Other Benefits Program when there is to be:
  - 1) a significant increase in cost to the employers or members; or
  - 2) a significant increase or decrease in benefits to the members.
- c. refer any amendments to the ELCA Pension and Other Benefits Program initiated by the Church Council to the board for recommendation before final action by the Church Council, assuring that no amendment shall abridge the rights of members with respect to their retirement accumulations.
- d. refer, as it deems appropriate, proposed amendments to the ELCA Pension and Other Benefits Program to the Churchwide Assembly for final action.

**17.20.03.** The Board of Pensions shall have a board of trustees composed of 14–18 persons elected by the Churchwide Assembly for three-year terms with the possibility of two consecutive re-elections. The terms of members of the board of trustees elected by the Churchwide Assembly shall begin at the commencement of the first board meeting following the assembly.

- a. The composition of the board of trustees shall comply with the representational principles described in constitutional provision 5.01.f. The board of trustees of the Board of Pensions shall include persons with expertise in investments, insurance, and retirement plans, and at least four persons who are members of the plan, at least one of whom shall be a lay plan member or lay recipient of plan benefits and at least one of

whom shall be an ordained minister who is a plan member. Up to two trustees may be members of congregations of church bodies with which this church is in a relationship of full communion, provided that both are not from the same church body.

- b. The presiding bishop shall serve as an advisory member of the board of trustees, with voice but not vote, or shall designate a person to serve as the presiding bishop's representative as provided in constitutional provision 13.21.
- c. The Conference of Bishops shall elect one bishop to serve as an advisory member of the board of trustees with voice but not vote.
- d. The treasurer of this church shall serve as an advisory member of the board of trustees with voice but not vote.

**17.20.04.** The board shall organize itself as it deems necessary.

**17.20.05.** Constitutional provision 16.12. and bylaws 11.34.01., 14.21.02., and 14.21.07. shall apply to this board.

**17.20.06.** The president shall be elected by the board of trustees of the Board of Pensions to a four-year term in consultation with and with the approval of the presiding bishop of this church. Nomination of a candidate for president shall be made jointly by the presiding bishop and the search committee of the board. The board, together with the presiding bishop, shall arrange for an annual review of the president. The president shall be eligible for re-election. The board shall establish the compensation of the president with the concurrence of the presiding bishop. The president may be terminated at any time jointly by the board of trustees of the Board of Pensions and the presiding bishop of this church, following recommendation by the executive committee of the board of trustees.

**17.20.07.** The specific responsibilities of the Board of Pensions shall be enumerated in continuing resolutions. Such continuing resolutions may be amended by a majority vote of the Churchwide Assembly or by a two-thirds vote of the Church Council. Should the board disagree with the action of the Church Council, it may appeal the decision to the Churchwide Assembly.

**17.20.A11.** ***Responsibilities of the Board of Pensions***

*The Board of Pensions of the Evangelical Lutheran Church in America—also known as Portico Benefit Services—shall:*

- a. *manage and operate the Pension and Other Benefits Program for this church and plans for other organizations operated exclusively for religious purposes, and shall invest the assets according to fiduciary standards set forth in the plans and trusts.*
- b. *provide retirement, health, and other benefits exclusively for the benefit of eligible members working within the structure of this church and other organizations operated exclusively for religious purposes.*

- c. *provide summary plan descriptions outlining all benefits to be provided as a part of the ELCA Pension and Other Benefits Program.*
- d. *report to the appropriate committee of the Church Council on the financial effect of changes to the ELCA Pension and Other Benefits Program.*
- e. *report to the Churchwide Assembly through the Church Council, with the Church Council making comments on all board actions needing approval of the Churchwide Assembly.*
- f. *maintain appropriate communication with other units of this church.*
- g. *be self-supporting, except for certain ELCA minimum pensions and post-retirement health benefits of certain ELCA retirees, with all costs being paid from the administrative and management charges to the employers and members utilizing the plans and from investment income.*
- h. *manage its finances in a manner that assures an efficient and effective administration of the plans for retirement and other benefits. The board shall maintain its own accounting, data processing, personnel, and other administrative functions essential to the ongoing work of this organization.*
- i. *not be responsible, nor assume any liability for, health-insurance programs provided by colleges and universities of this church through voluntary employees' beneficiary associations or similar arrangements.*
- j. *manage and operate those portions of The American Lutheran Church and Lutheran Church in America plans requiring continuation in this church.*
- k. *provide an appeal process with the Board of Pensions to enable members in the plans to appeal decisions.*
- l. *make editorial and administrative changes and routine modifications to the ELCA Pension and Other Benefits Program, as well as changes required to comply with federal and state law.*
- m. *set contribution rates for the ELCA Survivor Benefits Plan, the ELCA Disability Benefits Plan, and the ELCA Medical and Dental Benefits Plan, and establish interest crediting rates for the ELCA Retirement Plans.*
- n. *manage assets, as requested, for the ELCA and other organizations operated exclusively for religious purposes.*

**17.20.B11.**

*The Corporate Social Responsibility Committee of the Board of Pensions shall receive advice and counsel from the churchwide organization and, within the context of fiduciary responsibility for ELCA assets, make appropriate recommendations to the board.*



- 17.30.** This church shall have a separately incorporated ministry, known as the Mission Investment Fund of the Evangelical Lutheran Church in America, to provide investment opportunities to individuals, congregations, synods, institutions, agencies, and organizations, and administer loans to congregations, synods, the churchwide organization, and other organizations and institutions that are related to this church. The Mission Investment Fund of the Evangelical Lutheran Church in America shall be incorporated.
- 17.30.01.** The Mission Investment Fund of the Evangelical Lutheran Church in America shall have a board of trustees composed of 9–12 persons elected by the Churchwide Assembly for three-year terms with the possibility of two consecutive re-elections. The terms of members of the board of trustees elected by the Churchwide Assembly shall begin at the commencement of the first board meeting following the assembly. The composition of the board of trustees shall comply with the representational principles described in constitutional provision 5.01.f. Up to two trustees may be members of congregations of church bodies with which this church is in a relationship of full communion, provided that both are not from the same church body.
- 17.30.02.** Unless the Church Council determines that the treasurer of this church shall be the president of the Mission Investment Fund corporation, the president shall be elected by the board of trustees of the Mission Investment Fund of the Evangelical Lutheran Church in America to a four-year term in consultation with and with the approval of the presiding bishop of this church. Nomination of a candidate for president of the Mission Investment Fund shall be made jointly by the presiding bishop and the search committee of the board. The board, together with the presiding bishop, shall arrange for an annual review of the president. The president shall be eligible for re-election. The employment of the president may be terminated jointly by the board of trustees of the Mission Investment Fund of the Evangelical Lutheran Church in America and the presiding bishop of this church, following recommendation by the executive committee of the board of trustees. The Executive Committee of the board of trustees, with the concurrence of the presiding bishop, shall establish the compensation of the president.
- 17.30.03.** Constitutional provision 16.12. and bylaws 11.34.01., 14.21.02., 14.21.03., 14.21.06., and 14.21.07. shall apply to the operation of the Mission Investment Fund of the Evangelical Lutheran Church in America.
- 17.30.04.** The specific responsibilities of the Mission Investment Fund of the Evangelical Lutheran Church in America shall be enumerated in a continuing resolution.
- 17.30.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, promotion, and sale of Mission Investments;*
- b. *develop and administer a loan program, including management responsibilities for the underwriting, legal, accounting, reporting, servicing, marketing, and other related functions;*
- c. *provide expertise for management of real property and execute all necessary documents for the acquisition and disposition of such property;*
- d. *relate to the 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.*
- g. *offer building and property consultative services to congregations of 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 composed of 11–15 persons elected by the Churchwide Assembly for three-year terms with the possibility of two consecutive re-elections. The terms of members of the board of trustees elected by the Churchwide Assembly shall begin at the commencement of the first board meeting following the assembly.

- a. The composition of the board of trustees shall comply with the representational principles described in constitutional provision 5.01.f. Laypersons on the board of trustees shall include persons with expertise in publishing, education, business management, finance and investment. Ordained ministers shall include persons with expertise in rural, urban, and suburban parish ministry in small and large congregations and advanced theological study. Up to two trustees may be members of congregations of church bodies with which this church is in a relationship of full communion, provided that both are not from the same church body.
- b. The presiding bishop shall serve as an advisory member of the board of trustees, with voice but not vote, or shall designate a person to serve as the presiding bishop’s representative as provided in constitutional provision 13.21.

- c. The Conference of Bishops shall elect one bishop to serve as an advisory member of the board of the publishing house with voice but not vote.
- d. The board of trustees of the publishing house shall serve as the board of any separate corporation of this church's publishing house and the president of the publishing house shall be the chief executive officer of any such corporation.

**17.40.02.** Constitutional provision 16.12. and bylaws 11.34.01., 14.21.02., and 14.21.03. shall apply to this publishing house.

**17.40.03.** The president shall be elected by the board of trustees of the Publishing House of the ELCA to a four-year term in consultation with and with the approval of the presiding bishop of this church. Nomination of a candidate for president shall be made jointly by the presiding bishop and the search committee of the board. The board, together with the presiding bishop, shall arrange for an annual review of the president. The president shall be eligible for re-election. The board shall establish the compensation of the president with the concurrence of the presiding bishop. The president may be terminated at any time jointly by the board of trustees of the Publishing House of the ELCA and the presiding bishop of this church, following recommendation by the executive committee of the board of trustees.

**17.40.04.** The specific responsibilities of this publishing house shall be enumerated in a continuing resolution. The continuing resolution may be amended by a majority vote of the Churchwide Assembly or a two-thirds vote of the Church Council. Should the board disagree with the action of the Church Council, it may appeal the decision to the Churchwide Assembly.

**17.40.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 11.34.01., 14.21.02., 14.21.03., and 14.21.06. 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 re-election. At least 10 percent of the members of this board shall be persons of color or primary language other than English. No more than one elected board member shall be from any one synod. Board members are to serve with the perspective of the interdependence of all units of this church. In the event of a vacancy, the board shall elect a member to serve the balance of the term. The Conference of Bishops shall select one bishop to serve as an advisory member of the board of this organization with voice but not vote.

**17.50.05.** The board of this organization shall meet at least two times per year and shall be responsible to the assembly that elected it. The assembly of this

organization shall be representative of local and other groupings of women who are members of the women's organization. Upon two successive absences that have not been excused by the board, a board member's position shall be declared vacant and the board shall arrange for election to fill the vacancy under Article 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 re-election. Consistent with applicable personnel policies, the board shall establish the salary of the executive director with the concurrence of the presiding bishop. The board may terminate the employment of the executive director in consultation with and with the approval of the presiding bishop of this church.

**17.50.07.** The specific responsibilities of the women's organization shall be enumerated in a continuing resolution. The continuing resolution may be amended by a majority of the Churchwide Assembly or two-thirds of the Church Council. Should the board disagree with the action of the Church Council, it may appeal the decision to the Churchwide Assembly.

**17.50.A11.** ***Responsibilities of the Women's Organization***

*The Women of the Evangelical Lutheran Church in America shall:*

- a. *enable its members to grow through biblical study, theological reflection, and prayer.*
- b. *cooperate with other units of this church in advocating for the oppressed and voiceless, urging change in systems and structures that exclude and alienate, and working for peace and justice as messengers of hope.*
- c. *provide for development and distribution of resources for and to its members, including a magazine.*
- d. *facilitate local initiative in creating programs and identifying alternative structural models that encourage and support flexibility.*
- e. *design and implement a leadership development program for its members, assisting its members to identify, develop, and express their gifts for ministry.*
- f. *develop networks for communication among women locally, ecumenically, and globally.*
- g. *relate to other women's organizations ecumenically and globally.*

- h. work interdependently with all units of this church in program development, research, and planning in order to enhance the ministries and participation of women in church and in society.*
- i. develop working arrangements in areas of mutual responsibility with the Publishing House of the Evangelical Lutheran Church in America.*

**17.70.**

**This church may fulfill some of its purposes, as described in Chapter 4, through other separately incorporated ministries, which shall be described in continuing resolutions.**

## Chapter 18. REGIONS

**18.01.** This church shall have regions as a partnership between groups of synods and the churchwide organization for the purpose of exercising mutual responsibilities.

**18.01.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 up to 12. Excluding the churchwide officers and the chair of the Conference of Bishops, there shall not be more than two members of the Church Council from a synod. The Church Council shall have at least two members from each region. The terms of office of persons elected to regular terms on the Church Council by the Churchwide Assembly shall begin at the conclusion of the Churchwide Assembly at which such persons were elected. If there is no Churchwide Assembly in the year when terms are scheduled to conclude, they end on August 31.
- 19.03. 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. Unless otherwise specified in the *Constitution, Bylaws, and Continuing Resolutions*, elections shall be for one six-year term, without consecutive re-election, and with approximately one-half of the members of the Church Council and of each board or advisory committee elected each triennium.
- 19.05. Each nominee for an elected position in the churchwide organization and each nominee for a position on the board of a separately incorporated ministry elected by the Churchwide Assembly shall be a voting member of a congregation of this church, unless otherwise specified in the *Constitution, Bylaws, and Continuing Resolutions* of this church.

- 19.05.01.** Each voting member of the Church Council, board, or advisory committee of the churchwide organization shall cease to be a member of the Church Council, board, or advisory committee if no longer a voting member of a congregation of this church. Upon two successive absences that have not been excused by the Church Council, board, or advisory committee, a member's position shall be declared vacant by the secretary of this church, who shall arrange for election by the Church Council to fill the unexpired term.
- 19.05.02.** For purposes of nomination to and service on the Church Council or a board of a separately incorporated ministry, "synodical membership" shall be defined as follows:
- a. A layperson shall be recorded in the synod that includes the congregation in which such a person holds membership, with the recognition that such a person shall reside within the territory of the synod or in an area immediately adjacent to the territory in the case of border areas.
  - b. 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 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. Before electing a member to a vacancy on a board or committee, the Church Council shall consult with the board or committee.
  - d. 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.

- e. Each triennium the Conference of Bishops shall select a bishop to serve as an advisory member of each board of a separately incorporated ministry and advisory committee of the churchwide organization. No synodical bishop, with the exception of the chair of the Conference of Bishops, shall serve as a voting member of the Church Council.

**19.20.**

**NOMINATING COMMITTEE**

**19.21.01.**

There shall be a Nominating Committee consisting of 12–18 members elected by the Churchwide Assembly. Each member shall be elected to one six-year term and shall serve until a successor is elected. Members of the Nominating Committee shall not be eligible for consecutive re-election. The Church Council shall place in nomination the names of two persons for each position. The committee shall consist of at least one member but no more than three members from any region. Nominations from the floor shall also be permitted, but each floor nomination shall be presented as an alternative to a specific category named by the Church Council and shall therefore meet the same criteria as the persons against whom the nominee is nominated. In the materials provided in advance to each member of the assembly, the Church Council shall set forth the criteria applicable to each category that must be met by persons nominated from the floor.

**19.21.02.**

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. In the case of re-election, if authorized, or for nominees from church bodies with which this church is in a relationship of full communion, only one person need be nominated. Nominations from the floor, where permitted in the nomination process, shall be presented as an alternative to a specific category named by the Nominating Committee and shall therefore meet the same criteria as the persons against whom the nominee is nominated. In the materials provided in advance to each member of the assembly, the Nominating Committee shall set forth the criteria applicable to each category that must be met by persons nominated from the floor.

**19.21.03.**

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.A13.** *The Nominating Committee shall strive to ensure that at least 10 percent of the voting membership of the Church Council shall be youth or young adults. Youth members shall be younger than 18 at the time of their election, and young adults shall be older than 18 and younger than 30 years of age at the time of their election.*
- 19.21.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.

**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 these separately incorporated ministries.

**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 of a separately incorporated ministry, or committee of the churchwide organization shall receive emolument for such service, nor shall any member be simultaneously an officer of this church, an elected member of the Church Council, or a voting member of a committee of the churchwide organization or board of a separately incorporated ministry. Nothing in this section shall be construed to prohibit the payment of the costs of insurance on behalf of a person who is or was a member of the Church Council, a committee of the Church Council, or committee against any liability asserted against and incurred by such person in or arising from that capacity, whether or not the churchwide organization would have been required to indemnify such person against the liability under provisions of law or otherwise.

**19.61.03.** 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, an advisory committee, a board of a separately incorporated ministry, the Committee on Appeals, the Committee on Discipline, or the churchwide Nominating Committee during the period of employment or service under contract, except the full-time salaried officers as specified in the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*. (The phrase “under contract” shall not mean short-term contracts for specific, limited purposes, usually not to exceed six months.)



**19.61.04.**

No person related to an executive director or an executive staff member of the churchwide organization shall be eligible for nomination to or membership on the Church Council or a committee that advises the unit in which the person's relative is employed. For this purpose, a related individual is one who, with respect to the churchwide employee, is a spouse, parent, son, daughter, sibling, uncle, aunt, niece, nephew, grandparent, grandchild, including corresponding members of blended families and in-laws (parent, son, daughter, or sibling of a spouse, spouse of a sibling, or the parent or sibling of the spouse of a sibling).

**19.61.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 10 other voting members. Floor nominations for the Church Council, the Nominating Committee, or other churchwide committee to be elected by the Churchwide Assembly require, in addition to the nominator, the written support of at least 20 other voting members.*
- b. *A nomination from the floor for any position (other than presiding bishop, vice president, and secretary) shall be made by filing the completed nomination form with the Nominations Desk at times prescribed in the assembly's Rules of Organization and Procedure.*
- c. *Nominations will be considered made in the order in which filed at the Nominations Desk.*

**19.61.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.J13.**

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

## 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 24–36 members, half of whom should be ordained ministers and half of whom should be laypersons, elected by the Churchwide Assembly for a term of six years. Each member will serve until a successor is elected, without consecutive re-election, and will serve as needed on a discipline hearing committee in any of the synods in this church.

- 20.21.12.** The accused shall have the privilege of selecting two persons (one 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 re-election, to serve as needed on a discipline hearing committee in any of the synods of this church.
- 20.21.14.** The presiding bishop of this church shall select one member of the churchwide Committee of Hearing Officers to serve as the non-voting chair of a discipline hearing committee.
- 20.21.15.** The presiding bishop of this church may appoint one or more persons as facilitators to make arrangements for, and to provide technical assistance to, a discipline hearing committee.
- 20.21.16.** The Church Council shall appoint three members from the Committee on Appeals who shall recommend rules of procedure for the performance of the duties of hearing officers and discipline hearing committees. The rules shall become effective when ratified by the Church Council.
- 20.21.17.** In each specific case for which a discipline hearing committee has been constituted, the committee shall, within 60 days after the secretary of this church has given notice of the selection by the Executive Committee of the Church Council of the members of the churchwide Committee on Discipline to serve on a discipline hearing committee, meet with the accused and the accuser(s) to hold a hearing. The committee shall render its written decision within 15 days after the committee concludes the hearing. The 60-day period may be extended one or more times to a specified date by a written stipulation signed by the accuser(s), the accused, and the hearing officer prior to the expiration of the original 60-day period or prior to the extended specified date.
- 20.21.18.** Written notice of the date, time, and place of the hearing and a copy of the charges shall be delivered to the accused and to the accuser(s) at least 20 days prior to the date of the hearing.
- 20.21.19.** At the hearing, the accuser(s) may present evidence in support of the charges and thereafter the accused shall be entitled to present evidence. The accused and the accuser(s), or other person acting on behalf of either of them, shall be entitled to question the other party or any of the witnesses appearing on behalf of the other party. A verbatim record shall be made by a stenographer or court reporter or by audio or video recording of the hearing.

- 20.21.21.** The discipline hearing committee shall render its decision in writing. The written decision shall be in two parts:
- a. Findings of Fact. In this part, the committee shall set forth what it has found to be the relevant facts, that is, what it believes to be the truth of the matter.
  - b. Determination. In this part, the committee shall state whether, based upon the facts that it has found, it believes discipline should be imposed and, if so, what discipline it has chosen to impose.
- 20.21.22.** The decision of the discipline hearing committee shall be made by a majority vote of its members who were present at the hearing. The decision of the discipline hearing committee shall be final on the date it is issued by the committee. Within 30 days, one of the parties may appeal to the Committee on Appeals and may request the Committee on Appeals to stay the effective date of the decision. A stay may be granted in whole or in part and subject to such conditions, if any, as the Committee on Appeals may require. The decisions of the Committee on Appeals shall be final.
- 20.21.23.** If there are indications that a cause for discipline exists or if in the course of the proceedings it should become apparent to the bishop of the synod that the pastoral office cannot be conducted effectively in the congregation(s) being served by the 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 or members of a congregation may be disciplined are:

- a. persistent and public denial of the Christian faith;
- b. willful or criminal conduct grossly unbecoming a member of the Church of Christ;
- c. continual and intentional interference with the ministry of the congregation; or
- d. willful and repeated harassment or defamation of member(s) of the congregation.

**20.41.02.** Discipline for an offense shall be administered consistent with the procedure which Christ instructed his disciples to follow (Matthew 18:15–17), proceeding through these successive steps, as necessary:

- a. seeking repentance and reconciliation through private counsel and admonition by a pastor;
- b. censure and admonition by a pastor in the presence of two or three members of the Congregation Council;
- c. written referral of the matter by the Congregation Council to the vice president of the synod, who will refer it to a consultation panel, pursuant to bylaw 20.41.03;
- d. written referral of the matter pursuant to bylaw 20.41.04. by the consultation panel to the Committee on Discipline of the synod, which shall hold a hearing and render a final decision.

**20.41.03.**

If for any reason a pastor of the congregation is unable to offer the counsel and administer the admonitions required by bylaw 20.41.02., those steps may be performed by another pastor chosen by the Executive Committee of the Congregation Council. No one shall serve as a member of the consultation panel or the discipline hearing panel if such individual (I) is the accused; (ii) is related to an accused; (iii) is a member, an employee, or a former member or employee of the congregation bringing the charges; or if the participation of an individual on either panel could give rise to the appearance of partiality even if the individual would in fact be impartial. For these purposes, a related individual is one who, with respect to the accused, is a spouse, parent, son, daughter, sibling, uncle, aunt, niece, nephew, grandparent, grandchild, including corresponding members of blended families and in-laws (parent, son, daughter, or sibling of a spouse, spouse of a sibling, or the parent or sibling of the spouse of a sibling).

**20.41.04.**

If the counseling, censure and admonitions pursuant to bylaw 20.41.02.a. and b. do not result in repentance and amendment of life, charges against the accused member(s) that are specific and in writing may be prepared by the Congregation Council, signed, and submitted to the vice president of the synod. The vice president shall select from the synod's Consultation Committee a panel of five members (three lay persons and two clergy). A copy of the written charges shall be provided to consultation panel and the accused member(s). The consultation panel, after requesting a written reply to the charges from the accused member(s), shall consider the matter and seek a resolution by means of investigation, consultation, mediation, or whatever other means may seem appropriate.

**20.41.05.**

The goal of the consultation panel is to seek repentance, amendment of life, forgiveness, healing, and reconciliation. The consultation panel's efforts to reach a mutually agreeable resolution shall continue for no more than 45 days after the matter is submitted to it. If the consultation panel fails to resolve the matter, the panel, upon the request of the Congregation Council, shall refer the case in writing, including the written charges and the accused member's reply, to the Committee on Discipline of the synod for a hearing. A copy of the consultation panel's written referral shall be delivered to the vice president of the synod, the Congregation Council, and the accused member(s) at the same time it is sent to the Committee on Discipline of the synod.

- 20.41.06.** The Executive Committee of the Synod Council shall select six members from the Committee on Discipline of the synod to decide the case, and shall appoint a member of the Synod Council to preside as nonvoting chair. Those six members plus the nonvoting chair comprise the discipline hearing panel for deciding the case. The Congregation Council and the accused member(s) are the parties to the case.
- 20.41.07.** The discipline hearing panel shall, within 30 days after its selection, commence a meeting or series of meetings to receive testimony or other evidence offered by the Congregation Council and the accused member(s). Written notice of the date, time, and place of the hearing shall be sent by the nonvoting chair to the Congregation Council and the accused member(s) 10 days in advance of the meeting. Until that first meeting is convened, the vice president of the synod shall, if necessary, appoint other members of the Committee on Discipline to fill vacancies so that the discipline hearing panel consists of six members plus the nonvoting chair.
- 20.41.08.** The discipline hearing panel shall decide the time, manner, and procedures for its meetings consistent with the following:
- a. the hearing before the discipline hearing panel is intended to be informal;
  - b. the hearing shall be closed to the public unless the Congregation Council and the accused member(s) agree to a public hearing;
  - c. all Congregation Council members, including any elected after written charges were first submitted, may attend the hearing and be witnesses;
  - d. only one Congregation Council member may participate in the proceedings as the council representative;
  - e. the accused member(s) may choose to testify in person or remain silent;
  - f. the council representative and the accused member(s) will be allowed to present their arguments and evidence without unnecessary interruption;
  - g. the accused member(s) may be accompanied by a spouse and one friend or advisor, but the spouse and friend or advisor may not participate in the proceedings, except as witnesses;
  - h. the panel may conduct some of its sessions outside the presence of the parties to the case;
  - i. rules of evidence and similar rules used in secular judicial proceedings shall not apply in these hearings;
  - j. the parties to the case cannot be compelled to provide any information or documents to each other or to the panel.

- 20.41.09.** Upon conclusion of the hearing, one of the following disciplinary sanctions can be imposed by the vote of at least two-thirds of the members of the discipline hearing panel who are present and voting:
- a. suspension from the privileges of congregation membership for a designated period of time;
  - b. suspension from the privileges of congregation membership until the pastor and Congregation Council receive evidence, satisfactory to them, of repentance and amendment of life;
  - c. termination of membership in the congregation; or
  - d. termination of membership in the congregation and exclusion from the church property and from all congregation activities.
- 20.41.10.** The written decision of the discipline hearing panel shall be sent to the vice president of the synod, the accused member(s), and the Congregation Council in writing within 45 days of the convening of the first hearing for which written notice was given pursuant to 20.41.06. The decision of the discipline hearing panel shall be implemented by the Congregation Council and recorded in the minutes of the next council meeting.
- 20.41.11.** No member of a congregation shall be subject to discipline a second time for an offense that a discipline hearing panel has heard previously and decided pursuant to these bylaws.

**20.50. 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 re-election.**

**20.64.A13.**

*In the event that the term of any member of the Committee on Appeals expires before that member's successor is elected, the Church Council may elect an individual in the same category—ordained minister or layperson—to serve on the Committee until the next Churchwide Assembly. A member elected by the Church Council who serves less than one-half of a term shall be eligible for election to a full term by the Churchwide Assembly.*

**20.65.**

**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 ministry or of any other organization is subject to the provisions of section 21.02.
- a.** The term “proceeding” means a threatened, pending, or completed lawsuit, whether civil or criminal, an administrative or investigative matter, arbitration, mediation, alternative dispute resolution, or any other similar legal or governmental action. Except as otherwise required by law, the term “proceeding” does not include (a) any action by the churchwide organization or any unit thereof against the individual seeking indemnification, or (b) a disciplinary hearing or related process described in Chapter 20 of this constitution.
  - b.** The term “indemnification” includes reimbursement and advances of costs and expenses for judgments, penalties, fines, settlements, excise taxes, reasonable attorneys’ fees, disbursements, and similar required expenditures.
- 21.02.** Where a person who, while a member of the Church Council, officer, employee, or committee member of the churchwide organization, or member of the Conference of Bishops, is or was serving at the request of the churchwide organization as (or whose duties in that position involve or involved service in the capacity of) a director, officer, partner, trustee, employee, or agent of another organization, is or was made or threatened to be made a party to a proceeding by reason of such capacity, then such person shall be entitled to indemnification only if (a) the Church Council has established a process for determining whether a person serving in the capacity described in this section shall be entitled to indemnification in any specific case, and (b) that process has been applied in making a specific determination that such person is entitled to indemnification.
- 21.03.** The churchwide organization may purchase and maintain insurance on behalf of itself or any person entitled to indemnification pursuant to this chapter against any liability asserted against and incurred by this church or by such other person in or arising from a capacity described in section 21.01. or section 21.02.

**Chapter 22.**

**AMENDMENTS, BYLAWS, AND CONTINUING RESOLUTIONS**

**22.10. AMENDMENTS TO 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 2013**





# INTRODUCTION to the *Constitution for Synods*

The *Constitution for Synods*, like the other governing documents of this church, is an ecclesial, legal, and missional document that reflects the underlying theology and doctrines of this church as well as its polity and governance structures. As the guiding document of one of the three expressions of this church, it reflects that synods, while fully the church, are not the whole church; they are in an interdependent relationship with congregations and the churchwide organization and are part of the one holy, catholic, and apostolic Church. As such, the *Constitution for Synods* is deeply rooted in the Gospel of Jesus Christ, the Lutheran Confessions, and the history of this church.

The *Constitution for Synods* was adopted by the Constituting Convention of the Evangelical Lutheran Church in America, as required by the *Constitutions, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*. This current edition of the *Constitution for Synods* contains changes adopted by all Churchwide Assemblies, including the thirteenth Churchwide Assembly in 2013. It is consistent with the requirements of the governing documents of the ELCA's churchwide organization, and it provides organizational flexibility to recognize local context.

► **Required provisions:** Sections of the *Constitution for Synods* marked by a dagger [†] are required provisions. These sections, including constitutional provisions, bylaws, and continuing resolutions, must be used without alteration or amendment of the text in any manner (i.e., neither additions nor deletions are permissible). In accordance with provision †S18.11, amendments to required provisions in the *Constitution for Synods* passed by the Churchwide Assembly are automatically incorporated into the constitutions of individual synods upon formal certification by the secretary of this church. Because the secretary has provided such certification following the 2013 Churchwide Assembly, required provisions marked by a dagger [†] have been incorporated into synod constitutions.

► **Codification explanation:** The *Constitution for Synods*, like the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America* and the *Model Constitution for Congregations*, is organized into chapters by general subject matter and codified as (a) constitutional provisions, (b) bylaws, and (c) continuing resolutions. Each provision is preceded by a capital "S". If a provision is mandatory, it will be preceded by a dagger, "†S."

- a. Constitutional provisions are codified with two sets of numbers, preceded by an "S": the chapter number, followed by a period and a two-digit number. A period follows the two-digit number. Thus, one required constitutional provision related to "Conferences, Clusters, Coalitions, Area Subdivisions, and Networks" in Chapter 12 is codified as "†S12.01." In accordance with Chapter 18, titled "Amendments, Bylaws, and Continuing Resolutions," there are three types of constitutional provisions in each synod's constitution:
  1. Required constitutional provisions adopted by the Churchwide Assembly are designated by a dagger "†", as discussed above (†S18.11.);

2. Recommended constitutional provisions adopted by the Churchwide Assembly may be adopted by majority vote at one meeting of the Synod Assembly (†S18.12.);
  3. Other constitutional provisions, including different versions of the recommended provisions referred to in the previous paragraph, may be initiated in and adopted by individual synods, but such provisions may not conflict with the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*. Such synodical constitutional amendments are adopted and become effective in accordance with †S18.13.
- b. Bylaw provisions follow constitutional provisions to which they apply. They are not intended to be organized in a separate document at the end of the constitutional provisions. Bylaws are codified with three sets of numbers: the chapter number (preceded by an “S”), the related constitutional provision number, and a two-digit number. There are periods after the chapter number, after the reference to the constitutional provision, and after the bylaw number. Thus, a bylaw relating to synod networks would be codified as “S12.01.01.” Although the *Constitution for Synods* contains some required bylaws and continuing resolutions, there is not a model set of bylaws or continuing resolutions because bylaws and continuing resolutions normally relate to specific practices and details of each synod’s organization, operation, and life. Thus, each synod has discretion and may develop its own bylaws and continuing resolutions, including bylaws and continuing resolutions under required constitutional provisions, but no such bylaw or continuing resolution may conflict with constitutional provisions in the *Constitution for Synods*, mandatory synod bylaws or continuing resolutions, or with the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*. Bylaws are adopted and amended in accordance with Chapter 18. Newly adopted bylaws or amendments to bylaws shall be reported to the secretary of this church.
- c. Continuing resolutions are intended to provide descriptions of operational patterns and practices or of the ongoing responsibilities of committees or other units within the organizational structure of the synod. They follow the relevant constitutional provision or bylaw to which they refer. Continuing resolutions also are codified with three sets of numbers, except that the third set is preceded by a capital letter. Thus, a continuing resolution describing the contents of a Synod Council report to the Synod Assembly in Chapter 10 might be numbered “S10.03.A13.” The initial numbers “S10.03” indicate that the continuing resolution relates to the designated constitutional provision, which in this case states that the functions of the Synod Council include providing a report to the regular meeting of the Synod Assembly. The final letter and numbers “A13” designate that this is the first continuing resolution “A” and the year that it was adopted, in this example 2013. Continuing resolutions are adopted and amended in accordance with Chapter 18. Unlike constitutional provisions and bylaws, continuing resolutions may be adopted either at a legally called and conducted meeting of the Synod Assembly (by a majority vote) or by the Synod Council (by a two-thirds vote). New continuing resolutions or amendments to existing continuing resolutions shall be reported to the secretary of this church.

► **Missing numbers:** You will notice that certain numbers are missing from the numbering sequence in some chapters. These omissions are intentional. For example, in some chapters the number “.10.” and multiples thereof have been reserved for possible use as section headings in future editions.

► **Selection of options:** Alternatives are provided in some places within the *Constitution for Synods*. Alternatives are noted by brackets or blank lines. For example, constitutional provision †S8.51. allows synods to choose the length of terms for the vice president, secretary, and treasurer. The appropriate number of years should be filled in by each synod. In addition, †S8.51.c. provides that the treasurer may be elected by the Synod Assembly or appointed by the Synod Council. Each synod should select one of those options.

► **References to church:** In the governing documents, “Church” with a capital letter refers to the one, holy, catholic, and apostolic Church. The words “church” or “this church” in lower case letters refer to the Evangelical Lutheran Church in America.

► **Consultation and concluding comments:** In order to assist synods, the Office of the Secretary is available for consultation, both about potential amendments to the *Constitution for Synods* and about the review process for congregational constitutions.

The important task of amending a constitution is challenging. It is, however, an essential endeavor that merits thoughtful work. In addressing the synod’s constitutional responsibilities, may God grant you and your colleagues wisdom, discernment, and commitment to the unity of this church in faithful witness to our Lord and Savior, Jesus Christ.

David D. Swartling  
Secretary  
Evangelical Lutheran Church in America  
September 15, 2013

# CONSTITUTION FOR SYNODS

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## Chapter 1.

### NAME AND INCORPORATION

- †S1.01. The name of this synod, as determined by the Churchwide Assembly, shall be (*name of synod*) of the Evangelical Lutheran Church in America.
- †S1.02. For the purposes of this constitution and the accompanying bylaws, the (*name of synod*) of the Evangelical Lutheran Church in America is hereafter designated as “this synod” or “the synod.”
- †S1.11. This synod shall be incorporated. Amendments to the articles of incorporation of this synod shall be submitted to the Church Council for ratification before filing.
- †S1.21. The seal of this synod is (*describe*).

## Chapter 2.

### STATUS

- †S2.01. This synod possesses the powers conferred upon it, and accepts the duties and responsibilities assigned to it, in the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*, which are recognized as having governing force in the life of this synod.
- †S2.02. The name Evangelical Lutheran Church in America (ELCA or “this church”) as used herein refers in general references to this whole church, including its three expressions: congregations, synods, and the churchwide organization. The name Evangelical Lutheran Church in America is also the name of the corporation of the churchwide organization to which specific references may be made herein.
- †S2.03. No provision of this constitution shall be inconsistent with the constitution and bylaws of this church.

## Chapter 3.

### TERRITORY

- †S3.01. The territory of this synod, as determined by the Churchwide Assembly, shall be:
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- †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. Each synod, in partnership with the churchwide organization, shall bear primary responsibility for the oversight of the life and mission of this church in its territory. In fulfillment of this role and consistent with policies and procedures of this church, the synod shall:

- a. Provide for pastoral care of congregations and rostered leaders in the synod;
- b. Plan for, facilitate, and nurture the mission of this church through congregations;
- c. Strengthen interdependent relationships among congregations, synods, and the churchwide organization, and foster relationships with agencies and institutions affiliated with or related to this church as well as ecumenical partners.
- d. Interpret the work of this church to congregations and to the public on the territory of the synod.

†**S6.03.01.** In providing for pastoral care of congregations and rostered leaders in the synod, the responsibilities of the synod include the following:

- a. providing for 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. providing for leadership recruitment, preparation, and support in accordance with churchwide standards and policies, including:
  - 1) nurturing and supporting congregations and lay leaders;
  - 2) seeking and recruiting qualified candidates for the rostered ministries of this church;
  - 3) making provision for pastoral care, call review, and guidance;
  - 4) encouraging and supporting persons on the rosters of this church in stewardship of their abilities, care of self, and pursuit of continuing education to undergird their effectiveness of service; and
  - 5) supporting recruitment of leaders for this church's colleges, universities, seminaries, and social ministry organizations.
- c. providing for discipline of congregations, 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. providing for archives in conjunction with other synods.

†S6.03.02. In planning for, facilitating, and nurturing the mission of this church through congregations, the responsibilities of the synod include the following:

- a. developing of new ministries, redevelopment of existing ministries, and support and assistance in the conclusion, if necessary, of a particular ministry;
- b. leading and encouraging of congregations in their evangelism efforts;
- c. assisting members of its congregations in carrying out their ministries in the world;
- d. encouraging congregations to respond to human need, work for justice and peace, care for the sick and the suffering, and participate responsibly in society;
- e. providing resources for congregational life;
- f. grouping congregations in conferences, clusters, coalitions, or other area subdivisions for mission purposes.

†S6.03.03. In strengthening interdependent relationships among congregations, synods, and the churchwide organization, and in fostering relationships with agencies and institutions affiliated with or related to this church as well as with ecumenical partners, the responsibilities of the synod include the following:

- a. promoting interdependent relationships among congregations, synods, and the churchwide organization, and entering into partnership with other synods in the region;
- b. fostering organizations for youth, women, and men, and organizations for language or ethnic communities;
- c. developing relationships with social ministry organizations and ministries, participating in their mission planning, and providing partnership funding;
- d. supporting relationships with and providing partnership funding on behalf of colleges, universities, and campus ministries;
- e. maintaining relationships with and providing partnership funding on behalf of seminaries and continuing education centers;
- f. fostering supporting relationships with camps and other outdoor ministries;
- g. fostering supporting relationships with preschools, elementary schools, and secondary schools operated by congregations of the synod;
- h. fostering relationships with ecumenical and global partners;
- i. cooperating with other synods and the churchwide organization in creating, using, and supporting regions to carry out those functions of the synod which can best be done cooperatively with other synods and the churchwide organization.

- †S6.03.04. In interpreting the work of this church on the territory of the synod, the responsibilities of the synod include the following:
- a. encouraging financial support for the work of this church by individuals and congregations;
  - b. participating in churchwide programs;
  - c. interpreting social statements in a manner consistent with the interpretation given by the churchwide unit or office which assisted in the development of the statement, and suggestion of social study issues;
  - d. providing ecumenical guidance and encouragement.
- †S6.04. Except as otherwise provided in this constitution and bylaws, the Synod Council shall establish processes that will ensure that at least 60 percent of the members of the synod assemblies, councils, committees, boards, and other organizational units shall be laypersons; and that, as nearly as possible, 50 percent of the lay members of assemblies, councils, committees, boards, or other organizational units shall be female and 50 percent shall be male; and that, where possible, the representation of 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.
- †S7.21.01. Voting members shall begin serving with the opening of a regular Synod Assembly and shall continue serving until voting members are seated at the next regular Synod Assembly.
- S7.22.** 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 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 congregations under development and authorized worshiping communities of the synod, which have been authorized under ELCA bylaw 10.02.03., to serve as voting members of the Synod Assembly, consistent with †S7.21.
- S7.27. This synod may establish processes through the Synod Council to grant 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 extra parish 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.

†S8.13. The synodical bishop may appoint an attorney, admitted to the bar within the territory of the synod or the state where the synod is located, to be Synod Attorney. The appointment must be approved by the Synod Council and reported to the Synod Assembly and to the ELCA secretary. The appointment continues until resignation or until a successor is appointed. The Synod Attorney provides legal advice and counsel to the synodical officers and the Synod Council. The Synod Attorney is expected to be familiar with the governing documents and policies of the synod and, as necessary, to attend meetings of the Synod Council. The Synod Attorney serves without salary but may be retained and compensated for specific legal services requested by the synod.

S8.14. The synodical bishop may have such assistants as this synod shall from time to time authorize.

†S8.15. The presiding bishop of this church, or the appointee of the presiding bishop, shall install into office, in accord with the policy and approved rite of this church, each newly elected synodical bishop.

†S8.16. **Conflicts of Interest**

†S8.16.01. The following procedures shall govern matters of potential conflicts of interest for synodical bishops:

- a. Whenever a synodical bishop determines that a matter of the kind described in †S8.16.01.b. may require his or her determination or action with respect to a related individual as defined in †S8.16.01.c., the synodical bishop shall withdraw from personal involvement in such matter and shall so notify the presiding bishop. The presiding bishop shall then appoint another synodical bishop from the same region to handle the matter to conclusion. In dealing with such matter, the appointed bishop shall exercise all of the functions and authority to the same extent as if the appointed bishop were the elected bishop of the withdrawing bishop's synod.



- b. Matters include any proceedings under Chapter 20, proceedings under provision 7.46. of the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America* (†S14.13.), 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, including corresponding members of blended families and in-laws (parent, son, daughter, or sibling of a spouse, spouse of a sibling, or the parent or sibling of the spouse of a sibling).

**S8.20. Vice President**

†S8.21. The vice president shall be elected by the Synod Assembly. The vice president shall be a layperson. The vice president shall be a voting member of a congregation of this synod. The vice president shall not receive a salary for the performance of the duties of the office.

S8.22. The vice president shall chair the Synod Council.

S8.23. In the event of the death, resignation, or disability of the bishop, the vice president, after consultation with the presiding bishop of the Evangelical Lutheran Church in America, shall convene the Synod Council to arrange for the conduct of the duties of the bishop until a new bishop shall be elected or, in the case of temporary disability, until the bishop resumes full performance of the duties of the office.

**S8.30. Secretary**

†S8.31. The secretary shall be elected by the Synod Assembly. The secretary shall be a voting member of a congregation of this synod. The secretary may be either a layperson or 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 re-elected.
- b. The vice president and secretary of this synod shall be elected to a term of \_\_\_ years and may be re-elected.
- c. The treasurer of this synod shall be [elected] [appointed] to a \_\_\_-year term and may be re-elected or reappointed.

- S8.52.** The terms of the officers shall begin on the first day of the \_\_\_\_\_ month following election or, in special circumstances, at a time designated by the Synod Council.
- †**S8.53.** Each officer shall be a voting member in a congregation of this synod, except that the bishop need not be a member of a congregation of this synod at the time of election.
- †**S8.54.** Should the bishop die, resign, or be unable to serve, the vice president, after consultation with the presiding bishop of the Evangelical Lutheran Church in America, shall convene the Synod Council to arrange for the appropriate care of the responsibilities of the bishop until an election of a new bishop can be held or, in the case of temporary disability, until the bishop is able to serve again. Such arrangements may include the appointment by the Synod Council of an interim bishop, who during the vacancy or period of disability shall possess all of the powers and authority of a regularly elected bishop. The term of the successor bishop, elected by the next Synod Assembly or a special meeting of the Synod Assembly called for the purpose of election, shall be six years with the subsequent election to take place at the Synod Assembly closest to the expiration of such a term and with the starting date of a successor term to be governed by constitutional provision S8.52.
- S8.55.** Should the vice president, secretary, or treasurer die, resign, or be unable to serve, the bishop, with the approval of the Executive Committee of the Synod Council, shall arrange for the appropriate care of the responsibilities of the officer until an election of a new officer can be held or, in the case of temporary disability, until the officer is able to serve again. The term of the successor officer, elected by the next Synod Assembly, shall be \_\_\_\_\_ years.
- †**S8.56.** The Executive Committee of the Synod Council shall determine whether an officer is unable to serve; the officer may appeal the decision of the Executive Committee by requesting a hearing before the Synod Council. A meeting to determine the ability of an officer to serve shall be called upon the request of at least three members of the Executive Committee and prior written notice of the meeting shall be given to the officer in question at least 10 calendar days prior to the meeting.
- †**S8.57.** The recall or dismissal of an officer 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 re-election. The functions of the Consultation Committee are set forth in Chapter 20 of the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America* and in Chapter 17 of this constitution. The size of the Consultation Committee, in accord with this provision, shall be defined in this synod's bylaws.

- †S11.03. The Committee on Discipline of this synod shall consist of 12 persons, of whom six shall be ordained ministers and six shall be laypersons, who shall each be elected by the Synod Assembly for a term of six years without consecutive re-election.
- a. The functions of the Committee on Discipline of this synod are set forth in Chapter 20 of the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*.
  - b. The terms of committee members shall be staggered so that the terms of four committee members (two clergy and two lay) expire every two years.
  - c. The Synod Council shall fill vacancies on the Committee on Discipline for any unexpired term.
- †S11.04. The Mutual Ministry Committee shall be appointed by the Executive Committee of the Synod Council to provide support and counsel to the bishop.
- †S11.05. 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 unit of the churchwide organization before any steps are taken leading to such action. The approval of the Synod Council shall be received before any such action is effected.
- †**S13.20.** A congregation considering development of an additional site to be used regularly for worship shall confer with the bishop of the synod in which it is territorially located and the appropriate unit of the churchwide organization before any steps are taken leading to such action.
- S13.21.** The alignment of congregations in pastoral charges, and all alterations in any alignment, shall be subject to approval by the Synod Assembly or by the Synod Council.
- †**S13.22.** Each congregation of the Evangelical Lutheran Church in America within the territory of this synod, except those which are in partnership with the Slovak Zion Synod, shall establish and maintain a relationship with this synod.
- †**S13.23.** Provision 9.71. of the ELCA constitution shall govern the relationship of this synod and a congregation of this synod regarding the property of the congregation. This synod may transfer or convey property to a congregation of the synod, subject to restrictions accepted by the congregation, including provision that if the Synod Council, in its sole and exclusive discretion, determines (1) that the property is not being used to serve the mission and ministry needs of this church, or (2) that the congregation has transferred, encumbered, mortgaged, or in any way burdened or impaired any right, title, or interest in the property without the prior approval of the Synod Council, then title to the property shall revert to the synod, and the congregation, upon written demand, shall reconvey the property to the synod.

**S13.24.** If any congregation of this synod has disbanded, or if the members of a congregation agree that it is no longer possible for it to function as such, or if it is the opinion of the Synod Council that the membership of a congregation has become so scattered or so diminished in numbers as to make it impractical for such a congregation to fulfill the purposes for which it was organized or that it is necessary for this synod to protect the congregation's property from waste and deterioration, the Synod Council, itself or through trustees appointed by it, may take charge and control of the property of the congregation to hold, manage, and convey the same on behalf of this synod. The congregation shall have the right to appeal the decision to the Synod Assembly.

**S13.25.** This synod may temporarily assume administration of a congregation upon its request or with its concurrence.

**S13.30. Discipline**

†**S13.31.** Congregations and members of congregations are subject to discipline in accordance with the provisions of Chapter 20 of the ELCA constitution and bylaws.

**S13.40. Synodically Authorized Worshiping Communities**

**S13.41.** Authorized worshiping communities, acknowledged under criteria, policies, and procedures approved by the Church Council of the Evangelical Lutheran Church in America, shall accept and adhere to the Confession of Faith and Statement of Purpose of this church, shall be served by leadership under the criteria of this church, and shall be subject to the discipline of this church.

**Chapter 14.**

**ORDAINED MINISTERS AND LAY ROSTERED MINISTERS**

†**S14.01.** The time and place of the ordination of those persons properly called to congregations or extra parish 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 shall be terminated only by death or, following consultation with the synodical bishop, for the following reasons:
    - 1) mutual agreement to terminate the call or the completion of a call for a specific term;
    - 2) resignation of the pastor, which shall become effective, unless otherwise agreed, no later than 30 days after the date on which it was submitted;
    - 3) inability to conduct the pastoral office effectively in that congregation in view of local conditions;
    - 4) physical disability or mental incapacity of the pastor;
    - 5) suspension of the pastor through discipline for more than three months;
    - 6) resignation or removal of the pastor from the roster of ordained ministers of this church;
    - 7) termination of the relationship between this church and the congregation;
    - 8) dissolution of the congregation or the termination of a parish arrangement; or
    - 9) suspension of the congregation through discipline for more than six months.
  - b. When allegations of physical disability or mental incapacity of the pastor under paragraph a.4) above, or ineffective conduct of the pastoral office under paragraph a.3) above, have come to the attention of the bishop of this synod,
    - 1) the bishop in his or her sole discretion may investigate such conditions personally together with a committee of two ordained ministers and one layperson, or
    - 2) when such allegations have been brought to the synod's attention by an official recital of allegations by the Congregation Council or by a petition signed by at least one-third of the voting members of the congregation, the bishop personally shall investigate such conditions together with a committee of two ordained ministers and one layperson.

- c. In case of alleged physical disability or mental incapacity under paragraph a.4) above, the bishop's committee shall obtain and document competent medical opinion concerning the pastor's condition. When a disability or incapacity is evident to the committee, the bishop of this synod may declare the pastorate vacant and the pastor shall be listed on the clergy roster as disabled. Upon removal of the disability and the restoration of the pastor to health, the bishop shall take steps to enable the pastor to resume the ministry, either in the congregation last served or in another appropriate call.
- d. In the case of alleged local difficulties that imperil the effective functioning of the congregation under paragraph a.3) above, the bishop's committee shall endeavor to hear from all concerned persons, after which the bishop together with the committee shall present their recommendations first to the pastor and then to the congregation. The recommendations of the bishop's committee must address whether the pastor's call should come to an end and, if so, may suggest appropriate severance arrangements. The committee may also propose other actions that should be undertaken by the congregation and by the pastor, if appropriate. If the pastor and congregation agree to carry out such recommendations, no further action need be taken by the synod.
- e. If either party fails to assent to the recommendations of the bishop's committee concerning the pastor's call, the congregation may dismiss the pastor only at a legally called meeting after consultation with the bishop, either (a) by a two-thirds majority vote of the voting members present and voting where the bishop and the committee did not recommend termination of the call, or (b) by a simple majority vote of the voting members present and voting where the bishop and the committee recommended termination of the call.
- f. If, in the course of proceedings described in paragraph c. or paragraph d. above, the bishop's committee concludes that there may be grounds for disciplinary action, the committee shall make recommendations concerning disciplinary action in accordance with the provisions of this church's constitution, bylaws, and continuing resolutions.

†S14.14. 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 †S16.04., a disciplinary hearing or related process described in Chapter 20 of the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*.
- b. The term “indemnification” includes reimbursement and advances of costs and expenses for judgments, penalties, fines, settlements, excise taxes, reasonable attorneys’ fees, disbursements, and similar required expenditures.

**†S16.02.** Whenever a person who, while a Synod Council member, officer, committee member, or employee of this synod, is or was serving at the request of this synod as (or whose duties in that position involve or involved service in the capacity of) a director, officer, partner, trustee, employee, or agent of another organization, is or was made or threatened to be made a party to a proceeding by reason of such capacity, then such person shall be entitled to indemnification only if (a) the Synod Council has established a process for determining whether a person serving in the capacity described in this section shall be entitled to indemnification in any specific case, and (b) that process has been applied in making a specific determination that such person is entitled to indemnification.

**†S16.03.** This synod may purchase and maintain insurance on behalf of itself or any person entitled to indemnification pursuant to this chapter against any liability asserted against and incurred by this synod or by such other person in or arising from a capacity described in section †S16.01. or section †S16.02.

**†S16.04.** When written charges against 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:

- a. An amendment may be adopted by a two-thirds vote at a regular meeting of the Synod Assembly after having been presented in writing at the previous regular meeting of the Synod Assembly over the signatures of at least \_\_\_\_\_ members and having been approved by a two-thirds vote of the voting members present and voting at such a regular meeting of the Synod Assembly.
- b. The Synod Council may propose an amendment, with notice to be sent to the congregations of this synod at least six months prior to the next regular meeting of the Synod Assembly. Such an amendment shall require for adoption a two-thirds vote of the voting members present and voting at such a regular meeting of the Synod Assembly.

All such amendments shall become effective upon ratification by the Churchwide Assembly or by the Church Council.

#### †S18.20. Amendments to Bylaws

†S18.21. This synod may adopt bylaws not in conflict with this constitution or with the constitution and bylaws of the churchwide organization. This synod may amend its bylaws at any meeting of the Synod Assembly by a two-thirds vote of voting members of the assembly present and voting. Newly adopted bylaws and amendments to existing bylaws shall be reported to the secretary of this church.

†S18.30. **Amendments to Continuing Resolutions**

†S18.31. This synod may adopt continuing resolutions not in conflict with this constitution or its bylaws or the constitution, bylaws, and continuing resolutions of the churchwide organization. Such continuing resolutions may be adopted or amended by a majority vote of the Synod Assembly or by a two-thirds vote of Synod Council. Newly adopted continuing resolutions and amendments to existing continuing resolutions shall be reported to the secretary of this church.





**Evangelical Lutheran  
Church in America**

God's work. Our hands.

**MODEL CONSTITUTION  
FOR  
CONGREGATIONS  
OF THE  
EVANGELICAL LUTHERAN  
CHURCH IN AMERICA®  
2013**

## INTRODUCTION to the *Model Constitution for Congregations*

The *Model Constitution for Congregations of the Evangelical Lutheran Church in America*, like the other governing documents of this church, is an ecclesial, legal, and missional document that reflects the underlying theology and doctrines of this church as well as its polity and governance structures. As the guiding document of one of the three expressions of this church, it reflects that congregations, while fully the church, are not the whole church; they are in an interdependent relationship with synods and the churchwide organization and are part of the one, holy, catholic, and apostolic Church. As such, the *Model Constitution for Congregations* is deeply rooted in the Gospel of Jesus Christ, the Lutheran Confessions, and the history of this church.

The *Model Constitution for Congregations* was adopted by the Constituting Convention of the Evangelical Lutheran Church in America, as required by the *Constitutions, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*. This current edition of the *Model Constitution for Congregations of the Evangelical Lutheran Church in America* contains changes adopted by all Churchwide Assemblies, including the thirteenth Churchwide Assembly in 2013. It is consistent with the requirements of the governing documents of the ELCA's churchwide organization and synods, and it provides organizational flexibility to recognize the context of local congregations.

► **Required provisions:** Sections of this constitution marked by an asterisk [\*] are required when a congregation amends its governing documents. These sections must be used without alteration or amendment of the text in any manner (i.e., neither additions nor deletions are permissible). This requirement is based on constitutional provision 9.52. in the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*. This provision requires that when a congregation of this church “wishes to amend any provision of its governing documents, the governing documents of that congregation shall be so amended to conform to 9.25.b.” in the churchwide constitution. Provisions in the *Model Constitution for Congregations* identified by an asterisk [\*] are those required under ELCA constitutional provision 9.25.b.

► **Review by synod:** Each congregation of this church is to provide a copy of its governing documents, and any amendments thereto, to its synod. In accordance with ELCA bylaw 9.53.03., amendments to a congregation constitution become effective *only* when approved by the synod. This bylaw provides:

All proposed changes in the constitution or incorporation documents of a congregation shall be referred to the synod with which the congregation is affiliated. The synod shall notify the congregation of its decision to approve or disapprove the proposed changes; the changes shall go into effect upon notification that the synod has approved them. The synod shall recognize that congregations may organize themselves in a manner which they deem most appropriate.

No governing document amendment will be approved by a synod if it conflicts with the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*. In order to meet constitutional requirements and to avoid potential problems, all proposed amendments to a congregation's constitutional provisions, bylaws, and continuing resolutions should be submitted to the synod for review.

► **Codification explanation:** The *Model Constitution for Congregations* is organized into chapters by general subject matter and codified as (a) constitutional provisions, (b) bylaws, and (c) continuing resolutions. Each provision is preceded by a capital “C.” If a constitutional provision is mandatory, it will be preceded by an asterisk, “\*C.”

- a. Constitutional provisions are codified with two sets of numbers, preceded by a “C”: the chapter number, followed by a period and a two-digit number. A period follows the two-digit number. Thus, one required constitutional provision related to “Membership” in Chapter 8 is codified as “\*C8.02.” A provision in Chapter 12 relating to a report by the Congregation Council to the congregation at an annual meeting is codified as “C12.09.” Constitutional provisions are adopted and amended in accordance with Chapter 17 titled “Amendments.”
- b. Bylaw provisions follow constitutional provisions to which they apply. They are not intended to be organized in a separate document at the end of the constitutional provisions. Bylaws are codified with three sets of numbers: the chapter number (preceded by a “C”), the related constitutional provision number, and a two-digit number. There are periods after the chapter number, after the reference to the constitutional provision, and after the bylaw number. Thus, a bylaw provision related to “Membership” would be codified as “C8.02.01.” A bylaw relating to the contents of an annual report by the Congregation Council to the congregation at an annual meeting would be codified as “C12.09.01.” Because bylaws and continuing resolutions normally relate to specific practices and details of each congregation’s organization, operation, and life, there is not a model set of bylaws or continuing resolutions. Thus, each congregation has discretion and may develop its own bylaws and continuing resolutions, including bylaws and continuing resolutions under required constitutional provisions, but no such bylaw or continuing resolution may conflict with constitutional provisions in the *Model Constitution for Congregations*, the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*, or the constitution of the synod, as indicated in \*C6.03.e. Bylaws are adopted and amended in accordance with Chapter 17.
- c. Continuing resolutions are intended to provide descriptions of operational patterns and practices or of the ongoing responsibilities of committees or other units within the organizational structure of the congregation. They follow the relevant constitutional provision or bylaw to which they refer. Continuing resolutions also are codified with three sets of numbers, except that the third set is preceded by a capital letter. Thus, a continuing resolution describing congregational committees in Chapter 13 might be numbered “C13.07A13.” The initial numbers “C13.07” indicate that the continuing resolution relates to the designated constitutional provision, which in this case provides that the duties of congregational committees may be specified in bylaws or continuing resolutions. The final letter and numbers “A13” designate that this is the first continuing resolution “A” and the year that it was adopted, in this example 2013. Continuing resolutions are adopted and amended in accordance with Chapter 18. Unlike constitutional provisions and bylaws which are adopted by the congregation at a legally called and conducted meeting, continuing resolutions may be adopted either by a congregational meeting or by the Congregation Council.



► **Missing numbers:** You will notice that certain numbers are missing from the numbering sequence in some chapters. These omissions are intentional. For example, in some chapters the number “.10.” and multiples thereof have been reserved for possible use as section headings in future editions.

► **Selection of options:** Alternatives are provided in some places within the *Model Constitution for Congregations*. Alternatives are noted by brackets or blank lines. For example, constitutional provision \*C9.01. offers the alternative of election of a call committee by the congregation or by the Congregation Council. Only one alternative should be chosen in each instance where brackets appear in the text. In other provisions, alternative provisions are provided. Thus, in Chapters 11 and 12, regarding “Officers” and “Congregation Council,” options are provided separated by the word “or.” Each congregation should select one of those options, subject to approval through the synod’s constitutional review process. Where a blank line appears, such as in C1.01. or C10.02., the appropriate word, phrase, or number determined by the individual congregation should be inserted.

► **References to church:** In the governing documents, “Church” with a capital letter refers to the one, holy, catholic, and apostolic Church. The words “church” or “this church” in lower case letters refer to the Evangelical Lutheran Church in America. The specific congregation may be identified, as provided in C1.02., as “this congregation.”

► **Guidelines:** A list of guidelines for a congregation engaging in review and amendment of its constitution is available through each synod office and at ELCA.org.

► **Consultation and concluding comments:** Each synod has a process to review proposed amendments to congregational constitutions. The work of both congregations in amending their governing documents and the synod in reviewing proposed amendments is facilitated by consultation and cooperation *before* proposed amendments are acted upon by the congregation. In addition, each congregation should establish a process for periodic review of its governing documents. You are encouraged to contact your synod office to assist your congregation in its periodic review of governing document provisions and to assess whether problems may exist with respect to proposed amendments.

The important task of amending a constitution is challenging. It is, however, an essential endeavor that merits thoughtful work. In addressing your constitutional responsibilities, may God grant you and your colleagues wisdom, discernment, and commitment to the unity of this church in faithful witness to our Lord and Savior, Jesus Christ.

DAVID D. SWARTLING

Secretary

Evangelical Lutheran Church in America

September 15, 2013

**MODEL CONSTITUTION**  
**for**  
**CONGREGATIONS**  
**of the**  
**EVANGELICAL LUTHERAN**  
**CHURCH IN AMERICA®**

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**\*PREAMBLE**

We, baptized members of the Church of Christ, responding in faith to the call of the Holy Spirit through the Gospel, desiring to unite together to preach the Word, administer the sacraments, and carry out God's mission, do hereby adopt this constitution and solemnly pledge ourselves to be governed by its provisions. In the name of the Father and of the Son and of the Holy Spirit.

**Chapter 1.**

**NAME AND INCORPORATION**

- C1.01.** The name of this congregation shall be \_\_\_\_\_.
- C1.02.** For the purpose of this constitution and the accompanying bylaws, the congregation of \_\_\_\_\_ (*Insert full legal name*) is hereinafter designated as "this congregation."
- C1.11.** This congregation shall be incorporated under the laws of the State of \_\_\_\_\_.

**Chapter 2.**

**CONFESSION OF FAITH**

- \*C2.01.** This congregation confesses the Triune God, Father, Son, and Holy Spirit.
- \*C2.02.** This congregation confesses Jesus Christ as Lord and Savior and the Gospel as the power of God for the salvation of all who believe.
- a. Jesus Christ is the Word of God incarnate, through whom everything was made and through whose life, death, and resurrection God fashions a new creation.

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\* Required provision

- 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 Committees.]

**\*C4.05.** This congregation shall, from time to time, adopt a mission statement which will provide specific direction for its programs.

**\*C4.06.** References herein to the nature of the relationship between the three expressions of this church—congregations, synods, and the churchwide organization—as being interdependent or as being in a partnership relationship describe the mutual responsibility of these expressions in God's mission and the fulfillment of the purposes of this church as described in this chapter, and do not imply or describe the creation of partnerships, co-ventures, agencies, or other legal relationships recognized in civil law.

## **Chapter 5.**

### **POWERS OF THE CONGREGATION**

**\*C5.01.** The powers of this congregation are those necessary to fulfill its purpose.

**\*C5.02.** The powers of this congregation are vested in the Congregation Meeting called and conducted as provided in this constitution and bylaws.

**\*C5.03.** Only such authority as is delegated to the Congregation Council or other organizational units in this congregation's governing documents is recognized. All remaining authority is retained by the congregation. The congregation is authorized to:

- a. call a pastor as provided in Chapter 9;
- b. terminate the call of a pastor as provided in Chapter 9;
- c. call 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 unit of the churchwide organization before any steps are taken leading to such action. The approval of the Synod Council shall be received before any such action is effected.

**\*C6.07.** If this congregation considers developing an additional site to be used regularly for worship, it shall confer with the bishop of the synod in which it is territorially located and the appropriate unit of the churchwide organization before any steps are taken leading to such action.

## **Chapter 7.**

### **PROPERTY OWNERSHIP**

**\*C7.01.** If this congregation ceases to exist, title to undisposed property shall pass to the (insert name of synod) Synod of the Evangelical Lutheran Church in America.

**\*C7.02.** If this congregation is removed from membership in the Evangelical Lutheran Church in America according to its procedure for discipline, title to property shall continue to reside in this congregation.

**\*C7.03.** If 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 in accordance with ELCA constitutional provision 20.40. and the accompanying bylaws; 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 shall be terminated only by death or, following consultation with the synodical bishop, for the following reasons:
    - 1) mutual agreement to terminate the call or the completion of a call for a specific term;
    - 2) resignation of the pastor, which shall become effective, unless otherwise agreed, no later than 30 days after the date on which it was submitted;

- 3) inability to conduct the pastoral office effectively in the congregation in view of local conditions;
  - 4) physical disability or mental incapacity of the pastor;
  - 5) suspension of the pastor through discipline for more than three months;
  - 6) resignation or removal of the pastor from the roster of ordained ministers of this church;
  - 7) termination of the relationship between this church and the congregation;
  - 8) dissolution of the congregation or the termination of a parish arrangement; or
  - 9) suspension of the congregation through discipline for more than six months.
- b. When allegations of physical disability or mental incapacity of the pastor under paragraph a.4) above, or ineffective conduct of the pastoral office under paragraph a.3) above, have come to the attention of the bishop of this synod,
- 1) the bishop in his or her sole discretion may investigate such conditions personally together with a committee of two ordained ministers and one layperson, or
  - 2) when such allegations have been brought to the synod's attention by an official recital of allegations by the Congregation Council or by a petition signed by at least one-third of the voting members of the congregation, the bishop personally shall investigate such conditions together with a committee of two ordained ministers and one layperson.
- c. In case of alleged physical disability or mental incapacity under paragraph a.4) above, the bishop's committee shall obtain and document competent medical opinion concerning the pastor's condition. When a disability or incapacity is evident to the committee, the bishop of this synod may declare the pastorate vacant and the pastor shall be listed on the clergy roster as disabled. Upon removal of the disability and the restoration of the pastor to health, the bishop shall take steps to enable the pastor to resume the ministry, either in the congregation last served or in another appropriate call.
- d. In the case of alleged local difficulties that imperil the effective functioning of the congregation under paragraph a.3) above, the bishop's committee shall endeavor to hear from all concerned persons, after which the bishop together with the committee shall present their recommendations first to the pastor and then to the congregation. The recommendations of the bishop's committee must address whether the pastor's call should come to an end and, if so, may suggest appropriate severance arrangements. The committee may also propose other actions that should be undertaken by the congregation and by the pastor, if appropriate. If the pastor and congregation agree to carry out such recommendations, no further action need be taken by the synod.

- e. If either party fails to assent to the recommendations of the bishop's committee concerning the pastor's call, the congregation may dismiss the pastor only at a legally called meeting after consultation with the bishop, either (a) by a two-thirds majority vote of the voting members present and voting where the bishop and the committee did not recommend termination of the call, or (b) by a simple majority vote of the voting members present and voting where the bishop and the committee recommended termination of the call.
- f. If, in the course of proceedings described in paragraph c. or paragraph d. above, the bishop's committee concludes that there may be grounds for disciplinary action, the committee shall make recommendations concerning disciplinary action in accordance with the provisions of this church's constitution, bylaws, and continuing resolutions.

**\*C9.06.** At a time of pastoral vacancy, an interim pastor shall be appointed by the bishop of the synod with the consent of this congregation or the Congregation Council.

**\*C9.07.** During the period of service, an interim pastor shall have the rights and duties in the congregation of a regularly called pastor and may delegate the same in part to a supply pastor with the consent of the bishop of the synod and this congregation or Congregation Council. The interim pastor and any 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 president of the Congregation Council shall call a special meeting upon request of the synodical bishop. The call for each special meeting shall specify the purpose for which it is to be held, and no other business shall be transacted.

- C10.03.** Notice of all meetings of this congregation shall be given at the services of worship on the preceding two consecutive Sundays and by mail or electronic means, as permitted by state law, to all [voting] members at least 10 days in advance of the date of the meeting.
- C10.04.** \_\_\_\_\_ 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.
- C12.13.** The Congregation Council and its committees may hold meetings by remote communication, including electronically and by telephone conference, and, to the extent permitted by state law, notice of all meetings may be provided electronically.

## Chapter 13.

### CONGREGATION COMMITTEES

- C13.01.** The officers of this congregation and the pastor shall constitute the *Executive Committee*.
- C13.02.** A *Nominating Committee* of six voting members of this congregation, two of whom, if possible, shall be outgoing members of the Congregation Council, shall be elected at the annual meeting for a term of one year. Members of the Nominating Committee are not eligible for consecutive re-election.
- C13.03.** An *Audit Committee* of three voting members shall be elected by the Congregation Council. Audit Committee members shall not be members of the Congregation Council. Term of office shall be three years, with one member elected each year. Members shall be eligible for re-election.
- C13.04.** A *Mutual Ministry Committee* (in the absence of a mutual ministry committee, the duties shall be fulfilled by the executive committee) shall be appointed jointly by the president [vice president<sup>1</sup>] and the pastor. Term of office shall be two years, with three members to be appointed each successive year.
- C13.05.** When a pastoral vacancy occurs, a *Call Committee* of six voting members shall be elected by [this congregation] [the Congregation Council]. Term of office will terminate upon installation of the newly called pastor.
- 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.

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<sup>1</sup> For use if the pastor is president of the congregation under two of the options in C11.02.

- C14.02.** Special interest groups, other than those of the official organizations of the Evangelical Lutheran Church in America, may be organized only after authorization has been given by the Congregation Council [and specified in a continuing resolution].

## **Chapter 15.**

### **DISCIPLINE OF MEMBERS AND ADJUDICATION**

- \*C15.01.** Persistent and public denial of the Christian faith, willful or criminal conduct grossly unbecoming a member of the Church of Christ, continual and intentional interference with the ministry of the congregation, or willful and repeated harassment or defamation of member(s) of the congregation is sufficient cause for discipline of a member. Prior to disciplinary action, reconciliation and repentance will be attempted following Matthew 18:15–17, proceeding through these successive steps, as necessary: a) private counsel and admonition by the pastor, b) censure and admonition by the pastor in the presence of two or three witnesses, c) written referral of the matter by the Congregation Council to the vice president of the synod, who will refer it to a consultation panel drawn from the Consultation Committee of the synod, and d) written referral of the matter by the consultation panel to the Committee on Discipline of the synod. If, for any reason, the pastor is unable to administer the admonitions required by paragraphs a. and b. hereof, those steps may be performed by another pastor chosen by the Executive Committee of the Congregation Council.
- \*C15.02.** The process for discipline of a member of the congregation shall be governed as prescribed by the chapter on discipline in the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*. If the counseling, censure, and admonitions pursuant to C15.01 do not result in repentance and amendment of life, charges against the accused member(s) that are specific and in writing may be prepared by the Congregation Council, signed, and submitted to the vice president of the synod. The vice president shall select from the synod's Consultation Committee a panel of five members (three lay persons and two clergy). A copy of the written charges shall be provided to the consultation panel and the accused member(s). The consultation panel, after requesting a written reply to the charges from the accused member(s), shall consider the matter and seek a resolution by means of investigation, consultation, mediation, or whatever other means may seem appropriate. The panel's efforts to reach a mutually agreeable resolution shall continue for no more than 45 days after the matter is submitted to it.
- \*C15.03.** If the consultation panel fails to resolve the matter, that panel shall refer the case in writing, including the written charges and the accused member's reply, to the Committee on Discipline of the synod for a hearing. A copy of the panel's written referral shall be delivered to the vice president of the synod, the Congregation Council, and the accused member(s) at the same time it is sent to the Committee on Discipline of the synod. The Executive Committee of the Synod Council shall then select six members from the

Committee on Discipline to decide the case, and shall appoint a member of the Synod Council to preside as nonvoting chair. Those six members plus the nonvoting chair comprise the discipline hearing panel for deciding the case. The Congregation Council and the accused member(s) are the parties to the case.

**\*C15.04.** The discipline hearing panel shall commence and conduct the disciplinary hearing in accordance with the provisions governing discipline of congregation members prescribed in the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*.

**\*C15.05.** By the vote of at least two-thirds of the members of the discipline hearing panel who are present and voting, one of the following disciplinary sanctions can be imposed:

- a. suspension from the privileges of congregation membership for a designated period of time;
- b. suspension from the privileges of congregation membership until the pastor and Congregation Council receive evidence, satisfactory to them, of repentance and amendment of life;
- c. termination of membership in the congregation; or
- d. termination of membership in the congregation and exclusion from the church property and from all congregation activities.

**\*C15.06.** The written decision of the discipline hearing panel shall be sent to the vice president of the synod, the accused member(s), and the Congregation Council as required by the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*. The decision of the discipline hearing panel shall be implemented by the Congregation Council and recorded in the minutes of the next council meeting.

**\*C15.07.** No member of the congregation shall be subject to discipline a second time for offenses that a discipline hearing panel has heard previously and decided pursuant to this chapter.

**\*C15.10.** **Adjudication**

**\*C15.11.** When there is disagreement among factions within this congregation on a substantive issue that cannot be resolved by the parties, members of this congregation shall have access to the synodical bishop for consultation after informing the chair of the Congregation Council of their intent. If the consultation fails to resolve the issue(s), the Consultation Committee of the synod shall consider the matter. If the Consultation Committee of the synod shall fail to resolve the issue(s), the matter shall be referred to the Synod Council, whose decision shall be final.

## Chapter 16. 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 of the proposal with the council's recommendations at least 30 days in advance of the Congregation Meeting. Notification may take place by mail or electronic means, as permitted by state law.
- \*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 of the proposal together with the council's recommendations at least 30 days in advance of the meeting. Notification may take place by mail or electronic means, as permitted by state law.
- \*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 resolution<sup>2</sup> and noted in the constitution.

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<sup>2</sup> Such an effective date must be stated in relation to the requirements of \*C17.03. to allow time for synodical review of the amendment.

- \*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 synod shall notify the congregation of its decision to approve or disapprove the proposed changes; the changes shall go into effect upon notification that the synod has approved them.
- \*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 or electronic means, as permitted by state law, notice to the congregation of such an amendment or amendments, together with the council's recommendations, at least 30 days prior to the meeting. Upon the request of \_\_\_\_\_ voting members of the congregation, the Congregation Council shall submit such notice. Following the adoption of an amendment, the secretary of the congregation shall submit a copy thereof to the synod. Such provisions shall become effective immediately following a vote of approval.

## **Chapter 18.**

### **CONTINUING RESOLUTIONS**

- \*C18.01.** The congregation in a legally called meeting or the Congregation Council may enact continuing resolutions. Such continuing resolutions may not conflict with the constitution or bylaws of this congregation.
- \*C18.02.** Continuing resolutions shall be enacted or amended by a majority vote of a meeting of the congregation or a two-thirds vote of all voting members of the Congregation Council.

## **Chapter 19.**

### **INDEMNIFICATION**

- \*C19.01.** Consistent with the provisions of the laws under which this congregation is incorporated, this congregation may adopt provisions providing indemnification for each person who, by reason of the fact that such person is or was a Congregation Council member, officer, employee, agent, or other member of any committee of this congregation, was or is threatened to be made a party to any threatened, pending, or completed civil, criminal, administrative, arbitration, or investigative proceeding.



## Chapter 20.

### PARISH AUTHORIZATION

*[\* Required provisions when congregation is part of a parish]*

- \*C20.01.** This congregation may unite in partnership with one or more other congregations recognized by the synod named in \*C6.01. to form a parish. Except as provided in \*C20.02. and \*C20.03., a written agreement, developed in consultation with the synod and approved by the voting members of each congregation participating in the parish, shall specify the powers and responsibilities that have been delegated to a Parish Council.
- \*C20.02.** Whenever a letter of call is being recommended for extension to an ordained minister of the Evangelical Lutheran Church in America or a candidate for the roster of ordained ministers who has been recommended to the congregation by the synodical bishop to serve the congregations of a parish, such letter of call shall be first approved by a two-thirds vote at congregational meetings of each of the congregations forming the parish. If any congregation of the parish should fail to approve extending this call, the other congregation(s) in the same parish shall have the right to terminate the parish arrangement.
- \*C20.03.** Any one of the congregations of a parish may terminate the call of a pastor as provided in †S14.13.d. of the synodical constitution of the synod named in \*C6.01. In such case, the other congregation(s) in the same parish shall have the right to terminate the parish arrangement.
- \*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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