

**1991 Churchwide Assembly**  
Evangelical Lutheran Church in America

**Reports and Records**  
Volume 2  
**Assembly Minutes**

August 28 to September 4, 1991  
Orlando, Florida  
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Lowell G. Almen  
Secretary  
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## Introduction

Just two years ago, as I wrote the introduction to the minutes of our first biennial Churchwide Assembly of the Evangelical Lutheran Church in America in 1989, I welcomed the readers to a "walk through a one-week corridor of history." Now, I invite you to view a second one-week corridor of history through the minutes of this church's second biennial assembly in 1991. This one-week corridor, while distinct, does not exist in isolation. Various corridors-such as synod assemblies, board and council meetings, churchwide unit programs and proposals, work group reports, and other elements-lead into this assembly corridor of worship, study, debate, and action.

I transmit to you, therefore, the official record of the second Churchwide Assembly of the Evangelical Lutheran Church in America that was held from August 28 through September 4, 1991, at Marriott's Orlando World Center, at Orlando, Fla.

### **Work of the Churchwide Assembly**

According to the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*, the Churchwide Assembly is "the highest legislative authority of the churchwide organization." It deals with matters that "are necessary in the pursuit of the purposes and functions of this church" (ELCA 12.11., as numbered in the 1991 edition).

Responsibilities of the Churchwide Assembly include: review of the work of the churchwide officers and churchwide units, and action on business proposed by them; consideration of proposals from synodical assemblies; establishment of churchwide policy; adoption of a budget; election of officers, the Church Council, the members of churchwide boards, and other specified persons; amendment of the governing documents of this church; and fulfillment of other functions as stipulated by this church's constitution and bylaws (ELCA 12.21., as numbered in the 1991 edition).

### **Words of Gratitude**

Special gratitude is due those who recorded the proceedings of the assembly and prepared the preliminary minutes. Three teams of two persons carried out that task with the assistance of the secretary's staff: Ms. Rena M. Rustad (ELCA Office of the Bishop) and Ms. Nancy L. Vaughn (ELCA Department for Synodical Relations; formerly, Conference of Bishops); the Rev. Richard E. Mueller (Florissant, Mo.) and Ms. Carolyn Thomas (Denver, Colo.); and the Rev. A. Craig Settlage (ELCA Division for Ministry) and Ms. Pamela B. Wooley (ELCA Division for Ministry).

The monumental challenge of editing and preparing the minutes for publication was accomplished by the Rev. William L. Smith and Mr. Thomas J. Ehlen of the secretary's staff. To them, I express personal gratitude for their conscientious service. I express personal appreciation to the Rev. Randall R. Lee (Chicago, Ill.), who assisted me at the dais throughout the assembly.

Chiefly, however, I underscore and convey my abundant appreciation to Ms. Lorraine (Lorrie) G. Bergquist (Moorhead, Minn.) who, at my request, willingly and most capably assumed the duties of assembly manager upon the resignation of Ms. Patricia A. Verdooren, director for meeting management in the Office of the Secretary. Ms. Verdooren left in mid-summer prior to the assembly in order to enter law school. Initial plans developed by Ms. Verdooren were carried out in a superb way by Ms. Bergquist. Additional advance and on-site arrangements received Ms. Bergquist's gracious and meticulous care and attention.

### **About this Volume**

#### **Continuation of Pre-Assembly Reports**

In the *1991 Reports and Records, Volume 1-Part 1, Part 2, and Supplement-*

pre-assembly reports of the officers and reports of churchwide units, summaries of the minutes of meetings of the Church Council held during the 1989-1991 biennium, and proposals for assembly action were printed. [For the historical record, precis of the minutes of the meetings of the Church Council held on April 13-15, 1991, and on August 27, 1991 (just prior to the 1991 Churchwide Assembly), are included in this volume.]

The pre-assembly reports also documented in various appendices to the Report of the Secretary the names of persons added to or removed from the Roster of Ordained Ministers and the Roster of Associates in Ministry during the previous biennium. In this volume, those registers have been revised, according to the latest available data reported by synods, and are reprinted as Appendices A through F to the Report of the Secretary.

For historical purposes, the financial audits for fiscal years 1988, 1989, and 1990 are appended to the Report of the Treasurer.

### **Includes Text of Documents Approved**

We have sought to make the minutes complete and conveniently usable. Therefore, approved documents have been printed in the text of the minutes at the point of adoption, rather than appended elsewhere as exhibits. The content of the minutes, as a result, records the historical sequence of actions taken by the assembly.

### **Items Requiring Assembly Action**

A triangular bullet in the left margin highlights items of action by the Churchwide Assembly.

### **Action Numbers**

The numbers attached to each action of the Churchwide Assembly are preceded by "CA" to designate that the action was taken by the Churchwide Assembly. The designation, "CA," is followed by the year of the assembly, 1991; thus, "CA91." Then follows the notation of the day of the assembly on which the action occurred, and the number of the action taken sequentially during the assembly. Thus, the action number, CA91.2.10, signifies that the tenth action of the assembly occurred on the second day of the 1991 Churchwide Assembly.

References to actions of various ELCA governing bodies also are cited by a code. For example, CC90.4.5 refers to an action taken by the Church Council (CC) at the council's April (fourth month) meeting in 1990 (90), which represented the fifth action (5) of that governing body in the calendar year.

### **Citations of Governing Documents**

Care should be taken to distinguish between action numbers and citations to sections of the *Constitutions, Bylaws, and Continuing resolutions of the Evangelical Lutheran Church in America*. References to this church's governing documents are codified variously as ELCA 9.53. (churchwide constitution), ELCA 9.53.01. (churchwide bylaw), S9.04. (Constitution for Synods), and C9.09. (Model Constitution for Congregations).

### **Synodical Name Changes**

During this church's second biennium, two synods requested approval of a change of name by the Churchwide Assembly:

1. Missouri-Kansas Synod to Central States Synod (4-B)
2. Florida Synod to Florida-Bahamas Synod (9-E)

In these minutes, the original name of the synod is cited. The name change is noted in a footnote. The name changes were implemented following the 1991 Churchwide Assembly.

### **Reprint of ELCA Governing Documents**

Significant amendments to the governing documents of this church were adopted by the 1991 Churchwide Assembly. As a convenience to congregations, the full text of the 1991 edition of the *Constitutions, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America* as amended is appended to this volume. These include: the churchwide Constitution, Bylaws, and Continuing Resolutions; the Constitution for Synods; and the Model Constitution for Congregations.

### **See, Grow, Serve-To the Glory of God**

As the theme of this assembly declared, we who are among the five million members of the Evangelical Lutheran Church in America, throughout this church's 11,000 congregations and 65 synods, are challenged to "See, Grow, Serve-To the Glory of God."

The Rev. Lowell G. Almen, *Secretary*

Festival of Pentecost

June 7, 1992



Second Churchwide Assembly  
of the  
Evangelical Lutheran Church  
in America

**Minutes**

August 28 - September 4, 1991  
Orlando, Florida

**Opening of the Churchwide  
Assembly  
Wednesday, August 28, 1991  
7:30 P.M.**

The second Churchwide Assembly of the Evangelical Lutheran Church in America began on Wednesday, August 28, 1991, at 7:30 P.M. with a Service of Holy Communion held in the Grand Ballroom of Marriott's Orlando World Center in Orlando, Florida. The Rev. Joy M. K. Bussert (Minneapolis Area Synod) served as presiding minister; the Rev. Herbert W. Chilstrom (bishop of the Evangelical Lutheran Church in America) delivered the sermon. Other participants included Mr. Robert Elliott (Metropolitan Chicago Synod), assisting minister; Ms. Wanda D. Neuhaus (Lower Susquehanna Synod), Mr. Harold O. Arne (North Carolina Synod), and the Rev. Rafaela H. Morales-Rosa (Church Council member), lectors; the Rev. S. Anita Stauffer (interim director for worship in the ELCA Division for Congregational Life), liturgy director; the Rev. Frank W. Stoldt (Chicago, Ill.), director for music and organist; Mr. Arthur Norman (Houston, Tex.), crucifer; Ms. Katie Nelson (Mead, Oreg.) and Mr. Daniel Schulz (Minneapolis, Minn.), torchbearers; the Rev. Roger A. Wenninger (Fort Lauderdale, Fla.), sacristan; and the Rev. Leander J. Ecola (Orlando, Fla.), the Rev. Andrew H. Leahy (Metropolitan Chicago Synod) and the Rev. Wendy E. Larson (Metropolitan Chicago Synod), assistant sacristans. Also participating were the National Lutheran Choir (Minneapolis, Minn.), directed by Mr. Larry Fleming; the Glenwood Brass Quintet (Orlando, Fla.); and the Vespers Bells of the Lutheran Church of the Cross (St. Petersburg, Fla.), directed by Ms. Joan Mathre.

At the conclusion of the service, Bishop Chilstrom conducted the order for the opening of the Churchwide Assembly. He declared the 1991 Churchwide Assembly of the Evangelical Lutheran Church in America to be in session, in the name of the Father, and of the Son, and of the Holy Spirit. The assembly then recessed until Thursday, August 29, 1991, at 8:30 A.M.

**Plenary Session One**  
**Thursday, August 29, 1991**  
**8:30 AM. - 12:30 P.M.**

The Rev. Herbert W. Chilstrom, bishop of the Evangelical Lutheran Church in America, called Plenary Session One to order at 8:30 A.M. Eastern Daylight Time. He introduced the Rev. Howard J. McCarney, a member of the Church Council, who led the assembly in the morning prayer and hymn.

**Report of the Credentials Committee:**  
**Determination of Quorum**

Reference: *1991 Reports and Records, Volume 1, Part 2*, pages 491-502;  
*Volume 3, Exhibit A*, pages 781-795; continued on pages 73, 77.

Bylaw 12.41.11. in the Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America provides a formula for determining the number of voting members of each Churchwide Assembly. The Church Council and the secretary of this church determined that the proper number of voting members for the 1991 Churchwide Assembly was 1,059. That number included an allocation of 1,055 voting member positions from synods, plus the four churchwide officers. Voting members listed in *1991 Reports and Records, Volume 1, Part 2*, pages 491-502, were certified by synodical secretaries as of May 31, 1991. The list of registered voting members at the assembly appears in Exhibit A, pages 767-778. Bishop Chilstrom introduced Mr. Aureo E Andino, a member of the Church Council, who presented the following preliminary report as of 8:30 P.M., August 28, 1991, on behalf of the Credentials Committee:

***Voting Members***

Clergy-Female	84
Male <u>310</u>	
Total	394
Lay-- Female	321
Male <u>282</u>	
Total	<u>603</u>
Total	997
ELCA Officers:	4

## **Total Voting Members**

**1,001**

Mr. Andino noted that additional details would be provided in subsequent reports. Bishop Chilstrom declared a quorum to be present.

## **Voting Procedures**

Bishop Chilstrom led voting members in a demonstration of the electronic voting system. He acknowledged Lutheran Brotherhood, Minneapolis, Minn., which provided funding for the system.

\*

## **Rules of Organization and Procedure**

Reference: *1991 Reports and Records, Volume 1, Part 2*, page 505-521.

Bishop Chilstrom referred voting members to the proposed Rules of Organization and Procedure and to corrections to pages 508 and 516 in *1991 Reports and Records, Volume 1, Part 2*, that were printed on an errata sheet. He also noted the location of the nominations desk and the procedure and deadlines for making nominations from the floor; the potential for a change in the procedure for election of the vice president and secretary; and access to restricted seating. He emphasized the importance of the three-minute limitation for persons speaking on the floor of the assembly; the use of the red, green, and white voting cards for indicating the intention of voting members to speak for or against a motion; and the rules of order for introducing amendments and other motions. Bishop Chilstrom also reviewed procedures for submission of proposed amendments to major statements before the assembly and related deadlines.

Bishop Chilstrom reported that the Church Council recommended that the following additional provision be included in the section on Amendments to Major Statements, following the initial sentence in paragraph two (*1991 Reports and Records, Volume 1, Part 2*, page 516):

If a voting member wishes to offer a substantive amendment during debate, which was not submitted prior to the deadline, the assembly may consider such an amendment by a simple majority vote.

He reminded assembly members that at the 1989 Churchwide Assembly an action was taken to require that all social statements be adopted by a two-thirds majority vote and that abstentions would not be counted.

Bishop Chilstrom reviewed the process for adoption of constitutional amendments. He indicated that numerous amendments were proposed in order to implement recommendations for the reconfiguration of the churchwide organization that had resulted from the "Focusing for Mission" review process. (For more information on "Focusing for Mission," see *1991 Reports and Records, Volume 1, Part 1*, pages 255-291. See also, *1991 Reports and Records, Volume 1, Part 2*, pages 1287-1385, for text of proposed amendments and editorial changes.) He also called attention to the procedure and deadlines for requesting removal of items from the *en bloc* motion for individual consideration.

Bishop Chilstrom reviewed the procedure for removing memorials from the *en bloc* motion for separate consideration by the Churchwide Assembly (*1991 Reports and Records, Volume 1, Part 2*, page 520). He indicated that more than 200 memorials

from synods had been received during the past biennium and that the Memorials Committee had grouped them into 80 different categories. Eleven of the memorials already had been removed from the *en bloc* motion for individual consideration. Bishop Chilstrom noted that voting members should submit requests for removal of memorials for individual consideration to Mr. Athornia Steele, chair of the Memorials Committee; Ms. Kathy J. Magnus or the Rev. Paul J. Blom, members of the Church Council; or to the Rev. Lowell G. Almen, secretary of this church. Bishop Chilstrom reminded assembly members that the deadline for submitting amendments to the proposed budget would be 12:30 P.M., Monday, September 2, 1991.

Secretary Lowell G. Almen read the recommendation of the Church Council for adoption of Rules of Organization and Procedure.

*MOVED;*

***SECONDED: To adopt the proposed Rules of Organization and Procedure for the 1991 Churchwide Assembly (exclusive of quoted constitutional and bylaw***

***provisions that are already in force) as printed in 1991 Reports and Records, Volume 1, Part 2,***

***pages 55-521, with the following addition:***

***If a voting member***

***wishes to offer a substantive amendment***

***during***

***debate, which was not submitted prior to the deadline, the***

***assembly may consider such amendment by a simple majority vote.***

Bishop Chilstrom recognized the Rev. Franklin D. Fry (New Jersey Synod) who questioned the proposed addition regarding the offering of substantive amendments to major statements. He expressed concern that the recommendation of the Church Council would limit parliamentary process during discussion of the statements.

Pastor Fry moved deletion of the provision:

***MOVED;***

***SECONDED;***

***Yes-350; No--634; Abstain--11***

***DEFEATED:***

***To delete the following from the proposed Rules of Organization and Procedure:***

***If a voting member wishes to offer a substantive amendment***

***during debate, which was not submitted prior to the deadline, the***

***assembly may consider such amendment by a simple majority vote.***

Bishop Jon S. Enslin (South-Central Synod of Wisconsin) spoke against the motion. The Rev. Carl D. Shankweiler (Northeastern Pennsylvania Synod) served notice of intent to propose a substitute, if the motion were to be defeated. The Rev. John H. P. Reumann (Southeastern Pennsylvania Synod) spoke in favor of the motion, which, he said, would preserve the freedom of assembly members to propose new wording when written amendments were before the assembly. Mr.

Samuel H. Giesy Jr. (Pacifica Synod) stated that under *Robert's Rules of Order* the Rules of Procedure and Organization could be set aside at any time by a simple majority vote.

The Rev. Carl E. Shankweiler (Northeastern Pennsylvania Synod) moved the following:

**MOVED;**

**SECONDED;**

*Yes--461; No-521; Abstain 12*

**DEFEATED:**

**To amend the first paragraph of the section on Amendments to Major Statements in the proposed Rules of Organization and Procedure (1991 Reports and Records, Volume I, Part 2, page 516)**

**to read:**

**It would be helpful to the assembly, if**

**any amendment to any**

**of the following major statements must could be submitted in writ-**

**ing to the secretary of this church prior**

**to the hour and date indicated.**

Ms. Sarah W. Wing (Northwest Washington Synod) spoke in favor of the motion and suggested an extension of the deadline by one day. The Rev. David W. Preus (Minneapolis Area Synod) spoke in favor of the proposed Rules of Organization and Procedure as recommended by the Church Council.

Bishop Chilstrom called for the vote on the recommendation of the Church Council:

ASSEMBLY

ACTION

Yes--888; no--107; abstain--10

CA91.2.1

To adopt the following Rules of Organization and Procedure of the Churchwide Assembly (exclusive of quoted constitution and bylaws provisions, which are already in force).

Rules of Organization and Procedure

Adoption of Rules of Procedure

### **RECOMMENDATION OF THE CHURCH COUNCIL**

To adopt the following Rules of Organization and Procedure for Churchwide Assembly (exclusive of quoted constitution and bylaw provisions that are already in force).

## Rules of Organization and Procedure for the 1991 Churchwide Assembly

### Authority of the Churchwide Assembly

The legislative function of the churchwide organization shall be fulfilled by the Churchwide Assembly (ELCA 12.22.).

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 13.11.).

### Duties of the Churchwide Assembly

The Churchwide Assembly shall:

- a. Review the work of the churchwide officers, and for this purpose require and receive reports from them and act on business proposed by them.
- b. Review the work of the churchwide units, and for this purpose require and receive reports from them and act on business proposed by them.
- c. Receive and consider proposals from synod assemblies.
- d. Establish churchwide policy.
- e. Adopt a budget for the churchwide organization.
- f. Elect officers, board members, and other persons as provided in the constitution or bylaws.
- g. Establish churchwide units to carry out the functions of the churchwide organization.
- h. Have the sole authority to amend the constitution and bylaws.
- i. Fulfill other functions as required in the constitution and bylaws.
- j. Conduct such other business as necessary to further the purposes and functions of the churchwide organization (ELCA 13.21.).

### Parliamentary Procedure

The Churchwide Assembly shall use parliamentary procedures in accordance with Robert's Rules of Order, latest edition, unless otherwise ordered by the assembly (ELCA 13.31.09).

(Note: the 1990 edition of *Robert's Rules of Order, Newly Revised*, is, therefore, the governing parliamentary law of this Churchwide Assembly, except as otherwise provided.)

Assembly Presiding Officer

The bishop of this church shall preside at the Churchwide Assembly (ELCA 14.11.c.).

The vice president shall serve . . . in the event the bishop is unable to do so, as chair of the Churchwide Assembly (ELCA 14.21.).

Assembly Secretary

The secretary shall be responsible for the minutes and records of the Churchwide Assembly (ELCA 14.31.11.a.).

Assembly Voting Members

Each synod shall elect one voting member of the Churchwide Assembly for every 6,500 baptized members in the synod. In addition, each synod shall elect one voting member for every 50 congregations in the synod. The synod bishop, who is ex officio a member of the Churchwide Assembly, shall be included in the number of voting members so determined. There shall be at least two voting members from each synod. The secretary shall notify each synod of the number of assembly members it is to elect (ELCA 13.41.11.).

The officers of this church and the bishops of the synods shall serve as ex officio members of the Churchwide Assembly. They shall have voice and vote (ELCA 13.41.21.).

Inclusive Representation

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

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

<i>Synod</i>	<i>Additional Members</i>	<i>Specific Stipulation</i>
Caribbean	4	All four persons must be persons of color or whose primary language is other than English (total voting members from synod would be six: two clergy, including bishop, two lay women, and

		two lay men)
Alaska	4	At least three must be Native Alaskans (total voting members from synod would be six: two clergy, including bishop, two lay women, and two lay men)
Arkansas-Oklahoma	3	At least two must be persons of color or persons whose primary language is other than English (total voting members from synod would be six: two clergy, including bishop, two lay women, and two lay men)
West Virginia	3	At least two must be persons of color or persons whose primary language is other than English (total voting members from synod would be seven: two clergy, including bishop, two lay women, two lay men, and one either lay male or lay female, as determined in noting the representational requirements of ELCA 5.01.f.)
Slovak Zion	3	None (total voting members from synod would be five: two clergy, including bishop, one lay woman, one lay man, and one either lay male or lay female)
Eastern Washington-Idaho	1	Must be a person of color or a person whose primary language is other than English
Northern Texas-Northern Louisiana	1	Must be a person of color or a person whose primary language is other than English
Northern Great Lakes	1	Must be a person of color or a person whose primary language is other than English
LaCrosse Area	1	Must be a person of color or a person whose primary language is other than English
Northwestern Pennsylvania	1	Must be a person of color or a person whose primary language is other than English
Metropolitan Washington, D.C.	1	Must be a person of color or a person whose primary language is other than English

### Assembly Properly Constituted

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

### Eligibility to Serve as Voting Member

Each voting member of the Churchwide Assembly shall be a voting member of a congregation of this church and shall cease to be a member of the assembly if no longer a voting member of a congregation of this church (ELCA 13.41.13.).

### Certification of Voting Members

The secretary of each synod shall submit to the secretary of this church at least four months before the assembly a certified list of the regular and alternate voting members elected by the synod (ELCA 13.41.12.).

### Seating of Alternate Voting Members

If a synod bishop certifies that one of the voting members elected from that synod is not or will not be present, the Credentials Committee shall seat the alternate as previously certified by the secretary of that synod.

### Advisory Members

Unless elected as delegates, members of the Church Council, executive directors of churchwide units, and board chairpersons or their designees shall serve as advisory members to the Churchwide Assembly (ELCA 13.41.31.).

Advisory members shall have voice but no vote (ELCA 13.41.32.).

### Other Members

Other categories of non-voting members may be established by the Churchwide Assembly (ELCA 13.41.41.).

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 13.41.A89.).

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.

### Resource Members

Resource members shall be persons recommended by the 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 no vote.

#### Official Visitors

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

#### Mandated Committees

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 (ELCA 13.51.).

#### Reference and Counsel Committee

A Reference and Counsel Committee, appointed by the Church Council, shall review all proposed changes or additions to the constitution and bylaws and other items submitted which are not germane to items contained in the stated agenda of the assembly (ELCA 13.51.11.).

#### Memorials Committee

A Memorials Committee, appointed by the Church Council, shall review memorials from synod assemblies and make appropriate recommendations for assembly action (ELCA 13.51.21.).

#### Nominating Committee

A Nominating Committee, elected by the Churchwide Assembly, shall nominate two persons for each position for which an election will be held by the Churchwide Assembly and for which a nominating procedure has not otherwise been designated in the constitution and bylaws of this church (ELCA 13.51.31.).

The Church Council shall place in nomination the names of two persons for each position [on the Nominating Committee] (ELCA 17.01.11.).

The Church Council shall nominate two persons [for each of the offices of vice president and secretary] (ELCA 17.01.16.b. and c.).<sup>1</sup>

#### Nominations Desk

Nominations from the floor shall be made at the Nominations Desk, which shall be maintained under the supervision of the secretary of this church.

Nominations from the floor must be made by using the prescribed form. This form is included in

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<sup>1</sup>See Exhibit A for possible deletion of this provision.

each voting member's registration packet. Information and additional forms may be obtained from the Nominations Desk on Wednesday, August 28, 1991, from 1:00 P.M. to 7:00 P.M., and on Thursday, August 29, 1991, from 8:15 A.M. to 6:00 P.M., and on Friday, August 30, 1991, from 8:15 A.M. to 2:30 P.M.

#### Nominations Form

The prescribed form to be used in making nominations from the floor shall include the nominee's name, address, phone number, gender, lay/clergy status, white/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.

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

- ! In the case of a lay person, the synod of which the congregation in which such person holds membership is a part, and
- ! In the case of an ordained minister, the synod on whose roster such minister's name is maintained.

#### Making Floor Nominations

Floor nominations for 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 vice president, secretary, the Church Council, the Nominating Committee or other churchwide committee require, in addition to the nominator, the written support of at least twenty other voting members.<sup>2</sup>

Nominations from the floor shall be made by filing the completed prescribed form with the Nominations Desk on Thursday, August 29, 1991, from 8:15 A.M. to 6:00 P.M., and on Friday, August 30, 1991, from 8:15 A.M. to 2:30 P.M.

Nominations will be considered made in the order in which filed at the Nominations Desk.

#### Restrictions on Floor Nominations for Boards

(cf., ELCA 17.01.12. and 17.01.14.)

Nominations from the floor for positions on the churchwide boards shall comply with criteria and restrictions established by the Nominating Committee and set forth in materials provided in advance to each member of the assembly.

So long as the number of incumbent members from a given synod serving on a board with terms not expiring this year plus the number of positions on the same board to which individuals from the same synod already have been nominated (whether by the Nominating Committee or from the floor) do not exceed the maximum number of two individuals from the same synod who may serve on that board, an individual from the same synod may be nominated for another position on that board, provided other criteria and restrictions are met. Individuals from the same synod also may be nominated for a position on a board to which individuals from the same synod already have been nominated, provided other criteria

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<sup>2</sup>See Exhibit A for possible amendment to this rule.

and restrictions are met.

Restriction on Floor Nominations for Church Council  
(cf., ELCA 17.01.12. and 17.01.17.)

Nominations from the floor for positions on the Church Council shall comply with criteria and restrictions established by the Church Council and Nominating Committee and set forth in materials provided in advance to each member of the assembly.

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

So long as the number of incumbent members from a given region serving on the Church Council with terms not expiring this year plus the number of Church Council positions to which individuals from the same region have already been nominated (whether by the Nominating Committee or from the floor) total less than the maximum number of individuals from the same region who may serve on the Church Council, an individual from the same region may be nominated for another Church Council position, provided other criteria and restrictions are met. Provided other criteria and restrictions are met, individuals may be nominated for a Church Council position for which someone from the same region has already been nominated.

Restriction on Floor Nominations for Nominating Committee  
(cf., ELCA 17.01.11.)

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 in advance to each member of the assembly.

So long as the number of incumbent members from a given region serving on the Nominating Committee with terms not expiring this year plus the number of Nominating Committee positions to which individuals from the same region have already been nominated (whether by the Nominating Committee or from the floor) total less than the maximum number of 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 already has been nominated.

Restriction on Nominations for Officers

The bishop shall be an ordained minister of this church. The bishop may be male or female, as may all other officers of this church (ELCA 14.11.).

The bishop shall be a full-time, salaried position (ELCA 14.12.12.).

This church shall have a vice president who shall be a layperson and who shall be a voting member of a congregation of this church (ELCA 14.21.).

The vice president shall serve without salary (ELCA 14.22.12.).

This church shall have a secretary who shall be a voting member of a congregation of this church (ELCA 14.31.).

The secretary shall be a full-time salaried position (ELCA 14.32.11.).

The secretary may be either a layperson or an ordained minister.

#### Other Committees

The Churchwide Assembly may authorize such other committees as it deems necessary (ELCA 13.51.).

#### Agenda Committee

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

#### Program and Worship Committee

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

#### Physical Arrangements Committee

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

#### Credentials Committee

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

#### Minutes Committee

The Minutes Committee shall review minutes of the Churchwide Assembly prepared under the supervision of the secretary of this church, and periodically recommend approval of minutes for those sessions that have been distributed to members. For the minutes of those sessions not approved by the members of the Churchwide Assembly, the Minutes Committee shall recommend approval to the officers of this church who shall have authority to approve the minutes on behalf of the Churchwide Assembly.

#### Elections and Other Voting Procedures

Elections and other voting shall be conducted in accordance with procedures printed in a supplement to this volume.

#### Elections Committee

The Elections Committee shall oversee the conduct of elections in accordance with election

procedures approved by the Churchwide Assembly.

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

The Elections Committee shall report the results of other balloting in 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 the assembly and recorded in the minutes of the assembly.

#### Election of the Bishop

The 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% 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 17.01.16.a.).

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

By majority vote of the members, prior to the fourth ballot for bishop, the three persons (plus ties) receiving the greatest number of votes on the third ballot will be invited to address the assembly, with each speech limited to five minutes. If any such person is not present at the assembly, the bishop of the synod of such person's roster shall, in consultation with such person, if possible, designate an alternate to speak on behalf of such person.

#### Election of the Editor of *The Lutheran*

The Churchwide Assembly shall elect the editor of the church periodical. If the first nominee nominated by the advisory committee is not elected, the advisory committee shall nominate another person. The editor shall be elected to a four-year term (ELCA 16.51.57.).

The editor of the church periodical shall be elected to a four-year term by the Churchwide Assembly upon nomination by the advisory committee for the church periodical and shall take office on the first day of the third month after election (ELCA 17.01.23.).

A majority of the legal votes cast shall be necessary for election.

#### Majority Required for Election

Other than in elections of the bishop and the editor of *The Lutheran*, on the first ballot, a majority

of votes cast shall be necessary for election. If an election does not occur on the first ballot, the names of the two persons receiving the highest number of votes cast shall be placed on the second ballot. On the second ballot a majority of legal votes cast shall be necessary for election.<sup>3</sup>

#### Breaking Ties

On the ballot for election of the bishop when only two names appear and in all other elections, the ballots of the chair of the Elections Committee shall be held by the secretary of the Elections Committee and shall be cast by the chair only where necessary to break a tie. On the first ballot for elections other than bishop, the ballot of the vice chair of the Elections Committee shall be held by the secretary of the Elections Committee and shall be cast by the vice chair only where necessary to break a tie.<sup>4</sup>

#### Additional Officials or Committees

Additional officials or committees (sergeant-at-arms; parliamentarian; tellers; pages; etc.) of the assembly shall be appointed by the bishop of this church.

#### Notice of Meeting

Written notice shall be mailed to all voting members not more than 30 days nor less than 10 days in advance of any meeting (ELCA 13.31.02.).

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 (ELCA 13.31.02.).

#### Assembly Reports

At least 20 days prior to an assembly the secretary shall prepare and distribute to each congregation and to the voting members-elect a pre-assembly report (ELCA 13.31.03.).

#### Reports of the Bishop and Secretary of this Church

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

#### Status of Reports

All reports published in *1991 Reports and Records, Volume 1: Parts 1 and 2* and in supplements to this volume, shall be treated as having been received by the assembly without formal vote.

#### Quorum

At least one-half of the persons elected as voting members must be present at a

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<sup>3</sup>See Exhibit A for possible amendment of this rule.

<sup>4</sup>See Exhibit A for possible amendment of this rule.

meeting to constitute a quorum for the legal conduct of business. If such a quorum is not present, those delegates 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 13.31.07.).

#### Proxy Voting Prohibited

Proxy and absentee voting shall not be permitted at a Churchwide Assembly (ELCA 13.31.08.).

#### Attendance and Absence of Members

The bishop of each synod, or someone designated by such bishop, shall be responsible to keep the record of attendance of the members of that synod for each meeting of the assembly, receive excuses for absence, and give a complete accounting to the secretary of this church at the close of the afternoon meeting of the day preceding the scheduled day of adjournment of the assembly.

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

#### Access to Seating

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

#### Obtaining the Floor

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

#### Speeches

Unless otherwise determined by a majority vote of the assembly, all speeches during discussion shall be limited to three minutes. A signal shall be given one minute before the speaker's time is up. A second signal shall be given one minute later, and the speaker shall then sit down, unless the chair proposes and receives consent that an additional minute or minutes be allowed the speaker.

#### Alternating Speeches

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

To facilitate alternating speeches and when requested by the chair, assembly members awaiting recognition at the microphones shall display one of the color (green, red, white) cards included in their registration packets. The green card is to be used to identify a member who will speak in favor of the pending matter on the floor (i.e., the question that will be voted upon, if there is no further motion of any kind). A red card is to be used to identify a member who wishes to speak against the pending matter. A white card is to be used to identify a member who wishes to offer an amendment to the pending matter, or some other motion that would be in order.

### Structured Debate

Upon recommendation of the chair and with the approval of a two-thirds majority of the members of the assembly, the following procedures shall govern the debate on a given question for such period of time as the assembly shall designate:

- ! All amendments to the question shall have been disposed of prior to the period of structured debate.
- ! Proponents and opponents who desire to speak during the period of structured debate shall meet in separate rooms with conveners for each group appointed by the chair.
- ! Each group shall select the individuals who shall speak, decide how one-half of the total designated time shall be allocated to each individual so chosen, and determine the order of speaking. The convenue for each group shall report these decisions to the chair.
- ! During debate, speakers from each side shall alternate, except that two speakers on the same side may be heard so as to keep the total time consumed by each side approximately equal.
- ! At the conclusion of the designated period of debate, the assembly shall proceed to vote on the question before the house without further amendments or other motions.

### Applause

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

### Departing from Agenda

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

### Motions and Resolutions

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

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

Any resolution not germane to the matter before the assembly or on the assembly agenda must be submitted to the secretary of this church in writing no later than 3:30 P.M., Saturday, August 31, 1991. Each resolution must be supported in writing by one other voting member. At least 24 hours must elapse before such resolution may be considered in plenary session. The secretary of this church shall refer such resolution to the Reference and Counsel Committee, which may:

- (a) recommend approval;
- (b) recommend disapproval;
- (c) recommend referral to a unit of this church;

- (d) recommend a substitute motion to the assembly; or
- (e) refer the resolution to an appropriate review group for consideration and report to the assembly.

Any resolution not germane to the matter before the assembly or on the assembly agenda, which might be submitted by a voting member, because of circumstances that develop during the assembly and cannot be submitted to the secretary of this church before 3:30 P.M., Saturday, August 31, 1991, must be submitted to the secretary of this church in writing and supported in writing by one other voting member. The secretary of this church shall refer such resolutions to the Reference and Counsel Committee, which may:

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

#### Amendments to Major Statements

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

<u>Statement</u>	<u>Deadline</u>
"The Church in Society: A Lutheran Perspective"	8:30 A.M. on Friday, August 30, 1991
"Abortion"	8:30 A.M. on Friday, August 30, 1991
"The Death Penalty"	8:30 A.M. on Friday, August 30, 1991
"Ecumenism--The Vision of the ELCA"	2:30 P.M. on Friday, August 30, 1991

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

If, in the opinion of the chair of the assembly, the amendments to a major statement are either too voluminous or too complex for the assembly to consider expeditiously, all amendments may be referred by the chair to the Reference and Counsel Committee for its recommendations for the consideration of the statement and the proposed amendments by the assembly.

#### Vote to Adopt Social Statements

The adoption of a social statement shall require a two-thirds vote of the voting members of the assembly present and voting.

#### Review Groups

Voting members, advisory members, other members, resource members, official visitors, and other categories approved by the Churchwide Assembly constitute review groups as assigned by the secretary of this church. Voting members shall have voice and vote; advisory members, other members, resource members, official visitors, and other authorized individuals shall have voice but no vote.

## Report of Review Groups

Recommendations of review groups shall be treated as motions made and seconded.

## Substitute Motions

When a substitute motion is made, secondary amendments may be offered to either the pending motion or the substitute motion at any time until the substitute motion is substituted or rejected.

With respect to any recommendation made by the Memorials Committee in a printed report distributed to the assembly members prior to, or at the first business session of the assembly, a member of the assembly may offer a substitute motion to the committee's recommendation only if such member prior to 12:30 A.M. on Thursday, August 29, 1991, has given written notice to the chair, or other committee member designated by the chair, of the Memorials Committee.

## Constitutional Amendments

The constitution of this church may be amended 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 Reference and Counsel Committee for its recommendation, following which it shall come before the assembly. Adoption of such an amendment shall require passage at two successive regular meetings of the Churchwide Assembly by a two-thirds vote of the members present and voting (ELCA 21.11.).

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

## 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 Reference and Counsel Committee 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 21.21.).

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

A proposed bylaw amendment must be submitted in writing to the secretary of this church prior to 3:30 P.M. on Saturday, August 31, 1991. The secretary shall first report to the assembly any bylaw amendments so submitted and the amendments shall then be referred to the Reference and Counsel Committee.

## Continuing Resolutions

Initial provisions relating to the administrative functions of this church shall be set forth in the continuing resolutions adopted by the constituting convention. Subsequently, continuing resolutions may be adopted or amended by a majority vote of the Churchwide Assembly or by a two-thirds vote of the Church Council (ELCA 21.31).

Should the board or standing committee in question disagree with the action of the Church Council in amending a continuing resolution, it may appeal the decision to the Churchwide Assembly (ELCA 16.21.05.; 16.31.29.; 16.41.18.; 16.41.C87.h.10.; 16.51.18.; 16.51.24.; 16.51.37.; 16.51.45.; 16.51.77).

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

## *En Bloc* Resolution for Constitutional Amendments

The constitution may be amended, and bylaws and continuing resolutions may be adopted or amended, by *en bloc*<sup>5</sup> resolutions, unless a voting member objects to the inclusion of any particular provision. The objection of a voting member shall be made in writing delivered to the secretary of this church not later than 12:30 P.M. on Friday, August 30, 1991. Particular provisions so objected to shall be considered separately and provisions not objected to will be considered a part of the *en bloc* resolution.

## Budget Procedures

The bishop shall provide for the preparation of the budget for the churchwide organization (ELCA 14.11.f.).

At the direction of the bishop, the executive assistant for administration shall develop the budget for the churchwide organization (ELCA 14.11.A87.a.7)).

At the direction of the bishop, the executive assistant for administration shall report to the Church Council and the assembly through the Budget Development Committee of the Church Council with regard to the preparation of the budget (ELCA 14.11.A87.b.).

A Budget Development Committee shall be composed of the treasurer and members of the Church Council elected by the council. This committee shall have staff services provided by the office of the bishop. The committee shall prepare and present a comprehensive budget to the Church Council for its consideration and presentation to the Churchwide Assembly (ELCA 15.41.21.).

The Church Council, upon recommendation of the bishop, shall submit budget proposals for approval by the Churchwide Assembly and authorize expenditures within the parameters of approved budgets (ELCA 15.21.04.).

Proposed amendments to the budget must be submitted to the secretary of this church in writing no later than 12:30 P.M. on Monday, September 2, 1991. Each amendment must be supported in writing

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<sup>5</sup>Adoption of several motions by a single assembly action; sometimes known as an *omnibus* bill or resolution.

by one other voting member. The secretary of this church shall refer such proposed amendments to the Budget Development Committee. During the consideration of the budget by the assembly, the Budget Development 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 Churchwide Assembly shall adopt a budget for the churchwide organization (ELCA 13.21.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 9.71.).

#### 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 Development Committee of the Church Council. The Budget Development Committee may consult with the churchwide unit(s) affected by the proposed appropriation. The Budget Development 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 Development 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 the preceding rule, except that reference shall be to the Memorials Committee, rather than to the Reference and Counsel Committee.

#### New Studies and/or Research Proposals

Each proposal by a voting member for a study or research project shall be made as a main motion and shall be referred to the Reference and Counsel Committee. The Reference and Counsel Committee shall refer the proposal to the Office for Research, Planning, and Evaluation. This office in consultation with the churchwide unit to which the proposal is directed, will seek to determine the purpose, relationship to existing study/research projects or current programs, potential value, overall costs including staff requirements, and availability of budget and staff. The Office for Research, Planning, and Evaluation may conclude that it cannot adequately evaluate the proposal prior to the assembly adjournment and request that the Church Council be designated to receive the evaluation at a later time and determine whether or not the study/research should be initiated. The findings of the Office for Research, Planning, and Evaluation shall be submitted to the Reference and Counsel Committee, which may make its recommendation to the assembly. When a proposal falls within the responsibilities of another unit, that

unit may submit its reactions to the proposal in a separate report. If the recommendation calls for a new appropriation, the matter also shall be referred at once to the Budget Development Committee for consideration and report to the Reference and Counsel Committee. If the report of the Reference and Counsel Committee is negative, a two-thirds vote of the voting members present and voting shall be required for adoption.

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

#### Relationship to Church Council

This church shall have a Church Council which shall be the board of directors of this church and shall serve as the interim legislative authority between meetings of the Churchwide Assembly (ELCA 15.11.).

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 15.13.).

The Church Council shall act on the policies proposed by churchwide unit boards subject to review by the Churchwide Assembly (ELCA 15.21.01.).

The Church Council shall review recommendations from churchwide units for consideration by the Churchwide Assembly (ELCA 15.21.03.).

The Church Council, upon recommendation of the bishop, shall submit budget proposals for approval by the Churchwide Assembly and authorize expenditures within the parameters of approved budgets (ELCA 15.21.04.).

The Church Council shall arrange the process for all elections to boards of churchwide units to assure conformity with established criteria (ELCA 15.21.11.).

The Church Council shall report its actions to the Churchwide Assembly (ELCA 15.21.14.).

#### Status of Church Council Recommendations

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

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

When either the Memorials Committee or the Reference and Counsel Committee has made a

recommendation (other than merely recommending approval or rejection) concerning a memorial(s) or resolution(s) considered by the committee, that recommendation shall be the main motion before the assembly.

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

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

#### Relationship to Churchwide Units Other Than Offices

Each board shall be responsible to the Churchwide Assembly and will report to the Church Council in the interim. The policies, procedures and programs of each board shall be reviewed by the Church Council in order to assure conformity with the governing documents of this church and with Churchwide Assembly actions (ELCA 16.31.14.; 16.41.16.; 16.51.14.; 16.51.23.; 16.51.36.; 16.51.59.; 16.51.75.; 16.51.83.).

#### Relationship to Board of Pensions

The Churchwide Assembly shall:

- a. authorize the creation of the governance structure for this program.
- b. approve the documents establishing and governing the program.
- c. refer any amendments to the program initiated by the Churchwide Assembly to the Board of Pensions for recommendation before final action by the Church Council, assuring that no amendment shall abridge the rights of members with respect to their pension accumulations;
- d. direct the establishment of an appeal process within the Board of Pensions to enable participants in the plans to appeal decisions (ELCA 16.51.32.).

The Church Council shall refer, as it deems appropriate, proposed amendments [to the church pension and other benefit plans] to the Churchwide Assembly for final action (ELCA 16.51.33.d.).

[The Board of Pensions] shall manage and operate the pension and other benefits plans for this church within the design and policy adopted by the Churchwide Assembly and shall invest assets according to its best judgement (ELCA 16.51.C87.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 16.51.C87.g.).

#### Distribution of Materials

Material may be distributed on the floor of the assembly only with the 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, decision of which shall be final.

#### 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 13.31.06.).

#### College Corporation Meetings

The voting members of the Churchwide Assembly also constitute the voting members of certain college corporations, which 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).

### **Committees of the Churchwide Assembly**

Reference: *1991 Reports and Records, Volume 1, Part 2*, page 504.

Bishop Chilstrom reviewed the manner by which the various committees of the Churchwide Assembly were appointed. He indicated that the Nominating Committee had been elected in part by the ELCA constituting convention in 1987 and in part by the 1989 Churchwide Assembly. The Memorials Committee and the Reference and Counsel Committee were appointed by the Church Council as required by ELCA bylaws. The Rules of Organization and Procedure for the 1991 Churchwide Assembly provided for additional committees, the members of which were listed in the Assembly Program. Hearing no objections, Bishop Chilstrom declared the committees of the 1991 Churchwide Assembly to be authorized and so constituted as follows:

**Memorials Committee**      Ms. Emelda Rasmussen  
The Rev. Paul J. Blom      Ms. Chloe Reynolds  
The Rev. Marilyn G. Hanson Mr. Craig Senft  
Ms. Kathy J. Magnus      The Rev. Larry V. Smoose  
Mr. Richard L. McAuliffe      Ms. Lita Brusick Johnson, *staff*  
Mr. Richard L. McAuliffe  
Mr. Athonia Steele,

#### ***chair* Nominating Committee**

Bishop James S. Aull Mr. Floyd E. Anderson  
Bishop Charles H. Maahs      The Rev. Thomas M. BeMiller, *chair*  
The Rev. Daphne D. Hamborg      Ms. Barbara Bernstengel  
Mr. Walter Jensen      Mr. Bachman S. Brown Jr.

#### **Nominating Committee (continued)**

The Rev. Harry N. Huxhold

### **Sub-Committees**

The Rev. Lydia E. Kalb      Facilities: The Rev. Dennis McCarthy  
Ms. Myra J. Keel      and The Rev. Gregory C. Moore,  
The Rev. Richard D. Larson    *co-chairs*  
Mr. Richard E. Lee    Hospitality: Ms. Patricia C. Foreman  
The Rev. Richard A. Magnus and the Rev. Johan A. Bergh,  
The Rev. Melissa M. Maxwell-Doherty    *co-chairs*  
Ms. Chickie Olsen    Local Publicity: Ms. Pamela Wirth,  
Ms. Beverly A. Peterson    *chair*  
Mr. David R. Rapp    Local Special Events: The Rev. Scott  
Ms. Rachel Conrad Wahlberg      Suskovic, *chair*  
Mr. Franklin C. Warner      Ex Officio: The Rev. Susan L.  
The Rev. William R. White    Gamelin, *assistant to the bishop*,  
Ms. Sarah W. Wing    Florida Synod<sup>7</sup>  
Visitor Registration: The Rev. Eugene

**Committee of Reference and**      R. Fernsler and Mr. Marty Young,

### **Counsel**      *co-chairs*

The Rev. James W. Addy      Volunteers: The Rev. Peter J. Zieg and  
Ms. Mary Ann Bengston      Ms. Jane Baldwin, *co-chairs*  
Ms. Elaine Brostrom  
The Rev. Ruth Fortis, *co-chair*

### **Worship Committee**

Ms. Patsy Gottschalk    The Rev. Lowell G. Almen  
The Rev. Kathryn E Groenewold      The Rev. Herbert W Chilstrom  
Ms. Helen R. Harms    Ms. Lita B. Johnson  
Mr. Barry R. Herr      The Rev. William L. Smith  
Mr. Bruce R. Howe    The Rev. Morris A. Sorenson Jr.  
Bishop Robert W. Kelley      The Rev. S. Anita Stauffer, *director for*  
Mr. Charles R. Lindquist    *worship*  
The Rev. Robert J. Marshall, *co-chair*      The Rev. Frank W. Stoldt, *director for*  
The Rev. Rafaela H. Morales-Rosa    *music*  
Mr. Alan T. Seagren    The Rev. Roger A. Wenninger,  
The Rev. Albert Starr Jr.    *sacristan*  
The Rev. Morris A. Sorenson Jr., *staff*

### **Agenda Committee**

**Staff Planning Committee**    **The Rev. Lowell**

**G. Almen**

The Rev. Lowell G. Almen    The Rev. Robert N. Bacher  
Ms. Carol E. Becker    The Rev. Herbert W. Chilstrom  
Ms. Lorrie G. Bergquist, *assembly*    Ms. Christine H. Grumm  
*manager*      Ms. Lita B. Johnson  
The Rev. Herbert W. Chilstrom      The Rev. Morris A. Sorenson Jr.

Ms. Lita B. Johnson

**Credentials Committee**

The Rev. William L. Sorensen      The Rev. Lowell G. Almen, *ex officio*  
The Rev. Morris A. Sorenson Jr.      *chair*  
The Rev. S. Anita Stauffer      Mr. David J. Hardy, *vic chair*  
Ms. Patricia D. Verdooren      Mr. David J. Hardy, *vice chair*  
Ms. Patricia D. Verdooren      Ms. JoAnne N. Suk, *registrar*

**Local Arrangements Committee      Elections Committee**

Co-Chairs: The Rev. Robert L. Hock      Mr. George E. Aker, *chair*  
and Ms. Quaidie Hock      The Rev. David L. Alderfer, *vice chair*  
Secretary: Ms. Jill Nelson      Ms. C. Loraine Shields, *secretary*

<sup>7</sup>For name change to Florida-Bahamas Synod, see page 244.

**Nominating Committee (continued)**

**Minutes Committee**      The Rev. A. Craig Settlage  
The Rev. William L. Smith, *ex officio*  
The Rev. Lowell G. Almen, *ex officio*      *vice chair*  
*chair* Ms. Carolyn Thomas  
The Rev. Richard E. Mueller      Ms. Nancy L. Vaughn  
Ms. Rena M. Rustad      Ms. Pamela B. Wooley

**Report of the Credentials Committee  
(continued)**

Reference: *1991 Reports and Records, Volume 1, Part 2*, pages 491-504;  
*Volume 2, Exhibit A*, pages 767-780; continued on pages 73, 77.

Bishop Chilstrom called upon Secretary Almen, chair of the Credentials Committee, to report on behalf of the committee. Secretary Almen referred assembly members to the preliminary Roll of Assembly Members as printed in the pre-assembly reports (*1991 Reports and Records, Volume 1, Part 2*, pages 491-502). He noted that the names of alternate voting members, appointed to fill positions of absent voting members as certified by their respective synodical bishops, would be reported in the minutes of the assembly (see Exhibit A, pages 767-780). In accordance with the Rules of Organization and Procedure related to resource persons, Secretary Almen indicated that the executive assistants to the bishop of this church had been registered as resource persons with the privilege of voice but not vote during plenary sessions and review groups.

Hearing no objection, Bishop Chilstrom received the first report of the Credentials Committee.

**Introduction of the Parliamentarian**

Bishop Chilstrom introduced Mr. William Southworth Dixon (St. Petersburg, Fla.) who served as parliamentarian for this 1991 Churchwide Assembly.

**\* Adoption of the Order of Business**

Reference: *1991 Reports and Records, Volume 1, Part 2*, pages 483-490.

Bishop Chilstrom referred the members of the assembly to the Preliminary Assembly Program, printed in *1991 Reports and Records, Volume 1, Part 2*, pages 483-490, and to the Order of Business, which had been distributed during assembly registration. He noted that the events of each day would focus on a particular petition of the Lord's Prayer, as well as upon the themes of *Mission90-See, Grow, and Serve to the Glory of God*. Secretary Almen moved the following motion, which was adopted without discussion:

## ASSEMBLY

### ACTION

Yes--987; No--5; Abstain 5

#### CA91.2.2

**To adopt the Order of Business as the agenda of the 1991 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.**

## Greetings

Bishop Chilstrom thanked the many members of the Florida Synod<sup>8</sup> who had worked to prepare for this assembly. He noted the enthusiasm of the Local Arrangements Committee, which was chaired by the Rev. Robert L. Hock and Ms. Quaidie Hock (Winter Park, Fla.).

Bishop Chilstrom then introduced Bishop Lavern G. Franzen (Florida Synod) who welcomed assembly members to the territory of the synod. He acknowledged the importance of the presence of so many Lutherans in an area where few Lutherans reside. He thanked assembly members for the support that this church provides to the work of the synod and stated that of its 218 congregations, 49 receive subsidy from beyond the congregation. Bishop Franzen announced that a copy of the *New Revised Standard Version* of the Bible, together with a bookmark, had been presented to each assembly member as a thank you from the Florida Synod.

Bishop Franzen also welcomed the Rev. Corinne E. Chilstrom and presented her with a corsage of orchids grown by a member of a congregation of the Florida Synod. He then introduced the Rev. Herminio Diaz, assistant to the bishop for Hispanic ministries in the Florida Synod. Pastor Diaz presented Bishop Chilstrom with a *guayabera* (jacket typically worn in the Caribbean and other tropical climates) on behalf of the Hispanic ministries of the Florida Synod.

## Report of the ELCA Bishop

Reference: *1991 Reports and Records, Volume 1, Part 2*, page 531-540.

Vice President Christine H. Grumm assumed the chair of the assembly. She greeted assembly members and expressed appreciation for the pastoral leadership demonstrated by Bishop Chilstrom in the four years since his election at the 1987 constituting convention. She acknowledged the call to serve in the newly constituted

church that was shared by the three officers elected at that convention and cited Bishop Chilstrom's recognition of the call to service incumbent upon all the baptized of this church. Vice President Grumm characterized Bishop Chilstrom's leadership style as that of one who cares, listens, guides, and acts. She then called upon the bishop of this church to present his report. The members of the assembly greeted him with a standing ovation.

Bishop Chilstrom thanked Vice President Grumm for her leadership and partnership during the past four years. He announced her recent appointment to the newly-created position of Deputy General Secretary of the Lutheran World Federation in Geneva, Switzerland. Bishop Chilstrom then presented his report, reflecting on his vision for this church.

The pre-assembly Report of the Bishop was printed in *1991 Reports and Records, Volume 1, Part 2*, pages 531-540. A summary of his spoken comments follows. The full text of that address begins on page 35 of these minutes.

Bishop Chilstrom noted the theme of the Churchwide Assembly and commented, "As I travel around the church, I have sensed a great eagerness to deal with these basic things in our life together-to see and to grow and to serve to the glory of God. I see a church so deeply and confidently rooted in the Gospel of God's grace that we are free to give our life joyfully in witness and in service." Bishop Chilstrom explained that such a vision has "emerged as I reflect on our journey together." Bishop Chilstrom stated that decisions made at this assembly would form the life of this church not for the next biennium, but for the present decade and on

<sup>8</sup>For name change to Florida-Bahamas Synod, see page 244.

into the next century. He said, "We dare to do this, because our roots are in that Word of God's grace and we identify ourselves by Word and sacrament. That is our strength and our viability, and because of that strength and that foundation-Word and sacrament-we are free to gather here to discuss issues where there \* may be divided opinions, where we may disagree vigorously, come to opposing conclusions, and yet not be divided, because we are a church founded on God's grace."

Recalling a recent trip to what was formerly East Germany, he stated, "Lenin is gone, but Luther and his legacy remain." He noted that Archbishop Kuno Pajula, head of the Lutheran Church in Estonia, would visit the United States in September 1991.

Bishop Chilstrom commented on what he considered to be the most pressing issues before the assembly: evangelism, social statements, ecumenism, "Focusing for Mission" (i.e., a proposal for reconfiguration of the churchwide organization), and finances.

With reference to "Focusing for Mission," Bishop Chilstrom observed that 23 units were operative at the beginning of the Evangelical Lutheran Church in America. "I voted for that [as a member of the Commission for a New Lutheran Church], but when I was elected bishop and had to wrestle with the complexities of that organization, I found myself asking two questions, (1) how do you manage it well, and (2) how do you communicate well to the grass roots what this church is all

about. It was no surprise to me when the Church Council called for a review of the churchwide structure." The proposal would reduce the number of churchwide units from 23 to 16, saving "up to \$400,000 annually" in governance and administrative costs, he said.

Bishop Chilstrom reviewed the church's financial outlook from the merger that formed the Evangelical Lutheran Church in America to the present. He noted a growing imbalance between the rate of increase in congregational income and the amount of resources shared beyond the congregation for synodical and churchwide ministries. "It is our strong hope that 1991 can be a "turn about" year. We are planning conservatively for 1991 and beyond," he said.

Bishop Chilstrom concluded his remarks by reiterating the *Mission90* theme and the theme of this assembly, and said: "May God give us grace-here at this assembly and throughout our entire church-that we may SEE + GROW + SERVE + TO THE GLORY OF GOD!"

Vice President Grumm indicated that, under the Rules of Organization and Procedure, the report of the bishop was received and referred to the Reference and Counsel Committee without further action by the assembly.

The full text of Bishop Chilstrom's address follows. The preliminary report of the bishop, distributed to members of the Churchwide Assembly in *1991 Reports and Records, Volume 1, Part 2*, pages 531-540, is reprinted below as Appendix A.

## **Address to the 1991 Churchwide Assembly**

### **Herbert W. Chilstrom, Bishop**

Thursday, August 29, 1991

Several days ago, I traveled a few blocks from the Lutheran Center in Chicago to visit the archives. As I walked through the archives, I was overwhelmed with a sense that while we sometimes say we are a new church, we really are not because the roots are so deep and so firm. I walked among shelves where I saw thousands of letters in files from people like Fredrik Axel Schiotz and Franklin Clark Fry and Kent S. Knutson. That made me think about some of the letters that I write. They will go into those archives one day.

I walked through another set of shelves and there I saw reels from the "Davey and Goliath" series-old ones-and yet they are still being used. I also saw boxes of gavels that have called together assemblies for hundreds of years for Lutherans. I saw evidence of our work around the world. I saw Bibles and chalices-a reminder that our center is in Word and sacrament. Because the staff of the archives knew I was coming, they had taken out a book that was signed thirty-three years ago by sixty-nine of my classmates and me. As I looked at that book, I found myself overwhelmed with a sense of privilege and gratitude for serving the church in different ways over these years.

We are gathered here in assembly under the theme, "See, Grow, and Serve to the Glory of God." That is a reminder to us of our *Mission90* emphasis over the last couple of years. As I travel throughout this church, I sense a great eagerness to deal with these basic things in our life together: To see and to grow and to serve

to the glory of God.

As I have thought about these things, there occurred to me a vision which says succinctly what I feel about this church and what I want this church to be at this moment.

What do I see? I see

... a church so deeply and confidently rooted in the Gospel of God's grace that we are free to give our life joyfully in witness and in service.

During these days here in Orlando, we will sing and pray and listen and share.

We will reflect. We will take action. At times, consensus may come rather easily.

At other times, we will wrestle and debate difficult issues. But as we do so, we will be making decisions that will form the life of this church, not just for the next two years, but for the decade and, indeed, on into the new millennium.

We dare to do this because our roots are in that Word of God's grace and we identify ourselves by Word and sacrament. That is our strength and that is our viability. But because of that strength and that foundation, Word and sacrament, we are free to gather here to discuss issues where there may be divided opinions, where we may disagree vigorously, come to opposing conclusions, and yet not be divided because we are a church founded on God's grace.

Change. Ever change. Even as we were preparing for this assembly in these last days, our attention was riveted on the Soviet Union. Who could have believed so much could happen in just a few days and who knows what may happen there and elsewhere-as a result of it in the days to come!

These days two memories have come to my mind. The first is from a trip to Germany, seven years ago, to Lutherland in then East Germany. I remember coming to Eisleben, the place of Luther's birth. How discouraged I felt to see in the center of that city a statue to Lenin. Today, Lenin is gone, but Luther and his legacy continue.

The second memory is from just a little more than a year ago when we were visiting in the Baltic countries-Estonia and Latvia. We were unable to go into Lithuania because of the political situation. Our hosts made arrangements for us to visit a high government official in Tallinn, Estonia. He was a Christian, very obviously, but also deeply involved in the government. I put the question to him, "Are you hopeful you will be free soon?" "How soon is hard to say," he said. But then with absolute resolution, he also added, "It is not a question of if; it is only a question of when."

Today, we share concern for all of the folks in that part of the world. Through the Lutheran World Federation and our partner churches around the world, we have been expressing that concern. I also have sent cables to the heads of the four churches-Estonia, Latvia, Lithuania, and the Lutheran Church in the Republic of Russia-assuring them that here this week we would be remembering them in our prayers during this time of momentous change.

Several months ago, Archbishop Pajula of the Lutheran Church in Estonia said he would be coming to the United States in September. Two weeks ago, I thought the plans will surely collapse. But now, the plans are back on and Archbishop Pajula assures us that he and the delegation will be coming in early September. We will host them in Chicago, among other places, and I will greet them on your

behalf, assuring them again of our prayers.

In the midst of this changing world, we are gathered here to talk about issues of great significance. I have learned a long time ago that every assembly has its own character. You cannot be sure where it is going.

If you were to ask me the question, what are the significant issues that we have to deal with these next days, I would single out five of them. First, evangelism; second, social statements; third, ecumenism; fourth, "Focusing for Mission"; and fifth, finances.

#### 1. Evangelism

Let me speak briefly to each of those, beginning first with evangelism. You will be considering two related strategies: One of them, evangelism; the other, multi-cultural ministries. They are very much linked, as you will soon see, because they have to do with the commitment of this church to bring the Gospel to all people. My hope is that you will endorse them enthusiastically. My fear is that you will endorse them and then forget about them.

Last year we experienced net growth in the Evangelical Lutheran Church in America. That was the first time in many years we have seen that trend in the Lutheran churches in this country. We thank God for it. We do not know what it means for the long-term. Is it just a blip on the screen? Or is it the beginning of a change for the good? Some observers say we are just at the beginning of what they call a period of reconstruction for many of the traditional churches, including the Lutheran church. They believe that we are going to see a time now when there will be a gradual increase in interest in a church like ours and an increase in membership.

Will that happen? By the grace of God, we pray that will be the case. But I also believe that at least three things are necessary if we are going to see changes of this kind: first, the need for a new attitude toward ourselves; second, a dramatic change in our outlook on the world around us; and, third, a renewed focus on worship.

\* We need to change our thinking about ourselves. Throughout this church, there are what I call the salt of the earth folks-those faithful folks who are there Sunday after Sunday, serving without reservation. Among them there is a rising chorus that asks, Why must we be so negative, even toward ourselves? It is my observation that it is increasingly difficult to be a pastor in a congregation. The expectations are beyond what they should be. Sometimes we see lay people who will take up a task with great enthusiasm only to be turned away because of unnecessary criticism. For our synod staffs and our churchwide staffs, I often I see unnecessary and unjust criticism.

What I hear from many of these folks is, What happened to the joy that we ought to have? Of course, we fall short. Of course, we are not what we hope we might be. But let us begin to realize that in this church, we can differ, we can even criticize in love and in respect. But we do need to recapture some joy in attitude toward ourselves.

\* We need a change in attitude and thinking about the communities where we live. If I asked most of you folks today, "Do you live in a Christian nation?", I am guessing many of you would say, "Yes, I do." If I asked, "Do you live in

a Christian community?" you would say, "Yeah, I think my neighborhood is Christian." That's our problem. Precisely that.

If you spend eight days here thinking about evangelism and outreach and ministry and go back to that community and say to yourself, "I live in a Christian community," I can guarantee what will happen to your congregation. It is going to wither away and die and it should. If that happens in enough congregations, then it will happen to the whole ELCA, and should.

On the other hand, if you and I catch the vision and if we go back to those communities and say that this is a mission field, that the congregation is a mission outpost and I am an evangelist, then we are going to see some changes. All that depends on a change in understanding of the communities in which we live.

\* We must think long and hard about how we worship. If we work hard to bring people into our congregations and then when they get into our congregations, they do not find worship that is vital and dynamic, they certainly are not going to stay.

We must think through this carefully. Here we also must search for that important balance between, on the one hand, respecting our long traditions going way back to the apostolic church, and, on the other hand, being open to change. We need the most creative minds in the church to help us in our task to revitalize worship.

## 2. Social Statements

Secondly, some words about the social statements: If we are deeply rooted in the grace of God, then we can risk talking in the church about difficult issues. We do so searching for the mind of the Spirit. What does God's spirit have to say to the churches? What are the issues with which we need to wrestle?

Perspective, of course, is important. If I asked you the question, "What was the most divisive issue 100 years ago in the Lutheran church in the 1890s?" The kind of issue that caused intense debate, that split churches, and that led many people to leave congregations and go off some other place, what do you think that issue was? The answer is predestination. Now, many of us could not even define predestination, I am sure. The rest of us would say it is not a very interesting subject. Yet that issue 100 years ago was extremely divisive. I say that because we need to keep things in perspective.

At this assembly, we are going to be talking about the role of the church in society, specifically about abortion and the death penalty. It is important as we do so to debate these in a way where we can reach consensus in this assembly, however difficult that may be.

A significant number of people in our church ask, "Why do we develop social statements?" Or they ask, "Couldn't we put a moratorium on these for at least ten years and get our act together and then take up the social statements?" Let me reflect on the consequences of that.

There is an attitude in various places throughout our church, I'm afraid, that assumes those of us who serve you in the churchwide office sit there, trying to dream up things to irritate the folks in our congregations. I need to remind you of the obvious: We in the churchwide office do what the church asks. Social state-

ments emerge because synod assemblies have said, We think there ought to be a statement on thus and so.

No matter what happens with these social statements, if you find yourself in the minority on an issue, please remember that a social statement is not binding on the individual conscience of any believer. Not at all. If 900 people vote for something, and you are among the 100 or so who do not, you are free to say, "The church has taken this position. I know that. And the church must act on that basis. But I take exception to what my church has done."

If we were to do nothing, if we were to say "no" to social statements, then, in effect, we are saying to the world, "We have nothing to say on this issue. We will study it, but we have nothing to say."

Taking a stand is not easy, not easy at all. It is becoming more and more complex. In just one area-biomedical ethics and biomedical developments-we find it increasingly difficult to make definitive statements that fit all circumstances. For that reason, it is my conviction that the abortion statement before us could serve as a model for our future social statements because it does set parameters. Yet it also allows for the fact that there will be individual differences in areas of great complexity with seemingly impossible alternatives.

It all comes down in my judgment to two important questions that we must face: On the one hand, how much uniformity can we demand? On the other hand, how much diversity can we tolerate? If you read church history, you know what happens at either extreme. Those churches that demand so much uniformity finally divide and break-up. Those who allow for great diversity lose their identity after awhile and have little to say. In my judgment, a healthy church is one that finds a way to live between these extremes in faithfulness to the Gospel of Jesus Christ. That leads me to the important point. You have a crucial role to play. If you agree with the sentiment that says that we should not adopt a certain social statement, then you should not support that statement. But if you believe social statements to be important in the life of this church, then you have the responsibility, I say the obligation, to make them as good as they can be and to take ownership of them at this assembly.

In the memorials from synods before this assembly, we again are being asked to consider developing other statements. At the same time, we may have some sentiment for delaying action on certain statements. If we delay, you must wrestle with the following questions. Will the delay really improve that statement over a two-year period? How much will it cost to continue this study, especially when weighed against other priorities in this church? And then, how much can this church handle in a particular period of time, where we already have other items on the agenda for 1993?

Weigh those questions carefully. Put things into perspective. Ask the question, "What will these things look like 50 or 100 years from now?" The foundation of God's grace allows us to risk division of opinion, without risking division of the church.

### 3. Ecumenical Concerns

Thirdly, a word about ecumenical matters: Again, we are free in Christ to seek the unity of the body of Christ. I sometimes like to call ecumenical matters the

love /hate corner of the church. We love to talk about how wonderful it is to cooperate with other churches and Christians. How grateful we are for the progress we have made in the last 30 years and how good it is to grow in our understanding of one another, but, at the same time, we resist doing the hard work that brings greater understanding.

At times we are reluctant to take actions on the basis of our sentiments. We still tend to magnify our differences, rather than our likenesses.

At this assembly, you have the document, "Ecumenism: The Vision of the Evangelical Lutheran Church in America." I believe it sets before us a clear and orderly way in which we can relate to other churches. There is, of course, risk in ecumenical ventures. We fear losing our identity. If you say, on the one hand, there must always be a Lutheran church-that's idolatry. On the other hand, if you say there must always be that message of God's grace justifying us through Jesus Christ, that's quite another matter.

I am not fearful. In the last several months, I have heard three theologians-a Presbyterian, a member of the United Church of Christ, and one out of the evangelical conservative community-who said basically the same thing. The Christian community needs your distinct accent as Lutherans. Be yourself, your best self, and that will benefit all of us, they said.

Sometimes the divisions in the Christian church are described as a scandal. They are-if we belittle and criticize and have nothing good to say about other churches. But it is no scandal for a rainbow to have many distinct colors. Unity does not preclude diversity. If each color has its reason for being within the whole, that is not a scandal. The Evangelical Lutheran Church in America has a distinct role to play.

We can pursue ecumenical understanding and cooperation. I believe the proposed ecumenism statement gives us a good charter for that task.

4.

#### **"Focusing for Mission"**

Fourth, a word about "Focusing for Mission." When we set up this church four years ago, there were 23 separate churchwide units. Many of us voted for that. I certainly joined in that vote. But when I was elected bishop and had to wrestle with the complexities of that organization, I found myself asking two questions: (1) How do you manage it well? and (2) How do you communicate well to the grass roots what this church is all about? It was no surprise to me that the Church Council called for a review of the churchwide structure. As a result, we undertook what is called "Focusing for Mission."

You will hear the details later, but let me simply say that "Focusing for Mission" is an outline of how we believe that, in a more lean and streamlined way, we can be more effective as a churchwide organization. I believe the proposal represents a middle ground move between what is now and what would be a more radical and, I think, very disruptive change if it were more extensive.

People often have said of this proposal, "You do that as you think is best, but how much money are we going to save?" We think, according to our best estimates, that the savings will be up to \$400,000 annually with this new structure. That's largely because of bringing some units together and other efficiencies. Of course,

projecting over several years, that amounts to a considerable amount of money. The purpose of the churchwide organization, if boiled down to its greatest simplicity, is two-fold. Number one, we are there to serve the whole church, especially the congregations in a very primary way. We're there to serve you and help you. Number two, we are there to be a channel by which your resources can reach out to the whole world and link us with Lutherans and other Christians everywhere. We want to do that in the most effective way possible.

5.

### **Finances**

Finally, a word about finances. Look at the chart. On the left, you see the budget for 1988. When we gathered in Columbus, Ohio, we said, "We want the budget for that first fiscal period-it was a long one, 14 months-to be \$112 million."

## EXPENDITURES

### **INCOME.3**

**\$882M**

When I arrived in Chicago to start my work, I said to all of our executive directors, "Don't spend what you were promised. Only spend 95 percent and we will have to check it periodically." We kept checking it. But one of the great problems we have in the churchwide organization is the same thing you have in your congregations and synods. But for us, it is a magnified problem. So much of our funding comes in at the last month or so. For us, 25 percent comes in the last month. That makes it very difficult to anticipate the outcome for budgets.

You know what happened-the actual income for 1988 was \$88 million. That was a \$24 million gap between budget and income. Fortunately, we had not spent the full budget. We spent \$106 million, but that still meant an enormous gap and we had to take actions-drastic actions-immediately.

Hard administrative decisions included asking people to leave, cutting back services, and holding the line on salaries in order to reduce that budget.

We thought that the second year might bring in about \$95 million. It did not.

Only a very slight increase in resources from congregations and synods was experienced by the churchwide organization. We ended up in fiscal 1989 with a \$4.2 million gap. We were using reserves, but had no more, and that meant that for the past year, 1990, we had to make even additional severe cuts.

We again thought that there surely would be an increase in income. With only a slight increase in income from the synods, we ended up almost breaking even, but not quite. You see a gap there of about half a million dollars.

I also say a word of great tribute to the churchwide staff in Chicago. They had to absorb these budget cutbacks and the reductions in income. They had to do

much more with less. I commend them for that.

The problem for us, as you may find in your congregation, is that as fixed costs go up and income does not match that increase in the fixed cost, you simply have to cut program and staff. Our strong hope is that this can be a turn-around year. We are planning conservatively again for 1991 and beyond in the strong hope that this will, indeed, be a turn-around year.

One sign of great encouragement is that all of our synods are working hard and bishops extending themselves to make this partnership more and more secure. I am happy that a number of our synods, more than sixty, will be receiving a special offering this fall for our churchwide ministries. This is being done to help us make

sure that in this year we will meet the commitments that we have made. I am very grateful that already advanced gifts are approaching \$300,000.

Let me remind you, in this matter of finances, what is inherent to our constitution. We have the theology of interdependence built into our understanding of the nature of the church. That is, the church is to be found in the congregation in the very primary and frontier way. The church also is to be found in the ministries of the synod and the work that is done through the regional organization. The church also is to be found through our churchwide expression. All are a part of the same church.

We are seeing an imbalance in what is happening to the gifts from people in the congregations and we need to reflect carefully about that trend.

I conclude my report by calling again to your mind the vision I lift before us this day-the vision of

... a church so deeply and confidently rooted in the Gospel of God's grace that we are free to give our life joyfully in witness and in service.

In so many places where I have been, gratitude has been expressed to the churchwide staff for the resources being made available to you through *Mission90*. Lives have been transformed. As we move through additional phases of *Mission90*, the vision of what we want this church to be is catching hold in many, many places. When I was in Atlanta for the synod assembly, a woman came up to me and told me her life story in about three minutes. She said, "I have spent my life wandering around to this church and that church. For a time I was involved in a sect movement where I was religiously abused. But one day," she said, "I found my way to one of our Lutheran churches". And as she put it, "I knew I was home." Of course, the Gospel of grace in Christ Jesus is heard in many places. We have that gift in this church and God is calling upon us joyfully to share that good news with our communities in the hope that more and more might join us as we see and grow and serve to the glory of God.

**Appendix A to the  
Report of the Bishop**

Reference: Reprinted from *1991 Reports and Records, Volume 1, Part 2*, pages 531-540.

*May our Lord Jesus Christ himself and God our Father, who loved us and through grace gave us eternal comfort and good hope, comfort your hearts and strengthen them in every good work and word.*

*2 Thessalonians 2:16*

**Works and Words**

My report to this second Churchwide Assembly is filled, of necessity, with descriptions of "works and words," answering such questions as: What is the "state of the church?" What has occurred in the past biennium? What is planned for the future? Indeed, the 1991 Churchwide Assembly will have pages upon pages of words to review and many works to shape, as it sets the course for this church in the coming biennium. But, as St. Paul reminds us, underlying all our works and all our words is the bedrock of God's grace and love, and flowing as water from that rock, are comfort, hope, and strength.

Think about the past biennium and recall what has happened in our world over the last two years: the tumbling of the Berlin Wall and the social and political change that has ensued; independence for Namibia; scores of natural disasters, from Hurricane Hugo at home to the cyclones in Bangladesh; civil war in Liberia; war in the Persian Gulf; an apparent easing of the crisis in El Salvador; hunger stalking the African continent-hunger fueled by both natural causes and by civil war; the waxing and waning of hopes for justice in South Africa; the burgeoning number of persons affected by AIDS throughout the whole world; a national recession; and

environmental disasters of unprecedented magnitude.

The church is in the world. In reviewing the past biennium, we think of these and other major events, as well as the human response to them ... but, we also recall the smaller joys and the sorrows, the successes and the failures in our own daily lives, as well as those within the broader human community.

During the past biennium, the Evangelical Lutheran Church in America has raised its voice in concert with the whole Church of Christ throughout the world, proclaiming God's infinite grace and love. Individual members, congregations, synods, the churchwide organization, and our agencies and institutions have experienced and shared God's comfort, hope, and strength. We have responded with words and works to human needs throughout the world and to the fundamental need of each human being for the Good News of salvation through Christ Jesus. God is faithful. We work and we rest in the assurance that God is sustaining our church as it moves through the decade of the 1990s and into the next millennium. At the center of the "state of the church," then, is our joyful and continuing affirmation that we are called and sent to participate in God's mission and that God will support us and guide our works and our words.

### **Springtime**

The Evangelical Lutheran Church in America is now four years old. Church historians, with their millennia-long perspectives, would tell us that we are but a small bud on the Lutheran limb of that mighty tree, the whole Church of Christ. From my office at the Lutheran Center, I can see the forest preserve that runs along the city of Chicago. In the early spring, it seems that I can see, almost as if in slow motion, the leaves bursting forth from the trees. This is a particularly beautiful sight. It is a combination of a long-awaited *reality* (for the leaves are finally visible after a long winter), a *promise* of the lushness of full foliage, and a sense of *vulnerability* in that intensely green newness.

This may be an apt image to describe our Evangelical Lutheran Church in America. We are no longer "in transition." We are in our spring as a church body, still experiencing a sense of newness and vulnerability, but with the promise that led to our formation becoming each day a fuller and fuller reality.

As Times

### **Change**

These past years have been both the best of times and, if certainly not the worst of times, sometimes somewhat difficult times. They have been exciting times, as we have watched dreams become realities and the mission entrusted to this new church carried out in old and in innovative ways throughout this country and the Caribbean, and, indeed, throughout the whole world. They have been frustrating times, as the limitations of financial resources collided with the breadth of mission opportunities.

They have been encouraging times, as we have grown in our identity within this new church body. They have been challenging times, as we have wrestled with the implications of the diversity that characterizes the Evangelical Lutheran Church in America within the context of the unity we share in Christ. And, they have been demanding times, as we have struggled to respond to changes in our

culture and in our communities-to understand ourselves in a new way as missionaries within the context of our late-20th century American society.

These years have been characterized by intense crises that drew sharp media attention ... but, at the same time, by the regularity and reliability of the ongoing ministry of the churchwide organization, of synods, and of our congregations.

\* In terms of the *churchwide organization*, one has only to read the reports of churchwide units published in *1991 Reports and Records, Volume 1, Part 1* to get a sense of the scope of the ongoing work of the churchwide organization: the starting of new congregations and support for rural and urban ministries; the sending of 400 missionaries to over 40 countries; the counsel and support provided for our 300 social ministry organizations across this country and in the Caribbean; the support, in cooperation with synods, for our eight seminaries and our 29 colleges and universities; the provision of resources to congregations; the work in relief, development, and advocacy for peace and justice for all in society; and unnumbered other ministries, all important.

\* Faithful work is being carried out by our 65 *synods*: the care and support of pastors and other rostered persons, or congregations; and our Lutheran agencies and institutions; the work in outreach, service, and justice ministries; and other areas of partnership with congregations and with the churchwide organization that support and facilitate the mission entrusted to our whole church.

\* And our 11,000 *congregations*, small, large, and mid-sized, are sprinkled as salt and light over the landscape of the United States and the Caribbean. There the Word is preached and the sacraments administered, and outreach in word and deed takes place.

Stepping back and looking at the sweep of the drama that is being played out each day in the life and work of the Evangelical Lutheran Church in America, we can only be grateful to God for the gifts that have been given and for the opportunities before us and we can be confident of the future before us.

### ***Mission90***

The 1989 Churchwide Assembly launched *Mission90* just two short years ago. The assembly prayed that *Mission90* would be a blessing to this church and that it might be a means for renewal. God alone can judge that and, it is God alone who renews the Church. But, there has been a wonderful response to this emphasis on the part of both lay and ordained persons, and by the congregations, synods, and churchwide organization that support and assist them.

In congregations and agencies, in synods and the churchwide offices, many have embraced *Mission90*, building creatively and with passion on the commitment made by our first Churchwide Assembly: that this new church would strive to be a *seeing, growing, and serving church*.

Many people have expressed a delight in experiencing a sense of oneness in the Evangelical Lutheran Church in America, acting in concert with others across the length and breadth of this new church: to seek a deeper understanding of the faith we share and exploring what it means to be a Christian; to embark together on a new and exciting venture in Bible reading; to experience the joy of partnerships with ministries in other parts of this church and of the world. These common

actions and emphases have begun to build a foundation of shared experience—experience rooted in the fundamentals of our faith—that can help to shape our identity in the Evangelical Lutheran Church in America.

Other parts of *Mission90* are still unfolding. Growing numbers of synods are encouraging members to tithe. Congregational partnerships with other ministries in America are developing. The plans for *Growing Congregations* are taking shape, tailored to the specifics of each synodical situation and complemented by the emphasis on *Bible Study/Witnesses to the Word*. The theme, *Our Children at Risk: Hope for Our Future Together*, will be highlighted at this Churchwide Assembly and will continue throughout the Evangelical Lutheran Church in America.

*Mission90* commitments are basic to our Christian life—to *SEE*, to *GROW* and to *SERVE*. They provide a means of articulating what this church has committed itself to do and to be, by the grace of God. And, we give thanks for all those whose energy and creativity has translated commitments into realities that have touched the lives of individuals in our congregations, on our campuses, and through our institutions.

Out of this energy and creativity have come new ideas for the future. Indeed, when the 1989 Churchwide Assembly launched *Mission90*, it also called for the development of commitments for the remainder of the decade. During the past biennium, we have gleaned from many people throughout this church ways to build upon our *Mission90* commitments and to develop ways of expressing our basic commitments that will inspire each of our members and help to shape our corporate life. Such an expression of commitment can be found in the "*Evangelism Strategy*," called for by the 1989 Churchwide Assembly. Two additional expressions of commitment also will come before this 1991 Churchwide Assembly: the "*Multicultural Mission Strategy*"; and a call to action related to "*Women and Children in Poverty*" that is still under development. Plans call for two additional strategies to be developed during the next biennium related to "*Stewardship and Financial Support*" and "*Leadership Development*." The articulation of our commitments and the development of strategies to support and implement them will be an ongoing process, and at the upcoming assembly new ideas and thoughts in this area will be explored.

As you know, the theme for this assembly builds upon the *Mission90* emphasis: *SEE + GROW + SERVE: TO 77THE GLORY OF GOD*. I believe that this theme is appropriate—for as we grow in our identity as a seeing, growing, and serving church, everything is done to God's glory, and for the sake of the Gospel, and of the whole world.

### **Outreach with the Gospel**

There are an estimated 85 million unchurched people in the United States, Puerto Rico, and the Virgin Islands. Some are former members; some are believers, but with no congregational links; some simply have never been invited. Meanwhile, we are a church of more than five million members in all 50 states and on several islands of the Caribbean. There is hardly a place anywhere across this land where we do not have members who could reach out in love to share the good news

about Jesus Christ.

We give thanks to God for the faithful pastors and lay witnesses who helped this church grow by 337,486 members in 1989-by baptism, by adult conversion and confession, and by transfer from other churches. Unfortunately, these strong gains were offset by losses of 397,919, including some 200,000 persons who simply drifted off and are now part of those 85 million unchurched persons.

At the heart of this church's life and work is evangelical outreach. This is a focus of congregational, synodical, and churchwide activity and of our partnership with other churches throughout the world.

This assembly will have the opportunity to review two closely-related churchwide strategies that will undergird our outreach efforts in the U.S. and the Caribbean and will assist this church to grow: the *Evangelism Strategy* and the *Multicultural Mission Strategy* (see *1991 Reports and Records, Volume 1, Part 2*, pp. 1232-1249). These two strategies grow out of the same root--our church's commitment to reach out to all in society with the good news of God's grace in Christ Jesus. And, as these move from strategy to action, they will grow-up entwined, one with the other. However, the *Multicultural Mission Strategy* focuses specifically on how this church can best be in ministry with persons of color and persons whose primary language is other than English. It attempts to show how the Evangelical Lutheran Church in America can move toward the goal it set for itself: that its membership would grow to include at least 10 percent persons of color and persons whose primary language is other than English--a goal that reflects the increasingly multicultural nature of our society, which is our context for mission. The *Evangelism Strategy* calls each of us, in our context for ministry, to renew our commitment to be part of this whole church's effort to reach out with the Gospel--indeed, to be missionaries in our heavily unchurched society. The scope of the strategy is broad, and it suggests specific ways that such efforts can be supported.

A short time ago, halfway around the world, I met a man who told me a small part of his life story. He is a Lutheran Christian today, he told me, because he wandered into one of our congregations in Montana several years ago and "heard the Gospel." "It seems that when you go to a Lutheran church you can be quite certain you will hear a message of grace for sinners," he said. I pray that this will be the experience of all seekers who wander into congregations. But, I also hope that these strategies will assist all of us to recommit ourselves to intentional evangelical outreach, so that this good news will not be confined within the walls of our church buildings, but will be on the lips of each of us as we carry out our ministry in daily life.

## **Finances**

In one major arena of our life as a churchwide organization, I sense that the Evangelical Lutheran Church in America is still in transition. That area is finances. And, this may not only reflect a transition from three church bodies to one new church, but possibly also a broader transition within our society relative to the role of national organizations vis-A-vis local entities.

In the first three years of this church's life, we have experienced shortfalls in income: \$17.9 million in 1988; \$4.2 million in 1989; and \$1.4 million in 1990.<sup>9</sup> Some

transition factors contributed to this situation, including the budget adopted by the constituting convention of the Evangelical Lutheran Church in America. That budget assumed almost \$20 million more income would flow to the churchwide organization than was actually received in 1988, a 14-month fiscal year. Until recently, the churchwide organization and synods lacked actual income experience for "normal" (12-month) fiscal years; this has made it extraordinarily difficult to project the actual levels of income that would flow from congregations through synods to the churchwide organization. In addition, the recent significant increases in short- and long-term costs of fulfilling prior commitments to retired pastors and other church workers for minimum pensions and health benefits contributed to the budget squeeze.

There also were factors outside the control of this church that contributed to the reduction in income available to synods and the churchwide organization, such as the spiraling cost of health care. And, this year, there was the recession. In 1990, we were initially confident on the basis of careful conversations with synods that a balanced budget would be achieved. Benevolence from congregations, however, did not reach anticipated levels. Consequently, the levels of income shared by synods and the churchwide organization were reduced. All this occurred as the nation was moving toward war in the Persian Gulf and as the national recession was deepening. We wrestle with the question of how this affected the giving of members-and we will certainly continue to monitor this situation.

And then there were broad changes in behavior that have an impact on our situation. For example, there appear to be changes in patterns of ministry at the congregational level. Congregations are supporting more local ministries-participating in food banks and shelters, and are engaging in other activities in their local community. These are important ministries. But it appears that this change in patterns of ministry is having-and will likely continue to have-an impact on the base of support for ministries beyond the congregation. Nationwide giving patterns also are changing. The attraction of designated giving, the increase in the ability of local and regional agencies, including our own Lutheran institutions, to engage in intensive fund-raising campaigns, and the interest in giving to projects "close to home" are all part of this changing picture. This is a picture that affects not only this our church, but the wide spectrum of denominational church bodies-from the more "theologically conservative" and decentralized to those on the more "liberal" edge of the spectrum. This same pattern also is being experienced by other secular nonprofit organizations.

A church historian remarked recently about the Evangelical Lutheran Church in America, "You couldn't have chosen a more difficult economic time to create a new church body." That may well be the case. But, I continue to be convinced that the time was right, for many other reasons that are essential to our understanding of church and mission. And, my conversations with other church leaders, including those whose denominations have *not* gone through a merger, have led me to believe that broad economic factors and societal trends would have caused financial difficulties for the Lutheran family in any case, but that our newness and transition factors have set those difficulties in far sharper relief.

See the Report of the Treasurer (*Reports and Records, Volume 1, Part 2*, pp. 587-604), the Church Council budget recommendations (*Reports and Records, Volume 1, Part 2*, pp. 12J0-1254), the Report of the Executive for Administration (*Reports and Records, Volume 1, Part 2*, pp. 619-627), and the Progress Report on the Alternative Method for Proportionate Sharing (*Reports and Records, Volume 1, Part 2*, pp. 1112-1117), for background information and additional details.

Since the 1989 Churchwide Assembly, we have experienced three painful rounds of reductions of program and staff, reductions that will affect the congregations and other Lutheran and ecumenical partners in ministry whom we fund. The budget proposal for 1992-1993 before the assembly is an extremely conservative budget, one that will begin to build the reserves that were depleted as we sought to avoid major disruptions of the programs and services offered by the churchwide organization. And, we must have a balanced budget in 1991—a reality that has necessitated elimination of whole programs carried out through the churchwide organization. We are, indeed, very close to the point where changes in policy and practice could flow from budget-related decisions.

The intersection of many economic, societal, and transitional factors has resulted in financial difficulties for this Evangelical Lutheran Church in America in its first years. Yet, we must keep a sense of perspective. We rejoice that actual income was up somewhat, from year to year, after the initial reduction from the unrealistic 1988 projections. We thank those in our congregations who have given, many of them sacrificially, to support the wider mission of this church. Our 1992 income projection of \$93 million, including hunger income, is a tribute to their continuing faithfulness! We also express appreciation for the work of synods, which are redoubling their efforts to encourage congregations to increase their support of ministries outside their immediate areas. Indeed, initial reports in 1991 indicate that we may now begin to see the fruit of the past years' intentional efforts in this area. Finally, we are encouraged by the affirmation in synods of the proposal to hold a special, supplemental, congregational offering in support of churchwide ministries this fall. But, we need to look to the future, to discern the meaning and the impact of broad societal patterns and specific changes in ministry, and to shape an appropriate response for this church as it moves toward the year 2000. In April of this year, the Church Council set in motion the development of a comprehensive churchwide *stewardship strategy* for this decade—one that will assess where we are and point to directions for the future. It will consider the range of possibilities available to us and the expectations and understandings of the role of the churchwide organization. Before our next assembly, it will help us to develop a plan for action that will shape our future plans for the mission entrusted to this whole church.

"Focusing  
**for Mission"**

In the initial volume of pre-assembly reports, *1991 Reports and Records, Volume 1, Part 1*, pp. 255-291), voting members received the report of the ELCA Church Council on the "Focusing for Mission" process. During the ELCA's second biennium,

I have grown increasingly convinced that the structure of the churchwide organization is in need of adjustment, to reflect the experience of our church over the first few years. The Church Council's review of the churchwide structure underscored the desirability of such changes. After substantial discussion, the Church Council has recommended revisions to our current structure that will facilitate interpretation of the work of the churchwide organization and provide clarity among unit tasks, improve coordination among churchwide units, strengthen working relationships with synods, and enhance channels of oversight and accountability. The constitutional amendments to implement those changes have been transmitted for action by the Church Council to this assembly (see *1991 Reports and Records, Volume 1, Part 2*, pp. 1287-1395). We continue to build on what has been learned from the review process and from our day-to-day life within the churchwide organization. We also are responding to specific needs identified during the process by developing strategies in such critical areas as stewardship and leadership development. The current structure has served us well, bringing into being our churchwide organization. Yet now, with some actual experience, we are in the position to make the type of structural adjustments that can make us more focused in our mission tasks.

### **Studies**

Our church is currently engaged in a number of studies, the outcome of which will shape our ministry into the next century. The *Study of Ministry*, established by the ELCA constituting convention, will make recommendations to the 1993 Churchwide Assembly. This is a vitally important study; there will be widespread discussion throughout the length and the breadth of this church on the task force's recommendations as they emerge. The task force and staff are to be commended for laying a substantial foundation for this critical discussion, as is indicated in the progress report printed in *1991 Reports and Records, Volume 1, Part 2*, pp. 1122-1185).

Of a different character, but of major importance to our life in this church, is the Study of Theological Education. A deep and abiding commitment to excellence in theological education has characterized the Lutheran tradition. We need to build on that commitment and employ our best efforts to carry out effectively that basic function in our context for mission—thus, preparing strong and well-equipped leaders to do ministry at the dawn of the Church's third millennium. The recommendations from this study will be considered at our 1993 and 1995 churchwide assemblies.

Through social statements, the ELCA attempts to understand social issues and the implications of our Christian faith for those issues. This 1991 Churchwide Assembly will have the opportunity to act on three social statements: a "foundational statement" on this church's role in society (*1991 Reports and Records, Volume 1, Part 2*, pp. 1198-1205), a statement on "The Death Penalty" (*1991 Reports and Records, Volume 1, Part 2*, pp. 1213-1217), and one on "Abortion" (*1991 Reports and Records, Volume 1, Part 2*, pp. 1204-1212). These statements have been developed through a process of careful churchwide deliberation that attempted to listen to the insights of many persons with different perspectives, but who share

a common commitment to the Christian faith. Debate at the assembly no doubt will be intense on these controversial issues. Yet, I am confident that the assembly's careful deliberation will enhance and further this church's efforts to address pressing social issues in a way that will be of great benefit to our members. During the next biennium, the development process will begin for statements on race, ethnicity, and culture; human sexuality; the environment; peace; and economic justice. Churchwide deliberations on these topics will occur during the next several years, with action anticipated at future assemblies.

### **Divestment**

One of the most controversial items on the agenda of the 1989 Churchwide Assembly related to divestment. Responding to the memorials of over 40 synods, that assembly called for the full divestment of ELCA pension funds from companies doing business in South Africa. In fall 1989, the Church Council developed a process for responding to this mandate. Long and intense discussions among persons of differing perspectives led to the proposal approved by the Church Council in April 1990 that designates as normative the ELCA pension funds that are "South Africa-free." (For details of this action, see the report of the Church Council, *1991 Reports and Records, Volume 1, Part 2*, pp. 854-860.) That action, which reflects clearly the commitment of this church to justice in South Africa while acknowledging the legal constraints under which pension plans operate, is currently being implemented by the Board of Pensions.

### **Hunger**

A recent article in the *New York Times* bore this dreadful headline: "The Disasters Multiply and Compassion Falters." The article began, "Relief agency officials say there has never been a time in recent history when so many disasters with such different natures have struck so many people"-the Kurdish refugee crisis, the cyclones in Bangladesh, the cholera epidemic spreading outward from Peru, natural calamities and civil war that place more than 20 million people in sub-Saharan African countries at risk of starvation, in what could be the worst famine in Africa in our lifetime. Relief and development agencies are describing a "discouragingly contagious compassion fatigue."

In describing this church's commitment to addressing the appalling reality of poverty and hunger world-wide, Norman E. Barth, director of Lutheran World Relief, has described our task *not* as a sprint, but as a long-distance marathon. As a church, we are not just responding to a picture of a disaster flashed in the media, although such an image might prompt us to dig more deeply in compassionate response. This church is committed to fight poverty and hunger for the long-haul, providing direct aid, encouraging and supporting economic development, and addressing through education and advocacy the underlying causes of hunger. We all owe a debt of gratitude to those individuals, agencies, and institutions that day-by-day address this magnitude of need. In particular, we thank our own Lutheran World Relief and the Lutheran World Federation for their untiring assistance in this particularly troubling time.

In the past year, even as our nation's economic recession was beginning, income

to the ELCA Hunger Appeal reached an all-time high of \$11.5 million. We are deeply grateful for this response by our people, which is channeled through Lutheran World Relief, Lutheran World Federation, and other partner agencies to address human need throughout the world and the growing reality of poverty in this country. And, I encourage a redoubling of our efforts to engage *each member of this church* in this ongoing ministry, in the face of such staggering need, but in the hope for the future that is engendered by faith in God's grace and goodness.

### **Ecumenism**

During this biennium, two major events were held that underscored the international nature of this church's life and work. In early 1990, an ELCA delegation joined in convention with other members of the Lutheran family from all parts of the world under the theme, "I Have Heard the Cry of My People." At that eighth assembly of the Lutheran World Federation, held in Curitiba, Brazil, particular attention was given to the church's responsibility to address the needs of this world: the deterioration of the environment, poverty, hunger, debt, injustice, and prejudice. The relationship of the world-wide community of 59.7 million Lutherans to the religious communities of the world also was an important topic of discussion. The assembly adopted a new constitution that underscores the communion of Lutheran churches in all parts of the world. Communion is not a new concept. This new constitution opens the way for a restructured LWF organization, with a reduction in staff and governance, and a coalescing of program units.

In early July of this year, a major meeting of the council of the Lutheran World Federation is scheduled to be held in Chicago. We are privileged to have the opportunity to host this meeting of Lutheran leaders from all parts of the world, many of whom plan subsequently to visit synods and congregations throughout this church.

At the 1989 Churchwide Assembly, the church gave strong endorsement to membership in the World Council of Churches. In February of 1991, the council held its seventh assembly at Canberra, Australia. Gathering under the theme, "Come Holy Spirit-Renew the Whole Creation," the assembly gave opportunity for Christians from more than 300 church bodies worldwide, and representing hundreds of millions of Christians, to witness to the solidarity of their faith. Particular concern was focused on the need to care for the afflicted earth and to search for peaceful ways to resolve international conflict.

These brief paragraphs in no way capture the fullness of those ecumenical assemblies, any more than the minutes of the upcoming assembly will be able to capture its particular spirit! Common to both of those events was wonderful worship and study of Scripture, expressing the unity that bridges cultural, linguistic, and denominational boundaries. We sensed the strain of operating in such diversity, but that tension can be a creative and exciting tension. In the midst of debate, of worship, and of fellowship, we could sense the presence of the Holy Spirit, the One that binds us together in unity in Jesus Christ.

### **Intercessions**

I also lift before you places in the world where our prayers and support are especially needed: *Liberia*, where civil war has decimated church and society and where the future remains uncertain; *South Africa*, where peace and freedom continue to elude our sisters and brothers in Christ; *Jordan and the West Bank*, where a minuscule Lutheran church stands like a giant against incredible odds; *India*, where Christians now wonder how they will survive in the midst of political uncertainty; *Ethiopia*, where war and hunger stalk the countryside; *El Salvador*, where the guarded hope I mentioned earlier hangs by a thin thread. There are so many more places that I could add to the list. Let us not be weary in well-doing. Above all, let us be faithful in our prayers.

### **Inter-Church Dialogues**

We continue our ecumenical ventures through a number of bilateral dialogues and our partnership with other churches in the National Council of the Churches of Christ in the U.S.A. and in the World Council of Churches." How can we keep the treasure of our Lutheran theological heritage and, at the same time, keep searching for the greater unity of the people of God? The *Statement on Ecumenism* of this church is a guide for such ventures. It sets a course by which we can do both—be responsible to our heritage, while also respecting the gifts that others bring to us.

It is wise in my judgment for this church to be both cautious and deliberate in the way we deal with the study released earlier this year by the Lutheran-Episcopal dialogue team (*1991 Reports and Records, Volume 1, Part 2*, pp. 1230-1231). The documents, "*Toward Full Communion*" and the "*Concordat of Agreement*" deserve our careful attention across the whole church. But, it is also important that we complete our own Study of Ministry before we enter into agreements that assume that we have established our own understanding of ministry. The recommendation for assembly action, forwarded by the ELCA Church Council (*1991 Reports and Records, Volume 1, Part 2*, p. 1231), would uphold the integrity of the dialogue process with our Episcopalian brothers and sisters, while allowing us the opportunity as a church to complete first our own process of reflection on the nature of ministry.

For

**additional information**, see the **report of the Office for Ecumenical Affairs** (*1991 Reports and Records, Volume 1, Part 1*, pp. 39-45, and *Part 2* pp. 1118-1119).

### **Appreciation**

I could not have served this church these four years without the support of so many faithful friends and colleagues. My wife, Corinne, first and foremost, is such a friend. She loves the Church and serves it with great enthusiasm. My immediate colleagues—Robert N. Bacher, Lita Brusick Johnson, Morris A. Sorenson Jr., Judy McWilliams Dickhart, David J. Hardy, Lloyd W. Lyngdal, and Rena M. Rustad—give full energy and commitment to the church. I enjoy the partnership of talented

fellow officers: Vice President Christine H. Grumm, Secretary Lowell G. Almen, and Treasurer George E. Aker.

Beyond these named persons, I could list page after page of persons to whom I am indebted—the members of Church Council, unit boards and committees; the Cabinet of Executives and each member of our churchwide staff; those who work in regions; the synod bishops and those with whom they work in their ministry; the pastors and associates in ministry of this church and those who serve in our related agencies and institutions; and our faithful lay members.

And then there are those wonderful people who write letters to me with words of encouragement and promises of prayer. How can I thank so many? I am blessed. I thank God.

HERBERT W. CHILSTROM, *Bishop*  
Evangelical Lutheran Church in America

## **Report of the Memorials Committee**

Reference: *1991 Reports and Records, Volume 1, Supplement*, Section M-1 through M-165; continued on pages 334, 392, 422, 453, and 571.

Bishop Chilstrom resumed the chair and called upon Mr. Athonia Steele, chair of the Memorials Committee, to report on behalf of the committee. Chair Steele reviewed the report of the Memorials Committee that had been distributed to assembly members as *1991 Reports and Records, Volume 1, Supplement*, Section M. He explained the process employed by the Memorials Committee in making its recommendations and reviewed the Rules of Organization and Procedure adopted by this assembly for disposition of memorials transmitted from 1990 and 1991 synod assemblies to the 1991 Churchwide Assembly.

Chair Steele indicated that in formulating its recommendations, the Memorials Committee had referred more than 200 memorials to churchwide units for evaluation and counsel. Initially, the memorials were grouped into 48 categories to facilitate consideration. Under the Rules of Organization and Procedure adopted by this Churchwide Assembly, the recommendations of the Memorials Committee would be adopted *en bloc* (i.e., as a group) under the following resolution:

To approve the responses to 1990 and 1991 synod memorials printed in the Report of the Memorials Committee (Part "M" of *1991 Reports and Records, Volume 1, Supplement*), excluding (1) those sections, which the Memorials Committee recommends be discussed separately by the Churchwide Assembly; and (2) any section, which a voting member of this assembly has requested be debated separately.

Voting members who desired floor discussion of an individual section of the Report of the Memorials Committee or who intended to offer a substitute for the committee's recommendation were requested to notify the secretary of this church or the chair of the Memorials Committee in writing no later than 12:30 P.M. on Thursday, August 29, 1991.

The Memorials Committee recommended that the following sections be considered separately by the Churchwide Assembly:

- Section 8      The AIDS Crisis
- Section 9      Human Sexuality/Homosexuality
- Section 18     Native American Concerns
- Section 28     Raoul Wallenberg
- Section 30, Part 3      Constitutional Changes-Inclusive Representation
- Section 30, Part 7      Constitutional Changes-Name Change for Missouri-Kansas Synod (2/3 Vote Required)
- Section 30, Part 8      Constitutional Changes-Criteria for Recognition and Reception of Congregations (2/3 Vote Required)

Chair Steele noted that some memorials addressed issues that were scheduled to be discussed during the course of the assembly by virtue of its previously adopted agenda. The Memorials Committee recommended that the action taken by the assembly on such matters also serve as the response of the assembly to the synodical memorials treating those respective issues. Chair Steele also indicated that assembly

consideration of motions submitted to the Reference and Counsel Committee that treated topics addressed in synodical memorials would be coordinated with discussion of those memorials.

### **Interlude**

Bishop Chilstrom thanked Chair Steele for his report. He then welcomed the National Lutheran Choir (Minneapolis, Minn.), directed by Mr. Larry Fleming, which sang several choral compositions.

### **Governing Documents**

#### **Bylaw Amendments-ELCA 17.01.16.b. and 17.01.16.c.**

Reference: *1991 Reports and Records, Volume 1, Part 2*, pages 522-524."

Bishop Chilstrom introduced proposed bylaw amendments related to the election of the ELCA vice president and secretary. He explained that the present constitution and bylaws of the Evangelical Lutheran Church in America call for a slate of two persons nominated for the office of vice president and two persons nominated for the office of secretary. Such nominations are to be determined by the Church Council with the possibility of additional floor nominations. At its April 1991 meeting, the Church Council voted to recommend to the 1991 Churchwide Assembly amendment of bylaws 17.01.16.b. and 17.01.16.c. to provide for election of the vice president and secretary of this church by nominating ballot.

### **ASSEMBLY**

#### **ACTION**

Yes--830; No--51; Abstain--6

#### **CA91.2.3**

**To adopt for immediate implementation the following amendment to ELCA bylaw 17.01.16.b. (Note: Text deleted is ~~struck through~~; text added is underlined):**

- b. **The vice president shall be elected by the Churchwide Assembly. ~~The Church Council shall nominate two persons; additional nominations may be made from the floor.~~ 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 the votes cast shall elect.**

**and**

**To adopt for immediate implementation the following amendment to ELCA bylaw 17.01.16.c.**

- c. ~~The secretary shall be elected by the Churchwide Assembly. The Church Council shall nominate two persons; additional nominations may be made from the floor. 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.~~

and

To adopt for immediate implementation the following amendment to ELCA bylaw 17.01.01.c.:

In all elections by the Churchwide Assembly, other than for the bishop, vice president, and secretary, a majority of the votes cast shall be necessary for election.

and

To add the following new provision to the Rules of Organization and Procedure for the 1991 Churchwide Assembly:

*Election of Vice President and Secretary*

The elections of vice president and secretary by the Churchwide Assembly shall be conducted as follows:

The election shall proceed without oral nominations. If the first ballot for vice president or 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 17.01.16.b. and c. [as amended]).

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

and

To amend the following four corresponding provisions of the Rules of Organization and Procedure for the 1991 Churchwide Assembly to read:

*Nominating Committee*

A Nominating Committee, elected by the Churchwide Assembly, shall nominate two persons for each position for which an election will be held by the Churchwide Assembly and for which a nominating procedure has not otherwise been designated in the constitution and bylaws of this church. (ELCA 13.51.31.2.).

The Church Council shall place in nomination the names of two persons for each position [on the Nominating Committee] (ELCA 17.01.11.).

~~The Church Council shall nominate two persons [for each of the offices of vice president and secretary] (ELCA 17.01.16.b.c. and c.).~~

*Making Floor Nominations*

Floor nominations for 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 ~~vice president, secretary,~~ the Church Council, the Nominating Committee or other churchwide committee require, in addition to the nominator, the written support of at least twenty other voting members.

Nominations from the floor shall be made by filing the completed prescribed form with the Nominations Desk on Thursday, August 29, 1991, from 8:15 a.m. to 6:00 p.m., and on Friday, August 30, 1991, from 8:15 a.m. to 2:30 p.m.

Nominations will be considered made in the order in which filed at the Nominations Desk.

*Majority Required for Election*

Other than in elections of the bishop, vice president, secretary, and the editor of *The Lutheran*, on the first ballot, a majority of votes cast shall be necessary for election. If an election does not occur on the first ballot, the names of 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.

### *Breaking Ties*

**On the ballot for election of the bishop, vice president, and secretary, when only two names appear and in all other elections, the ballots of the chair of the Elections Committee shall be held by the secretary of the Elections committee and shall be cast by the chair only where necessary to break a tie. On the first ballot for elections other than the bishop, vice president, and secretary, the ballot of the vice chair of the Elections Committee shall be held by the secretary of the Elections Committee and shall be cast by the vice chair only where necessary to break a tie.**

### **Elections:**

#### **ELCA Bishop**

Reference: Continued on pages 73, 77.

Vice President Grumm assumed the chair for the purpose of conducting the first (nominating) ballot for election of the bishop of this church. She reviewed the procedure for election by ecclesiastical ballot. Ms. Grumm reminded assembly members that all ordained ministers on the roster of this church, both active and retired, were eligible for nomination on the first ballot. Prior to balloting, Chair Grumm led the assembly in prayer. She then called for ballots to be cast and subsequently declared the first ballot for bishop to be dosed.

The results of the first ballot are reported on page 73 of these minutes.

#### **Report of the Nominating Committee**

Reference: *1991 Reports and Records, Volume 1, Part 2, pages 509-51 1; and Supplement, Sections E, E/1, and E/2.*

Bishop Chilstrom resumed the chair and introduced the Rev. Thomas M. BeMiller, chair of the Nominating Committee, who reported on behalf of the committee. He announced that the deadline for further nominations for vacancies on the Church Council and churchwide boards and committees was Saturday, August 31, 1991, at 8:30 A.M.

Pastor BeMiller recognized the members of the Nominating Committee (see *1991 Reports and Records, Volume 2, page 32*). He indicated that the Nominating Committee is responsible for preparing the slate of nominees for vacancies on the Church Council and churchwide boards and committees to be filled by the Churchwide Assembly, and that all nominees were presented to the assembly in accordance with the representational principles that govern such elections under the ELCA Constitution, Bylaws, and Continuing Resolutions, including representation by lay and ordained persons, gender, and persons of color or whose primary language is other than English. The committee also had considered age spread and geographic distribution in determining the slates of nominees, he said.

Pastor BeMiller explained that, due to the organizational reconfiguration proposed as a result of the "Focusing in Mission" process, it was necessary for the Nominating

Committee to prepare two slates of nominees-Slate One, reflecting the current constitutional structure of the churchwide organization; and Slate Two, in anticipation of adoption of the reconfiguration proposal by this Churchwide Assembly. He indicated that the Churchwide Assembly necessarily would take action on the proposal for reconfiguration of the churchwide organization prior to elections to fill vacancies on churchwide boards.

Pastor BeMiller then presented the Report of the Nominating Committee as printed in the Report of the Nominating Committee (*1991 Reports and Records, Volume 1, Supplement*, pages E4 through E-17 and Sections E11 and E/2). The slates of nominees for vacancies on the Church Council, and churchwide boards and committees as they subsequently appeared on the ballot are printed in Exhibit B, pages 797-826 of these minutes.

### **Report of the Church Council:**

#### **Report of the Vice President**

Reference: *1991 Reports and Records, Volume 1, Part 2*, pages 717-1194; *Supplement*, pages C-1 through C-119; Recommendations of the Church Council, *1991 Reports and Records, Volume 1, Part 2*, pages 1195-1286.

Bishop Chilstrom recognized Ms. Christine H. Grumm, vice president of the Evangelical Lutheran Church in America, who serves as chair of the Church Council. A summary of Vice President Grumm's address follows. The full text of the report of the vice president begins on page 59 of these minutes.

Vice President Grumm characterized the Evangelical Lutheran Church in America as a "becoming" church. She quoted a statement from the Women of the Evangelical Lutheran Church in America that asserts, "As a part of God's creation, all of us are in the process of becoming something new; we are at the same time God's people and still in the process of becoming the people of God."

Vice President Grumm presented an overview of some of the recommendations transmitted by the Church Council to the Churchwide Assembly for consideration and possible action, including the 1992-1993 budget; the proposed statement on ecumenism; strategies for evangelism and multicultural ministries; proposed social statements on abortion and on the death penalty, as well as a foundational statement on the church in society; and the "Focusing for Mission" process that resulted in a proposal for structural reconfiguration of the churchwide organization. She also commented on the ELCA disaster response program and ELCA aid provided to the victims of Hurricane Hugo, the San Francisco earthquake, and the Kurdish situation in the Middle East.

Vice President Grumm expressed appreciation to the members of the Church Council, as well as to the representatives of the Conference of Bishops serving as advisory members of the council, who were completing their terms of service this year. She also thanked the other officers of this church, staff members, and others with whom she had worked during her term of office as vice president of this church.

Vice President Grumm concluded with a personal statement concerning her recent decision to accept the newly created position of deputy general secretary of the Lutheran World Federation. She commented on her journey with the nascent

Evangelical Lutheran Church in America and thanked the members of this church who have supported her in deed and in prayer. She exhorted the assembly, saying, "The will of God will never take this church where the grace of God cannot keep it."

### **Address to the 1991 Churchwide Assembly**

**Christine H. Grumm, Vice President**

**Thursday, August 29, 1991**

"Becoming"--this is a word that is quite familiar to the Women of the Evangelical Lutheran Church in America . . . familiar, because during this triennium of the Women of the Evangelical Lutheran Church in America, one of the themes is "Women Becoming." Among their many resources in the development of their theme is the statement, "As part of God's creation, all of us are in the process of becoming something new; we are at the same time God's people and still in the process of becoming the people of God." It seems to me that that statement applies to where we are in the Evangelical Lutheran Church in America this August 1991. A "Becoming Church" is the context in which I would like to present the Report of the Church Council.

All of us, both in this assembly hall and across the country, are in the process of becoming something new as a church; we are at the same time and have always been during our history, God's Church, and yet we are still in the process of becoming a church of God. This definition of a "Becoming Church" requires us to have both a vision of the future and an understanding of the past, and the courage and willingness in the present to merge those two. The Church Council since the last Churchwide Assembly has worked hard to fold both our visions of the future and an understanding of our past into the actions that we are bringing before you during the next several days.

Yet, all of us are aware that in a "Becoming Church" the legislative actions taken during an assembly like this do not create the whole picture of who we are as a community of God's people. In point of fact, we as Lutherans sometimes take our legislative actions, or what gets put on paper, more seriously than we do our call to share in the Gospel witness. We can get caught in the trap of spending all our time together critiquing each other's visions of structure or grading performances, and less time supporting each other for the more important work-of telling our Gospel stories. For the *hope* of our life together does not rest, thank God, in our ability to produce the most efficient structural model or the most theologically correct social statement or budgets without deficits. For our *hope* is not created by us, but rather by the empty tomb. Our *hope* rests in the death and resurrection of our Lord. And no matter how much of a mess we make of it, the Lord will always have the last word. Or, put more eloquently by Bishop Harold R. Lohr (Northwestern Minnesota Synod), who recently wrote in a letter to me, "We know that God is in this church and that God's business is cleaning up messes-with our hands and voices."

We in the Church Council have often struggled with the idea of being the last word, but devotions like the one shared at one of the council meetings have forced

us to rise above our agendas and truly practice being a "Becoming Church." This devotion came from an Easter homily by a Salvadoran priest, and is focused on a small village in El Salvador that had suffered a terrible bombing attack a few days earlier. The bomb destroyed one of the village houses, killed five people, and seriously injured five others. Upon visiting the village, the priest was surprised to see that, amidst the pain of lost life and property, another aspect of suffering surfaced. The community had gathered to share in the family's grief. All had been touched by the tragedy, all carried the cross, all could rise above the suffering. The priest said, "They showed me in a powerful way that, as a community, we can overcome all the barriers that separate us from each other and confront any trial. For the God of life has the last word." He finished the homily with these words: "You, brothers and sisters, are the living testimony that Christ is the last word, that your profound faith is the last word. We are gathered as a people of God, as a church of pilgrims, in the midst of this martyrdom, proclaiming that the God of history and the God of resurrection has the last word."

This then becomes a freeing word, as we deliberate together. Certainly it has been for the Church Council as it has developed the recommendations before you. The Church Council has taken very seriously the mandates of the constitution, the decisions of the last assembly, and its responsibilities as the decision-making body between assemblies. Yet, we are aware that we are not the last word; and so we bring forward our actions for your attention and decision. Yet, even at this highest level of decision-making of the Evangelical Lutheran Church in America, we as an assembly need to remember that in a "Becoming Church" we too are not the last word ... but rather must depend on the *hope* of the Good News to speak the last word. Maybe that will help us when we get the most discouraged about the debate on the floor or an outcome of a vote, or a reduced budget. For that *hope* is not dependent on how well we make decisions, but rather is a gift, freely given. Yet, if this *hope* is maintained as our central focus, as described in the use of the word, "evangelical," in our name, then maybe-just maybe-we will be blessed with good and wise decision-making and we will do God's good work by cleaning up a few messes.

Assemblies are an opportunity for the work of both the Church Council and the various units of the Evangelical Lutheran Church in America to be brought forward for review and action. During this assembly, you will be introduced to various members of the Church Council, executive directors, and board chairs of the units through presentations, hearings, and review sessions. These introductions will come by way of introducing the various recommendations brought before you from the Church Council.

As an overview, I would like to highlight some of the actions that will be brought before you by the Church Council. They include the following:

### **1992-1993 Budget**

As a "Becoming Church" of the '90s, we are faced with the same realities as other institutions in our society-budget shortfalls. We are not exempt from the ways of the world, and I do not know about you, but I come from a state where the budget deficit reached a record \$15 billion. Yet, in order to maintain our fiscal

responsibility as the interim decision makers, the Church Council in partnership with the bishop of this church, has continued to vote over the past three years to have fiscal expenditures be set several, in some instances many, percentage points below 100 percent of the budget. This year, we hope to add over \$1.7 million to the reserve, which would help with our cash flow situation. This has meant budget cuts and staff layoffs, as the bishop reported. This is a painful process through which many in our society and in this room have suffered. These steps, taken by the Church Council and the Office of the Bishop, have been well publicized; I review them just as a way to refresh our collective memory.

However, the decreased income to the churchwide organization is accompanied by the good news that giving is up at the congregational level. We are all aware that one of the problems with generating support for churchwide programs is that it is much easier to raise money for local programs that one can see or experience. I do not know about your parish, but in mine the cracks in the wall behind the altar (especially after the last earthquake) that are seen by parishioners every Sunday, or a local ministry that one can experience firsthand, can create more interest than the churchwide programs that are done on their behalf.

"Becoming Churches" have to work hard to forge strong commitment among all expressions of the church. This church's strength, as stated in the bishop's report, lies in its interdependency among expressions. Weakening any expression of the church, because we are not communicating effectively, would be most unwise for our future.

With that backdrop of understanding, the Church Council is presenting the 1992-1993 budget for your action. As the bishop has stated, this is a conservative budget, for we certainly need to be responsible in our management of the church's resources, spending only what we receive, but we do not need to be satisfied by our current income levels. Our hope as a Church Council is that we will all commit ourselves to share more readily the blessings given to us by our creator God.

Ecumenical

### **Statement**

At the 1989 Churchwide Assembly, this statement was presented to you as a working document that provided provisional and interim guidance for the Evangelical Lutheran Church in America during the 1990-1991 biennium. It was meant to be reviewed, studied, and discussed during this time, in order for the Church Council to bring forth a revised statement for your action. This study and review has taken place and the revised statement is before you for your action. Ecumenical work always carries with it both fears of a loss of identity and the great hope of a new vision of unity. Yet, how do we balance our identity with the "Christ" in Christian with the "L" in Lutheran? My prayer for this assembly is that we are guided in that decision more by our hopes rather than by our fears.

### **Churchwide Strategies**

Evangelism, multiculturalism, stewardship, and "Women and Children Living in Poverty"-what do these topics have in common? They are all churchwide strategies. In order to be effective, they all require a full commitment from each of us. When the 1989 Churchwide Assembly adopted *Mission90*, it also asked that

further planning be done to develop and refine our churchwide commitments. During the course of this assembly, voting members will be reviewing the results of such planning. During these past two years, for example, a far-reaching Multicultural Mission Strategy has been prepared, which you can find on pages 1242-1249 of your "blue book" (*1991 Reports and Records, Volume 1, Part 2*). Action on this and also on a churchwide strategy for evangelism is scheduled for your consideration on Monday. You can find the "Evangelism Strategy," on pages 1232-1241. A number of other important strategies are still under development. A "Call to Action" on "Women and Children Living in Poverty" is printed in Section C in the loose-leaf supplement (*1991 Reports and Records, Volume 1, Supplement, pages C-89-C-119*). This will be voted upon on Sunday, but it is only the initial phase of implementing effective education and action programs to address that issue-with the context of the *Mission90* emphasis on Children at Risk. In his earlier presentation, Bishop Chilstrom reported to you that first steps have been taken to develop a stewardship and financial-support strategy. Being such a new effort, authorized by the council this past April, there is no written material available to you about this strategy. But a hearing is planned so that voting members can ask questions and provide their input in the early stages of the development of this effort. And, finally,. the Church Council has asked that the Division for Ministry develop a proposal for preparing a leadership-development strategy that the council will review at its next meeting in November 1991.

Together, these strategies undergird and extend the directions set by the last assembly in its action on *Mission90*. As the assembly reviews the three strategies scheduled for plenary action, it has the opportunity to ensure that they are accurate reflections of the course we wish to set for this church during the balance of this decade. They are all a part of the 1989 action on *Mission90* that called for the development of churchwide commitments for the 1990s, i.e., strategies that will help us to continue the process of that "Becoming Church."

### **Social Statements: Abortion, Death Penalty, and Foundational Statements**

The statements before you at this assembly represent a churchwide process that elicited more than 2,000 responses from throughout this church. These responses were carefully reviewed and many changes were incorporated into the statements before you. We are constantly confronted with a world that needs to hear from this church, yet we need to act in a responsible way, reflecting our faith, traditions, and the timely calling of the Spirit. I have found in my travels across this church that most people are not opposed to making social statements, unless they do not agree with them. When they agree with the statement, they often ask why the church did not speak sooner. So, a "Becoming Church" is willing to struggle with its differences, and after careful study take the risk and speak its mind. The Church Council brings for your action three statements:

- 1) "The Church in Society: A Lutheran Perspective";
- 2) "Abortion"; and
- 3) "The Death Penalty."

These statements are being strongly recommended by the Church Council.

### **"Focusing for Mission": Structural Reconfiguration**

In this "Becoming Church" of ours, we struggle with a balance between maintaining those structures and organizational designs that most effectively assist us in the mission of this church and making changes where necessary and in a timely manner. We as a church live in a rapidly changing world. While our lives are often touched in a much less dramatic way, we nevertheless find ourselves responding to these events when we reach out to meet the needs of both the community around us and our congregations.

I remember a conversation a few weeks ago at the Lutheran World Federation meeting in Chicago with Archbishop Karlis Gailitis from the Evangelical Lutheran Church of Latvia, in which he described change in his church as a daily occurrence, reflecting the dramatic tone of change happening in his country. One can only imagine the discussions taking place on the heels of last week's events. Yet, for this Latvian Church as well as the Evangelical Lutheran Church in America, we can feel secure in making those changes, if we continue to use the centrality of the Gospel story as our point of reference, allowing all change to flow from that center. This is certainly what the Church Council had committed itself to throughout the entire two-year "Focusing For Mission" process. It has been a major agenda item for the council, as well as for all other units of this church, and we bring it to you feeling confident that we have done our job to the best of our ability. It is now in your hands for discussion and action. A more detailed presentation of the specifics will take place later this morning.

### **ELCA Disaster Response Fund: Response to Disasters like Hurricane Hugo, the San Francisco Earthquake or the Kurdish Situation in the Middle East**

This church has been very generous in its giving to both the World Hunger Appeal and the Disaster Response Fund. In the midst of all our budget problems,

we have not only maintained our commitment, but in many instances have exceeded that commitment. Our ability to make a difference through this giving effort is much like the story of the young girl who, while walking on a beach, came across a strip of sand where the tide had gone out and had left in its wake a beach with thousands of starfish stranded and struggling for their lives. The girl began with great speed to quickly pick up one starfish after another and throw them back into the ocean. As the girl made her way down the beach, an old man stopped her and asked, "Why do you bother? There are thousands of starfish on this beach. You will never be able to save them all; what difference can you make?" The young girl looked up at the old man and, holding up in her hand a starfish on the verge of being flung back into the water, responded by saying quietly but firmly, "I may not save them all, but for this starfish I will make a difference." We can make a difference as individuals, as congregations, and as a church. So, in order to facilitate more effectively the Disaster Response Fund, the Church Council is recommending that that fund be considered a part of the responsibility of the World Hunger Appeal network to raise funds for relief, and it would be interpreted as a designated giving opportunity through the World Hunger Appeal. A recommended change to the constitution, in order to facilitate that process, is listed in *1991 Reports and Records*,

*Volume 1, Part 2*, on page 1286.

There are certainly other recommendations, but these are the highlights of the Church Council report. This will assist you in winding your way through the pages and pages of documents for this assembly.

I would be remiss at this point, if I did not take the opportunity to thank all the participants in the Church Council process (officers, voting members, advisory members, and staff) for their hard work and giving of long hours to complete the tasks of the council. Specifically I want to say thank you to the members of the council whose terms are up at this assembly—Ms. Mary Ann Bengston, the Rev. Paul J. Blom, the Rev. Joaquin Figueroa, the Rev. George W. Forell, Ms. Helen R. Harms, Mr. George E. Harris, Mr. Bruce R. Howe, Ms. Charlotte D. Light, the Rev. Howard J. McCarney, the Rev. J. Christian Quello, and Mr. Alan T. Seagren. In addition, this list includes advisory members representing the Conference of Bishops—the Rev. John Adam, the Rev. E. Harold Jansen, the Rev. Robert W. Kelley, the Rev. Harold R. Lohr, the Rev. Charles H. Maahs, the Rev. Michael C. D. McDaniel, and the Rev. Howard E. Wennes. Each of these members has given literally hours and hours of volunteer time to churchwide work, in addition to their synodical and congregational activities.

Finally, I would like to finish my report on a personal note. As many of you know, I accepted the position of Deputy General Secretary of the Lutheran World Federation and will be moving to Geneva, Switzerland, in February 1992. I accepted this position with a mixture of excitement and sadness—excitement, because of the new challenges the Church, by way of the Lutheran World Federation, is presenting me; sadness, because in accepting this position I will be leaving behind my current work in the Evangelical Lutheran Church in America and many friends and colleagues who have made these last four years as vice president times of joy and hopefulness. That joy and hope have not been diminished by the struggles and pain we have felt in these beginning years of our church. For when one, such as I, feels called to a ministry such as the vice presidency, I am constantly reminded of Christ's promise never to leave me walking on my journey alone. Early in my days as vice president, I came across a saying hanging in the offices of Sandra Holloway, an ELCA member of the LWF staff, that has stayed with me through good and bad times. "The Will of God will never take you where the Grace of God cannot keep you." Armed with this knowledge, my journey as vice president has taken me down many unknown paths, and yet the one, constant, never-changing beacon of light that illuminates those paths has been the hope of the resurrected Christ. With that hope firmly rooted as the center, we struggle and are challenged by our present, rather than discouraged by the barriers of our past. For is that not truly a definition of a "Becoming Church"?

There have been many that have helped along the way. How does one say thank you to the many and keep it short?

To the officers, Bishop Herbert W. Chilstrom, Secretary Lowell G. Almen, and Treasurer George E. Aker, who have each in their own way given me support and kept me laughing. Humor and laughter for me are God's way of lightening the load;

To the Church Council and advisory members, who have graciously accepted

my leadership, but have never gone over the line by taking me totally seriously;  
To the bishop's staff, the Rev. Robert N. Bacher, Ms. Lita Brusick Johnson,  
and the Rev. Morris A. Sorenson Jr., who have made chairing the Church  
Council a manageable task, yet never boring;

To the ELCA staff, who have given long hours in the preparation of Church  
Council materials and agenda items;

To synodical bishops, many of whom have made me feel at home at their  
assemblies and other synodical events;

To the women in this church, whose support through letters, extra prayers,  
and an encouraging word said here and there has often helped me hang in  
there;

To my family, whose members have always been there regardless of how  
many family events I missed and how many speeches and sermons they have  
had to listen to and evaluate; and

Finally, my grateful thanks to all those ELCA members across this church  
who have welcomed me into their churches and homes.

I remain excited and hopeful about this "Becoming Church" and look forward  
to continuing my commitment and participation-just from a different vantage  
point. I do not view this change as leaving the Evangelical Lutheran Church in  
America, but rather my work with the Lutheran World Federation is a continuation  
of that commitment to share a Gospel word in this new place where the Lord has  
led me. I hope that any of you who find your way to Geneva will stop in at the  
LIFE headquarters and pay a visit to see how your global commitments are being  
realized.

We have been given a great gift with this church-warts and all. My prayer is  
that we will be careful and gentle caretakers of this gift-not being too hard on  
ourselves, remembering, as I have on so many occasions, that "The Will of God  
will never take this church where the Grace of God cannot keep the church."

## **Hearings**

Bishop Chilstrom announced that the various items transmitted from the Church  
Council to the Churchwide Assembly would be introduced during the initial days  
of this assembly, and that floor discussion and assembly action would occur during  
subsequent plenary sessions. Hearings would be held during Thursday afternoon  
and evening, August 29, 1991, for the purpose of inquiry and discussion of the  
various issues. Voting members of the assembly would have opportunity to attend  
three different hearings.

## **Report of the Church Council: (continued)**

### **m "Ecumenism: The Vision of the Evangelical Lutheran Church in America"**

Reference: *1997 Reports and Records, Volume 1, Part 1*, page 41; *Volume  
1, Part 2*, pages 1218-1230; continued on page 347.

Bishop Chilstrom called upon the Rev. Edward D. Schneider, chair of the standing

committee of the Office for Ecumenical Affairs, and the Rev. William G. Rusch, executive director of the Office for Ecumenical Affairs, to introduce the proposed statement, "Ecumenism: The Vision of the Evangelical Lutheran Church in America".

Pastor Schneider reviewed the history of the proposed policy statement and explained, "At the last assembly, two years ago, the statement, "Ecumenism: The Vision of the Evangelical Lutheran Church in America," was adopted as a working document to give guidance to this church in the biennium, to be reviewed in the course of these two years, and revised with a final draft to be brought to this assembly." He then read the following recommendation of the Church Council (*1991 Reports and Records, Volume 1, Part 2*, page 1218), noting that assembly action would pertain only to the second part of the proposed document:  
To transmit to the 1991 Churchwide Assembly the revised text of "Ecumenism: The Vision of the Evangelical Lutheran Church in America"; and  
To recommend that the 1991 Churchwide Assembly adopt "Part II, A Declaration of Ecumenical Commitment: A Policy Statement of the Evangelical Lutheran Church in America" as the policy of the church.

### **\* Lutheran-Episcopal Dialogue III**

Reference: *1991 Reports and Records, Volume 1, Part 1*, pages 41-42,  
*Volume 1, Part 2*, pages 1230-1231; continued on page 365.

The Rev. Edward D. Schneider, chair of the standing committee of the Office for Ecumenical Affairs, continued to report on ecumenical matters and introduced the recommendation of the Church Council on Lutheran-Episcopal relations. He reviewed the status of Lutheran-Episcopal Dialogue III, and read the following recommendation of the Church Council (*1991 Reports and Records, Volume 1, Part 2*, page 1231):

To extend thanks to members of the Lutheran-Episcopal Dialogue III for documents that make explicit the conditions for a possible approach to the desired goal of full communion;

To acknowledge that these conditions present to the Evangelical Lutheran Church in America confessional matters of fundamental magnitude that require investigation of doctrine and practice;

To make a final decision on the Lutheran-Episcopal Dialogue III report after the Study of Ministry is completed and the recommendations of Study of Ministry are adopted by the Churchwide Assembly;

To develop a study process for "Toward Full Communion" and "The Concordat of Agreement" in conjunction with the Episcopal Church and to begin formal study following the 1993 ELCA Churchwide Assembly, with a subsequent report to the 1995 Churchwide Assembly; and

To continue to study *Implications of the Gospel* by the Evangelical Lutheran Church in America in the next two years and to include it in the formal study of all three Lutheran-Episcopal Dialogue documents at the completion of the Study of Ministry.

### **Lutheran-Reformed Conversations**

Pastor Schneider directed the attention of assembly members to the Progress Report of the ELCA representatives to the Lutheran-Reformed Theological Conversations printed in *1991 Reports and Records, Volume 1, Part 2*, pages 1118-1119.

### **Conclusion of Plenary Session One**

Bishop Chilstrom called upon Secretary Almen to report on several matters that were to come before the assembly at a later time. Secretary Almen referred assembly members to the proposed amendments to the *Constitutions, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*, printed in *1991 Reports and Records, Volume 1, Part 2*, pages 1287-1395. He also noted several additional emendations recommended by the Church Council during its August 27-28, 1991, meeting that had been distributed to assembly members in *1991 Reports and Records, Volume 1, Supplement*, pages C-123 and C-124.

Secretary Almen also noted that several memorials transmitted to the Churchwide Assembly from synods in 1990 and 1991 pertained to the recommendation of the Church Council on the "Equalized Compensation and/or Pension Report" (*1991 Reports and Records, Volume 1, Part 2*; pages 1255-1256). The text of those memorials, together with the recommendation of the Memorials Committee, was distributed to assembly members as *1991 Reports and Records, Volume 1, Supplement*, page C-121 and C-122.

Bishop Chilstrom introduced the Rev. Richard H. Foege (Tacoma, Wash.) who has been named to serve as staff to the Stewardship Strategy Development Committee.

Music by the National Lutheran Choir served as a transition into Midday Worship, which concluded at 12:20 P.M. Worship participants included, the Rev. Andrew H. Leahy (Metropolitan Chicago Synod), leader; the Rev. Eleanor M. Hunsberger (Minneapolis Area Synod), preacher; Ms. Luz Rubert Lopez (New England Synod), lector; cantors from the National Lutheran Choir; and the Rev. Frank W. Stoldt (Chicago, Ill.), organist.



**Plenary Session Two**  
**Thursday, August 29, 1991**  
**2:30 P.M. - 3:45 P.M.**

The Rev. Herbert W. Chilstrom, bishop of the Evangelical Lutheran Church in America, declared the assembly to be in session at 2:31 P.M. Eastern Daylight Time. Bishop Chilstrom expressed appreciation to voting members and visitors from the state of Hawaii for the gift of a lei.

**Report of the Church Council:**  
**(continued)**

\*

**Constitutional Changes-"Focusing for Mission"**

Reference: *1991 Reports and Records, Volume 1, Part 1*, pages 255-291; *Volume 1, Part 2*, pages 1195-1197, 1287-1395; for previous discussion of this matter, see Plenary Session One, pages 35, 40, 48-49, 58, and 62, of this volume.

Bishop Chilstrom called upon Vice President Christine H. Grumm, chair of the Church Council, to introduce the council's recommendation on constitutional amendments that would implement reconfiguration of the churchwide organization. Such proposed constitutional changes resulted from "Focusing for Mission," a review of the organizational design of the churchwide structure initiated by the Church Council at its April 1989 meeting (see *1991 Reports and Records, Volume 1, Part 2*, pages 1195-1197). Additional substantive amendments were recommended by the Church Council as a result of synodical memorials and resolutions, communications from the Conference of Bishops, and action initiated by the council itself. Various technical and editorial amendments, proposed by the secretary of this church, also were transmitted by the council to the Churchwide Assembly for consideration.

Vice President Grumm reported that the proposal offers no changes to chapters 1, 2, 3, 4, 5, and 6 of the ELCA Constitution, Bylaws, and Continuing Resolutions, since those chapters frame the foundation for the review of the structure. She indicated that while there are no changes in the clear and stated purposes of this church, it is possible to make structural changes to accomplish those purposes more effectively. She stated that the Church Council began a review of the structure in April 1989, under the guidance of its Program and Structure Committee, that focused on four identified areas of concern:

**1. Communication Concerns Regarding the Churchwide Structure.** Members of this church have experienced difficulty in understanding functions and priorities of the churchwide organization; programs were spread through various units often making access to appropriate sources of information complicated. Members also expressed difficulty in understanding the difference between a division, a commission, and an office.

**2. Coordination, Planning, Leadership and Oversight.** A church structure com-

prised of 23 units presents inherent management problems, such as disconnected decision making, particularly where multiple boards share responsibilities. The coordination of 23 units with 65 synods resulted in additional complexity. Development of a strong leadership team was encumbered, as was administration by the bishop of this church, to whom, under the present structure, the 23 unit executives report directly.

**3. Relationship between the Churchwide Organization and Synods.** A need to simplify the pattern of relationship between the churchwide organization and synods became evident. No specific locus existed for churchwide/synodical relationships, even though such activity was coordinated through the Office of the Bishop. Questions also arose about the appropriate role and structure of regions. Fundamental points of interdependency needed clarification.

**4. Availability of Resources.** The current structure assumed the availability of resources that were not available. Current financial resources do not support the present structure fully. It was crucial to put available resources into program rather than structure.

Vice President Grumm reviewed the proposed changes to the churchwide structure (see *1991 Reports and Records, Volume 1, Part 1*, pages 290-291). She noted that in the current structure the bishop of this church oversees every unit in the churchwide organization directly, but in the proposed structure the bishop is in the center of the managerial structure; the bishop remains responsible for general oversight, but shares specific supervision of churchwide units with the other officers and the executive for administration.

Vice President Grumm defined divisions as "units with responsibility for major, identified portions of the program of this church." The proposed configuration of six divisions provides for clusters of activities, programs, and responsibilities. It more clearly expresses the priorities of this church by articulating them in clearly defined organizational components. Vice President Grumm noted that anticipated yearly savings from the consolidation of churchwide units would total approximately \$400,000 in governance costs that might be used to provide programmatic resources to congregations and synods. She described each of the six proposed divisions:

**1. Division for Congregational Ministries:** A combination of the Division for Congregational Life and Commission for Financial Support. The two present units address a common audience, have common working relationships with synods and congregations, and share the overall stewardship of life emphasis that is deeply rooted in the work of the division. Consolidation would permit better coordination with the work of synods. The merger would not result in lessening the significance given to those units in the present structure, but would achieve improved cost effectiveness and provide for greater intraunit coordination.

**2. Division for Ministry:** No changes proposed.

**3. Division for Outreach:** No major changes proposed.

**4. Division for Higher Education and Schools:** A name change that more clearly identifies the responsibilities of the unit, i.e., colleges and universities, as well as elementary and secondary schools and day-care centers.

**5. Division for Church in Society:** A consolidation of the Division for Social Ministry Organizations and Commission for Church in Society. In the ELCA "Statement of Purpose" (Chapter 4 of the Constitution, Bylaws, and Continuing Resolutions), service and justice are interrelated and interdependent ministries. The joining of those functions into one, cohesive unit would help this church to achieve an integrated view of social ministry that pulls together study, education, service, and advocacy. The presence of a single, strong unit addressing service, justice, and peace concerns would provide an imposing witness to this church and to society. ELCA-related social ministry organizations would profit from close contact with persons involved in justice and advocacy, and staff members producing studies would benefit from the "hands-on" experience of congregations and social ministry organizations. The proposed consolidation also would shift the locus of congregational social ministry, which brings together reflection, action, service and justice (i.e., the central focus of the new division) from the present Division for Congregational Life to the new Division for Church in Society. In addition, responsibility for community organizations would move from the Division for Outreach into the new division. The new structure would provide for better coordination and more effective utilization of resources; for example, the new unit would work in close collaboration with other churchwide units on justice issues.

**6. Division for Global Mission:** No changes proposed.

Vice President Grumm indicated that there was confusion in the church about the function of commissions. Members sometimes were unable to distinguish between divisions and commissions. The current proposal is an effort to restore to the Commission for Multicultural Ministries and the Commission for Women the specific, task-oriented nature of those units. Each commission is intended to hold this church accountable to particular commitments, assist this church to move toward fulfillment of those obligations, bear explicit mandates, and inform and support the work of all churchwide units as that work relates to the specific charge of the commission. A closer relationship between the commissions and the Church Council was deemed to be desirable, in order that the council be informed regularly of efforts throughout this church related to racism and sexism. The advisory committees for the commissions would be elected by the Church Council.

A number of proposed changes were intended to assist the bishop of this church in exercising administrative oversight of churchwide units. An administrative team, to be organized under the direct supervision of the bishop, would assist in the oversight of those units. The team would be comprised of the full-time officers and

the executive for administration. The executive for administration is elected by the Church Council upon nomination by the bishop and would serve as the chief administrator of the churchwide organization. Under the bishop's direction, the executive for administration would supervise the day-to-day functioning of the churchwide organization and coordinate the work of churchwide units, allowing the bishop to fulfill his or her duties outside the churchwide office. The administrative team also would work to enhance coordination among units and between the churchwide organization and other expressions of this church.

Five departments would "develop and implement churchwide standards and policies, as well as provide services and technical expertise to divisions, commissions, and other churchwide units." Two departments would report directly to the bishop:

1.

**Department for Ecumenical Affairs:** Change of name from the current Office for Ecumenical Affairs.

**2. Department for Synodical Relations:** Provide coordination between the churchwide organization and synods, including regions; develop and direct the process for synodical/churchwide consultations; provide support for synodical bishops; and staff services for the Conference of Bishops. The function and structure of the Conference of Bishops would not be altered in this reconfiguration.

Three departments would report to the bishop through the Executive for Administration:

1.

**Department for Communication:** Same functions as the current Commission for Communication, including implementation of churchwide standards and policies across unit lines, and churchwide interpretation. Departmental standing would enable closer linkage between the communication staff and the Office of the Bishop in public relations and dissemination of news and information.

2.

**Department for Human Resources:** Change of name from the current Office for Personnel.

**3. Department for Research and Evaluation:** Similar activities as the current Office for Research, Planning, and Evaluation, except that the planning function would be transferred to staff of the Office of the Bishop.

Technical support services such as information management, and building and financial services, would be lodged in the Office of the Treasurer.

Vice President Grumm explained that five other units under the proposal would report to the bishop through the secretary of this church-Women of the Evangelical Lutheran Church in America, Publishing House of the Evangelical Lutheran Church in America, Board of Pensions, ELCA Foundation, and the Church Periodical. Those churchwide units function very differently than divisions, commissions, and de-

partments. Three are separately incorporated, yet remain integral parts of the church-Women of the Evangelical Lutheran Church in America, Publishing House of the Evangelical Lutheran Church in America, and Board of Pensions. *The Lutheran* and the ELCA Foundation perform specific tasks on behalf of this church. In conclusion, Vice President Grumm stated that the proposed reconfiguration would not solve all the problems of this church, but would provide easier access for members, save money, transfer resources from administration to program, and provide better planning, coordination, and oversight.

Bishop Chilstrom called upon Secretary Lowell G. Almen to describe how voting members might suggest changes to the proposal. Secretary Almen announced that the deadline for submitting in writing emendations to the proposed amendments to the Constitutions, Bylaws, and Continuing Resolutions was 12:30 P.M. on Friday, August 30, 1991. The same deadline applied to requests for removal of individual items from the *en bloc* resolution for separate consideration. He noted that proposed emendations were to be submitted in accordance with the Rules of Procedure. Secretary Almen indicated that consideration of proposed changes to Chapters 15, 16, and 17 of the ELCA governing documents would begin during Plenary Session Four on Friday afternoon, August 30, 1991, because other items on the assembly agenda, such as the election of unitboard members, were dependent upon assembly action on the proposed reconfiguration of the churchwide organization.

#### **\* Social Statements-First Presentations**

Reference: *1991 Reports and Records, Volume 1, Part 2*, pages 1198-1217; continued on pages 218, 323, and 408.

Bishop Chilstrom called upon Ms. Kathleen S. Hurty, chair of the board of the Commission for Church in Society, and the Rev. Jerald L. Folk, executive director of the commission, to introduce the proposed social statements. Members of the board and of several task forces and advisory committees joined them on the dais. Ms. Hurty posed several questions, "What does it mean to be people of faith in these times? What is the Spirit saying to the churches? What specific responsibilities do we have as Lutheran Christians today? How do we make decisions about tough and conflictive issues?" She explained that social statements are theological documents that speak to the foundation of grace. Social statements are teaching documents that do not bind consciences, but seek to persuade rather than coerce and to nurture the freedom of Christians to act and decide responsibly. Social statements involve this church in the ongoing task of theological ethics, foster the art of ethical reflection and moral deliberation, guide the institutional life of this church, and are the basis for its advocacy efforts.

Ms. Hurty indicated that the process of developing the three proposed statements involved people from across the breadth of this church. She stated that copies of all three proposed social statements were sent to each ELCA congregation in January 1990. The full process involved (1) oversight and deliberative labor of the board of the Commission for Church in Society, advisory committees, task forces, and staff in drafting, discussion, and review; (2) extensive consultation and response throughout this church by such means as congregational dialogues, synodical forums,

regional hearings, and conversations with the Conference of Bishops; (3) action by the Church Council; (4) and then final review and legislative action by the Church-wide Assembly.

### **"The Church in Society: A Lutheran Perspective"**

Ms. Hurty noted that the board of the Commission for Church in Society had determined in 1988 that the first social statement should not deal with a specific issue but with basic theological understandings. This resulted in the proposed foundational statement, "The Church in Society: A Lutheran Perspective."

Ms. Hurty introduced Mr. Larry Rasmussen, a member of the board of the Commission for Church in Society and of its studies committee, to introduce the proposed statement, "The Church in Society: A Lutheran Perspective." He stated that the proposed statement, which was the first to be mandated by this church, would help the members of this church to "know our moorings." The church needs to declare a basic set of affirmations and commitments of who we are, why we are called, and what our calling is, he said. These are foundational and most relevant in making clear the nature of our commitment for sustaining Christian vocation, for deliberating the pressing social issues, and for witnessing as a significant institution. The Evangelical Lutheran Church in America has chosen to give voice to the fundamental theological framework and the overarching moral perspective that will frame and guide all of the subsequent social statements, he said.

### **\* "Social Teaching Statement on Abortion"**

Ms. Kathryn E. Baerwald, a member of the Church Council and of the Task Force on Abortion, introduced the proposed "Social Teaching Statement on Abortion." She commented that the statement was placed before the assembly with the recommendation of the Church Council that it be adopted. She noted that the members of the task force that studied the issue represented diverse backgrounds and viewpoints—men and women; persons of various racial, ethnic, and economic communities; pastors, bishops, and laypersons; health-care professionals; persons with advanced theological training; social service providers; and mothers and fathers. "This is the time to listen to each other, to respect each other, and to act, but it is not a time to let perceptions or labels put blinders on our eyes or prevent us from hearing each other. The statement seeks to find common ground without trivializing the differences among us," she said. The statement begins with a strong affirmation of human life in all its dimensions—biological, social, psychological, economic, and ethical decision making—but recognizes that there may be times when difficult decisions must be made that involve considerations in addition to that of preserving the life in the womb. Ms. Baerwald said, "The concern for both the life of the woman and for the life of the developing fetus in her womb expresses a common commitment to life. The statement dearly states that abortion ought to be an option only of last resort, but it does not stop there. It calls the church, as the baptized community of God, to action. The church is called to address the conditions within our church, in our families, and in our society that contribute to the large number of abortions today. The church and each of us is challenged to

work to reduce or eliminate the reasons why so many women feel compelled to choose abortion." She called on assembly members to listen and speak with respect and to struggle and pray together.

**\* "Social Practice Statement on the Death Penalty"**

The Rev. Herminio Diaz, vice chair of the board of the Commission for Church in Society, introduced the proposed "Social Practice Statement on the Death Penalty." He reported that the document draws upon the resources of the predecessor church bodies and, in addition, the study benefited from deliberations held throughout this church-congregational, synodical, and regional hearings-and through *The Lutheran* magazine. Pastor Diaz said, "The deliberations paid attention to God's Word and also to God's world, a world that knows violent crimes and their effects-grief, outrage, suspicion, vengeance. As a church united in the good news of God's healing grace, we minister to that battered world. As a church heeding the call to do justice, we minister to that broken world. As a church united in resistance to hate, we minister to that vengeful world." The statement calls upon this church to minister to victims and their families, to offenders and their families, and to workers in the criminal justice system and their families. Building on this church's commitment to justice, together we need to address the root causes of violent crimes, he stated. The statement would oppose executions that reflect a spirit of vengeance, mirror existing injustice, and send a message of brutality. The statement calls instead for alternative sentencing to insure the safety of the community. Pastor Diaz indicated that the Church Council recommended the proposed statement to the assembly for its consideration.

**Bible Study**

Bishop Chilstrom introduced the Rev. James A. Nestingen, professor of church history at Luther Northwestern Theological Seminary in St. Paul, Minn., who was to present catechetical expositions of the petitions of the Lord's Prayer each day of the assembly.

Pastor Nestingen introduced the study by posing several questions: "For what are we praying? What are we asking when we pray the Lord's Prayer?" He indicated that those questions would be applied to each petition as the study progressed. "We will get a sense of how deeply the Lord's Prayer penetrates into our daily lives. We will get a sense at the same time of what a true friend the Lord's Prayer is to us. Even neglected, it continues to bear its silent and powerful witness. Even taken for granted, it remains one of the deepest words to touch us and one of the most powerful." Beginning the study with the first petition, "Hallowed Be Your Name", Professor Nestingen said that Christians should "pray that God's Name will work among us the way it is supposed to work among us" and that through it God will "disclose God's very self to us."

**Organization of the Assembly**

Bishop Chilstrom noted that the time for recess was approaching and suggested

that the session be extended to 4:00 P.M. Hearing no objection, he directed that activities scheduled for the remainder of the day be delayed as necessary to accommodate the extended plenary session. Hearings were to follow at 4:15, 5:30, and 8:15 P.M.

**Report of the Church Council:  
(continued)**

**\* 1992-1993 Budget Proposal**

Reference: *1991 Reports and Records, Volume 1, Part 2*, page 518 and pages 1250-1254; *Supplement*, pages F-1 through F-44; continued on page 330.

Bishop Chilstrom called on Ms. Edith M. Lohr, a member of the Church Council and chair of its Budget Development Committee, and the Rev. Robert N. Bacher, executive for administration, to present the report of the Church Council on the 1992-1993 budget proposal. She stated that the presentation would be divided into two parts, one presented at this time and the second presented by Pastor Bacher on Friday, August 30, 1991 (see pages 350-352). She noted that two budget proposals were offered to the assembly-one reflecting the current churchwide structure, and another reflecting adoption of the "Focusing for Mission" proposal. The 1992 proposed budget totaled \$93,308,000 and the 1993 budget totaled \$94,900,000. She informed the assembly that changes proposed by voting members were to be submitted in writing by 12:30 P.M. on Monday, September 2, 1991, with the support of one other voting member. Requests that would increase expenditures also were required to specify sources for the necessary revenues. Amendments that increased the total budget required a two-thirds majority for adoption. Final action on the budget was scheduled for Tuesday, September 3, 1991 (see page 553).

**Report of the Credentials Committee**

Bishop Chilstrom called on Mr. Aureo F. Andino to present the report of the Credentials Committee. Registration as of 1:00 P.M., on Thursday, August 29, 1991, was comprised of:

***Voting Members:***

Clergy-Female	85	
Male	<u>319</u>	
Total	404	
Lay- Female	331	
Male	<u>297</u>	
Total	<u>628</u>	
Total		1,032

***ELCA Officers:*** 4  
*Total*

***Voting Members*** 1,036

Of the 1,036 voting members, 108 were persons of color or persons whose primary

language was other than English.

**Elections:  
(continued)**

**\* ELCA Bishop**

Reference: Continued from page 57; continued on page 77.

Vice President Christine H. Grumm assumed the chair and called upon Treasurer George E. Aker, chair of the Elections Committee, to report on the first ballot for election of the bishop of this church. He announced that there was no election on the first ballot.

**Report of First (Ecclesiastical) Ballot for Bishop  
and Nominee List for Second Ballot**

Number of ballots cast: 1,000  
Number of illegal ballots cast:  
**6**  
Number of legal (valid) votes cast:  
**994**  
Number of votes necessary for election: 750  
Number  
**of PERCENT of**  
**votes votes**

<b>Name of Nominee</b>	<b>Received</b>	<b>Cast</b>
Herbert W. Chilstrom	741	74.1
William H. Lazareth	37	3.7
Kenneth H. Sauer	31	3.1
Barbara K. Lundblad	26	2.6
David W. Preus	18	1.8
David L. Tiede	10	1.0
Lowell G. Almen	7	.7
Lowell O. Erdahl	7	.7
Donald J. McCoid	6	.6
Edith B. Roberts	6	.6
Peter Rogness	6	.6
L. David Brown	5	.5
Franklin D. Fry	4	.4
E. Harold Jansen	4	.4
Wayne E. Weissenbuehler	4	.4
H. George Anderson	3	.3
Richard E. Bansemer	3	.3
Michael C. D. McDaniel	3	.3
Harry S. Andersen	2	.2
Darold H. Beekmann	2	.2

Jean Bozeman	2	.2	
Guy S. Edmiston Jr.	2	.2	
Jon S. Enslin	2	.2	
Glenn O. Groth	2	.2	
Sherman G. Hicks	2	.2	
Reginald H. Holle	2	.2	
Robert M. Keller	2	.2	
Craig J. Lewis	2	.2	
A. Donald Main	2	.2	
Fred W. Meuser	2	.2	
Lyle G. Miller	2	.2	
Paul E. Spring	2	.2	
Paul M. Werger	2	.2	
Charles D. Anderson	1	.1	
David K. Anderson	1	.1	
Dennis A. Anderson	1	.1	
Ronald R. Becklund	1	.1	
Carl E. Braaten	1	.1	
Joy M. K. Bussert	1	.1	
Terry L. Daly	1	.1	
Norman D. Eitrheim	1	.1	
James M. Ellison	1	.1	
Susan K. Moore Ericsson	1	.1	.1
Norma J. Cook Everist	1	.1	.1
Brady Y. Faggart Jr.	1	.1	
Eugene R. Fernsler	1	.1	
Ruth C. Fortis	1	.1	
Mark B. Herbener	1	.1	
Robert H. Herder	1	.1	
Roger G. Imhoff Jr.	1	.1	
Richard N. Jessen	1	.1	
John P. Kaitschuk	1	.1	
Ralph A. Kempinski	1	.1	
Paul L. Knudson	1	.1	
Gerhard I. Knutson	1	.1	
Lowell E. Knutson	1	.1	
Raymond LeBlanc	1	.1	
Charles H. Maahs	1	.1	
Rafael Malpica Padilla	1	.1	.1
Howard J. McCarney	1	.1	
Gerald E. Miller	1	.1	
Robert L. Miller	1	.1	
William G. Moldwin	1	.1	
Gordon E. Myrah	1	.1	
David W. Olson	1	.1	

Harvey S. Peters Jr.	1	.1
Herbert C. Peterson	1	.1
E. Holle Plaehn	1	.1
Milton R. Reisen	1	.1
E. LeRoy Riley Jr.	1	.1
Jerry L. Schmallenberger	1	.1
Harold C. Skillrud	1	.1
Larry V. Smoose	1	.1
W. Robert Sorensen	1	.1
Dale C. Trautman	1	.1
Philip L. Wahlberg	1	.1
Illegal	6	.6

Bishop Michael C. D. McDaniel (North Carolina Synod) requested the counsel of the vice president and the parliamentarian regarding whether it might be possible to declare Bishop Chilstrom elected without a second ballot, given his overwhelming majority on the first ballot. Vice President Grumm stated that bylaw 17.01.16.a. requires that a second ballot be cast and ruled that the election would continue according to established procedure. Bishop McDaniel then sought to move the suspension of the bylaw and moved the election of Bishop Herbert W. Chilstrom by acclamation. Vice President Grumm consulted the parliamentarian and ruled that parliamentary procedure prohibited suspension of the bylaw. Bishop McDaniel questioned the ruling of the chair. Vice President Grumm cited *Robert's Rules of Order*, which states that "rules included in bylaws cannot be suspended no matter how large the vote in favor of doing so or how inconvenient the rule in question may be."

Joy M. K. Bussert	1	.1
Terry L. Daly	1	.1
Norman D. Eitrheim	1	.1
James M. Ellison	1	.1
Susan K. Moore Ericsson	1	.1
Norma J. Cook Everist	1	.1
Brady Y. Faggart Jr.	1	.1
Eugene R. Fernsler	1	.1
Ruth C. Fortis	1	.1
Mark B. Herbener	1	.1
Robert H. Herder	1	.1
Roger G. Imhoff Jr.	1	.1
Richard N. Jessen	1	.1
John P. Kaitschuk	1	.1
Ralph A. Kempinski	1	.1
Paul L. Knudson	1	.1
Gerhard I. Knutson	1	.1
Lowell E. Knutson	1	.1
Raymond LeBlanc	1	.1
Charles H. Maahs	1	.1

Rafael Malpica Padilla	1	.1
Howard J. McCarney	1	.1
Gerald E. Miller	1	.1
Robert L. Miller	1	.1
William G. Moldwin	1	.1
Gordon E. Myrah	1	.1
David W. Olson	1	.1
Harvey S. Peters Jr.	1	.1
Herbert C. Peterson	1	.1
E. Holle Plaehn	1	.1
Milton R. Reisen	1	.1
E. LeRoy Riley Jr.	1	.1
Jerry L. Schmallenberger	1	.1
Harold C. Skillrud	1	.1
Larry V. Smoose	1	.1
W. Robert Sorensen	1	.1
Dale C. Trautman	1	.1
Philip L. Wahlberg	1	.1

Illegal 6 .6

Bishop Michael C. D. McDaniel (North Carolina Synod) requested the counsel of the vice president and the parliamentarian regarding whether it might be possible to declare Bishop Chilstrom elected without a second ballot, given his overwhelming majority on the first ballot. Vice President Grumm stated that bylaw 17.01.16.a. requires that a second ballot be cast and ruled that the election would continue according to established procedure. Bishop McDaniel then sought to move the suspension of the bylaw and moved the election of Bishop Herbert W. Chilstrom by acclamation. Vice President Grumm consulted the parliamentarian and ruled that parliamentary procedure prohibited suspension of the bylaw. Bishop McDaniel questioned the ruling of the chair. Vice President Grumm cited *Robert's Rules of Order*, which states that "rules included in bylaws cannot be suspended no matter how large the vote in favor of doing so or how inconvenient the rule in question may be."

**Plenary Session Three**  
**Friday, August 30, 1991**  
**8:30 A.M. - 12:30 P.M.**

The second Churchwide Assembly of the Evangelical Lutheran Church in America reconvened on Friday, August 30, 1991, at 8:30 A.M., Eastern Daylight Time. The Rev. Herbert W. Chilstrom, bishop of the Evangelical Lutheran Church in America, thanked assembly members for arriving punctually, prepared for a long day of hard work. Bishop Chilstrom announced changes in the agenda previously adopted by the assembly.

The plenary session was preceded by an opening hymn and prayer led by Ms. Helen R. Harms, a member of the Church Council from Somerset, Ky., and the Rev. Frank W. Stoldt (Chicago, Ill.), assembly organist.

**Report of the Credentials Committee**

Reference: Continued from pages 33, 73.

Bishop Chilstrom called upon Mr. Aureo F Andino, a member of the Church Council from Santurce, P.R., who reported on behalf of the Credentials Committee. The following report reflects voting members registered as of 6:30 P.M., Thursday, August 29, 1991:

*Voting*

**Members:**

Clergy-Female	85	
Male	<u>321</u>	
Total	406	
Lay-Female	331	
Male	297	
Total	<u>628</u>	
Total		1,034
ELCA		
<b>Officers:</b>	<u>4</u>	
<b>Total Voting Members</b>		<u>1,038</u>

Of the 1,038 voting members, 108 were persons of color or persons whose primary language is other than English.

**Elections:**  
**(continued)**

**- ELCA Bishop**

Reference: Continued from Plenary Session Two, pages 73-76.

Vice President Christine H. Grumm assumed the chair and called upon Treasurer George E. Aker, chair of the Elections Committee, to report on the second ballot for election of the bishop of this church. He announced the following results:

## Report of Second Ballot for Bishop

Number of ballots cast: 1,025

Number of illegal ballots cast: 0

Number of legal (valid) votes cast: 1,025

Number of votes necessary for election: 769

### Number of votes      PERCENT of votes

Name of Nominee	Received	Cast
Herbert W. Chilstrom	885	86.3
William H. Lazareth	38	3.7
Kenneth H. Sauer	25	2.4
Barbara K. Lundblad	23	2.2
David W. Preus	16	1.6
David L. Tiede	11	1.1
L. David Brown	5	.5
Lowell O. Erdahl	4	.4
Lowell G. Almen	2	.2
E. Harold Jansen	2	.2
Robert L. Miller	2	.2
Darold H. Beekmann	1	.1
Carl E. Braaten	1	.1
James M. Ellison	1	.1
Franklin D. Fry	1	.1
Sherman L. Hicks	1	.1
Reginald H. Holle	1	.1
Robert M. Keller	1	.1
Lowell E. Knutson	1	.1
Craig J. Lewis	1	.1
Charles H. Maahs	1	.1
Donald J. McCoid	1	.1
Philip L. Wahlberg	1	.1

Vice President Grumm declared the Rev. Herbert W. Chilstrom to be elected to a second, four-year term as bishop of the Evangelical Lutheran Church in America. The members of the Churchwide Assembly responded with a standing ovation. Bishop Chilstrom expressed appreciation for a strong vote of confidence. "I am grateful for the sake of the church for a vote like this, because it says something about the need for and our affirmation of continuity at this point in time," he said. Bishop Chilstrom thanked his wife, Corinne, for her support, as well as that of the other officers of this church, Vice President Christine H. Grumm, Treasurer George E. Aker, and Secretary Lowell G. Almen; members of the Church Council; synodical bishops; churchwide staff; Cabinet of Executives; the staff of his office, especially, the Rev. Robert N. Bacher, Ms. Lita Brusick Johnson, and the Rev. Morris A. Sorenson Jr. He acknowledged with appreciation the ministry of Pastor Sorenson who planned to retire.

Bishop Chilstrom compared this church to the Israelites, coming out of Egypt, not knowing what lay ahead. Like Moses, he also has asked, "Why me?" He said that perhaps "we are now ready to cross into a more settled time in the life of the Evangelical Lutheran Church in America-not an easy time, but a more settled time when we can dig the foundations deeper, build the walls stronger and higher, and move on toward being the kind of people we believe God wants us to be." He expressed thanks for the privilege of continuing to lead the people of this church, stating, "I commit myself to give you my time, my energy, my spirit, my mind-whatever gifts God has given me, I want to give them to you as a church to use in these coming years, always, of course, knowing that you will remember me in your prayers and that you will be faithful as partners."

### **Elections:**

**(continued)**

#### **\* Vice President**

Reference: Continued on pages 236, 333, 367-368, 371, 375, and 386-387.

Bishop Chilstrom resumed the chair and reviewed nomination requirements for the office of ELCA vice president. He then recognized Ms. Patricia Knodel (Delaware-Maryland Synod) who inquired about the time commitment required to fulfill the duties of vice president; who commented that while a roster of ordained persons eligible to be nominated for bishop was available, there was not a roster of laypersons to verify congregational membership; and who asked whether candidates would be contacted to determine their willingness to serve. Bishop Chilstrom responded that the person elected is free to determine the amount of time he or she is able to devote to the office. Because all laypersons who are members of ELCA congregations are eligible for nomination and names may be similar, he noted the importance of distinguishing clearly the identity of nominees. In answer to the third question, Secretary Almen indicated voting members should be reasonably sure that the persons they nominate were capable of serving in the office and willing to do so. He noted that there is no provision for withdrawals after the field is narrowed to the final seven.

Bishop Chilstrom reiterated the importance of identifying nominees clearly by full name and place of residence. He called for ballots to be cast and subsequently declared balloting to be dosed. The results of the first nominating ballot for vice president are reported on pages 236-239 of these minutes.

#### **Report of the ELCA Secretary**

Reference: *1991 Reports and Records, Volume 1, Part 1*, pages 7-32; *Volume 1, Part 2*, pages 541-586; *Supplement*, pages 0-1 through 0-12.

Bishop Chilstrom expressed appreciation to the Rev. Lowell G. Almen, secretary of the Evangelical Lutheran Church in America, for his competent and able leadership and called upon Pastor Almen to present his report.

Secretary Almen expressed gratitude for the privilege of serving for the past four years as the first secretary of the Evangelical Lutheran Church in America and for having served with Bishop Herbert W Chilstrom, Vice President Christine H. Grumm, and Treasurer George E. Aker.

He commented on the rich heritage and legacy that Lutheranism on this continent enjoys, and recalled that one of the giants of that heritage, the Rev. Henry Melchior Muhlenberg, arrived in America on September 22, 1742. The 250th anniversary of that event is to be commemorated by the cover-art for the 1992 yearbook.

Secretary Almen focused his report on two questions-Where have we been? and, Where are we now? The first question, he said, "is approached from the perspective of our history," and the second, "from the perspective of our organizational design as a church and through it we explore how we have committed ourselves to operate together as a church."

In answer to the first question, Secretary Almen recollected that on the solid foundation of the biblical witness and the Lutheran Confessions, Henry Melchior Muhlenberg had left a legacy that has guided much of North American Lutheranism. Pastor Muhlenberg had demonstrated the importance of attention to the immediate needs of congregations and the connection of those needs with the requirements of the whole church when he was instrumental in organizing in 1748 the Ministerium of Pennsylvania, the first Lutheran synod in North America. An account of the meeting that led to the establishment of that ministerium reports that participants declared, "A twisted cord of many threads will not easily break." Muhlenberg expressed hope that all Lutheran congregations in North America would be united with one another, that they would use the same service book and hymnal and show hospitality to one another. Pastor Almen reflected, "Given that hope of Muhlenberg, I would suspect that he would be delighted to be standing in this assembly today, for while that hope has not been perfectly fulfilled, to a large degree we are the recipients and practitioners of that vision.... When we recall where we have been, we look on these various streams of our history and our heritage with gratitude. We look back thankful ... that, by the grace of God and the power of God's Spirit at work among us through the Gospel, these streams have flowed together as one church.... We have walked through a history marked by gigantic challenges, and walked through a history filled with rich legacies of inspiring faithfulness, courageous witnesses, and humble service."

Speaking to the second question, "Where are we now?," Secretary Almen reported that for the first time in nearly a decade, this church (and its predecessors) experienced a growth in baptized membership this last year. Membership in the years to come will depend on growth in two areas-outreach to communities surrounding our congregations and "in-reach" to those on membership roles who have become inactive or are in danger of "disappearing out the back door."

Secretary Almen reflected on his experiences while serving as the secretary of this church during the past four years. The Evangelical Lutheran Church in America is part of history and, "if we are going to live and work together effectively as members of this church, we need to grasp and practice a common understanding of how we are organized as a church to work together.... The central organizational principle arises from our biblical and confessional understanding of the Church; indeed, it is shaped by the Gospel of Christ. That central organizational principle of the Evangelical Lutheran Church in America can be summarized by one word; that word is: interdependence." He described the symbolism of the ELCA corporate seal, which depicts the interconnectedness and interdependence of ELCA congre-

gations, synods, and the churchwide organization. He acknowledged the individual responsibilities of the congregations, the synods, and the churchwide organization, but he emphasized that "there are points where these responsibilities intersect. There are points where the partnership of which we speak must be practiced." He cited several examples of how such interdependence is practiced within this church body, and declared, "Standing at the heart of all that we do and towering over all of our activities as a church is the cross of our crucified and risen Lord and Savior, Jesus Christ."

Secretary Almen asked again, "Where are we now? . . . We look back with gratitude for our rich and vigorous history as Lutherans .... We look at the present with understanding and commitment to the work that we share as members of this church.... We stand looking to the future with hope as we seek to see, grow, and serve to the glory of God."

Bishop Chilstrom thanked Secretary Almen for his report and stated that in accordance with the Rules of Organization and Procedure, the report was received and referred to the Reference and Counsel Committee without further assembly action.

The full text of the secretary's address follows. Appendices A through E of the Report of the Secretary are reprinted with corrections from *1991 Reports and Records, Volume 1, Part 2*, pages 541-586. Appendices F and G are reprinted with additions from *1991 Reports and Records, Volume 1, Supplement*, pages 0-1 - O-11.

## **Address to the 1991 Churchwide Assembly**

**The Rev. Lowell G.**

**Almen, Secretary**

Friday, August 30, 1991

"Where Have We Been? Where Are We Now?"

On this occasion, words of gratitude are in order. First, I express a word of gratitude for the privilege of having served these past four years as the first secretary of the Evangelical Lutheran Church in America. I especially acknowledge and affirm what a privilege it has been to serve under Bishop Chilstrom's leadership. These years of work with him have been a time that I shall always cherish.

I also voice my thanks to the other officers who have served with me-to Vice President Christine H. Grumm and Treasurer George E. Aker. We all have sought to demonstrate our love for this church and to serve conscientiously and well in our various responsibilities. I am grateful to them.

Oh, what a rich heritage we have on this continent as Lutherans! Oh, what a grand Lutheran legacy from which we still draw!

Only a little more than a year from now-55 and a half weeks to be exact-we Lutherans in North America will observe the 250th anniversary of a historic moment. For on September 22, 1742, one of the giants in our Lutheran heritage arrived on this continent. On that date, Henry Melchior Muhlenberg sailed into the harbor at Charleston, South Carolina. He had survived a three-month, storm-tossed, wet, rough, sea-sick voyage across the Atlantic Ocean.

After his arrival, this 31-year-old pastor from Halle, Germany, made his way to near Savannah, Georgia. He went to visit the Salzburgers at Ebenezer. After his visit there, he returned to Charleston. There he ministered among German immigrants for a few weeks. Then, in mid-November (November 12), he boarded a sloop for the trip northward. On that seacoast voyage, he encountered still more furious storms. Perhaps they represented an apt symbol of the gigantic challenges and monumental tasks that awaited him in the years to come. Finally, on November 25, 1742, he arrived at Philadelphia to undertake his call. He preached his first sermon in New Hanover three days later (November 28); his second in Philadelphia in first week of December (December 5); and his third in mid-December (December 12) in a barn at Providence for the Trappe congregation.

A year later, in 1743, a church building was constructed at Trappe. It continues to stand as the oldest unaltered Lutheran church building in the United States. In recognition of this important moment in our heritage as members of the Evangelical Lutheran Church in America, the cover of the 1992 Yearbook will depict Muhlenberg, his pioneering Lutheran ministry, and Trappe Church.

You are getting a preview of that cover. The artist only days before this assembly finished the design for the 1992 Yearbook. The volume itself is scheduled for publication in early December. As a special feature in this volume, the introductory cover description concerning Muhlenberg was written by the distinguished Dr. Helmut T. Lehmann. He is professor emeritus at Lutheran Theological Seminary in Philadelphia and a scholar of Muhlenberg history.

In my presentation before you this morning, I address two questions. One is approached from the perspective of history. Through it, I offer a peek into the archives of this church. The second is from the perspective of our organizational design. Through it, we explore how we have committed ourselves to operate as a church. The two questions are: Where have we been? Where are we now?

### **First: "Where Have We Been?"**

On the solid foundation of the biblical witness and the Lutheran Confessions, Henry Melchior Muhlenberg left for us a hearty legacy. It is one that has guided well much of North American Lutheranism throughout the past two and a half centuries.

He demonstrated a balance of both broad, knowledgeable vision and wise, practical attention to detail. He applied these to both the needs of individual people and congregations as well as the concerns of the whole church.

Convinced that the church must be planted through Word and Sacrament, he organized the first synod in North America in 1748. That first synod became known as the Ministerium of Pennsylvania. In so doing, he demonstrated the importance of attention to immediate concerns of congregations. At the same time, he underscored the connection of those concerns of congregations and the needs of the whole church.

An account written at the time of that event recalls the participants declaring: "A twisted cord of many threads will not easily break." They also declared, "We must provide for ourselves and our posterity."

In succeeding years, several synods along the Eastern seaboard, the midwest,

and south drew on the model of the ministerium as they organized for the continued planting of the church in their areas.

Toward the end of Muhlenberg's life, he expressed a grand hope and fervent wish. To quote him, he wished that "all Evangelical Lutheran Congregations in the North American States were united with one another, that all used the same order of service, the same hymn-book, and in good and evil days would show an active sympathy . . . with one another" (Abdel Ross Wentz, *The Lutheran Church in American History*, Philadelphia: United Lutheran Publishing House, 1933, page 312).

Given that hope of Muhlenberg, he would be delighted to be standing in this assembly today. For while that hope has not been perfectly fulfilled, we are the recipients and the practitioners of that vision.

The Ministerium of Pennsylvania that Muhlenberg helped establish is one of about three dozen organizations and church bodies that finally were united into the Evangelical Lutheran Church in America—three dozen, that is, depending both on how we count and on how we recount our history. The lines or streams of our North American Lutheran history are not simple nor are they easily described at certain points. Yet they are fascinating, delightful streams that have flowed as tributaries into the Evangelical Lutheran Church in America.

When we recall where we have been, we look back on these various streams of our history and heritage with gratitude. We look back, thankful. We are thankful that, by the grace of God and the power of God's Spirit at work among us through the Gospel, these streams have flowed together as one church.

A few days ago, I re-read a committee's report outlining some of the problems following merger. In the words of that report, "Hearts were filled with joy and gratitude to God and hopes were high as the newly built ship set sail. Clouds have gathered now and then. Ominous rumblings have at times portended evil. But God has been with us."

The committee's report also acknowledged the financial problems and then declared: "Someone may reply by pointing to the deficit that has troubled us in the most recent years and declare that all is not well with the church, that we are down in the depths of the seas, that God has not delivered us."

"Yet the fact remains," the committee said, "that the challenges and needs set before the church demand urgent attention."

To meet the crucial challenges, the report went on to describe in a dramatic and forthright way what was needed. Declared the committee's report:

"We need more faith in God, more faithfulness to his Word, and more willingness to serve and sacrifice. Having these, we shall by the grace of God be able to solve our problems."

That report came from what was known as the Committee of Nine. You may have never heard of that committee. After all, the committee delivered that report in 1926. It was presented to the third general convention of the Norwegian Lutheran Church in America. From the archives of our church, I received a copy of the committee's report that was delivered 65 years ago.

The Norwegian Lutheran Church in America had been created by a merger in 1917. As has often occurred following church mergers, that church body faced

some serious struggles in its early years. Some of you may recall that similar difficulties were faced by our predecessor churches in the early 1960s. Where have we been? We have walked through a history marked by gigantic challenges. And we have walked through a history filled with rich legacies of inspiring faithfulness, of courageous witness, and of humble service.

### **Second, We Look at the Question: "Where Are We Now?"**

Indeed, where are we? For the first time in nearly a decade for the ELCA and its predecessor church bodies, we experienced a gain in baptized membership last year. The gain was modest-some 1,900 people-and we know that one year does not establish a trend. But it is a good sign, nonetheless. And it confirms a pattern evident in the parochial statistics for the past three years-a pattern of a decreasing rate of membership loss, and now most recently, a membership gain.

A close look at those statistics, I think, provides, an important clue for our church's membership in the future. Keys to membership growth, like that experienced by our church last year, represent an approach of "both/and"-both outreach to new members in the communities around our 11,087 congregations, and in-reach to those on our membership roles who have lapsed, become inactive, and are in danger of disappearing out the back door.

Many of our congregations could grow two percent or three percent a year simply by reclaiming and renewing by the power of God's Spirit those who are removed for inactivity, those once a part of our congregations who quietly disappear from our midst.

Further, let me ask again: Where are we now? In preparing for this assembly, I devoted some time to reflecting on my experiences of the past four years as secretary of this church. As I did so, I thought of how crucial it is for all of us to realize that now we are, indeed, members of the Evangelical Lutheran Church in America. That fact, by itself, probably does not surprise you. It certainly should not. But, my point is this: Through both our near and distant histories, we have come from many differing streams as Lutherans in North America. But now, drawing together those streams, we are at a new stage in our history. We are a part of this marvelous river that we know as the Evangelical Lutheran Church in America.

If we are going to live and work and serve together effectively as members of this church, we need to grasp and practice a common understanding of how we are organized as a church to work together. That conviction has become abundantly clear to me during these initial years of our life together.

We will, in this assembly, be looking at various organizational and constitutional matters. I have devoted, of necessity as secretary, much attention to these. So, to assist you in your work here and in your understanding of this church, I invite you to explore with me the central organizational principle that undergirds our life together as members of this church. That central organizational principle arises from our biblical and confessional understanding of the Church. Indeed, it is shaped by the Gospel of Christ. That central organizational principle for the Evangelical Lutheran Church in America can be summarized by one word. That word is: Interdependence. You see that word again and again throughout our governing documents. It is there for a crucial reason. That word expresses the central structural

thread that undergirds and shapes the way this church is organized.

We as members of the Evangelical Lutheran Church in America have sought to take seriously our biblical understanding of the church as the body of Christ. We have sought to do so in nurturing and affirming the variety of gifts among our members within our congregations. We also have sought to do so in the way in which we have organized ourselves as a church body.

Take a look at the official seal of this church. The cross is in the center, emphasizing the Christ-confessing, Gospel-centered faith that we proclaim. To the left of the cross are three flames, a reminder of our baptism and of the enlivening gift of the Spirit through whom God calls us to faith and sustains us in witness.

Notice now those three inter-linked circles to the right of the cross. We can describe those as representing the three primary expressions of this church.

One key expression of this church is the congregation, those 11,087 centers for mission located throughout the 50 states and the Caribbean region.

A second expression of the church is the synod-65 of them in all.

The third expression of this church is the churchwide organization. And, of course, as extensions of these expressions, we have the seminaries, colleges and universities, social-service operations, and all those other institutions and agencies that minister to and on behalf of this church.

As Chapter 7 in our ELCA constitution declares: "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."

To ask the catechetical question, I say, "What does this mean?" We gain a clearer picture when we remember what the Apostle Paul said about understanding the church as the body of Christ. As he wrote in First Corinthians, all parts of the body do not have the same function, but all are joined together for the sake of the whole body. The hand does its part, the eye its part, the ear its part, the foot its part- and all are united in the whole body. As Paul said, "If one member suffers, all suffer together; if one member is honored, all rejoice together."

For our congregations, we recognize that particular responsibilities are assigned to them. They are, indeed, strategic centers for mission in our church. For in each of our congregations, the Word is proclaimed regularly, the sacraments are administered, and all the other responsibilities of each congregation are carried out.

At the same time, particular responsibilities are assigned to synods. Likewise, particular responsibilities are assigned to the churchwide organization acting on behalf of and in support of the members, congregations, synods, and institutions of this church.

But there are points at which those responsibilities intersect. There are points where the partnership must be explicitly practiced.

For example, the responsibilities of a congregation in the calling of a pastor intersect with the synod. The synod, you see, carries the responsibility, chiefly through the bishop, for ordination of approved candidates for ordained ministry and for the oversight of the roster of ordained ministers. So before a congregation calls a pastor, consultation takes place with the synod. In the issuing of a call, not

only the officers of the congregation but also the bishop of the synod sign that call. This reflects the inter-relationship, the mutual responsibilities, and the interdependence practiced in fulfilling those responsibilities.

Likewise, the responsibilities of the synod intersect with the churchwide organization. To cite one example, the synod is responsible for implementing the churchwide standards established for the rostered ministries of this church. To cite another example, the synod bishop is "to promote the health of this church's life and witness in the areas served" by the synod (+S8.12.h.) and the synod is to interpret the work of this church to its congregations and foster financial support for the work of this whole church (ELCA 9.21.e. 6. and 7., 1989 edition).

In a similar way, responsibilities of the churchwide organization, at points, directly intersect with those of the synod. An obvious example is the establishment of new congregations. This responsibility is assigned directly to the churchwide Division for Outreach. Yet such ministries are planted on the territory of synods-territory for which the synod bears the "primary responsibility" of "oversight of the life and mission of this church" (ELCA 9.21., 1989 edition).

What about the churchwide organization and congregations? Their responsibilities, also, intersect at certain points. To offer an obvious example, educational materials prepared through the churchwide organization are used as resources throughout our congregations.

Likewise, the churchwide organization carries out a wide range of responsibilities on behalf of and in support of congregations and members of this church. Any quick look at the duties assigned to the various churchwide units will provide a picture of those responsibilities.

What about that space in the middle where all three circles intersect. Indeed, the three primary expressions of this church are intertwined in an interdependent relationship. All three are partners in our common endeavors as a church. As our constitution expresses it: "Each part [congregation, synod, churchwide organization], while fully the church, recognizes that it is not the whole church and therefore lives in a partnership relationship with the others. (ELCA 7.11., 1989 edition).

At the center, congregations share certain common functions with synods and with the churchwide organization in our witness to the Gospel and in our service in the name of our Lord and Savior Jesus Christ. This is true for us because standing at the heart of all that we do and towering over all our activities as a church is the cross of our crucified and risen Lord and Savior.

This same design of interdependence and inter-relationship is evident in regard to the various units in the churchwide organization. It is important for us to realize this fact when we look during this assembly at the proposals for organizational adjustments under "Focusing for Mission." Each unit is assigned particular responsibilities, but those responsibilities are carried out by each unit working in partnership with the other units. More is said about that in your assembly material on "Focusing for Mission." What is important here is to underscore for you that crucial understanding of particular assigned responsibilities for each part, yet all parts are to work in an interdependent, partnership relationship.

Sit back for a moment now and ask, Where have we been? In so doing, take that broad look at our Lutheran history. Take a panoramic look at our heritage.

Consider the wide scope of our experience in North America. Realize anew that "a twisted cord of many threads will not easily break."

Sit back and also ask, Where are we now? We are at a great place to give thanks for our rich heritage as Lutherans. We are at a great place to celebrate the healthy, hope-filled unity that we have as members united together through the Evangelical Lutheran Church in America. We are at a great place to look toward the future that God stretches before us, the future into which God now beckons us as sisters and brothers in Christ.

As the Apostle Paul said, "Just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ" (1 Cor. 12:12). And so it is with us as members of the body of Christ and as partners in this church through which God is blessing us abundantly, this church that we embrace and know as the Evangelical Lutheran Church in America.

Where are we now? We look back with gratitude for our rich and vigorous history as Lutherans.

Where are we now? We look at the present with understanding and commitment to the work that we share as members of this church.

Where are we now? We stand looking to the future with hope, as we seek to see, grow, and serve to the glory of God.

**Appendix A to the  
Report of the Secretary  
Additions to the Roster  
of Ordained Ministers 1988-1990  
1988**

<b>Name</b>	<b>City/State</b>	<b>Admitted/Date</b>	<b>Region/ Synod</b>
Abbott, Jesse J.	Lansing, MI	Ordained 10/09/88	6B
Abel, Gene J.	Somerset, PA	Reinstated 05/12/88	8C
Adrian, Joanne D.	Pleasant Valley, IA	Ordained 06/19/88	5D
Aguirre, Curtis R.	Wenatchee, WA	Ordained 10/29/88	1D
Albing, Mary E.	Hannaford, ND	Ordained 12/18/88	3B
Albmg, Robert H.	Hannaford, ND	Ordained 09/25/88	3B
Amine, A. Bruce	Turbotville, PA	Reinstated 06/12/88	8E
Andersen, Dennis A.	Seattle, WA	Ordained 04/17/88	1B
Andrews, Nancy L.	Newport, TN	Ordained 07/10/88	9D
Armstrong, Pamela	Meyersdale, PA	Ordained 01/23/88	8C
Arnold, Kenneth H.	La Porte City, IA	Ordained 02/07/88	5F
Ballard, Ruth A.	Hickory, NC	Ordained 07/10/88	9B
Barden, Charles N.	Henderson, IL	Ordained 07/24/88	5B
Barth, Bruce W.	Frederick, MD	Received from The Lutheran Church-Missouri Synod	8F
		05/01/88	
Baughman, Barry J.	Apollo, PA	Ordained 06/19/88	8B
Beaumont, Sara M.	Hatboro, PA	Ordained 10/30/88	7F

Beckmen, Siri M.	Rapid City, SD	Ordained 07/24/88	3C
Beebe, Kristi Kay	Ponca City, OK	Ordained 05/26/88	4C
Bengtson, Jane M.	Astoria, OR	Ordained 01/03/88	1E
Benson, Lewis R. H.	Hendrum, IN	Ordained 12/04/88	3D
Bemer, Scott E	Tuttle, ND	Ordained 08/14/88	3A
Berntson, Steven C.	Mountain, ND	Ordained 06/19/88	3B
Berthelsen, Joel J.	South Range, MI	Ordained 08/27/88	5G
Bisbee, Douglas O.	Wisconsin Rapids, WI	Ordained 07/10/88	51
Bittner, James B.	Scott Depot, WV	Ordained 08/21/88	8H
Blank, C. Michael	Pontiac, IL	Ordained 06/12/88	5C
Blank, Jeffrey A.	Cokato, MN	Ordained 08/14/88	3F
Blenkush, Stephen P.	Pillager, IN	Ordained 09/11/88	3E
Bloedow, Tinka C. D.	Willmar, MN	Ordained 06/26/88	3F
Boettcher, Sophia G.	Wimberley, TX	Ordained 07/10/88	4E
Bollinger, S. Craig	Charlotte, NC	Ordained 06/05/88	9B
Braaten, Arndt B.	River Forest, IL	Ordained 07/10/88	5A
Brandt, Joel K.	Ypsilanti, MI	Ordained 02/12/88	6A
Brecke, Michael G.	Shawnee Mission, KS	Received from The Lutheran	4B
Church-Missouri Synod			
07/12/88			
Breum, Terry R.	Ft. Wayne, MN	Ordained 08/14/88	6C
Bringle, Bruce N.	Florence, SD	Ordained 08/28/88	3C
Brown, Doreen Judy	Verona, NY	Ordained 06/11/88	7D
Brown, Jesse W. Jr.	Philadelphia, PA	Ordained 01/02/88	7F
Brown, Sandra J.	Philadelphia, PA	Ordained 01/01/88	7F
Browne, Mercedes W.	Plainfield, NJ	Ordained 10/30/88	7A
Bruner, Thomas G. Jr.	Hollsopple, PA	Ordained 06/26/88	8C
Buettner, Jeffrey R.	Forman, ND	Ordained 06/19/88	3B
Bumette, Harold E.	Wise, VA	Ordained 11/13/88	9A
Burnside, Bruce H.	Sharon, WI	Ordained 07/31/88	5K
Califano, John	Ghent, NY	Received from Roman	7D
Catholic Church 10/15/88			
Canniff-Kuhn, Mary L.	Brandon, FL	Ordained 06/05/88	9E
Canniff-Kuhn, Tim C.	Brandon, FL	Ordained 05/21/88	9E
Carlson-Bjorkman, Jeanell	Garden City, KS	Ordained 01/03/88	4B
Carlson, Charles B.	Longview, WA	Ordained 08/21/88	1C
Cassel, Allen L.	San Mateo, CA	Ordained 06/18/88	2A
Cawkins, John M.	Homestead, PA	Ordained 11/13/88	8B
Chartier, Kathleen M.	Columbia, SC	Ordained 12/04/88	9C
Cheng, Andrew C. Y.	San Jose, CA	Received from Taiwanese	2A
Lutheran Church 09/09/88			
Christensen, Jon R.	Erie, PA	Ordained 07/31/88	8A
Christenson, Keith D.	Green Bay, WI	Ordained 05/22/88	51
Christopherson, John	Bozeman, MT	Ordained 11/27/88	IF
Christy, Mark C.	Chelmsford, MA	Ordained 06/11/88	7B

Clarkson, Christopher B.	Waukon, IA	Ordained 08/07/88	5F
Click, Deborah M.	Connersville, IN	Ordained 08/13/88	6C
Coen-Tuff, Karla J.	Tolley, ND	Ordained 09/18/88	3A
Coen-Tuff, Peter J.	Kenmare, ND	Ordained 09/11/88	3A
Collell-Rogers, Jerry L.	Salem, OR	Ordained 08/21/88	1E
Comings, Janet I.	Union Bridge, MD	Ordained 04/06/88	8F
Conklin, Michael C.	Linton, IN	Ordained 05/27/88	6C
Conrad, Deborah L.	La Grange, TX	Ordained 10/07/88	4F
Cornelius, Terram O.	Encino, CA	Ordained 06/02/88	2B
Cortes-Medina, Jose A.	Chicago, IL	Ordained 06/25/88	5A
Cotnoir, Ghislane M.	Rochester, NY	Ordained 07/09/88	7D
Crane, Cynthia A.	Winter, WI	Ordained 08/07/88	5H
Crane, Jeffrey S.	Petoskey, MI	Ordained 07/10/88	6B
Cruz-Meleco, Edwin R.	Carolina, PR	Ordained 06/03/88	9F
Curtis-Buss, Gerald D.	Beaverton, OR	Ordained 12/04/88	1E
Dalager, Karl T.	Kiester, IN	Ordained 03/13/88	3I
Dalen, John R.	Savage, MT	Ordained 06/04/88	1F
Danga-Storm, Kurt E.	Ferndale, PA	Ordained 10/08/88	7F
Dary, Carter A.	Mora, MN	Ordained 01/24/88	3E
Daubert, David D.	Columbus, OH	Ordained 06/05/88	6F
Davis, Harvey P	Philadelphia, PA	Received from Presbyterian Church 12/01/88	7F
Davis, Hope V.	Chicago, IL	Ordained 03/05/88	5A
Deal, John B.	Byron, NE	Received from Episcopal Church 02/25/88	4A
Debner, James A.	New Milton, WV	Ordained 06/05/88	8H
Decker, Mark G.	Brooklyn, NY	Ordained 07/24/88	7C
Dennis, Steven R.	Westerville, OH	Ordained 02/21/88	6F
Derrick, John D.	Salisbury, NC	Ordained 06/05/88	9B
Devino, Peter A. J.	Cedar Rapids, IA	Ordained 09/04/88	5D
Dittman, Gary A.	Lincolnton, NC	Ordained 08/14/88	9B
Dooley, John E.	Convoy, OH	Ordained 08/14/88	6D
Doppenberg, David A.	Aberdeen, SD	Ordained 06/12/88	3C
'Dorman, Jeffrey S.	St. Paul, MN	Ordained 01/17/88	3H

'Name later changed to Gerald D. Buss.

Dorow, James P.	Dallas, TX	Reinstated 10/23/88	4D
Dovre, Donald L.	Morgan, MN	Ordained 01/03/88	3F
Dovre, Ellen S.	Morgan, MN	Ordained 01/10/88	3F
Duke, James M.	Memphis, TN	Received from United Methodist Church 01/01/88	9D
Duran, Laird H.	Uniontown, PA	Ordained 07/23/88	7G
Eaton, Nancy M.	Brown City, MI	Ordained 04/10/88	6A
Eck, David W.	Conover, NC	Ordained 07/24/88	9B

Ekdale, Elizabeth E.	Salem, OR	Ordained 03/05/88	1E	
Eldred, Martin W.	Stevenson, WA	Ordained 06/12/88	IC	
English, Jeanne R.	Newtown, PA	Reinstated 06/07/88	7F	
Eppley, Harold W.	Regent, ND	Ordained 08/20/88	3A	
Erickson, David A.	Drayton, ND	Ordained 01/03/88	3B	
Erlandson, Paul R.	Lake Nordeen, SD	Ordained 06/26/88	3C	
Esseck, Marsella R.	Pittsburgh, PA	Ordained 04/23/88	8B	
Eversole, Kerry B.	Watford City, ND	Ordained 08/14/88	3A	
Falksen, Bruce P.	Philip, SD	Ordained 07/24/88	3C	
Featherston-Ehler, Melame J.	Brenham, TX	Ordained 06/19/88	4F	
Feistner, Ethan A.	Norway, KS	Ordained 06/19/88	4B	
Fischer, Deborah E.	Lake City, FL	Ordained 11/27/88	9E	
Fischer, James H.	Lake City, FL	Ordained 11/13/88	9E	
Fisher-Broin, Nicholas A.	Walters, MN	Ordained 07/31/88	31	
Fitzgerald, J. Patrick	Hilmar, CA	Ordained 07/01/88	2A	
Flatland Danielson, Harriet	Ettrick, WI	Ordained 10/23/88	5L	
Fowler-Lindner, Dana L.	Dunkirk, NY	Ordained 11/06/88	7D	
Fowler-Lindner, Eddy	Dunkirk, NY	Ordained 11/06/88	7D	
Fricke, Bernhard	Underwood, IA	Ordained 07/10/88	5E	
Froseth, Gary L.	Hawley, PA	Ordained 06/19/88	7E	
Gardner, Jeffrey E.	Newton, NC	Ordained 06/05/88	9B	
Gardner, Romaine L.	Staten Island, NY	Reinstated 09/01/88	7C	
Gaye, Lisa A.	Sacramento, CA	Ordained 01/17/88	2A	
Geiger, Renee E.	Milpitas, CA	Ordained 09/17/88	2A	
Gerike, John E.	Leonardville, KS	Ordained 07/03/88	4B	
Gesalman, Carol R.	Baden, PA	Ordained 07/10/88	8B	
Geske, John D.	Scottsdale, AZ	Ordained 06/26/88	2D	
Gibson, Patricia	Farmington, ME	Ordained 01/13/88	7B	
Gillespie, Wayne G.	Ambridge, PA	Ordained 06/11/88	8B	
Gonia, James W.	Antananarivo, Madagascar	Ordained 06/12/88	3F	
Gordmneer, Donald	Hardin, MT	Reinstated 03/20/88	1F	
Gordon, Robert A.	Grayling, MI	Ordained 06/19/88	6B	
Gottschall., John K.	Philadelphia, PA	Ordained 12/30/88	7F	
Graepel, John J.	Uniondale, NY	Ordained 09/07/88	7C	
Graham, Kans Ka	Seattle, WA	Ordained 06/05/88	1B	
Granquist, Mark A.	Rochester, MN	Ordained 08/28/88	31	
Greve, Edgar G.	Lake Mills, WI	Received from The Lutheran	5K	
Church-Missouri Synod				
07/01/88				
Groce, Lewis A.	Clinton, SC	Ordained 05/20/88	9C	
Groethe, Kent T.	Fertile, MN	Ordained 07/10/88	3D	
Grube, Charles H.	Jersey Shore, PA	Ordained 08/14/88	8E	
Gubsch, Timothy R.	Moses Lake, WA	Ordained 09/25/88	1D	
Guerrero, Gustavo	Dallas, TX	Ordained 01/03/88	4D	
Gulotta, James E.	Downingtown, PA	Reinstated 05/01/88	7F	
Haffenreffer, Hugh R. B.	Hartford, CT	Ordained 11/27/88	7B	

Hagen, Andrew D.	Chicago, IL	Ordained 08/14/88	5A	
Hamer, Ralph W. III	Altoona, PA	*Ordained 09/11/88	8C	
Hamren, Thomas D.	Filley, NE	Ordained 08/28/88	4A	
Hansen, Jean M.	Sharon Center, OH	Ordained 12/17/88	6E	
Harnois, Michael D.	Harvel, IL	Ordained 06/24/88	5C	
Harpel, John	San Antonio, TX	Reinstated 09/01/88	4E	
Hartsoe, James R.	Hudson, WI	Received from Presbyterian Church 09/10/88	5H	
Hatlen, Carol E.	McVille, ND	Ordained 10/09/88		3B
Hauge, Timothy M.	Reserve, MT	Ordained 07/24/88	1F	
Haugen, Douglas D.	Gilmore City, IA	Ordained 06/19/88	5E	
Heierman, Jonathan A.	Haute-Loire, France	Ordained 08/14/88		6F
Hein, Joseph E.	Syracuse, NY	Ordained 07/17/88	7D	
Hendry, Larry E.	McGrath, MN	Ordained 07/17/88	3E	
Henrich, Sarah	New Canaan, CT	Ordained 12/11/88	7B	
Hermanson, Daniel L.	Milroy, MN	Ordained 01/10/88	3F	
Herzog-Tostengard, Kay M.	Thousand Oaks, CA	Ordained 09/10/88		2B
Hewitt, David L.	Mt. Pulaski, IL	Ordained 06/24/88	5C	
Higgins, James B. Jr.	Dubuque, IA	Ordained 10/19/88	5D	
Hite, Gordon C.	Roanoke, VA	Reinstated 06/19/88	9A	
Holmberg-Smith, Karen E.	Rolette, ND	Ordained 06/19/88		3B
Holmes, Mark J.	Boone, IA	Ordained 08/10/88	5D	
Homer-Ibler, John R.	Kiel, WI	Ordained 03/13/88	5I	
Hueter, David M.	Rapid River, MI	Ordained 09/18/88	5G	
Huff, Thomas W.	Centerburg, OH	Ordained 09/25/88	6F	
Huff, Timothy	San Jose, CA	Ordained 02/14/88	2A	
Huffman, Mark A. G.	Annapolis, MD	Ordained 11/27/88	8F	
Hughes, Stewart A.	Rincon, GA	Ordained 06/26/88	9D	
Hunt, Janet H.	Dixon, IL	Ordained 07/17/88	5B	
Hutchison, William E.	Franklin Park, IL	Ordained 02/07/88		5A
Inch, Thomas A.	Lima, OH	Ordained 03/06/88	6D	
Irons, Willam J.	Ft. Worth, TX	Ordained 06/19/88	4D	
Irwin, Jeffrey K.	Steelton, PA	Ordained 07/17/88	8D	
Jacobson, Kurt M.	Eau Claire, WI	Ordained 06/05/88	5H	
Johnson, Douglas J.	Florence, WI	Ordained 10/15/88	5G	
Johnson, Gary L.	Halstad, MN	Ordained 05/01/88	3D	
Johnson, Helen M.	Anoka, MN	Ordained 01/10/88	3G	
Johnson, Philip R.	Circle Pines, MN	Ordained 06/26/88		3H
Jones, Jimalee	Bowler, WI	Ordained 04/17/88	5I	
Jones, William D.	Reading, PA	Ordained 08/24/88	7E	
Jorgenson, John A.	Mount Penn, PA	Reinstated 12/05/88		7E
Joseph, Donna	Adams, MN	Ordained 04/17/88	3I	
Kampa, Paul L.	Mifflintown, PA	Ordained 07/17/88	8E	
Karge, Thomas E.	Lancaster, PA	Ordained 11/13/88	8D	
Kelly, Sharon E	Kansas City, MO	Ordained 05/12/88	4B	

Kempff, Daniel G. E.	Wenatchee, WA	Ordained 08/28/88	1D
Kemppainen, Robert A.	Aberdeen, SD	Received from Evangelical	3C
Lutheran Church in Canada 10/15/88			
Kennedy, James C.	St. Petersburg, FL	Ordained 12/11/88	9E
King, Virginia A.	Lebanon, OH	Ordained 03/05/88	6F
Kjellberg, Jeffrey S.	White Bear Lake, MN	Ordained 08/28/88	3H
Klockers, Walter B.	Elma, WA	Ordained 05/07/88	1C
Kloos, Tamara J.	Brewster, KS	Ordained 06/26/88	48
Knappe, Mark W.	Sycamore, IL	Ordained 08/14/88	58
Koltash, Mark J.	Latrobe, PA	Ordained 06/20/88	8B
Kopperud, Barbara J.	Wykoff, MN	Ordained 01/31/88	31
Kraft, Kathleen M.	Coloma, WI	Ordained 07/31/88	51
Kringle, Roxanne M.	Philadelphia, PA	Ordained 01/23/88	7F
Kroona, Michael A.	Estherville, IA	Ordained 08/07/88	5E
Kunzie-Brunner, Jane E.	St. Charles, IL	Ordained 02/14/88	5A
Laine, Iris	Boynton Beach, FL	Ordained 09/18/88	9E
Lamoureux, Paul D.	Troy, NY	Ordained 08/21/88	7D
Lane, Kenneth P. Jr.	Roanoke, VA	Ordained 11/13/88	9A
Large, Patricia L.	Houtzdale, PA	Ordained 01/10/88	8C
Larson, Craig T.	Turtle Lake, ND	Ordained 07/24/88	3A
Larson, Elizabeth J.	Siren, WI	Ordained 06/19/88	5H
Larson, Mark H.	Riverdale, IL	Ordained 08/27/88	5A
Laubach, Harry M. Jr.	Reeders, PA	Ordained 06/19/88	7E
Lee, Hans P.	Cedarburg, WI	Ordained 08/21/88	5J
Lehman, Robert C.	Frederick, MD	Ordained 06/26/88	8F
Lehman, William D.	Minnertonka, MN	Ordained 09/04/88	3G
Lenth, David L.	Lima, Peru	Ordained 09/25/88	2E
Leone, Bryan A.	Williamsport, PA	Ordained 06/10/88	8E
Leuzinger, Steven R.	Lake Lillian, MN	Ordained 08/28/88	3F
Lewis, Timothea S.	Johns Island, SC	Ordained 06/19/88	9C
Ley, Lauren R.	Centerville, IA	Ordained 05/29/88	5D
Likens, Michael E.	Sunburg, MN	Ordained 06/05/88	3F
Lippert, Leslie R.	Columbus, OH	Ordained 07/24/88	6F
Lizarazo, Natanael E.	Edgemont, SD	Received from Evangelical	3C
Lutheran Church in Colombia 09/11/88			
Lloyd, Estelle C.	Selden, NY	Ordained 07/03/88	7C
Lockley, James D.	Alamance, NC	Ordained 06/10/88	98
Longstreth, Kristin P.	Lorain, OH	Ordained 09/11/88	6E
Lowden, Janice M. E.	Columbia, MD	Ordained 03/06/88	8F
Luebben, Patti A.	Giddings, TX	Ordained 08/21/88	4E
Lund, Mary P.	Cedar, MN	Ordained 06/26/88	3G
Lunde, Mary A.	Fergus Falls, MN	Ordained 09/18/88	3D
Lundgren, Diane S.	Brandon, IN	Ordained 07/10/88	3D

Luttner, Susan L.	Pittsburgh, PA	Ordained 07/15/88	8B
MacLeod, Renee E.	Glenfield, ND	Ordained 09/18/88	3B
Macan-Wrightman, Lauren E.	Palisade, MN	Ordained 07/17/88	3E
Manspeaker, Andrea J.	Frederick, MD	Ordained 06/26/88	8F
Mansur, Craig A.	Chippewa Falls, WI	Ordained 08/28/88	5H
Martin, Michael S.	Lehighton, PA	Ordained 10/23/88	7E
Mathison, Cheryl L. O.	Minneapolis, MN	Ordained 09/25/88	3G
Mattson, Ilene M.	Greenville, MI	Ordained 07/31/88	6B
May, Daniel M.	Liberty, PA	Ordained 06/18/88	8E
Mayer-Caes, Pamela	Prospect Heights, IL	Ordained 08/27/88	5A
McCarthy, Edward	Rural Hall, NC	Ordained 01/17/88	9B
McCulloch, Ron A.	Portland, OR	Ordained 05/22/88	1E
McGinley, Steven D.	Mondovi, WI	Ordained 07/17/88	5H
McMichael, Thomas G.	Troutdale, OR	Ordained 09/01/88	1E
McRae, Scott D.	Minnetonka, MN	Ordained 10/16/88	3G
Megill-Cobbler, Thelma I.	East Orange, NJ	Ordained 07/17/88	7A
Melssgeier, Ellen G.	Harleysville, PA	Ordained 08/05/88	7F
Meloy, Judith A.	Springfield, PA	Ordained 10/02/88	7F
Menter, Jennifer G.	Atwater, MN	Ordained 12/18/88	3F
Merriman, Nedra P.	Raleigh, NC	Ordained 11/20/88	9B
Meseck, Kirk E.	Hines, MN	Ordained 02/07/88	3D
Meyners, Eric R.	Whitehall, PA	Ordained 09/18/88	7E
Milligan, James H.	Hoagland, IN	Ordained 06/12/88	6C
Moberg, Steven S.	Peever, SD	Ordained 07/24/88	3C
Moe, Dale L.	Hibbing, MN	Ordained 07/24/88	3E
Mohan, John A.	Arlington, VA	Ordained 08/10/88	9A
Morris, John D.	Youngstown, OH	Ordained 07/10/88	6E
Mowchan, Carolyn M.	Mason, WI	Ordained 10/02/88	5H
Mueller, Craig M.	Chicago, IL	Ordained 08/12/88	5A
Mueller, Kent A.	Wadsworth, OH	Ordained 08/12/88	6E
Mynchenberg, Janice E.	Highland, WI	Ordained 07/03/88	5K
Nack, Martha J.	Black Earth, WI	Ordained 08/07/88	5K
Nappe, Timothy N.	Toronto, SD	Ordained 04/11/88	3C
Nash, Bonnie M.	St. Louis Park, MN	Ordained 02/07/88	3G
Nelson, David L. M.	Olathe, KS	Ordained 08/28/88	4B
Nelson, Gary B.	Erie, PA	Ordained 08/21/88	8A
Nelson, Karsten J.	Burnsville, MN	Ordained 08/21/88	3H
Nelson, Kerry L.	Houston, TX	Ordained 06/12/88	4F
Nelson, Linda D.	Newport, IN	Ordained 02/14/88	3H
Nelson, Martha Uecker	Carpentersville, IL	Ordained 11/06/88	5A
Nichols, David P.	Gladstone, OR	Ordained 11/20/88	1E
Nieves-Canino, Carmelo	Catano, PR	Ordained 08/07/88	9F
Nilsen, Timothy R.	Tustin, MI	Ordained 07/03/88	6B
Nordsiek, Gerald A. Jr.	Wilmington, NC	Ordained 06/05/88	9B
Norris, Shawn T.	Sierra Vista, AZ	Ordained 09/08/88	2D
Nyquist, Ralph E.	Culver, MN	Ordained 07/24/88	3E

Name later changed to Kristin Paige Santiago

Ogden, Douglas M.	Columbus, OH	Ordained 07/10/88	6F	
Ogden Howe, Margaret E.	Cedar Rapids, IA	Ordained 02/06/88	5D	
Olausen, Patricia P.	Parsippany, NJ	Ordained 05/13/88	7A	
Olsen, Eric W.	Saranac Lake, NY	Ordained 09/14/88	7B	
Olson, David D.	Thompson Falls, MT	Ordained 09/11/88	IF	
Olson, Frances L. R.	Geneva, IL	Ordained 11/19/88	5A	
Olson, Shalom K.	Kindred, ND	Ordained 04/16/88	3B	
Olson, Steven E.	Auburn, WA	Ordained 09/01/88	1C	
Ondarko, Patricia A.	Bruno, MN	Ordained 08/28/88	3E	
Ortiz, Ehezer	Milwaukee, WI	Received from Assemblies of God 05/01/88	5J	
Oswald, James M.	Griswold, IA	Ordained 11/19/88	5E	
Pankonin, E. Marlene	Spring Valley, MN	Ordained 06/05/88	31	
Parks, David W.	Everett, WA	Ordained 08/28/88	1B	
Parrish, Raymond G.	Hazard, NE	Ordained 08/28/88	4A	
Paulson, Douglas M.	Alamo, ND	Ordained 08/28/88	3A	
Pedersen, Jeffrey P.	Charles City, IA	Ordained 06/05/88	5F	
Pera, Stephen V.	Wellington, KS	Ordained 07/31/88	4B	
Pesonen, Jorma J.	Warren, OH	Received from Evangelical Lutheran Church in Canada 01/01/88	6E	
Peterson, Lynn B.	Des Moines, WA	Ordained 09/18/88	1B	
Petry, William E.	Holland, PA	Ordained 06/05/88	7F	
Powers, Ronald E.	Bethune, CO	Ordained 06/19/88	2E	
Priem, David	Westhoff, TX	Ordained 07/24/88	4E	
Purdum, Elizabeth N.	Littleton, CO	Ordained 11/06/88	2E	
Quist, Paul S.	St. Paul, MN	Ordained 06/05/88	5J	
Raab, Klaus W.	Harvey, ND	Received from Evangelical Lutheran Church in Canada 10/14/88	3A	
Ramsey, Steven C.	Oklahoma City, OK	Ordained 07/10/88	4C	
Rapp, David J.	Medford, OR	Ordained 09/18/88	1E	
Reep, Stanley D.	Palmyra, PA	Ordained 07/09/88	8D	
Rew-Werling, Janine G.	Langford, SD	Ordained 10/09/88	3C	
Rhodenbaugh, Lindsay A.	Streator, IL	Ordained 06/26/88	5B	
Rhodes, Stephen R.	Cleveland, NC	Ordained 01/10/88	9B	
Rich, Mark H.	Pekin, ND	Ordained 01/31/88	3B	
Riether, Gregory T.	Blairsville, PA	Ordained 05/29/88	8B	
Rinehart, Michael W.	Davenport, IA	Ordained 06/19/88	5D	
Robertson, Bryan L.	Warren, IL	Ordained 08/28/88	5B	
Rodrick, Heidi M.	Ava, MO	Ordained 08/27/88	4B	
Rodriguez, Joseph R.	Sumner, IA	Ordained 10/23/88	5F	
Ronning, Gregory J.	Lafayette, CA	Ordained 10/29/88	2A	
Rosenberg, Dagmar	Naugatuck, CT	Ordained 06/10/88	7B	

Ross, Michael E.	Clovis, NM	Ordained 10/30/88	4D	
Rossmann, Mark A.	Greenock, PA	Ordained 06/18/88	8B	
Routte, Luther H.	Wyomissing, PA	Ordained 11/06/88	7E	
Roux, Erwin C.	Whiteford, MD	Ordained 07/10/88	8F	
Ruby, Jeffrey C.	Fredericksburg, VA	Ordained 09/11/88	9A	
Ruggles, Peter J.	Doyon, ND	Ordained 06/12/88	3B	
Rydholm, Karl E.	Marcus, IA	Ordained 08/28/88	5E	
Saeger, John R.	Iowa City, IA	Received from The Lutheran	5D	
Church-Missouri Synod				
12/10/88				
Salmon, Ann J.	Philadelphia, PA	Ordained 07/10/188	7F	
Sandberg, Gary A.	Monticello, MN	Ordained 07/10/188	3G	
Sanderson, Dell B.	Vienna, SD	Ordained 06/19/88	3C	
Saxe, Joanne S.	Dorothy, NJ	Ordained 07/17/88	7A	
Schaefer, Daniel M. Sr.	Madagascar	Ordained 06/19/88	1E	
Schaefer, Michael L.	Cheyenne, WY	Ordained 08/14/88	2E	
Schafer, David S.	Arlington, VA	Ordained 07/10/88	S8G	
Scheel, Cora E.	Sunnyvale, CA	Ordained 03/05/88	2A	
Schibler, Catherine L.	Vickery, OH	Ordained 11/13/88	6D	
Schier-Hanson, Sara M.	Gettysburg, PA	Ordained 08/27/88	8D	
Schreitmueller, Kathryn M	Blooming Prairie, MN	Ordained 06/19/88	31	
'Schuler, Ruth A.	Evan, IN	Ordained 08/21/88	3F	
Scott, Matthew	Dayton, OH	Ordained 10/10/88	6F	
Seibert, Dorothy E.	Perkasie, PA	Ordained 10/08/88	7F	
Sell, Douglas S.	Viroqua, WI	Ordained 09/10/88	5L	
Seyb-Stockton, Karla M.	Oakland, CA	Ordained 09/04/88	2A	
Shiple, Kirk J.	San Pedro, CA	Ordained 12/28/88	1C	
Siler, Russell O.	Virginia Beach, VA	Reinstated 12/10/88	9A	
Skelly, Linda H.	Botkins, OH	Ordained 08/21/88	6F	
Sliper, Richard L.	Rockford, MI	Ordained 02/10/88	6B	
Sloss, Mark E.	Sarasota, FL	Ordained 09/11/88	9E	
Smith, David L.	Pen Argyl, PA	Ordained 02/28/88	7E	
Smith, Timothy J.	Center Line, MI	Ordained 12/04/88	6A	
Solovitz, Carol A.	Brooklyn Park, MN	Ordained 06/05/88	3G	
Sonnenberg, Timothy J.	Wauseon, OH	Ordained 08/07/88	6D	
Sorensen, Sara R.	Bristol, SD	Ordained 07/17/88	3C	
Sorensen, Terrill G.	Bristol, SD	Ordained 07/17/88	3C	
Stelter, Robert H. Jr.	Rosenberg, TX	Ordained 04/23/88	4F	
Stewart, Tunothy J.	Harrisburg, PA	Ordained 05/05/88	8D	
Stirewalt, John D.	Gold Hill, NC	Ordained 11/27/88	9B	
Stoldt, Frank W.	Wilmette, IL	Ordained 07/16/88	5A	
Struck, Thomas H.	Clarkston, MI	Ordained 07/25/88	6A	
Swanson, Craig B.	Bemus Point, NY	Ordained 06/19/88	7D	
Swanson, Mark E.	Jamaica, NY	Ordained 07/31/88	7C	
Swertfager, Brooke	Brooklyn, NY	Ordained 05/14/88	7C	

Taylor, Deborah	Philadelphia, PA	Ordained 09/17/88	7F
2Taylor, Julie M.	Toledo, OH	Ordained 07/10/88	6D
Taylor, Martin S.	Morton, WA	Ordained 10/23/88	1C
Tellefsen, Carol L.	Freehold, NJ	Ordained 07/24/88	7A
Thom, Bradley J. H.	Dawson, MN	Ordained 11/06/88	3F
Thomas, Brent M.	Richmond, VA	Ordained 06/17/88	9A
Thomasson, Linda D. E.	Lansdowne, PA	Ordained 10/22/88	7F
Thompson, Kenneth P.	Port St. Lucie, FL	Ordained 08/21/88	9E
Thompson, Paul L.	Caledonia, MN	Ordained 10/16/88	5L
Thompson, Randall M.	Barrington, IL	Ordained 07/30/88	5A
Thompson, Willis E.	Dwight, ND	Ordained 06/26/88	3B
Thorsen, Bruce J.	Hamburg, PA	Ordained 07/24/88	7E
Tolpingrud, Amy C.	Badger, ND	Received from Evangelical	3C
Lutheran Church in Canada 10/01/88			
Tolpingrud, Mitchell K.	Badger, ND	Received from Evangelical	3C
Lutheran Church in Canada 10/01/88			
Tomer, Carol J.	Chelan, WA	Ordained 07/23/88	1D
Trewartha, Steven C.	Glenbum, ND	Ordained 07/10/88	3A
Truscott, Jeffrey A.	Brunswick, MD	Ordained 09/16/88	8F
Tuff, Nathan J.	Murdock, MN	Ordained 07/24/88	3F
Tuohino, Kent C.	Tucson, AZ	Ordained 03/10/88	2D
Tweit, Julie A.	Drayton, ND	Ordained 01/10/88	3B
Valentine, John B.	Paradise Valley, AZ	Ordained 09/12/88	2D
Veit, Gary A.	Hardy, NE	Ordained 05/12/88	4A
Vitalis Hoffman, Kathryn M.	Spicer, MN	Ordained 07/17/88	3F
Vitalis Hoffman, Mark G.	Spicer, MN	Ordained 08/21/88	3F
Vitek, Robert J.	Sinton, TX	Ordained 07/10/88	4E
Voelker, John T.	North Pole, AK	Ordained 08/21/88	1A
Wadewitz, Nathan R.	North Platte, NE	Received from The Lutheran	4A
Church-Missouri Synod 08/01/88			
Wangsness, Barbara E.	Edgemont, SD	Ordained 08/21/88	3C
Ward, Edward A.	Marion, PA	Ordained 07/31/88	8D
Wasemiller, Carol Cory	Wauconda, IL	Ordained 06/25/88	5A
Watson, Sandralea B.	Appleton, MN	Ordained 05/30/88	3F

<sup>1</sup>Name later changed to Ruth A. Dettman Schuler.

<sup>2</sup>Name later changed to Julie M. Beitelschees.

Weaver, Richard M.	Bloomsburg, PA	Received from Evangehcal	8E
Lutheran Church in Canada 04/10/88			
Webb, Richard A.	East Tawas, MI	Ordained 08/14/88	6B
Wefald, Eric K.	Pittsburgh, PA	Ordained 09/11/88	8B

Wemibach, John P. Bensalem, PA Reinstated 04/18/88 7A  
 Weissenbuehler, Karen D. Longmont, CO Ordained 02/20/88 2E  
 Weisser, Stephen J. Philadelphia, PA Ordained 10/02/88 7F  
 Weltzel, Thomas Walton, MN Ordained 08/19/88 6C  
 Werlhng, N Craig Langford, SD Ordained 09/25/88 3C  
 Weryha, Ronald W. Butler, PA Ordained 02/28/88 8B  
 'Wesley, Yvonne E. Mt. Wolf, PA Ordained 10/21/88 8D  
 Westerlund, Douglas W. Scribner, NE Ordained 05/28/88 4A  
 Westerlund, Frezil D. Scribner, NE Ordained 05/28/88 4A  
 Wightman, Gregory J. Palisade, MN Ordained 07/17/88 3E  
 Wilson, Dennis A. Jackson, WY Ordained 08/14/88 1D  
 Wimmer, Terry K Turnersville, NJ Ordained 06/18/88 7A  
 Winger, Susan M. Rockwood, PA Ordained 01/17/88 8C  
 Winter-Eulberg, Connie R. Kansas City, MO Ordained 04/17/88 4B  
 Witkop, John M. Richardson, TX Ordained 11/06/88 4D  
 Wolfinger, Donna J. Mt. Union, PA Ordained 05/22/88 8C  
 Worthing, Mark W. Louisville, KY Ordained 06/12/88 6C  
 Worthing, Sharon A. Jackson, MN Ordained 11/20/88 3F  
 Wozniak, Judith T. Rochester, NY Ordained 07/24/88 7D  
 Zander, Christine Spring Mills, PA Ordained 06/04/88 SC  
 Ziegenfuss, Murray A. Woodstock, VA Ordained 11/13/88 9A  
<sup>2</sup>Zutz, Karen M. Dresser, WI Ordained 10/22/88 5H

## 1989

Aebischer, Paul E. Charleston, SC Ordained 09/17/89 9C  
 Aebischer, Virginia S. Charleston, SC Ordained 09/17/89 9C  
 Alderson, Warren Templeton, CA Reinstated 01/10/89 2B  
 Ames, John L. North Chicago, IL Ordained 04/16/89 5A  
 Anderson, David B. Ridley Park, PA Reinstated 09/24/89 7A  
 Anderson, Keith H. Buenos Aires, Argentina Ordained 09/10/89 3E  
 Anderson, Linda D. Detroit, MI Ordained 06/18/89 6A  
 Anderson, Mark A. La Crescent, IN Ordained 10/08/89 5L  
 Anderson, Mary M. Wenona, IL Ordained 11/01/89 5B  
 Anderson, Paula N. Makoti, ND Ordained 08/20/89 3A  
 Anderson, Richmond C. Nevada, MO Reinstated 01/29/89 4B  
 Anderson, Steven M. Chesapeake, VA Ordained 05/28/89 9A  
 Anderson, Terrie Rae Kent, WA Ordained 05/06/89 1B  
 Anderson, Zane H. Mapleton, MN Ordained 07/23/89 31  
 Arber, Darlene A. Commerce City, CO Ordained 04/16/89 2E  
 Ash, Eric D. Springfield, VA Ordained 07/09/89 8G  
 Austin, Paul E. Joppa, MD Ordained 07/16/89 8F  
 Bacon, G. Daniel Fort Riley, KS Ordained 06/11/89 9C  
 Baer, David J. Willow Lake, SD Ordained 07/02/89 3C  
 Baither, Ann B. Opheim, MT Ordained 09/10/89 1F  
 Bak, Melinda K. Minneapolis, MN Ordained 08/20/89 3G

Balderas, Tomas	Lubbock, TX	Ordained 03105/89	4D
Bankson, Mark A.	San Bernardino, CA	Ordained 09103/89	2C
Barger, Robert C.	Apollo Beach, FL	Ordained 08106/89	9E
Bartholomew, Trade L.	Roanoke, VA	Ordained 09/08189	9A
Been, M. Carol	Santa Clara, CA	Ordained 11126/89	2A
Bell, Daniel R.	Saginaw, MI	Ordained 07/16/89	6B
Bell, Marcia G.	Telford, PA	Ordained 07/09189	7F
Benson, Debra R H.	Ada, IN	Ordained 07/30/89	3D
Bergstresser, John J.	Berwick, PA	Ordained 06/25/89	8E
Bemtson, Stanley L.	Ketchikan, AK	Ordained 07/23/89	1A

'Name later changed to Yvonne E. Wesley-Rohrbaugh.

2Name later changed to Karen M. Ditlefsen.

Best, Lois A	Allentown, PA	Ordained 09/09189	7E
Bischoff, Jeffrey D.	Huron, OH	Ordained 08/13/89	6D
Black, Susan E.	Mmneapolis, MN	Ordained 04/23/89	3G
Block, Richard L.	Oconto Falls, WI	Ordained 07/23/89	51
Bobb, Laurel A. N.	Royalton, OH	Ordained 09/17/89	6E
Boline, James E.	Kenyon, MN	Ordained 07/02/89	31
Bond, Steven C.	Shelby, OH	Ordained 12/03/89	6E
Bonds-Krug, Patricia A.	New Haven, WV	Ordained 09/10/89	8H
Bonds-Krug, Richard W.	New Haven, WV	Ordained 09/02/89	8H
Bourret, Rebecca J.	Forestville, CT	Ordained 06/17/89	7B
Brenden, Julie A.	Clinton, MN	Ordained 07/16/89	3F
'Brenneis, Rebecca L.	Tamarac, FL	Ordained 04/01/89	9E
Brodenuis, Virginia R.	Denver, CO	Ordained 09/24/89	2E
Brown, Kevin G.	Minnewaukan, ND	Ordained 06/04/89	3B
Brown, Valerie A.	Littlefork, MN	Ordained 08/20/89	3E
Brown-Beach, Bayard S.	Chelan, WA	Ordained 12/09/89	1D
Bryte, Scott A.	Charleroi, PA	Ordained 06/09/89	8B
Bump, James A	Washington, IL	Ordained 06/25/89	5C
Burkheuner, Kathleen R.	Tilleda, WI	Ordained 04/16/89	51
Burns, Michael G.	New Ulm, TX	Ordained 05/21/89	4F
Burns, Sharon Schwerin	New Ulm, TX	Ordained 05/28189	4F
Campbell, Eric T.	Hartford, CT	Ordained 06/17/89	7B
Carleton, Clyde M.	Peona, AZ	Reinstated 06/12/89	2D
Carlson, Richard L. Jr.	St. Paul, MN	Ordained 09/05/89	3H
Carrier, Marcia G.	Hartland, WI	Ordained 09/03/89	5J
Cavanaugh, Mary Ann	Bridgeton, MO	Ordained 06/24189	4B
Chase, Glenn R.	Portland, OR	Ordained 10/08/89	1E
Chaveas, Richard W.	Blakeslee, PA	Ordained 07/09/89	7E
Chiu, Philip	Alhambra, CA	Received Christian and	2B
Missionary Alliance			
Church 04/02/89			
Christensen, Richard G.	Ferndale, WA	Received from Evangelical	1B

Lutheran Church in  
Canada 08/01/89

Christensen, Ronald J.	Carpio, ND	Ordained 06/25/89	3A
Christenson, Kurt R.	Ojai, CA	Ordained 08/13/89	2B
Christoffersen, Sandee D.	Eau Claire, WI	Ordained 11/12/89	5H
Church, Karen S.	Woodstock, VA	Ordained 09/08/89	9A
Clark, Denny A.	Caldwell, ID	Reinstated 09/01/89	ID
Clark, Margaret W.	Grand Rapids, MI	Ordained 09/17/89	6B
Cole, Nancy H.	Alma, NE	Ordained 04/05/89	4A
Coleman, Theodore H. Jr.	North Augusta, SC	Ordained 01/29/89	9C
Colenso, Thomas W.	Lisbon, ND	Ordained 06/25/89	3B
Collins, David W. m	McCool Junction, NE	Ordained 02/26/89	4A
Coltvet, Benjamin H.	Cedar Falls, IA	Received from Evangelical	5F

Lutheran Church in  
Canada 08/01/89

Combs, Stanley W.	Hellam, PA	Ordained 06/09/89	8D
Conway, John L.	Madison, MN	Ordained 07/09/89	6C
Cooke, John L.	Omaha, NE	Ordained 09/10/89	4A
Copeland, Judith L.	Laurens, SC	Ordained 09/17/89	9C
Cork, William J.	Thompsontown, PA	Ordained 06/11/89	8E
Cox, E. Anne	Fremont, OH	Ordained 08/20/89	6D
Crabtree, William R.	Lodi, CA	Ordained 07/23/89	2A
Cross, Paul M.	Weirton, WV	Ordained 06/25/89	8H
Crowther, Joseph G.	Mt. Ulla, NC	Ordained 08/10/89	9B
Czubay, Elizabeth A.	Grenora, ND	Ordained 02/26/89	3A
Daiker, Bernard E	Cedar Rapids, IA	Ordained 07/16/89	5D
Daleske, Luther H. C.	Larshan, MT	Reinstated 09/19/89	IF
Danforth, Rick C.	Washington, KS	Ordained 05/28/89	4B
Darcy, Kieran P.	Napoleon, ND	Received from Roman	3A

Catholic Church 09/10/89

Davis, James G.	Hopkinton, IA	Ordained 01/29/89	5F
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'Name later changed to Rebecca L. Brenneis Miller.

De Van, Elizabeth H.	Biglerville, PA	Ordained 06/09/89	8D
Denton-Borhaug, Kelly S.	San Francisco, CA	Ordained 04/02/89	2A
Dibbert, Daniel R.	Soldiers Grove, WI	Ordained 10/01/89	5L
Dirks, Douglas, W.	Dutton, MT	Ordained 06/18/89	IF
Dougherty, John P.	Ft. Washington, PA	Ordained 06/03/89	7F
Eisenbrandt, Arlyn H.	Palermo, ND	Ordained 08/20/89	3A
Eisenbrandt, Nola M.	Ross, ND	Ordained 08/20/89	3A
Elhard, Paul L.	Covington, OH	Ordained 10/15/89	6F
Ellens, Paul H.	Cass Lake, MN	Ordained 07/16/89	3E
Elliott, Jeffrey W.	Trenton, NJ	Ordained 06/18/89	7A
Engelhart, G Andrew m	Beachwood, NJ	Ordained 06/18/89	7A
Engfelt, Derek J.	Victorville, CA	Ordained 06/25/89	2C

Engquist, Joanne E. N.	Windham, ME	Ordained 09/17/89	7B
Erdos, Gary M.	Pittsburgh, PA	Ordained 06/18/89	8B
Erickson, Paul D.	Chicago, IL	Ordained 08/19/89	5A
Evans, Charles E.	LaCrosse, WI	Ordained 07/30/89	5L
Fagerberg, David W.	Moorhead, MN	Reinstated 04/12/89	3D
Farwig, Jack E.	Lansdowne, PA	Ordained 12/02/89	7F
Fecher, Benjamin D.	Stanton, ND	Ordained 04/02/89	3A
Forss, Eric C. Manlius, IL		Ordained 08/06/89	5B
Fowler-Lindemulder, Karen	Shawnee, OK	Ordained 12/10/89	4C
Fragodt, Brian D.	Walnut Grove, MN	Ordained 08/13/89	3F
Frambach, Nathan C.	Wyoming, IL	Ordained 07/16/89	5C
Frederiksen, Paul B.	Mediapolis, IA	Ordained 07/02/89	5D
Fruhling, Perry J.	Fredericksburg, TX	Ordained 06/04/89	4E
Frye, David M.	Potter, NE	Ordained 06/18/89	4A
Fryer, Kelly A.	Compton, IL	Ordained 08/06/89	5B
Gabby, Michael M.	Chlckasha, OK	Received from Roman Catholic Church 07/15/89	4C
Gamache, Bruce M.	West Camp, NY	Ordained 06/16/89	7C
Gammelmn, Paul W.	Gackle, ND	Ordained 07/09/89	3B
Gauger, Stephen M.	Plymouth, OH	Ordained 06/25/89	6E
Gebhart, Michael C.	New Providence, NJ	Ordained 06/18/89	7A
Gehring, Randall E.	Canton, SD	Ordained 08/27/89	3C
Gentile, Christopher	Bridgeton, NJ	Ordained 06/18/89	7A
George, Gary W	Oxon Hill, MD	Ordained 01/21/89	8G
Gerendas, Gregory J.	Denton, TX	Received from The Lutheran Church-Missouri Synod 04/09/89	4D
Gerlach, Karl W.	Marshall, TX	Ordained 02/05/89	4D
Goad, Terrence W	Folsom, NJ	Ordained 07/30/89	7A
Godshall, Amy J.	Baltimore, MD	Ordained 07/09/89	8F
Goldsmith, James L.	San Rafael, CA	Ordained 05/13/89	2A
Goodwin, Steven J.	Tacoma, WA	Ordained 01/08/89	1C
Graham, Elizabeth A.	Craig, IA	Ordained 06/25/89	5E
'Grahn, Sharon M.	Arnegard, ND	Ordained 10/24/89	3A
Greene, Jeffray S.	Phoenix, AZ	Ordained 10/01/89	2D
Grosch, Robert J.	Redding, CA	Received from The Lutheran Church--Missouri Synod 05/01/89	2A
Guilfoyle, John M.	Seguin, TX	Ordained 09/24/89	4E
Guillory, J. Kevin	Upperco, MD	Ordained 09/17/89	8F
Hackler, Scott A.	Crooks, SD	Ordained 08/20/89	3C
Hadley, Betty Lou	Mead, NE	Ordained 09/24/89	4A
Hall, Patnck L.	Upsala, MN	Ordained 07/16/89	3E
Halvorson, Lowell H. J.	Crosby, ND	Ordained 07/23/89	3A
Halvorson, Mary R.	Racine, WI	Ordained 06/17/89	5J
Hansen, Paul E.	Prescott, AZ	Ordained 06/18/89	2D

Hanson, Herbert C.	Baldwin, WI	Reinstated 01/26/89	5H
Hanson, Paul N.	Pierre, SD	Ordained 09/03/89	3C
Harris, Michael A.	De Land, FL	Ordained 06/23/89	9E
Harris, Paul W.	Winthrop, MN	Ordained 06/04/89	3F

'Name later changed to Sharon M. G. Norstog.

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Hart, Julia A.	Belleville, IL	Ordained 07/01/89	5C
Hayman, William E. Jr.	Philadelphia, PA	Ordained 07/08/89	7F
Heagy, Ralph L.	Milton, PA	Reinstated 08/01/89	8E
Heath, Danuel N.	Newell, SD	Ordained 12/03/89	3C
Hemmeter, Henry P.	Elgin, TX	Reinstated 10/15/89	4E
Henkel, R. John	Beresford, SD	Received from The Lutheran Church-Missouan Synod	3C
		07/16/89	
Hemes, Janet L.	Max, ND	Ordained 09/09/89	3A
Herschberger, Michael J.	Viking, MN	Ordained 07/01/89	3D
Hetzel, Steven C.	Rolfe, IA	Received from Evangelical Lutheran Church in Canada	5E
		09/10/89	
Hickman, Dennis N.	Otis Orchards, WA	Ordained 08/20/89	1D
Hilbert, Louise C.	West Columbia, SC	Ordained 06/11/89	9C
Hilbinger, John S.	Columbia, SC	Ordained 09/17/89	9C
Hilke, Jurgen	Myersville, MD	Ordained 07/02/89	8F
Hilpert, Arnold M.	Ponte Vedra Beach, FL	Received from The Lutheran Church-Missouri Synod	9E
		05/01/89	
Hinlcky-Weicher, Willam S.	New Paltz, NY	Ordained 06/08/89	7C
Hinlcky-Wiecher, Wynemah K.	Poughkeepsie, NY	Ordained 06/08/89	7C
Hoch, Hans C.	Willamina, OR	Ordained 06/11/89	1E
Hoeger, Daniel	Ypsilanti, MI	Ordained 10/15/89	6A
Hoerz, Barry S.	Edgar, WI	Ordained 08/12/89	51
Hoffman, Mark A.	Linden, NJ	Ordained 06/18/89	7A
Hogan, William E.	Stephens, City, VA	Ordained 06/11/89	9A
Hogenson-Rutford, John D.	Brandon, IN	Ordained 01/08/89	3D
Holler-Dinsmore, Gregory V.	Belgrade, MT	Ordained 08/13/89	IF
Holm, John A.	Chicago, IL	Ordained 08/20/89	5A
Holman, Patricia L.	Aurora, CO	Ordained 02/05/89	2E
'Holt, Lisa A.	St. Paul, MN	Ordained 07/16/89	3H
Holz, Wilbur L.	Meredosia, IL	Ordained 10/14/89	5C
Holzhauser, Barbara A.	Sunbury, PA	Ordained 06/18/89	8E
'Hoops, Nancy E.	Moorestown, NJ	Ordained 01/29/89	7A
Horn, William A.	Dongola, IL	Ordained 07/15/89	5C
Hostetter, Linda L.	Steelton, PA	Ordained 10/20/89	8D

Hoyer, Timothy J.	Norwich, NY	Received from Evangelical	7D	
Lutheran Church in Canada 12/01/89				
Hultine, Vicki R.	Morns, IN	Ordained 07/30/89	3F	
Humphreys, William B.	Lake Stevens, WA	Ordained 08/06/89	1B	
Inglett, Richard L.	Conover, WI	Ordained 05/28/89	5G	
Jacobson, Peter C.	Castlewood, SD	Ordained 06/21/89	3C	
Jarvis-Schroeder, David M.	Drake, ND	Ordained 04/02/89	3A	
Jensen, Eva	Milwaukee, WI	Ordained 03/05/89	5J	
Jensen, Gary W.	Big Timber, MT	Received from Evangelical	IF	
Lutheran Church in Canada 09/30/89				
Jensen, Mark D.	Lincoln, NE	Ordained 06/24/89	4A	
Jensen, Mary E.	N. Hollywood, CA	Ordained 11/19/89	2B	
Jensen-Reinke, Clemens I.	Brooklyn, NY	Ordained 01/13/89	7C	
Jeunnette, Carol Pettibone	Aurora, IL	Ordained 06/25/89	5A	
Johansen, John L.	West Milton, OH	Reinstated 12/01/89	6F	
Johnson, Brian T.	Minneapolis, MN	Ordained 06/11/89	3G	
Johnson, E Craig	Cut Bank, MT	Ordained 05/28/89	1F	
Johnson, K. Christian	Madison, MN	Ordained 07/23/89	3F	
Johnson, Kenneth R.	Buffalo, NY	Ordained 12/10/89	7D	
Jorgensen, Janyce C.	Waynesboro, VA	Ordained 12/17/89	9A	
Jorgensen, Richard L. T. Jr.	Waynesboro, VA	Ordained 06/08/89	9A	
lost, David B. Enola,	PA	Ordained 06/09/89	8D	
Kalland, Kurt P.	Fairfax, VA	Ordained 08/13/89	8G	

<sup>1</sup>Name later changed to Lisa A. H. Thompson.

<sup>2</sup>Name later changed to Nancy E. Truscott.

Kamerzell, Kathleen A.	La Otto, IN	Ordained 11/11/89	6C	
Kaufman, Michele D.	Bechtelsville, PA	Ordained 07/09/89	7E	
Keeley, Andre E.	East Point, GA	Ordained 06/25/89	9D	
Kelly, Pamela L.	Ashtabula, OH	Ordained 04/09/89	6E	
Kenyon, Robert W.	Kendrick, ID	Received from Evangelical	1D	
Lutheran Church m Canada 06/01/89				
Key, Rosa M.	Philadelphia, PA	Ordained 07/02/89	7F	
Kim, Samuel	Woodside, NY	Received from Presbyterian	7C	
Church 02/01/89				
Kittner, Bryan K.	Dayton, OH	Ordained 08/20/89	6F	
Klockau, James A. Y.	East Elmhurst, NY	Ordained 07/16/89	7C	
Kloess, Mark A.	Hobart, IN	Ordained 07/23/89	6C	
Kluck, Kathleen L.	Cleveland, OH	Ordained 07/02/89	6E	
Knauff, Michael M.	Frewsburg, NY	Ordained 10/07/89	7D	
Knauss, Timothy H.	Johnstown, PA	Ordained 06/18/89	8C	
Knuth, Lyle M.	Ellis, KS	Received from The Lutheran	4B	

Church-Missouri Synod

05/23/89

Koch, Julie I.	Princeton, MN	Ordained 05/14/89	3E
Koemng, Tina S.	Belvidere, IL	Ordained 08/06/89	5B
Kruse, Karl W.	Ogden, UT	Ordained 06/11/89	2E
Kusserow, Kurt E.	Vandergrift, PA	Ordained 09/10/89	8A
Laffon, Michael R.	Jersey City, NJ	Ordained 05/21/89	7A
Lantz, Francine R.	Wilkes-Barre, PA	Reinstated 04/17/89	7E
Larsen, Cheryl L.	Willimantic, CT	Ordained 06/17/89	7B
Larsen, Philip M.	Grafton, ND	Ordained 06/04/89	3B
Le Pard, Kathryn B.	Pinehurst, ID	Ordained 08/19/89	1D
<sup>2</sup> Leach, Laura A.	Pomeroy, OH	Ordained 11/05/89	6F
<sup>3</sup> Lee, Serena S.	Philadelphia, PA	Ordained 06/04/89	7F
Leitzell, Alison	Sidney, NY	Received from Evangelical	7D

Lutheran Church m

Canada 12/01/89

Leuzinger, Peggy Paugh	Litchfield, MN	Ordained 12/09/89	3F
Linman, Jonathan W.	Pittsburgh, PA	Ordained 04/04/89	8B
Locklin, Linda L.	Valders, WI	Ordained 08/20/89	5I
Lomen, Keith E.	Twig, MN	Ordained 08/20/89	3E
Lu, Abraham C.	Elmhurst, NY	Ordained 06/18/89	7C
Lubold, Paul L.	Pittsburgh, PA	Ordained 09/02/89	8B
Lund, David J.	Seattle, WA	Ordained 06/18/89	1B
Martin, Pablo	San Benito, TX	Ordained 04/23/89	4E
Martinez, Magarita	Dorado, PR	Ordained 08/13/89	9F
McCallister, Connie P	Ft. Atkinson, WI	Reinstated 01/29/89	5K
McCarty, Leslie A.	Castleton, NY	Ordained 09/09/89	7D
McClure, Christine B.	St. Paul, MN	Ordained 09/30/89	3H
McCord, W. Clayton	Goliad, TX	Ordained 07/16/89	4E
McCullough, Robin J.	Canal Fulton, OH	Ordained 08/27/89	6E
McKee, Donald S.	Tracy, MN	Ordained 08/13/89	3F
McLaughlin, Patrick J.	Vinton, VA	Ordained 05/26/89	9A
McNeill, Wanda E.	Washington, D.C.	Ordained 12/17/89	8G
McRae, Melanie Alman	Maple Grove, MN	Ordained 12/15/89	3G
Menter, Daniel W.	Atwater, MN	Ordained 01/08/89	3F
Meyer, Myron W.	Faulkton, SD	Ordained 05/07/89	3C
Meyer, Rodney L.	Alta Vista, IA	Ordained 08/27/89	5F
Michals, Beatrice	Stoughton, MA	Ordained 02/11/89	7B
Milholland, Paul B.	Concord, NC	Ordained 06/02/89	9B
Miller, Charles E Jr.	Bethlehem, PA	Reinstated 04/14/89	7F
Mims, O. Dennis	Inglewood, CA	Ordained 09/10/89	2B
Morales, Andres	Salinas, CA	Ordained 04/30/89	2A
Morlock, Jeffrey A.	Dayton, OH	Ordained 07/02/89	6F
Morris, Larry P.	Kirkland, WA	Ordained 07/16/89	1B

<sup>1</sup>Name later changed to Cheryl L. Larsen Lawing.

<sup>1</sup>Name later changed to Laura A. L. Shreffler.

<sup>3</sup>Name later changed to Serena S. L. Sellers.

Morse, Janet C.	Maskell, NE	Ordained 08/20/189	4A	
Mose, Douglas, W.	Geneseo, IL	Ordained 08/06/89	5B	
Moser, William C.	Brooklyn, NY	Ordained 10/04/89	7C	
Murphy, Jack W.	Hegins, PA	Ordained 07/09/89	7E	
Muschinske, Keith D.	Eau Claire, WI	Ordained 08/20/89	5H	
Narum, Peter W.	Hancock, IN	Ordained 06/04/189	3F	
Nelson, Colleen R.	Chicago, IL	Ordained 08/20/89	5A	
Nelson, James D.	Federal Dam, MN	Ordained 09/17/89	3E	
Nelson, Laura J.	Mankato, MN	Ordained 10/15/89	3I	
Nesse, Janice E.	Seattle, WA	Ordained 08/26/89	1B	
Neville, Mark W.	Lilburn, GA	Ordained 07/10/89	9D	
Nichols, Ronald R.	Arlington, IA	Ordained 08/20/89	5F	
Nilsen, Kai M.	Madison, WI	Ordained 06/18/89	5K	
Norgard, Eric A. W.	Independence, WI	Ordained 06/04/89	5H	
Norman-Trost, Carl E.	Peoria, IL	Ordained 02/25/89	5C	
Norman-Trost, Karen E.	Peoria, IL	Ordained 03/04/89	5C	
Nycklemoe, Peter G.	Racine, WI	Ordained 09/03/89	5J	
Nygaard, Dennis W.	Randolph, MN	Ordained 11/12/89	3H	
Ocker, Joseph S.	Neola, IA	Ordained 06/25/189	5E	
Olsgaard, Jeffrey N.	Rudyard, MT	Ordained 05/21/89	IF	
Olson, D. Duane	Storm Lake, IA	Reinstated 10/01/89	5E	
Olson, Jon B. Shelly,	IN	Ordained 10/01/89	3D	
Olson, Kevin C.	Glenville, MN	Ordained 07/09/89	3I	
'Olson, LaVonne R.	Newberry, MI	Ordained 12/23/89	5G	
Otto, Janis L.	Puyallup, WA	Ordained 10/08/89	1C	
Owens, Paul J.	Grosse Pointe Woods, MI	Ordained 08/13/89	6A	
Paiva, Carlos E.	Gardena, CA	Ordained 03/19/89	28	
Pallmeyer, Lois A.	Arlington Heights, IL	Ordained 08/20/89	5A	
Palma-Ruwe, David J.	Houston, TX	Ordained 08/05/89	4F	
Palumbo, Paul K.	Durham, NC	Ordained 01/01/89	9B	
Parsons, Karen L.	Chicago, IL	Ordained 08/20/89	5A	
Pearson, James H.	Yorktown, TX	Ordained 05/21/89	4E	
Penor, Tina Y.	Hay Springs, NE	Ordained 07/23/89	4A	
Person, Truls E.	Beaver Falls, PA	Ordained 01/08/89	8B	
Peterson, Durward K.	Burlington, IA	Ordained 06/25/89	5D	
Peterson, Kristine A.	Chester Springs, PA	Ordained 01/14/89	7F	
Peterson, Kurt M.	Alpena, MI	Ordained 06/11/89	6B	
Peterson, William E.	Uniondale, IN	Ordained 05/27/89	6C	
Petrill, Alfred S. Jr.	Vandergrift, PA	Ordained 09/03/89	8B	
Pfeifly, Brenda L.	South Sioux City, NE	Ordained 08/06/89	4A	
Pfeifly, Keith G.	Homer, NE	Ordained 07/09/89	4A	
Pickett, Raymond W. Jr.	Tulsa, OK	Ordained 07/02/89	4C	
Prekker, Keith R.	Aurora, CO	Reinstated 03/12/89	2E	

Price, Virginia K.	Frederick, MD	Ordained 07/30/89	8F
Qualben, Steven J.	Victoria, TX	Ordained 07/16/89	4E
Radoman, Sam D.	Burlington, ND	Ordained 09/10/89	3A
Ranta, Kaija	Redford Twp., MI	Ordained 11/01/89	6A
Rasmus, Kari Fedje	Huxley, IA	Ordained 03/05/89	5D
Rasmussen, Carl L. M.	Kirkland, IL	Received from Evangelical Lutheran Church in Canada 11/05/89	5B
Rehwaldt, Peter W.	Ferguson, MO	Ordained 09/03/89	4B
Reiner, Mark W.	Conrad, MT	Ordained 08/27/89	IF
Reiss, Robert T.	Springfield, OH	Reinstated 10/29/89	6F
Rheingans, Steven W.	Waubay, SD	Ordained 01/29/89	3C
Rice, Theodore R.	Fort Pierce, FL	Ordained 08/13/89	9E
Richardson, Janet R.	Salt Lake City, UT	Ordained 08/06/89	2E
Rieke, Tedd H.	Nome, ND	Ordained 06/18/89	3B
Rivera Cruz, M. Christina	Goleta, CA	Ordained 02/26/89	2B
2Robinson, Joanna D.	Tacoma, WA	Ordained 01/29/89	1C

'Name later changed to LaVonne O. Stephenson.

'Name later changed to Joanna D. Neuberger Robinson.

'Roddis, Linda M.	Anoka, MN	Ordained 07/23/89	3G
Rogers, Charles W.	Monroeville, OH	Reinstated 10/01/89	6D
Rogers, Roy H.	Eaton, OH	Ordained 05/21/89	6F
Ronneberg, Rodney L.	Fulton, MD	Reinstated 07/01/89	8F
Rosebrock, H. Norton	Spring Hill, FL	Ordained 06/11/89	9E
Roy, Susan Carole	Baltimore, MD	Ordained 11/04/89	8F
Russell, Mark L.	Nescopeck, PA	Ordained 07/09/89	7E
Russey, Eleanor A.	Peachtree City, GA	Ordained 06/25/89	9D
Rutkauskas, Richard P. Jr.	Oakland, MD	Ordained 06/03/89	8H
Sander, Margaret A.	Stewartville, IN	Ordained 07/09/89	31
Sanner, Lynn M.	Brookville, PA	Ordained 06/01/89	8A
Schaeffer, Thomas J.	Sylvania, OH	Ordained 07/16/89	6D
Schave, Mary A.	Williston, ND	Ordained 04/30/89	3A
Schier-Hanson, John D.	Newville, PA	Ordained 12/10/89	8D
Schliesser, Luther M.	Marina, CA	Reinstated 11/05/89	2A
Schmelmg, Bradley E.	Columbus, OH	Ordained 11/04/89	6F
Schmutzler, Carl H. A.	Philadelphia, PA	Received from Church of Sweden 08/13/89	7F
Schnaath, Cynthia J.	Palmer, KS	Ordained 05/07/89	4B
Schneider, Lee H.	Roseau, MN	Received from Evangelical Lutheran Church in Canada 07/01/89	3D
Schneider, Louis J.	Astoria, OR	Ordained 01/08/89	1E
<sup>2</sup> Schoner, Lynn E	Kelseyville, CA	Ordained 10/17/89	2A
Schoonover, Allen W.	San Bruno, CA	Ordained 11/19/89	2A

Schrader, David L. Sr.	Hagerstown, MD	Ordained 08/12/89	8F
Schroeder, Dana C.	Dell Rapids, SD	Ordained 01/01/89	3C
Schulz, Gary E.	Rocky Point, NY	Ordained 06/08/89	7C
Schweppe, David W.	Sherman, SD	Ordained 08/20/89	3C
Segura, Cesar	Reading, PA	Ordained 11/05/89	7E
Sellman, Merlin E.	Wanamingo, MN	Ordained 07/30/89	31
Selover, Dale C.	Budd Lake, NJ	Ordained 07/30/89	7A
Serafin, Joseph A.	Gordon, PA	Ordained 07/09/89	7E
Shatkus, Leonard	Cocoa, FL	Received from Roman	9E
Catholic Church 07/30/89			
Shelley, J. Thomas	Seven Valleys, PA	Received from United	8D
Methodist Church			
10/31/89			
Shilling, Brian S.	Washington, D.C.	Ordained 11/04/89	8G
Shoemaker, Thomas P.	Magnolia, NJ	Ordained 06/11/89	7A
<sup>3</sup> Simpson, Christine E.	Litchfield, MN	Ordained 10/15/89	3F
Sloop, Jerry L.	Kannapolis, NC	Ordained 06/02/89	98
Smith, Charles C.	Belleville, KS	Ordained 06/11/89	4B
Smith, Robert J.	Penn Yan, NY	Ordained 06/17/89	7D
Snare, Curt B.	Seminole, FL	Ordained 06/25/89	9E
Snider, Dennis E.	Hamsburg, PA	Ordained 06/09/89	8D
Solberg, Steven J.	Dunlap, IA	Ordained 02/12/89	5E
Soltvedt, Kristen A.	Freeport, NY	Ordained 01/22/89	7C
Sorensen, Paul D.	Glendale, AZ	Ordained 08/20/89	2D
Spaulding, John P	Brussels, Belgium	Ordained 08/27/89	3G
Staffa, Jean R.	Wexford, PA	Ordained 06/09/89	8B
Stalley, Jeffrey T.	Waterbury, CT	Ordained 06/17/89	7B
Staude, Brian H.	Oshkosh, WI	Ordained 06/04/89	51
Stein, A. Christian	Chicago, IL	Reinstated 03/26/89	3F
Stemer, Roger L.	Rockwood, PA	Ordained 06/09/89	8C
Stieve, Richard B.	Traverse City, MI	Ordained 07/02/89	6B
Strobel, Mark A.	Jamestown, ND	Ordained 09/24/89	38
Stroud, Marc D.	Poulsbo, WA	Ordained 01/08/89	1C
Strouse, Susan M.	Sanborn, NY	Ordained 07/09/89	7D
Struck, Michael R.	Harlowton, MT	Ordained 06/04/89	1F
Stumme-Diers, Laurie K.	Ixonia, WI	Ordained 08/13/89	5J

<sup>1</sup>Name later changed to Linda M. R. McGinley.

<sup>2</sup>Name later changed to Lynn C. Freele.

<sup>3</sup>Name later changed to Christine S. Finsand.

Stumme-Diers, Paul W.	New Berlin, WI	Ordained 08/13/89	5J
Sullivan, Jay L.	Elkins, WV	Ordained 09/09/89	8H
Swanson, Gail L.	Mayville, NY	Ordained 06/18/89	7D
Sylvester, Galen 1.	Adams, ND	Ordained 07/09/89	3B
Sylvester, Marcia L.	Adams, ND	Ordained 06/25/89	3B

Tesch, William T.	Humboldt, SD	Ordained 06/25/89	3C
Thompson, Gerald L.	Imlay City, MI	Reinstated 09/01/89	6A
Thompson, James I.	Woodbury, MN	Ordained 06/07/89	3H
Thompson, Scott R.	Lake Preston, SD	Ordained 07/23/89	3C
Thoms, Paul D.	Brighton, IA	Ordained 09/10/89	SD
Thorkelson, Mari L.	Tokyo, Japan	Ordained 08/27/89	3F
Thrash, Stephen M.	Peak, SC	Ordained 02/12/89	9C
Thurber, Marilyn J.	Lake Elmo, MN	Ordained 10/08/89	3H
Thurber, William J.	Dilberville, MS	Received from The Lutheran Church-Missouri Synod	9D
		01/29/89	
Tiemeyer, Ann M.	Fairview, NJ	Ordained 09/03/89	7A
Tomberlin, Jeffrey M.	Petersburg, WV	Ordained 05/12/89	8H
Tryggstad, David E.	Chicago, IL	Ordained 10/08/89	5A
Turnquist, Arlynne C.	Snyder, TX	Ordained 10/29/89	4D
Uecker, Timothy J.	Vancouver, WA	Ordained 08/06/89	1C
Valentiner, Paul T.	Fresno, CA	Reinstated 09/01/89	2A
Valenzuela, Maria D.	Phoenix, AZ	Ordained 06/04/89	2D
Vana, E. Scott	Grand Rapids, MI	Ordained 06/25/89	6B
Vanderpan, Theodore D.	Platte, SD	Ordained 06/25/89	3C
'Van Tine, Brenda	Port Alleghany, PA	Ordained 03/05/89	8A
Vavrin, Frank O.	Knoxville, TN	Reinstated 05/13/89	9D
Verkouw, Stephen P.	Beaver Falls, PA	Ordained 06/09/89	8B
Verthein, Wendy D.	Alexandria, MN	Ordained 09/10/89	3D
Victorin-Vangerud, Robert D.	Nashville, TN	Ordained 09/10/89	9D
Vik, Neil A.	Pender, NE	Ordained 06/11/89	4A
Wager, Martin J. Jr.	Sacramento, CA	Reinstated 03/19/89	2A
Walck, James H.	Medina, NY	Ordained 09/10/89	7D
Walde, Joel N.	Plains, MT	Ordained 03/12/89	IF
Wallace, Todd R.	Linthicum Heights, MD	Ordained 06/04/89	8F
Watson, J. Francis	Jersey City, NJ	Ordained 06/18/89	7A
Weeks, David A.	Milan, MN	Ordained 10/15/89	3F
Weeks, Kevin K.	Alvord, IA	Ordained 07/16/89	5E
Weeks, Michael A.	Hickory, NC	Ordained 06/02/89	9B
Weir, Ronald W.	Reading, PA	Reinstated 05/21/89	7E
Werznske, Grace A. E.	Cincinnati, OH	Ordained 04/09/89	6F
Wessel, Cheryl K.	Toledo, OH	Ordained 07/12/89	6D
White, Lester	Dallas, TX	Ordained 06/08/89	4D
Whitener, Boyce D. Jr.	Buchanan, VA	Ordained 09/08/89	9A
Whitten, Stanley E.	Gilbert, SC	Ordained 06/11/89	9C
Wickliddund, Wilbur E.	Austin, TX	Reinstated 09/03/89	4E
Wicoff, John S.	Columbia City, IN	Ordained 06/24/89	6C
Wigen, Janell D.	Bronx, NY	Ordained 09/17/89	7C
Wildow, Diane O.	Brooklyn, NY	Ordained 06/08/89	7C
Will, Bradley J.	Keyser, WV	Ordained 06/04/89	8H
Wills, Barbara M.	Elma, IA	Ordained 08/20/89	5F

Wisecup, James J.	Riverside, CT	Reinstated 09/09/89	7B	
Wolbrecht, Timothy J.	Bellevue, WA	Ordained 05/21/89	1B	
Wolf, Dale W.	Bottineau, ND	Ordained 06/18/89	3A	
Wood, Deborah J. B.	Georgetown, SC	Ordained 01/08/89	9C	
Worman, Ernest W.	Farmington Hills, MI	Ordained 01/15/89	6A	
Wright, Elizabeth	Fremont, OH	Ordained 10/08/89	6D	
Wright, Margot F	Malta, MT	Ordained 04/16/89	1F	
Wright, Stuart W.	Beaumont, TX	Ordained 07/08/89	4F	
Wrubbel-Lange, Julie J.	Fergus Falls, MN	Ordained 09/24/89	3D	
Yackel-Juleen, Mark L.	Dundee, IN	Ordained 10/01/89	3F	
Yeager, R. Paul	Westminster, CA	Ordained 04/30/89	2C	

'Name later changed to Brenda Van Tine Ritterpusch.

Ylitalo, Roy L	David Wales, AK	Received from Evangelical	1A	
Lutheran Church in Canada 09/23/89				
Zlegert, Ann	Dazey, ND	Ordained 01/29/89	38	

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Aaseng, Scott D.	Chicago, IL	Ordained 10/07/90	5A	
Allen, Paul D.	Viroqua, WI	Ordained 06/10/90	5L	
Ammlung, Cathy A.	Webster, MA	Ordained 06/08/90	7B	
Anderson, Bruce P.	Salisbury, NC	Reinstated 10/01/90	9B	
Anderson, John T. H.	Eagle Lake, TX	Ordained 10/07/90	4F	
Armstrong, P. Joy	Beatrice, NE	Ordained 08/05/90	4A	
Arthur, Ellen J.	Woodworth, ND	Ordained 06/10/90	3B	
Ascarza, Marilyn M.	Charlotte, NC	Ordained 08/19/90	98	
Ashland, John B.	Ettrick, WI	Ordained 08/11/90	5L	
Bachman, Lisa K.	Cherryville, PA	Ordained 06/17/90	7E	
Baglin, George R.	Temple Hills, MD	Ordained 09/30/90	8G	
Bahnon, Richard P.	Sioux Falls, SD	Reinstated 09/15/90	3C	
Bailey, Charles N.	Kent, WA	Ordained 08/19/90	18	
Bangert, David A.	Mondovi, WI	Ordained 07/22/90	5H	
Bardy, Robert R.	Lubbock, TX	Reinstated 02/11/90	4D	
Barnes, Mary R.	Denver, IA	Ordained 06/17/90	5F	
Bartusch, Mark W.	Portage, WI	Ordained 08/12/90	5K	
Batt, Howard J. Jr.	Herington, KS	Ordained 06/17/90	48	
Baumgartner, Carol R.	Carthage, SD	Ordained 09/16/90	3C	
Baumgartner, Mary L.	Toledo, OH	Ordained 02/11/90	6D	
Beadle, Susan M.	Long Grove, IL	Ordained 12/02/90	5A	
Beal, Joseph E. A.	Hannaford, ND	Ordained 07/07/90	38	
Beam, Thomas J.	Caribou, ME	Ordained 06/08/90	7B	
Beard, Glenn A. Jr.	Mt. Pleasant Mills, PA	Ordained 05/20/90	8E	
Beeker, Craig R.	Manhattan Beach, CA	Ordained 06/24/90	2B	
Behling, Karen M. R.	Lankin, ND	Ordained 06/17/90	3B	

Behrend, William A.	Lead, SD	Ordained 06/24/90	3C	
Benedict, Gary J.	Waltham, IN	Ordained 09/16/90	31	
Berger, Gregory A.	Grand Island, NE	Ordained 06/17/90	4A	
Berggren, Gerald M.	St. Francis, KS	Ordained 08/05/90	4B	
Bernlohr, Jack R.	Warren, OH	Reinstated 07/29/90	6E	
Berquist, Mariola Z.	Taylor TX	Ordained 12/16/90	4E	
Bieber, Paul G.	Waukegan, IL	Ordained 09/23/90	5A	
Bielfeldt, Kathryn D.	Campbell Hill, IL	Ordained 09/02/90	5C	
Bjorge, John M.	Portland, OR	Ordained 07/08/90	1E	
Blain, Chnstopher J.	Spearfish, SD	Ordained 10/07/90	3C	
Blakeley, David L.	Aurora, OR	Reinstated 06/21/90	1E	
Blyth, Steven M. D.	Oconomowoc, WI	Ordained 09/30/190	5J	
Boelter, Phillip R.	Texarkana, TX	Ordained 06/24/90	4D	
Boll, Thomas E.	South Wayne, WI	Ordained 02/18/90	5K	
Bollerud, Daniel M.	Anchorage, AK	Ordained 12/02/90	1A	
Bond, Joanne A.	Massapequa Park, NY	Ordained 06/07/90	7C	
Boster, Mark B.	Centralia, IL	Ordained 06/29/90	5C	
Bowen, Kenny A.	Akron, OH	Ordained 11/04/90	6E	
Brau, Karen L. B.	Baltimore, MD	Ordained 10/28/90	8F	
Brecount, John C.	Cottage Grove, MN	Ordained 09/09/90	3H	
Brekke, Chad W.	Philadelphia, PA	Ordained 12/08/90	7F	
Breum, Janet K.	Spencerville, MN	Ordained 05/27/90	6C	
Brewer, Michael C.	Clinton, IA	Ordained 04/29/90	5D	
Brewton, Anthony W	Richmond, VA	Ordained 05/19/90	9A	
Brodersen-Heins, Gail A.	Prairie Du Chien, WI	Ordained 02/11/190	5L	
Bruland, Ruth P.	Glendale, AZ	Ordained 06/24/90	2D	
Brunner, Daniel L.	Beaverton, OR	Ordained 01/07/90	IE	
Buckwalter, Kenneth L.	Springtown, PA	Ordained 06/24/90	7F	
Burow, Paul T.	Kenosha, WI	Ordained 06/17/90	5J	
Butler, Betty J.	Havertown, PA	Ordained 06/08/90	7F	
Buuck, Jonathan J. D.	Montpelier, ND	Ordained 01/07/90	3B	
Calhster, William H.	Toluca, IL	Ordained 06/29/90	5C	
Campbell, Janice A.	Miarmsburg, OH	Ordained 03/18/90	6F	
'Carlson, Carlene M.	Lexington, SC	Ordained 07/01/90	9C	
Carlson, Leighton E.	Tower City, ND	Ordained 08/26/90	3B	
Chapman, Scott W.	Westbrook, IN	Ordained 11/11/90	3F	
Chatman, Kelly	Portland, Or	Ordained 02/04/90	1E	
Chavarna, Isabel C.	Chicago, IL	Ordained 08/26/90	5A	
Christenson, Thomas L.	Hecla, SD	Ordained 07/08/90	3C	
Christopherson, D. Foy	Madison, WI	Ordained 06/29/90	5K	
Chu, Joseph K.	Los Angeles, CA	Ordained 12/02/190	2B	
Clarke, Joy P. E	Springfield Gardens, NY	Ordained 06/07/90	7C	
Cohen, M. Liselotte	Buffalo, NY	Ordained 09/08/90	7D	
Condon, Barbara J.	Idaho Falls, ID	Ordained 09/30/90	1D	
Connelly, Rachel L.	Goldsboro, NC	Ordained 06/08/190	9B	

Connery, Gloria J.	Lawrence, MA	Ordained 01/07/90	7B
Cooper, John C.	Nicholasville, KY	Reinstated 05/01/90	6C
'Cordes, Margarethe D.	Warren, PA	Ordained 06/03/90	8A
Cords, James D.	San Diego, CA	Ordained 07/12/90	2C
Crockett, Bnan M.	Brevig Mission, AK	Ordained 09/19/90	1A
Dahill, Lisa E.	Readlyn, IA	Ordained 10/21/90	5F
Davison, Mary E.	Longview, WA	Ordained 06/03/90	1C
De Green, Christopher C.	Birmingham, AL	Ordained 06/17/90	9D
De Kraai, Michael A.	Longview, WA	Ordained 06/10/90	1C
De Stephano, Carolyn S.	Newville, PA	Ordained 06/15/90	8D
Desai, James W	Flandreau, SD	Ordained 06/24/90	3C
Desilet, Dean W.	Superior, WI	Ordained 07/01/90	5H
Devino, Ann Hultquist	Cedar Rapids, IA	Ordained 01/13/90	5D
Dew, James R.	Galveston, TX	Ordained 07/01/90	4F
Dey, Keith H.	Lexington, NC	Ordained 06/03/90	9B
Diamond, T. David	Chalfont, PA	Ordained 09/15/90	7F
Dodgson, Mary R.	Minneapolis, MN	Ordained 08/05/90	3G
Dornheim, John E C	Huntingdon, PA	Ordained 07/18/90	8C
Dorsey, Terry M.	Cary, NC	Ordained 08/10/90	9B
Drum, David M.	Tucson, AZ	Ordained 09/22/90	2D
Duffey, William E	Glendive, MT	Ordained 09/30/90	1F
Dupree, Dons Gurst W.	Fort Worth, TX	Ordained 08/26/90	4D
Easton, Randolph L.	Elliottsburg, PA	Ordained 06/15/90	8D
Eckhardt, Fredi P.	Bronx, NY	Ordained 06/07/90	7C
Edmondson, Timothy A.	Upland, CA	Ordained 06/10/90	2C
Eichler, Christine L.	Bottineau, ND	Ordained 09/16/90	3A
Eichler, Timothy R.	Souris, ND	Ordained 09/16/90	3A
Auckland, Mahone L.	Wilson, NC	Ordained 06/08/90	9B
Ellenson, Rebecca A.	Alden, IN	Ordained 06/03/90	31
Ericson, John D.	Martinsville, VA	Ordained 02/11/90	9A
Evans, David W.	Allentown, PA	Ordained 09/08/90	7E
Evenson, Reuben C.	Nappanee, IN	Reinstated 02/19/90	6C
Faltin, Linda Ann	Archdale, NC	Ordained 08/12/90	9B
Farley, Suzan H.	Atlantic City, NJ	Ordained 09/23/90	7A
Ferguson, Gerald M.	Muskegon, MI	Ordained 06/17/90	6B
Finley, Barbara L.	Chester, IA	Ordained 07/10/90	31
Fischer, Roger R	Washington, PA	Ordained 01/13/90	8B
Fisher, George W.	Buhl, MN	Reinstated 05/01/90	3E
Fisher, Robert C.	Calumet, MI	Ordained 02/18/90	5G
Fiske, Michael D.	Aitkin, MN	Ordained 06/30/90	3E
Fiske, Paul D.	Halliday, ND	Ordained 10/27/90	3A
Foote, Judith J.	Pontiac, IL	Ordained 03/24/90	5C
Foster, Edward L.	Hooper, NE	Ordained 07/14/90	4A
Fritschel, Fred P.	Honolulu, HI	Reinstated 09/01/90	2C
Fulton, Donald E.	Badger, MN	Ordained 11/25/90	3D
Gable, Thomas D.	Mt. Ephraim, NJ	Ordained 02/04/90	7A

Gaustad, Jeffery L. Crestview Hills, KY Ordained 06/30/90 6C

<sup>1</sup>Name later changed to Carlene M. Carlson-Cassem.

<sup>2</sup>Name later changed to Margarethe D. Galbraith-Cordes.

Geib, Catharine S. Harrisburg, PA Ordained 09/08/90 8D  
Geister-Jones, Scott D. Brookings, SD Ordained 09/02/90 3C  
Gerken, Francis H. Huber Heights, OH Reinstated 04/23/90 6F  
Gerking, Kathryn G. Cambridge, IA Ordained 11/04/90 5D  
Geske, Steven J. Harwood, ND Ordained 04/08/90 3B  
Geweke, Deborah L. Cahokia, IL Ordained 10/13/90 5G  
Gibson, Robert E. Lucasville, OH Received from The Lutheran Church-Missouri Synod 6F  
07/05/90  
Gilbertson, Carla Star Prairie, WI Ordained 06/24/90 5H  
Gjevre, Scott T. St. Peter, MN Ordained 06/10/90 3F  
Goellrich, Thomas E. Columbus, OH Ordained 06/24/90 6F  
Golz, Friedhelm Johnsonburg, PA Ordained 09/07/90 8A  
Goodrich, Allen L. Mohawk, MI Ordained 12/09/90 5G  
Goshl, Joshua Y. Vista, CA Ordained 10/28/90 2C  
Graham, Kathy Sue Wilton, ND Ordained 06/03/90 3A  
Grantson, Emmanuel E Y. Chicago, IL Received from Lutheran Church of Ghana 5A  
09/30/90  
Gregerson, Daniel L. Nezperce, ID Ordained 11/10/90 1D  
Grorud, Scott M. Redwood Falls, MN Ordained 06/24/90 3F  
Gulbranson, Kathryn A. Mt. Ephraim, NJ Ordained 02/04/90 7A  
Guptill, Gary L. Dickinson, ND Ordained 01/21/90 3A  
Gustafson, Roger R. Olathe, KS Ordained 07/22/90 4B  
Haar, Michael E. Paola, KS Received from The Lutheran Church-Missouri Synod 48  
03/24/90  
Hager, Willard, L. Kaukauna, WI Ordained 06/23/90 5F  
Hainfeld, Nancy S. Syosset, NY Ordained 06/07/90 7C  
Halvorson, Neal D. Hincldey, MN Ordained 03/31/90 3E  
Hanawalt, Sandra K. Dawson, MN Ordained 07/15/90 3F  
Hanisch, Rhonda R. Badger, SD Ordained 04/10/90 3C  
Hanson, Rachael J. Jamestown, KS Reinstated 12/14/90 4B  
Harms, Caleb D. Mt. Clemens, MI Ordained 08/26/90 6A  
Harris, Nancy E. C. Binghamton, NY Ordained 05/05/90 7D  
Hartman, Dennis L. Perrysburg, OH Ordained 06/24/90 6D  
Hazelton, ELizabeth M. Kent, OH Ordained 07/23/90 6E  
Heimsoth, Larry G. Ponca City, OK Received from The Lutheran Church-M-issoun Synod 4C  
04/15/90  
Heinz, Ronald H. Tampa, FL Ordained 06/30/90 9E  
Helmke, Ann E. San Antonio, TX Ordained 07/22/90 4E

Henry, William B. Jr.	Greenock, PA	Ordained 06/15/90	8B	
Hepola-Anderson, Paula M.	Eagle Lake, TX	Ordained 10/07/90	4F	
Hidalgo, Ariel H.	Weehawken, NJ	Ordained 05/18/90	7A	
Higley, Steven C.	Swartz Creek, MI	Ordained 07/08/90	6A	
Hill, Ralph G.	Lexington, SC	Ordained 05/26/90	9C	
Hills, Gordon C.	Spencer, NE	Ordained 09/15/90	4A	
Hirsch, Philip C.	Camden, NJ	Ordained 05/18/90	7A	
Hjerpe, Cynthia A.	Outing, MN	Ordained 04/01/90	3E	
Hodges, Charles E.	Thomasville, NC	Ordained 07/28/90	9B	
Hoffner, Jeffrey L.	Gibsonville, NC	Ordained 10/21/90	9B	
Hosmer, Barbara B.	Huntington Station, NY	Ordained 06/07/90	7C	
Housholder, David P.	Chimacum, WA	Ordained 02/04/90	1C	
Housholder, Michael J.	Huxley, IA	Ordained 06/30/90	5D	
Howe, Annette M.	Pittsburgh, PA	Ordained 07/21/90	8B	
Hoy, Michael C.	Wausau, WI	Received from Evangelical	51	
Lutheran Church in Canada 09/01/90				
Huener, Beth S.	Baker, WV	Ordained 09/09/90	8H	
Hustad, Mikkel J.	Seattle, WA	Ordained 09/30/90	1B	
Ishida, Y. Franklin	Tinley Park, IL	Ordained 08/26/90	5A	
Jacobs, Lawrence E.	Milwaukee, WI	Ordained 11/11/90	5J	
Jacobson, Allen D.	Rapid City, SD	Received from The Lutheran	3C	
Church-Missouri Synod 09/16/90				
Jacobson, Kevin L.	Lae, Papua New Guinea	Ordained 08/12/90	5L	
Janssen, Earl L. Jr.	Fairmont, WV	Ordained 05/27/90	8H	
Jensen, Carol A.	Philadelphia, PA	Ordained 11/17/90	7F	
Jensen, Milton E.	Fremont, NE	Ordained 11/10/90	4A	
Johnson, Eleanore H.	Duluth, MN	Ordained 09/23/90	3E	
Johnson, Joy M.	St. Paul, MN	Ordained 10/14/90	3H	
Johnson, Kenneth L.	St. Clair Shores, MI	Received from Church of	6A	
Sweden 01/01/90				
Johnson, Lyle J. Jr.	Preston, IA	Ordained 07/01/90	5D	
Johnson, Patricia E.	Sanford, FL	Ordained 11/17/90	9E	
Johnson, Paul L.	Erie, PA	Ordained 06/17/90	8A	
Jonas, Peter M.	Mc Farland, WI	Ordained 08/25/90	5K	
Jones, Bruce	Cleveland, OH	Ordained 02/18/90	6E	
Jones, David L.	East Pittsburgh, PA	Ordained 10/14/90	7G	
Jones, Kenneth D.	Pierre, SD	Ordained 05/27/90	3C	
Jordan, Ann M.	Phoenix, AZ	Ordained 07/29/90	2D	
Kanarr, Julie A.	Flaxville, MT	Ordained 09/14/90	1F	
Kappus, David E.	Dickinson, ND	Ordained 09/16/90	3A	
Kastler, Karen C.	Augusta, WI	Ordained 01/27/90	5H	
Keekley, Jon J.	Temple, TX	Received from Evangelical	4D	
Lutheran Church in				

Canada 07/01/90

Kern, Donald W.	Bisbee, ND	Reinstated 01/16/90	3B	
Kethan, Alan D.	Fredericksburg, TX	Ordained 06/17/90	4E	
Keyl, Kan H.	Centreville, VA	Ordained 08/26/90	S8G	
Keys, Michael E	Gresham, OR	Ordained 06/17/90	1E	
Kienberger, Stephan M.	San Francisco, CA	Ordained 01/14/90		2A
Killough, James C.	Johnson, NE	Ordained 06/16/90	4A	
Kmcaid, Darla J. B.	Strasburg, VA	Ordained 05/19/90	9A	
King, Dorene C.	Plevna, MT	Ordained 03/11/90	1F	
King, Steven E	La Salle, MN	Ordained 07/08/90	3F	
Knodel, David S.	Butler, PA	Ordained 09/21/90	8B	
Knodel, Katherine Cartwright	Butler, PA	Ordained 09/21/90		8B
Koenig, Kendall L.	Rockford, IL	Ordained 07/10/90	5B	
Koester, Nancy	St. Paul, MN	Ordained 02/10/90	3H	
Kramer, Gregory A.	Watson, PA	Ordained 08/11/90	8E	
Krause, Randall N.	Nazareth, PA	Ordained 06/24/90	7E	
Kroschel, John A.	East Aurora, NY	Ordained 08/26/90	7D	
Kuhre, Esther V. M.	Frostburg, MD	Ordained 04/08/90	8F	
Kvanli, Justin A.	Dilworth, IN	Ordained 04/01/90	3D	
Lamb, John E.	Puerta de Tierra, PR	Ordained 08/05/90	9F	
Lanford, Louie E 11	Lexington, SC	Ordained 05/26/90	9C	
Lang, Carla	Winston-Salem, NC	Ordained 01/21/90	9B	
Langhauser, Susan G.	Olathe, KS	Ordained 07/15/90	4B	
Larson, Bradley E	Bisbee, ND	Ordained 12/02/90	3B	
Larson, Robert C.	Central City, NE	Ordained 07/21/90	4A	
Laub, Roger M.	Leetonia, OH	Ordained 10/07/90	6E	
Laval-Yeh, Lynne M.	Chelmsford, MA	Ordained 09/16/90	7B	
Lee, Betsy A.	Muncy, PA	Ordained 09/22/90	8E	
Lellelid, Paul M.	Litchfield, IL	Ordained 09/02/90	5C	
Lengert, Kim L.	Lancaster, PA	Ordained 01/07/90	SD	
Lewis, Craig E	Hagerstown, MD	Ordained 10/27/90	8F	
Liesenberg, Helen M.	Los Angeles, CA	Ordained 10/20/90	2B	
Lilley, Jeffrey M.	Athol, KS	Ordained 02/17/90	4B	
Lind, Dale R.	New York, NY	Reinstated 11/01/90	7C	
Lohr, Randall N.	Waynesboro, VA	Ordained 07/29/90	9A	
Long, David D.	Pine Grove, PA	Ordained 09/30/90	7E	
Longan, Leo E. Jr.	Clairton, PA	Ordained 09/29/90	88	
Lundberg, John A.	Gilbert, IN	Ordained 08/19/90	3E	
Lunn, John S.	Bronx, NY	Ordained 06/07/90	7C	
Lyberg, Thomas A.	Kenton, OH	Ordained 08/19/90	6D	
Mahoney, Melissa K.	Camp Hill, PA	Ordained 06/15/90	8D	
Maier, Martha H.	Corvallis, OR	Ordained 02/11/90	1E	
Manning, Mark W.	Adams, WI	Ordained 08/05/90	5L	
Manor, Merne	Clinton, IA	Ordained 08/26/90	5D	
Markovich, Eric K.	Toledo, OH	Ordained 06/02/90	6D	

Marsh, Jeffrey D.	Waller, TX	Ordained 04/21/90	4F	
McCoy, David B.	Culpeper, VA	Ordained 05/19/90	9A	
McKnight, Daniel L.	Lindenhurst, IL	Ordained 07/01/90	5A	
McQuaid, Michael R.	Pittsburgh, PA	Ordained 07/27/90	8B	
McSpadden, Jason B.	Hobbs, NM	Ordained 09/30/90	2E	
Mehmel, Paula V.	Porter, MN	Ordained 07/28/90	3F	
Melander, Rochelle Y.	Lilly, PA	Ordained 08/12/90	8C	
Melvin, James E.	Janesville, WI	Ordained 07/08/90	5K	
Miller, Robert C.	Hollywood, FL	Ordained 03/16/90	9E	
Miller, Thomas O.	Maywood, IL	Ordained 09/19/90	5A	
Mitchell, Linda S.	Roanoke, VA	Ordained 05/19/90	9A	
Mithelman, Jack L.	Hayward, MN	Ordained 09/02/90	31	
Moeller, Donnita K.	Rockford, IL	Ordained 08/12/90	5B	
Mohrmann, E. Raymond Jr.	Greenville, SC	Ordained 09/30/90	9C	
Moir, Weston G.	Dalton, MN	Ordained 06/24/90	3D	
Mower, Dennis P.	El Cerrito, CA	Ordained 07/21/90	2A	
Mueller, Michael J.	Carthage, SD	Ordained 09/30/90	3C	
Murphy, R. Kevin	Aptos, CA	Ordained 09/09/90	2A	
Natwick, Laurie A.	Grand Forks, ND	Ordained 01/21/90	3B	
Nelson, Carla J.	Detroit, MI	Ordained 12/29/90	6A	
Nelson, Diane E	Pennock, MN	Ordained 09/16/90	3F	
Nelson, Gregory A.	Cleveland Heights, OH	Ordained 05/26/90	6E	
Nelson, James M.	Sisseton, SD	Ordained 09/30/90	3C	
Nelson, Mary A.	Kasson, MN	Ordained 02/25/90	31	
Nelson, Michael G.	Jonesboro, GA	Ordained 03/24/90	9D	
Nelson, Victor H.	Lafayette, IN	Reinstated 06/01/90	6C	
Nilsen, Per C.	Scotia, NY	Ordained 07/15/90	7D	
Nou, Linda	Centralia, WA	Ordained 11/18/90	1C	
Nyland, Nancy A.	Lake Andes, SD	Ordained 06/03/90	3C	
O'Donnell, Randall W	Lancaster, OH	Ordained 07/21/90	6F	
Olson, Jerry A.	De Forest, WI	Reinstated 10/30/90	5K	
Oltman, Brian K.	Albert Lea, MN	Ordained 09/30/90	31	
Oravec, David G.	Frederick, MD	Ordained 08/12/90	8F	
Ostgarden, Mark S.	Lakeville, MN	Ordained 06/24/90	3H	
Pasch, Katherine P.	Griffin, GA	Ordained 07/08/90	9D	
Patrick, Robert B.	Sault Sainte Mane, MI	Ordained 07/01/90	5G	
Patton, Gail A.	Connersville, MN	Ordained 08/26/90	6C	
Paulson, Steven D.	Washington Island, WI	Ordained 11/04/90	51	
Petersen, Arlo D.	Hanover, KS	Ordained 06/03/90	4B	
Pettit, Peter A.	Riverside, CA	Ordained 08/05/90	2C	
Pfafflin, Ursula	Indianapolis, IN	Received from Lutheran	6C	
Church in Germany				
				03/17/90
Phillips, Mitchell D.	Louisville, KY	Ordained 07/28/90	6C	
Pieper, Donald A.	Prairie Village, KS	Ordained 09/10/90	4B	
Platte, H. Rodney	Sacramento, CA	Reinstated 08/01/90	2A	

Price, Mark D.	Columbus, OH	Ordained 04/07/90	6F
Prudencio, Herberto	Corpus Christi, TX	Ordained 03/25/90	4E
Puthiyottil, Cherain	Minneapolis, MN	Ordained 12/02/90	3G
Quincey, Elaine C.	Elmira, NY	Ordained 10/18/90	7D
Quinn, Jay P.	Mayville, ND	Ordained 07/01/90	3B
Rasmussen, Howard P.	Smithfield, NE	Ordained 06/17/90	4A
Reeves, Anne-Rose	Camp Hill, PA	Ordained 06/15/90	8D
Regan, Christine R.	Cranford, NJ	Ordained 07/15/90	7A
Remmers, Joel H. M.	Dickinson, TX	Ordained 06/03/90	4F
Rhoades, Richard A.	Curwensville, PA	Ordained 06/10/90	8C
Rimmereid, Bruce P.	Floodwood, MN	Ordained 08/05/90	3E
Robbins, Edward I.	Leechburg, PA	Ordained 06/15/90	8B
Rodman, Darde L.	Seven Valleys, PA	Ordained 09/08/90	8D
Rosenkvist, Peter J.	Pine City, MN	Ordained 07/14/90	3E
Rossow, Brian L.	La Grange, TX	Ordained 06/24/90	4F
Rothschiller, James S.	Cavalier, ND	Ordained 09/27/90	3B
Rothschiller, Sandra L.	Cavalier, ND	Ordained 09/16/90	3B
Rowell, Michelle R.	Wannaska, IN	Ordained 07/29/90	3D
Rudquist, Dwight E.	North Branch, MN	Ordained 06/03/90	3H
Rue, Kim M.	Gary, IN	Ordained 08/26/90	6C
'Ruge, Philip L.	Hempstead, NY	Ordained 09/23/90	7C
Russell, Martin J.	Brenham, TX	Ordained 06/09/90	4F
Sackett, Christine	Toledo, OH	Ordained 08/25/90	6D
Sackett, Jeffrey A.	East Lansing, MI	Ordained 06/24/90	6B
Sandness, Stephan J.	Gillette, WY	Ordained 08/05/90	2E
Satren, Peter J.	Cook, MN	Ordained 07/29/90	3E
Sayles, Carl E.	Citrus Heights, CA	Ordained 09/02/90	2A
Schafer, Robert P.	Moundsville, WV	Ordained 06/03/90	8H
Scheer, Denise D.	Muskegon Heights, MI	Ordained 08/05/90	6B
Schexmayder, Manfred J.	New Orleans, LA	Received from Roman Catholic Church 03/01/90	
Schnaidt, Del R.	Blaine, MN	Ordained 11/04/90	3G
Scholer, Alfred H.	Rock, MI	Received from Evangelical Lutheran Church in Germany 08/01/90	5G
Schreck, Paul A.	Vandergrift, PA	Ordained 09/08/90	8B
Schroeder, Joy A.	Davenport, IA	Ordained 06/21/90	5D
Schroeder, Theodore W.	Chicago, IL	Received from The Lutheran Church-Missouri Synod 10/01/90	5A
Schubert, James L.	Wind Lake, WI	Ordained 07/29/90	5J
Schubert, Susan J.	Wind Lake, WI	Ordained 07/29/90	5J
Schultz, William P.	Defiance, OH	Ordained 06/16/90	6D
Selbo, Timothy E.	Santa Rosa, CA	Ordained 07/22/90	2A
Self, Carolyn	Richey, MT	Ordained 02/18/90	IF

Shank, Margaret E.	Salem, MO	Ordained 06/03/90	4B
Sharot, Arthur W Jr.	Cashton, WI	Ordained 07/15/90	5L
Silleck, Jeffrey C.	Toledo, OH	Received from Roman	6D
Catholic Church 07/06/90			
Singh, Clyde B.	McClure, PA	Received from Lutheran	8E
Church in Guyana			
04/01/90			
Skildum, Tern Jo	St. Hilaire, MN	Ordained 06/17/90	3D
Smith, Rosalie N.	Aaronsburg, PA	Ordained 11/11/90	8C
Smith, Steven R.	Virginia, MN	Ordained 07/08/90	3E
Smith, Todd W.	Oshkosh, WI	Ordained 03/25/90	5I
Smith, Warren	Pontiac, MI	Received from The Lutheran	6A
Church--Missoun Synod			
09/01/90			
Sogge, Rebecca M.	Hendricks, MN	Ordained 06/10/90	3F
Spies, Lester R.	Georgetown, TX	Ordained 06/24/90	4E
Spohn, Barbara S.	Reading, PA	Ordained 09/30/90	7E
Stalder, James K.	Franklin, KY	Received from The Lutheran	6C
Church-Missouri Synod			
07/01/90			
Stappler, Lawrence P.	Roundup, MT	Ordained 06/24/90	1F
Stone, Paul E.	Shumway, IL	Ordained 09/02/90	5C
Strenge, Elizabeth T.	Stewart, IN	Ordained 07/15/90	3F
Stroh, Dennis J.	Warren, MI	Ordained 07/01/90	6A
Stromberg, Louise E.	Cobb, WI	Ordained 07/07/90	5K
Summers, Scott D.	Ontario, OR	Ordained 12/08/90	1E
Swenson, Richard L.	Jersey Shore, PA	Ordained 08/126/90	8E
Swenson, Timothy J.	Upham, ND	Ordained 06/24/90	3A
Swonger, David J.	Willow City, ND	Ordained 08/19/90	3A
Taipale, Joyce E.	High Point, NC	Ordained 10/27/90	9B
Taube, Ellen C.	McGregor, IA	Ordained 08/19/90	5F
Taylor, Walter M. I	Monument, CO	Ordained 12/26/90	2E
Tessman, Russell	Huxley, IA	Reinstated 02/01/90	SD
Tews, Thomas S.	Florence, AL	Ordained 09/16/90	9D
Thiringer, Matt A.	New Brunswick, NJ	Ordained 04/01/90	7A

'Name later changed to Philip L. Ruge-Jones.

Thomas, Michael	Cambridge, MA	Ordained 09/16/90	7B
Thompson, Barbara L.	Madison, MN	Ordained 02/18/90	3F
Thorsen, Lloyd S	Cedarville, MI	Ordained 09/09/90	5G
Timmer, Kelli L.	Hancock, MI	Ordained 03/25/90	5G
Tokheim, M. Caroline	Hastings, MN	Ordained 07/15/90	3H
Tnppel, Timothy L.	Circle, MT	Ordained 10/07/90	IF
Ullestad-Heneke, Dale A.	Kelley, IA	Received from Evangelical	5D
Lutheran Church in			

Canada 09/17/90

Venable, Jennifer E. Paxton, NE Ordained 11/18/90 4A  
Wahlstrom, Linda N. Marion, ND Ordained 07/12/90 3B  
Watney, Mitchell R. Oregon City, OR Ordained 03/31/90 1E  
Wees, Gary M. Evan, IN Ordained 11/11/90 3F  
Wegener, Barbara J. Shiloh, OH Ordained 10/27/90 6E  
Weltzin, Neal G. Franklin, WV Ordained 05/26/90 8H  
Wendt, Fritz Bronx, NY Ordained 06/07/90 7C  
Werner, W. Michael Porterfield, WI Received from The Lutheran 5G  
Church-Missouri Synod

04/29/90

Wlutehead, Randall M. Reeder, ND Ordained 12/09/90 3A  
Wiles, Ruby Lidgerwood, ND Ordained 05/06/90 3B  
Will, Julia Nevada, MO Ordained 04/08/90 4B  
Wilms, Robert H. J. Cherry Hill, NJ Ordained 05/18/90 7A  
Wilson, Glenda J. Boyd, IN Ordained 11/25/90 3F  
Winkler, Mark D. Coldwater, OH Ordained 03/17/90 6D  
Wise, Robert E. Mt. Pleasant, NC Ordained 07/15/90 9B  
Witkop, Paul W. Phoenix, AZ Ordained 01/21/90 2D  
Woida, Duane A. Walnut Creek, CA Ordained 10/21/90 2A  
Wolf, Richard J. Belmont, WI Ordained 02/11/90 5K  
Wolfe, Ralph L. Donnelsville, OH Ordained 06/10/90 6F  
Woodward, Charles A. Massillon, OH Ordained 06/02/90 6E  
Wright, Jimmie L. Newark, NJ Ordained 12/23/90 7C  
Wunderlich, Edward J. Humble, TX Ordained 10/07/90 4F  
Wylie, Carol L. Colorado Springs, CO Reinstated 04/01/90 2E  
Yeh, James San Gabriel, CA Received from Presbyterian 2B

Church in Taiwan

10/01/90

Young, Karen M. Felton, IN Ordained 04/29/90 3D  
Youngquist, Mark R. Rockford, IL Ordained 08/12/90 5B  
Zietlow, Jean A. Tulsa, OK Ordained 06/10/90 4C  
Zimmerman, Daniel E. Wisconsin Rapids, WI Ordained 10/28/90 51

**Appendix B to the  
Report of the Secretary  
Removals from the Roster  
of Ordained Ministers 1988-1990  
1988**

<b>Name</b>	<b>City/State</b>	<b>Reason/Date</b>	<b>Region/</b>
Synod			
Acuna, Juan J.	Mansfield, OH	Removed 06/03/88	6E
Agnmson, J. Elmo	St. Paul, MN	Deceased 06/15/88	3H
Aguirre, Curtis R.	Wenatchee, WA	Transferred to Evangelical	1D
Lutheran Church in Canada 11/01/88			

Aipperspach, Duane R.	Minneapolis, MN	Removed 01/01/88	3A
Alexander, Clarence M.	Rapid City, SD	Deceased 10/28/88	5D
Allen, Harry R.	Leawood, KS	Deceased 10/22/88	4B
Amdahl, Charles M.	Munster, IN	Removed 06/20/88	1B
Amerman, Peter D.	Pemberton, NJ	Removed 10/03/88	7A
Andersen, LeRoy E	Hartland, WI	Deceased 12/21/88	5J
Anderson, Harold E.	West Brentwood, NY	Deceased 09/19/88	7C
Anderson, Paul R.	San Pedro, CA	Removed 01/01/88	2B
Andreasen, Jacob	St. Paul, MN	Deceased 05/01/88	3H
Andrews, J. Chnstian	Pekin, ND	Removed 06/01/88	3B
Aos, Wallace H.	Dresser, WI	Deceased 12/13/88	5H
Arbaugh, George B.	Tacoma, WA	Deceased 01/25/88	1C
Bakke, Lewis E.	Lake Mills, IA	Deceased 11/21/88	5F
Baum, Donald E	Lafayette, MN	Removed 08/31/88	3F
Baum, Harold L.	Grove City, PA	Deceased 11/07/88	8A
Behrens, James E	Cedarburg, WI	Deceased 05130/88	5J
Bengtson, Nels E.	Galesburg, IL	Deceased 06/10/88	5B
Bensch, E. William	Columbus, OH	Deceased 11/17/88	6F
Berg, Elmer M.	Kenyon, MN	Deceased 03/11/88	3I
Bermon, John E.	Erie, PA	Deceased 03/281/88	8A
Berven, Luther H.	Pebble Beach, CA	Deceased 04/03188	2A
Bischoff, Martin L.	Peoria, IL	Deceased 12/17/88	5C
Blank, Fred S.	Center Valley, PA	Deceased 10/07/88	7E
Boening, Ernest H.	Port Jervis, NY	Deceased 05/28/88	6E
Booher, Bobby E	Baltimore, MD	Removed 12/13/88	8F
Borlaug, James B.	Minot, ND	Removed 03/01/88	3A
Bostrom, Harold A.	Council Bluffs, IA	Deceased 04/20/88	5E
Bottiger, Ernest L. G.	Lancaster, PA	Deceased 10/26/88	8D
Bradford, Thomas C. Jr.	Atlanta, GA	Removed 05/18/88	3A
Brake, Donald C.	Funkstown, MD	Deceased 03/125/88	8F
Breest, Christian T.	Mukwonago, WI	Deceased 09/11/88	5J
Breitenfeldt, Paul C.	Cloquet, MN	Removed 07/01/88	3B
Brostrom, Dennis P.	Twin Valley, MN	Resigned 01/17/88	3D
Bubolz, Gerald L.	Lancaster, OH	Removed 06/01/88	3E
Bullock, Peter K.	Oreland, PA	Removed 06/01188	7F
Carlson, Darrell W.	Tacoma, WA	Deceased 02/19/88	1C
Carlson, Marvin O.	La Porte, MN	Deceased 09/28188	6C
Christensen, Eric E.	Fremont, NE	Deceased 03/19/88	4A
Clapper, Edwin M.	Red Lion, PA	Deceased 02/05/88	8D
Coleman, Nelson G.	Anniston, AL	Deceased 08/13/88	9D
Damm, Herman C.	Aurora, NE	Deceased 01/10/88	4A
Danitschek, T. O.	San Diego, CA	Deceased 04/11/88	2C
Dargatz, Richard C.	Cincinnati, OH	Removed 06/06/88	6F
Davidson, O. K.	Tacoma, WA	Deceased 06/14/88	1C
De Freese, Siefke K.	Wayne, NE	Deceased 02/09/88	4A

Derrick, Victor D.	Memphis, TN	Deceased 12/10/88	9D	
Dexter, John P.	New Windsor, IL	Deceased 12/10/88	5B	
Dichsen, Herbert D.	Brooklyn, NY	Deceased 08/22/88	7C	
Diers, Hermann A.	Mason City, IA	Deceased 11/10/88	5F	
Diers, John C	Port Richey, FL	Deceased 05/22/88	9E	
Ditmanson, Harold H.	Northfield, MN	Deceased 06/18/88		31
Dodson, Alfred C. Jr.	Huntsville, AL	Deceased 05/19/88	9D	
Dombrock, Herbert E	Reese, MI	Deceased 12/25/88	6B	
Ehrhart, Kenneth S.	Hanover, PA	Deceased 02/11/88	8D	
Eidum, Charles D.	Storden, IN	Removed 05/15/88	3D	
Elfers, Arnold H.	Hot Springs, AR	Deceased 07/04/88	4C	
Engh, Harold M.	Fertile, MN	Deceased 07/14/88	3D	
Erickson, John S.	Windom, MN	Resigned 04/10/88	3F	
Ertsgaard, Lynn W.	Seattle, WA	Removed 11/01/88	1B	
Eshenauer, T Wilbur	Bartow, FL	Deceased 10/07/88	8A	
Falk, Robert L	Bismarck, ND	Deceased 05/05/88	3B	
Feucht, Richard H.	Aurora, CO	Deceased 07/06/88	2E	
Finstad, Hans M.	Conroe, TX	Deceased 10/05/88	3D	
Flaa, John L.	Kindred, ND	Transferred to Evangelical	3B	
Lutheran Church in Canada 01/01/88				
Flournoy, Debra A.	Paramount, CA	Removed 06/20/88	1B	
Fodness, Leroy K.	Tucson, AZ	Deceased 06/30/88	2D	
Freed, Walter B.	Rochester, NY	Deceased 10/09/88	7D	
Futchs, Carl	Fort Lee, NJ	Deceased 10/18/88	7A	
Gast, Richard A.	Wheeling, WV	Deceased 12/16/88	8H	
Gavac, Thomas A.	Urbana, IL	Transferred to Evangelical	5C	
Lutheran Church in Canada 08/24/88				
Geissler, Max H.	Loveland, CO	Deceased 02/14/88	2E	
Gilbertson, Merrill T.	Minneapolis, MN	Deceased 09/24/88	3G	
Gilbertson, Roy W.	Issaquah, WA	Deceased 08/13/88	1B	
Giles, Robert D.	Laveen, AZ	Resigned 10/10/88	2D	
Gjerde, Luthard O.	Fergus Falls, MN	Deceased 12/30/88	3G	
Goegginger, Wolf H. W.	Toronto, ON	Transferred to Evangelical		6A
Lutheran Church in Canada 10/25/88				
Graefe, James A.	Westtown, NY	Deceased 06/18/88	7C	
Gram, John P.	Willmar, MN	Transferred to Evangelical	3F	
Lutheran Church in Canada 01/17/88				
Grant, Charles L.	St. Paul, MN	Deceased 03/29/88	3H	
Gray, Kenneth R.	Eagan, MN	Removed 05/14/88	2B	
Gustafson, Milton V.	Maple Park, IL	Deceased 08/13/88	5A	
Halvorsen, Robert A.	Cape May Court House,	Removed 10/31/88		6C

NJ

Hanmm, Tommy J.	Winter Park, FL	Resigned 09/30/88	9E
Hamme, H. Edward	Walnut Creek, CA	Deceased 02/21/88	2A
Hansen, Donald T.	Edina, MN	Deceased 08/23/88	3G
Hansen, Karl E.	Arlington, MN	Deceased 12/31/88	3F
Hare, Luther L.	Rockville, MD	Deceased 10/20/88	8F
Harnack, Russell W.	Green Valley, AZ	Resigned 05/28/88	2D
Harry, Jeff A.	Brooklyn, NY	Removed 05/31/88	7C
Hash, Orlando K.	Williston, ND	Removed 03/28/88	3A
Hedahl, Susan K.	El Cerrito, CA	Removed 08/01/88	3H
Heft, C. Donald	Deland, FL	Deceased 12/26/88	9E
Heinly, Warren C.	Lebanon, PA	Deceased 03/11/88	8D
Heinrich, Brian J.	New York, NY	Transferred to Evangelical	7C
Lutheran Church in Canada 10/01/88			
Hendrickson, Gordon J.	New Lisbon, WI	Deceased 10/04/88	5L
Hickman, Ronald C.	Fort Lauderdale, FL	Deceased 08/19/88	9E
Hilmoe, Selmer J.	Chester, SD	Deceased 09/25/88	3C
Hinrichs, David E.	Cokato, MN	Resigned 03/02/88	3I
Hoffman, Alton E.	West Hartford, CT	Deceased 08/26/88	7I
Holen, Olaf	Ames, IA	Deceased 05/29/88	5D
Hombostel, Roland P.	Aurora, OH	Removed 06/06/88	6F
Huseth, David H.	Bellevue, WA	Removed 06/20/88	1B
Irbe, Martins A.	La Otto, IN	Removed 06/01/88	6C
Jacobson, James A.	Collinsville, IL	Removed 06/23/88	5C
Jacobson, Leesa J.	Chattanooga, TN	Removed 06/10/88	2E
James, Noel P.	Chicago, IL	Deceased 06/18/88	5A
Jerdee, Allen M.	Huxley, IA	Resigned 06/05/88	5D
Johnson, Bernard J.	Stamford, CT	Deceased 02/10/88	7B
Johnson, Brian S.	Wayzata, MN	Removed 05/12/88	3G
Johnson, Paul S.	Denver, CO	Removed 06/01/88	2E
Jones, William E.	Newport, IN	Deceased 07/14/88	3H
Jordahl, Rodger S.	Lae, Paupua New Guinea	Deceased 08/11/88	5F
Kanrmeyer, Carl D.	Deland, FL	Deceased 10/25/88	9E
Karjala, Ahti M.	Pontiac, MI	Deceased 03/16/88	6A
Kavalek, Joseph A.	Wilmington, DE	Deceased 04/22/88	7G
Keszler, Vernon L.	Woodville, WI	Deceased 10/08/88	5H
Kleven, Torgney	Monticello, MN	Deceased 11/10/88	3G
Kreppert, Edward A. A.	Deland, FL	Deceased 07/20/88	9E
Kumpf, Christian J.	Peoria, IL	Deceased 06/13/88	5C
Lambert, John D.	West Palm Beach, FL	Resigned 07/15/88	7E
Langholz, Walter O.	Eau Claire, WI	Deceased 04/17/88	5H
Larsen, Stanley	Coloma, WI	Deceased 09/08/88	5I
Larson, Gordon N.	Woonsocket, RI	Deceased 11/16/88	7B
Larson, Victor E.	De Smet, SD	Deceased 04/25/88	3C

Laughner, T. Paul	Miles, OH	Deceased 01/07/88	6E	
Lee Joseph E.	Oconomowoc, WI	Deceased 03/06/88	5J	
Lelkid, Leo J.	Ava, MO	Deceased 02/04/88	4B	
LeMoine, David N.	Chelan, WA	Removed 06/06/88	6F	
Lode, Richard A.	Charlottesville, VA	Removed 02/16/88	7A	
Lohnes, Paul D.	Altenburg, MO	Removed 03/01/88	4B	
Lohrman, Enno K.	Baltimore MD	Deceased 12/19/88	8F	
Loving, Craig L.	Evergreen, CO	Resigned 03/31/88	4E	
Lovseth, Irvin J.	Sioux Falls, SD	Deceased 11/26/88	3C	
Lumadue, James L.	Shelby, OH	Deceased 08/12/88	6E	
Lunde, <i>Herman</i> A.	<i>Alexandria</i> , MN	Deceased 01/08/88	3D	
Madsen, Archie L.	Blair, NE	Deceased 11/26/88	4A	
Mahr, Edward T.	Sheboygan, WI	Deceased 07/07/88	5J	
Mark, Richard D.	Lodi, CA	Removed 07/01/88	2A	
Mathre, A. L. S.	Arlington, VA	Deceased 04/01/88	1B	
McQueen, Thomas R.	New York, NY	Removed 01/01/88	7C	
Metzig, John D.	Hesperia, CA	Resigned 11/01/88	2C	
Meyer, Sigmund J.	Waverly, IA	Deceased 02/10/88	5F	
Milkczak, Lewis H.	Gillespie, IL	Deceased 03/22/88	5C	
Miller, Ralph H.	Hagerstown, MD	Deceased 04/14/88	8F	
Mohr, Robert E.	Durham, NC	Deceased 05/11/88	9B	
Moon, Marvin D. Jr.	Taft, CA	Removed 01/01/88	2B	
Mueller, Charles T	Reynoldsburg, OH	Deceased 09/01/88	6F	
Nelson, Alvin P.	Sioux Falls, SD	Deceased 05/07/88	3C	
Nelson, David P.	Jersey City, NJ	Removed 05/01/88	7A	
Nelson, Donald L.	Monroe, LA	Deceased 06/26/88	4D	
Nelson, Waldemar H.	Mary Esther, FL	Deceased 02/27/88	9E	
Nervig, R. Alan	Sherman Oaks, CA	Removed 05/14/88	2B	
Newby, Wilbur V.	Salisbury, NC	Deceased 04/20/88	9B	
Nicholson, Arnold Jr.	Gettysburg, PA	Deceased 12/31/88	7D	
Normann, Roll A.	Mission, TX	Deceased 01/23/88	4E	
Novotne, Richard D.	Hastings, NE	Removed 02/15/88	4A	
Odegaard, Gustav B.	Northfield, MN	Deceased 08/14/88	31	
Oehrtman, Melvin L.	Kalispell, MT	Deceased 12/02/88	1F	
Olson, Kenneth J.	Scottsdale, AZ	Removed 06/04/88	2D	
Olson, Michael K.	North Highlands, CA	Removed 01/15/88	2A	
Olson, Roger N.	Portland, OR	Removed 02/25/88	1E	
Osborne, J. Edward	Champaign, IL	Resigned 05/31/88	5C	
Ostroot, William A.	Ames, IA	Removed 01/27/88	5D	
Pattison, Carl E	Covington, VA	Removed 05/15/88	9A	
Paulson, Isaac P.	Waco, TX	Deceased 12/05/88	4D	
Paulsrud, Jordan O.	Palatine, IL	Deceased 12/18/88	5D	
Payne, Herbert M.	Catonsville, MD	Deceased 05/20/88	8F	
Persson, L. Einar	East Bridgewater, MA	Deceased 05/29/88	7B	
Petzoldt, Waldemar B.	El Sobrante, CA	Deceased 08/30/88	2A	
Pfeffer, Walter G.	Strawberry Point, IA	Deceased 02/12/88	5F	

Pier, Peter A.	Cary, NC	Removed 09/01/88	8D
Pierson, Robin L.	Courtland, KS	Removed 04/28/88	4B
Powers, James T	Cockeysville, MD	Deceased 09/05/88	8F
Preus, Jacob H.	Everett, WA	Deceased 09/13/88	1B
Probst, Walter C.	Moscow, TX	Deceased 09/29/88	4F
Quist, Paul S.	St. Paul, MN	Transferred to Evangelical	5J
Lutheran Church in Canada 06/05/88			
Rasmussen, John O.	Warriors Mark, PA	Removed 06/03/88	6E
Reed, Martin L.	Elkhart, IA	Resigned 09/15/88	5E
Reents, John H.	Waverly, IA	Deceased 06/01/88	5F
Richards, Robert J.	Waynesboro, VA	Removed 05/15/88	9A
Robinson, K. Bruce	Minneapolis, MN	Removed 06/05/88	7D
Rogers, James E.	Mathews, NC	Deceased 11/02/88	9B
Ross, Robert G.	Wayzata, MN	Removed 05/12/88	3G
Rydgren, John V.	Los Angeles, CA	Deceased 12/26/88	2B
Sahlgren, Elmer E	Iron River, WI	Deceased 02/13/88	5H
Salge, Robert H.	West Union, IA	Removed 09/01/88	5F
Sandness, Trevor J.	Corvallis, OR	Deceased 04/20/88	3G
Sather, Paul D.	Loveland, CO	Deceased 10/28/88	2E
Saupe, Walter R.	London, OH	Deceased 11/19/88	6F
Scherr, Walter P	Ludington, MI	Deceased 03/26/88	6B
Schneck, Robert P	Fremont, NE	Removed 06/14/88	4A
Schulze, Herbert A.	Los Angeles, CA	Removed 05/14/88	2B
Shenton, Richard R. Jr.	Millville, NJ	Removed 05/15/88	7A
Shomper, Norman A.	Sioux Falls, SD	Resigned 07/14/88	3C
Slmon, M. Blaine	Pittsburgh, PA	Deceased 05/11/88	8B
Smidt, Darold E.	Fargo, ND	Transferred to Evangelical	3B
Lutheran Church in Canada 09/15/88			
Smith, Brent E	Clifton, NJ	Removed 06/18/88	7C
Snyder, Harmon M.	Blue Bell, PA	Deceased 11/02/88	7F
Sougstad, Orris W.	Waco, TX	Deceased 10/14/88	4D
Stauffer, Samuel E	Allentown, PA	Deceased 11/29/88	7E
Steege, Richard H.	Strawberry Point, IA	Deceased 04/18/88	5F
Steimle, Edmund A.	Annapolis, MD	Deceased 02/17/88	7C
Storaasli, Hjalmar	Tacoma, WA	Deceased 12/01/88	IC
Strand, Oliver T.	Bradenton, FL	Deceased 05/27/88	9E
Strebel, Eugene C.	Lancaster, PA	Deceased 03/14/88	8D
Stromberg, G. Bertil	Mesa, AZ	Deceased 03/18/88	IC
Stull, Maynard A.	Springfield, OH	Deceased 04/12/88	6F
Suechting, August G.	Atlanta, GA	Deceased 03/31/88	9D
Sullivan, Max D.	Murphysboro, IL	Removed 06/23/88	5C
Swank, John E.	Piqua, OH	Removed 06/06/88	6F
Swank, Paul R.	Rhinebeck, NY	Deceased 11/21/88	7C
Swanson, Raymond C.	Galesburg, IL	Deceased 11/28/88	5B

Sweitzer, Luke S.	Reading PA	Deceased 05/04/88	7E
Sylvester, James R.	Liberty, MO	Resigned 08/02/88	4B
Thompson, Martin B.	Waukesha, WI	Deceased 01/14/88	5E
Vanderpan, Leslie R.	Brookings, SD	Deceased 01/18/88	3C
Varner, Paul M.	Thomville, OH	Deceased 02/12/88	6F
Voobus, Arthur	Oak Park, IL	Deceased 09/25/88	5A
Wagstaff, Edwin C.	Portage, MI	Deceased 06/25/88	6B
Walbom, George M.	Havertown, PA	Deceased 08/27/88	7F
Walker, Holt m	Frederick, WI	Removed 04/18/88	3D
Wallner, William E.	Wrightwood, CA	Deceased 04/06/88	2C
Wanberg, R. T.	Towner, ND	Deceased 01/11/88	3A
Watermeier, Dale E.	Lincoln, NE	Removed 05/01/88	4A
Weida, Willard G.	Breinigsville, PA	Deceased 04/24/88	7E
Weinlander, William	Blissfield, MI	Deceased 06/23/88	6A
White, Curtis E.	Moline, IL	Removed 06/16/88	58
Wick, Gideon E.	Oreland, PA	Deceased 10/18/88	7F
Wicks, Thomas G.	Eagle Grove, IA	Deceased 09/13/88	3F
Wietz, W. Alfred	Rochester, NY	Deceased 08/09/88	7D
Yost, Edward E	Succasunna, NJ	Deceased 05/22/88	7A
Zaudtke, Ronald L.	Victoria, TX	Deceased 03/29/88	4E
Zietlow, Paul H.	Milford, IL	Removed 02/23/88	5C
Zom, Carl M.	West Roxbury, MA	Deceased 08/23/88	7B
Zvirbulis, Edward R.	Lehighton, PA	Deceased 05/25/88	7E

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Ablin, Ralph C.	San Antonio, TX	Removed 03/17/89	4E
Acosta, David Rio	Piedras, PR	Deceased 11/24/89	9F
Adams, Paul M.	Montello, NV	Removed 10/01/89	2A
Adelsberger, Herman G.	San Francisco, CA	Deceased 04/01/89	2A
Arndie, Selmer L.	Northfield, MN	Deceased 10/11/89	31
Andersen, Arnold H.	Albert Lea, MN	Deceased 02/23/89	31
Andersen, Leo H.	Hampton, IA	Deceased 01/24/89	5F
Anderson, Gregory B.	Salt Lake City, UT	Transferred to Evangelical Lutheran Church in Canada 06/01/89	2E
Anderson, John A.	Karlstad, IN	Resigned 07/01/89	3D
Anderson, Joseph E	Port Jervls, NY	Resigned 03/02/89	7C
Anderson, Paul C.	Lakeside, CA	Removed 11/14/89	4B
Anderson, Robert E.	Charlotte, NC	Deceased 11/09/89	9B
Andre, Norman A.	Lindsborg, KS	Deceased 01/06/89	4B
Andresen, John C.	Omaha, NE	Resigned 05/25/89	4A
Antonson, Thomas W.	Locust Grove, VA	Removed 06/25/89	5G
Bahr, A. Frederick	Visalia, CA	Removed 10/01/89	2A
Baker, Harry R.	Northfield, MN	Deceased 01/26/89	31

Bartell, Richard A.	Tampa, FL	Removed 11/01/89	9E	
Beauchaine, Kerry G.	Tulare, CA	Resigned 11/01/89	2A	
Behrens, Rollin H.	Fresno, CA	Removed 10/01/89	2A	
Bengtson, Carl A.	La Grange, IL	Deceased 03/02/89	5A	
Bents, Harm G.	Oshkosh, WI	Deceased 06/26/89	51	
Berg, Harold E.	Berkeley, CA	Deceased 02/24/89	2A	
Bergdall, Paul D.	Middletown, OH	Deceased 03/06/89	6F	
Bergeland, Oliver	Sioux Falls, SD	Deceased 02/10/89	3C	
Bieber, Richard E.	Lunenburg, NS	Transferred to Evangelical		6A
Lutheran Church in Canada 09/01/89				
Bilansky, Robert A.	Renton, WA	Resigned 06/01/89	1B	
Birk, Ronald W.	San Marcos, TX	Removed 03/17/89	4E	
Bjerke, Daryl M.	Des Moines, IA	Deceased 07/09/89	SD	
Blew, Robert E.	Honolulu, HI	Removed 12/31/89	2C	
Boe, Darrell A.	Lakeside, MT	Removed 05/06/89	3E	
Boldt, William J.	Evansville, IN	Deceased 12/10/89	6C	
Borg, David E.	Appleton, WI	Removed 05/16/89	51	
Bowersox, George E. Jr.	Somerset, PA	Deceased 01/24/89	8C	
Boyer, Harry E.	Kissimmee, FL	Deceased 12/25/89	9E	
Brath, Peter	Greenville, PA	Deceased 06/02/89	8A	
Burkholder, Joel D.	Leesburg, FL	Removed 05/19/89	5A	
Byers, Waldo E.	Westerville, OH	Deceased 08/09/89	2C	
Carlson, J. Grant	Sun City, AZ	Deceased 05/19/89	5D	
Carlson, Kristine L.	Northfield, MN	Removed 02/01/89	31	
Carroll, Dennis J.	High Bridge, NJ	Removed 05/01/89	7A	
Christopherson, Ralph V.	Alcester, SD	Deceased 11/23/89	3C	
Clare, Luther K.	Myrtle Beach, SC	Deceased 10/26/89	8A	
Cloninger, C. Jeffrey	High Point NC	Resigned 04/20/89	9B	
Conner, Joseph L.	Atherton, CA	Removed 10/01/89	2A	
Cordes, Marcus A.	Litchfield, MN	Deceased 08/23/89	3F	
Cordes, Robert L.	Seguin, TX	Deceased 12/06/89	4E	
Cramer, John W.	Oak Harbor, WA	Removed 12/31/89	2C	
Crary, Kathleen M.	Salt Lake City, UT	Removed 06/01/89	IF	
Danielson, E. Edwin	Seattle, WA	Removed 08/01/89	1C	
Davis, James M.	Topeka, KS	Resigned 11/14/89	4B	
Day, Theodore E.	Washington, DC	Removed 05/16/89	9E	
Dimke, Herbert A.	Fresno, CA	Deceased 02/09/89	2A	
Downing, Frederic J.	Wirkenburg, AZ	Removed 02/27/89	2D	
Dragun, Joseph	Ann Arbor, MI	Removed 08/01/89	6A	
Duerr, Richard C.	Arvada, CO	Removed 09/30/89	2E	
Dufford, Clair O.	Erie, PA	Deceased 01/21/89	8A	
Egbert, Wilson C.	Minneapolis, MN	Deceased 11/17/89	3G	
Eggen, John M.	Martinsburg, WV	Deceased 03/16/89	8H	
Ehlen, Arlis J.	San Rafael, CA	Removed 10/01/89	2A	
Ehrenfeld, David C.	Austin, TX	Removed 03/17/89	4E	

Eichom, George E Jr.	Allentown, PA	Deceased 07/08/89	7F
Elliott, Sue	Glasco, KS	Resigned 12/31/89	4B
Ellis, Richard E.	Country Club Hills, IL	Resigned 09/26/89	5A
Enders, Marlin N.	Elizabethville, PA	Deceased 03/18/89	8B
Engelhardt, Gerald D. A.	Apache Junction, AZ	Deceased 04/22/89	5D
Erickson, E. Robert	Norwich, CT	Resigned 06/10/89	7B
Ewald, Ernest S.	Akron, OH	Deceased 10/15/89	5A
Fabian, Arthur H.	Dayton, OH	Deceased 08/25/89	6F
Falde, Gaylerd L.	Studio City, CA	Deceased 08/15/89	28
Falkenstein, Elwood S.	Westminster, MD	Deceased 04/19/89	8F
Fenner, Allan H.	Harrisonburg, VA	Deceased 02/18/89	9A
Fiskerbeck, Victor A.	Rochester, MN	Deceased 11/09/89	31
Fjelstul, Kathleen A.	Arden Hills, MN	Resigned 02/12/89	51
Flehtner, Robert O.	Albany, NY	Deceased 09/23/89	7D
Flotten, Joseph B.	Minneapolis, MN	Deceased 10/31/89	3G
Feiner, Arthur	Doylestown, PA	Deceased 07/09/89	7F
Foerster, John D.	Redlands, CA	Deceased 12/16/89	2C
Folkening, A. Edmund	Carmel, IN	Removed 12/01/89	6C
Forster, Carol J.	De Soto, IL	Resigned 11/02/89	5C
Foulke, Glenn W.	Levittown, PA	Deceased 12/08/89	8D
Fournier, Ronald J.	Manchester, CT	Resigned 12/31/89	7B
Frankman, Richard H.	Kissimmee, FL	Removed 05/16/89	9E
Freeman, George W.	Philadelphia, PA	Deceased 02/26/89	7F
Freiheit, Harold J. Jr.	Waukesha, WI	Resigned 12/31/89	5J
Friberg, Arthur M.	Wallingford, PA	Deceased 11/16/89	7F
Fritschel, Fred P.	Honolulu, HI	Removed 07/01/89	2E
Fritze, Carroll O. R.	Whitehall, PA	Deceased 11/17/89	7E
Fuhr, Melville J. K.	Tacoma, WA	Deceased 11/29/89	1C
Gilbertson, Everett O.	Sioux Falls, SD	Deceased 05/28/89	3C
Gill, Wayne A.	Rutland, VT	Removed 04/19/89	7B
Gleason, Jimmy G.	Dodge City, KS	Removed 04/29/89	4B
Gotoski, Garland E.	Dallas, TX	Removed 11/13/89	4D
Graesser, Carl Jr.	Richmond, CA	Deceased 05/12/89	1A
Grout, Floyd L.	Dana Point, CA	Deceased 09/21/89	2C
Gudmunsen, Orin S.	Tacoma, WA	Deceased 09/03/89	1C
Gunderson, Alfred	Walker, MN	Deceased 06/15/89	3E
Hafermann, Henry C.	Muscatine, IA	Deceased 08/27/89	5D
Hagen, Holger E.	Minneapolis, MN	Deceased 09/19/89	3G
Hagenau, Herbert W.	Medford Lakes, NJ	Deceased 10/13/89	7A
Haggen, Mark D.	Pleasant Hill, CA	Removed 06/01/89	1B
Haley, James G.	Bridgehampton, NY	Deceased 03/18/89	7C
Halinen, Martin	Utica, MI	Deceased 10/31/89	5G
Hamada, Yukio	Honolulu, HI	Removed 11/30/89	5J
Hand, Lawrence L.	Philadelphia, PA	Deceased 02/24/89	7F

Hansen, Erling A.	Waverly, IA	Deceased 05/06/89	5F	
Hansen, Richard L.	Northfield, MN	Deceased 07/31/89	31	
Hanzalik, John P	Vernon Hills, IL	Removed 02/01/89	51	
Hastad, Iver G.	Madison, MN	Deceased 10/07/89	3F	
Hauge, Edward H.	Portland, OR	Deceased 06/15/89	1E	
Haugen, Howard N.	Laredo, TX	Removed 03/17/89	4E	
Hawkinson, Robert F	Battle Lake, MN	Resigned 02/27/89	3D	
Hegstrom, Paul L.	North Riverside, IL	Deceased 09/09/89	5A	
Heidmann, Albert	Springfield, OH	Deceased 07/16/89	6F	
Helgesen, John K.	Overland Park, KS	Removed 04/29/89	4B	
Helland, Olaf C.	Edina, MN	Deceased 12/29/89	2D	
Hendrickson, Charles W	Brooklyn, NY	Deceased 03/29/89	7C	
Heng, Rolf O.	Beltrami, IN	Removed 02/24/89	3D	
Hershberger, Paul J.	Englewood, OH	Resigned 10/01/89	6F	
Hilgendorf, Dennis A.	Milwaukee, WI	Deceased 11/30/89	5J	
Hirt, Mark G.	Suttons Bay, MI	Deceased 03/03/89	68	
Hoemig, Charles W.	Fremont, IN	Deceased 02/18/89	6C	
Hoeniger, Thomas G.	Briarcliff Manor, NY	Deceased 06/09/89	7C	
Holland, Charles E	Sun City, AZ	Deceased 12/23/89	2D	
Holtan, Walter M.	Prairie du Chien, WI	Deceased 08/15/89	5L	
Horn, William M.	Wynnewood, PA	Deceased 01/23/89	7F	
Hudson, Thomas L.	Columbus, OH	Removed 11/13/89	6F	
Hulbert, Lindsey W.	Chicago, IL	Removed 05/19/89	5A	
Humlie, Peter H. A.	Deronda, WI	Deceased 06/15/89	5H	
Hunter, James P.	Gresham, OR	Deceased 11/30/89	1E	
Hyland, Philip O.	Minneapolis, MN	Deceased 11/18/89	3G	
Jagusch, Paul A.	Chicago, IL	Removed 11/02/89	5A	
James, Daniel P.	Wheat Ridge, CO	Resigned 12/01/89	2E	
James, Phyllis	Buffalo, NY	Removed 06/30/89	7D	
Jensen, George N.	Zumbrota, MN	Removed 05/01/89	31	
Jenson, Martin T.	Clifton, TX	Deceased 08/23/89	4D	
Jerge, Gene E	Lansdale, PA	Removed 06/05/89	7D	
Johnson, Amon O. Sr.	Rochester, MN	Deceased 04/24/89	3D	
Johnson, Bernt G.	Hemet, CA	Deceased 03/12/89	2C	
Johnson, Kenneth C.	Phoenix, AZ	Deceased 06/16/89	2D	
Johnson, Leanel E.	Mount Gilead, OH	Removed 01/16/89	6D	
Johnson, Thure P.	St. James, MN	Deceased 09/26/89	3F	
Jones, Oliver L.	Wittenberg, WI	Deceased 05/17/89	51	
Kallestad, Walther	Glendale, AZ	Deceased 07/05/89	2D	
Kammerlohr, Philip K.	Beatrice, NE	Deceased 03/18/89	4A	
Keay, Luther B.	Jacksonville, FL	Deceased 04/12/89	9E	
Keeler, Jack E.	Mifflinburg, PA	Resigned 04/01/89	8E	
Keener, John D.	Topton, PA	Deceased 10/12/89	7E	
Kimm, Edwin M.	Paulding, OH	Deceased 11/08/89	6D	
Kintzi, James E.	Santa Rosa, CA	Deceased 08/25/89	2A	

Klawitter, W. Ernest	Minneapolis, MN	Deceased 11/05/89	3G	
Kleinginna, P. Russell	Chipley, FL	Deceased 10/05/89	9E	
Knappe-Langworthy, James E.	Zumbrota, MN	Removed 10/01/89	31	
Koepke, Richard K.	Williamsville, NY	Removed 11/18/89	7D	
Koons, Wade H.	Florence, AL	Deceased 04/11/89	9C	
Kordewlch, John M.	Seminole, FL	Deceased 10/10/89	5B	
Kreinheder, Arthur C.	Oxford, MI	Deceased 10/13/89	6A	
Kretzmann, Adalbert R.	Chicago, IL	Deceased 06/19/89	5A	
Kuhlman, Kenneth D.	Miami Shores, FL	Removed 05/16/89	9E	
Kupke, Harold G.	Hickory, NC	Deceased 12/08/89	9B	
Lanier, Robert A.	Miami, FL	Removed 05/16/89	9E	
Larsen, Silas	Spokane, WA	Deceased 03/30/89	1D	
Lauderdale, Daniel L.	Goliad, TX	Removed 03/17/89	4E	
Lee, Clarence L.	Philadelphia, PA	Deceased 04/14/89	7F	
Lewis, Samuel A.	Jamaica, NY	Deceased 10/30/89	7C	
Lindholm, Elmer J.	Davenport, IA	Deceased 12/27/89	5B	
Lineberger, Henry A.	Sarasota, FL	Removed 08/24/89	9E	
Loland, John E.	Greenacres, WA	Deceased 08/31/89	1D	
Long, Joseph D.	Shiremanstown, PA	Resigned 01/31/89	8D	
Lorthioir, Raymond E. Jr.	West Hempstead, NY	Resigned 01/01/89	7C	
Lund, Norman J.	Anaheim, CA	Resigned 06/23/89	2C	
Martin, Richard E.	Jackson, TN	Removed 11/19/89	9D	
Masted, Julius E.	Viroqua, WI	Deceased 03/31/89	5L	
Mattson, Oscar W.	Kalamazoo, MI	Deceased 06/15/89	6B	
May, Kenneth R.	Wexford, PA	Deceased 07/28/89	8B	
McClung, Ronald H.	Van Wert, OH	Deceased 09/30/89	6D	
Meether, John T.	Kearney, NE	Deceased 12/21/89	4A	
Menter, Norman A.	Columbus, OH	Deceased 10/25/89	6F	
Merz, Daniel R.	Gahanna, OH	Removed 06/01/89	6F	
Meyer, David L.	Oregon, OH	Removed 05/01/89	6D	
Millar, Douglas B.	Torrance, CA	Removed 12/31/89	2C	
Milleman, Floyd P.	Moorestown, NJ	Deceased 04/20/89	7A	
Miller, James A.	Dover, OH	Deceased 02/19/89	6E	
Miller, Jerry J.	Horace, ND	Resigned 03/15/89	38	
Mix, John H.	Elmhurst, IL	Resigned 03/08/89	5A	
Monroe, Paul E. Jr.	High Point, NC	Deceased 03/21/89	9B	
Moore, James E.	Cambridgeshire, England	Removed 05/06/89	5A	
Mueller, Jerry L.	Crystal, MN	Resigned 03/01/89	6B	
Mueller, L. Paul	Waverly, OH	Deceased 03/25/89	6F	
Neal, Henry F.	Sun City, AZ	Deceased 07/19/89	5B	
Nelson, Anton A.	Minneapolis, MN	Deceased 07/20/89	3G	
Nelson, Carl G.	Williston, ND	Deceased 09/20/89	3A	
Nelson, Ernest C.	Lindsborg, KS	Deceased 02/17/89	4B	
Nelson, Marlene A.	Troy, ID	Resigned 06/01/89	1C	
Nelson, Victor H.	West Lafayette, IN	Resigned 11/01/89	5D	

Nielsen, Holger O.	Goshen, CT	Deceased 06/14/89	7B
Nielsen, Holger S.	Kimballton, IA	Deceased 06/10/89	5E
Niermann, Herbert N.	Santa Ana, CA	Removed 01/01/89	2C
Norlie, Kenneth L.	Northfield, MN	Deceased 11/13/89	31
O'Brien, Barry	Albany, NY	Deceased 04/02/89	7D
Obert, Carl H.	Elmhurst, IL	Removed 11/02/89	5A
Olsen, Susan V.	Minneapolis, MN	Removed 05/31/89	5E
Olson, Milton T.	Hatton, ND	Deceased 01/01/89	38
Olson, Oscar A.	Riverside, CA	Deceased 04/10/89	2C
Olson, Roy E.	Everett, WA	Deceased 12/31/89	1B
Otte, Janith M.	Oakland, CA	Removed 10/01/89	2A
Owens, David B.	Columbus, OH	Deceased 12/31/89	6F
Palcovich, Sally-Ann	Chandler, AZ	Removed 02/27/89	2D
Payerchin, Paul M.	Ligonier, PA	Removed 07/10/89	7G
Pearson, Henning B.	Akron, OH	Deceased 08/17/89	6E
Pearson, Victor R.	Tucson, AZ	Deceased 04/02/89	5B
Pedersen, Raymon L.	Milwaukee, WI	Removed 11/30/89	5J
Peery, John C.	White Rock, SC	Deceased 04/28/89	9C
Peters, Elmer T.	Salina, KS	Deceased 04/14/89	4B
Peterson, Gary D.	Bellingham, WA	Removed 12/01/89	1B
Petrusson, Edwin W	Fullerton, CA	Deceased 01/28/89	2B
Pettit, John A.	Winterport, ME	Deceased 07/02/89	6F
Pfunke, Harry	Moorestown, NJ	Deceased 01/10/89	7C
Pidgeon, Kenneth J.	Oregon, OH	Deceased 08/17/89	6D
Pierce, Palmer P.	Colorado Springs, CO	Deceased 07/21/89	2E
Pierson, Rosemary A.	Minot, ND	Removed 08/01/89	2E
Pikop, Arthur C.	De Land, FL	Deceased 11/16/89	9E
Pletcher, William E Jr.	Savannah, GA	Deceased 08/30/89	6F
Puotinen, John V.	Wawatosia, WI	Removed 11/01/89	5A
Quade, Raymond S.	La Crosse, WI	Deceased 06/13/89	5L
Raymond, Marvin J.	Libertyville, IL	Removed 11/02/89	5A
Rentner, Ronald M.	Concord, CA	Removed 10/01/89	2A
Rios, Jose F	Levittown, PR	Resigned 04/15/89	9F
Roever, Eldon D.	Lexington, NC	Deceased 04/01/89	9B
Rogers, Edward K.	Greenville, PA	Deceased 05/14/89	8A
Rohlfing, Daniel A.	Richmond, CA	Removed 10/01/89	2A
Rosholt Bianchi, Theresa A.	Manchester, NH	Removed 06/17/89	7B
Roth, William W.	Springfield, IL	Deceased 08/03/89	5C
Rowe, Harold L.	York, PA	Deceased 05/29/89	8D
Ruud, Oliver W.	Cupertino, CA	Deceased 01/11/89	2A
Sample, Ronald C.	New Castle, WY	Removed 07/13/89	3C
Sampson, Charles M. Jr.	Bensenville, IL	Resigned 07/31/89	5A
Sandbeck, Carl J.	Sacramento, CA	Deceased 01/30/89	2A
Sanders, John A.	Newberry, SC	Deceased 08/22/89	9C
Sanderson, Daniel O.	Colorado Springs, CO	Removed 03/17/89	4E
Sathmary, Julius	Lititz, PA	Deceased 03/29/89	8D

Satre, Lowell J.	St. Paul, MN	Deceased 11/04/89	3H
Schambach, Edgar L.	Flat Rock, IN	Resigned 05/01/89	6C
Scheidt, David L.	Philadelphia, PA	Deceased 02/15/89	7F
Scheip, Michael A.	Bloomsburg, PA	Resigned 02/01/89	8E
Schenck, Christian J.	Philadelphia, PA	Deceased 01/07/89	7A
Scherer, Henry H.	Hastings, NE	Deceased 04/25/89	4A
Schiotz, Fredrik A.	Minneapolis, MN	Deceased 02/25/89	3G
Schmidt, Carl P.	Lafayette, CA	Deceased 10/13/89	2A
Schmidt, John T.	Omaha, NE	Deceased 01/02/89	4A
Schnegelberger, Norman	St. Louis, MO	Deceased 10/15/89	4B
Schroeder, Duane E.	Monona, IA	Deceased 11/22/89	5F
Schroer, Reed D.	East Lansing, MI	Resigned 11/01/89	6B
Schultz, Alan R.	Waverly, IA	Removed 07/01/89	5F
Schweikert, Sheldon S.	Erie, PA	Deceased 09/11/89	8A
Scibilia, Dominic P.	Milwaukee, WI	Resigned 02/19/89	7A
Seegers, Arthur J.	Minneapolis, MN	Deceased 04/05/89	3G
Severson, Roland O.	Coral Gables, FL	Deceased 07/30/89	9E
Sheldahl, Lowell J.	Indianapolis, IN	Resigned 03/10/89	6C
Shuler, Cynthia A.	Southfield, MI	Deceased 12/02/89	6A
Siersbeck, Lawrence	Kenosha, WI	Deceased 02/17/89	5J
Sigwalt, Warren K.	Park Ridge, IL	Deceased 07/12/89	5A
Skepstad, John	Fergus Falls, MN	Deceased 05/31/89	3D
Smallsreed, Thomas C.	Columbus, OH	Deceased 12/25/89	6F
Smith, Mark W	Newton, IA	Removed 05/31/89	5E
Smuzer, Wesley J.	Maywood, IL	Deceased 01/08/89	5A
Solberg, David O.	Fargo, ND	Removed 08/30/89	3B
Sox, Samuel L.	Raleigh, NC	Deceased 11/21/89	9B
Spaid, John M.	Tomah, WI	Deceased 12/21/89	5A
Speerstra, John A.	Cambridge, MA	Removed 09/08/89	5F
Steege, Armin L.	Austin, TX	Removed 03/17/89	4E
Stenholm, Glenn L.	Dayton, MN	Deceased 06/27/89	4A
Stickles, Calvin E	Roseville, MI	Deceased 09/21/89	6A
Stiles, Millard H.	York, PA	Deceased 05/24/89	8D
Stolee, Jacob T	Mesa, AZ	Deceased 11/26/89	2D
Strang, Alfred M.	Renovo, PA	Deceased 03/31/89	8E
Strauch, Derk M.	Cambria Heights, NY	Transferred to Evangelical Lutheran Church in Canada 09/01/89	7C
Stumpf, Theodore E.	Junction City, OR	Deceased 05/02/89	1E
Stutrud, Dennis	Tinley Park, IL	Removed 11/02/89	5A
Swanson, Conrad T.	Longmont, CO	Removed 01/01/89	4A
Swenson, Jasper	Fergus Falls, MN	Deceased 10/12/89	3C
Swonger, Steven T.	Minneapolis, MN	Removed 11/30/89	5J
Tesch, Harold E.	Yorktown, TX	Deceased 08/07/89	4E
Tessman, Russell J.	Northome, IN	Removed 08/01/89	3E

Thomas, Robert E.	Johnstown, PA	Removed 06/30/89	8C
Thompson, Erling C.	Tacoma, WA	Deceased 11/20/89	IC
Thompson, Joseph C.	Minneapolis, MN	Deceased 02/05/89	3G
Torvik, Kenneth R. H.	Tacoma, WA	Deceased 10/01/89	IC
Trede, Eldred H.	Grafton, WI	Deceased 01/01/89	5A
Turmo, Ulrik A.	Fargo, ND	Deceased 03/06/89	3B
Uhlmann, T. Mark	Amador City, CA	Resigned 03/01/89	2A
Ullom, James P.	Racine, WI	Removed 11/30/89	5J
Ulring, Edwin O.	Minneapolis, MN	Deceased 02/08/89	3G
Utz, Lester M.	San Antonio, TX	Deceased 01/16/89	4E
Vallem, Ivan	Richland Center, WI	Deceased 06/25/89	5K
Void, Joseph S.	Boy River, IN	Deceased 03/19/89	3E
Von Fischer, Max H.	Springfield, MN	Deceased 08/24/89	3F
Vonhusen, Frederick L.	Kaneohe, HI	Deceased 12/15/89	2C
Warland, Barbara E L.	Ithaca, NY	Removed 06/05/89	7D
Watson, Henry B.	Saluda, SC	Deceased 10/06/89	9C
Wegner, Paul E	Mukwonago, WI	Removed 11/30/89	5J
Weishaar, David L.	Houston, TX	Removed 02/05/89	4F
Weller, Carl E	Minneapolis, MN	Deceased 02/09/89	3G
Welther, William J.	Johnstown, PA	Deceased 03/14/89	8C
Werner, Harry E. Iml	Buffalo, NY	Removed 06/05/89	7D
Westby, W. Henry	Palm Desert, CA	Deceased 09/17/89	2C
Wette, Maria T.	Ontario, OR	Transferred to Evangelical	1E
Lutheran Church in Canada 09/01/89			
Wetzler, Paul L.	Minneapolis, MN	Deceased 03/22/89	3G
Whorton, Lawrence L.	Philadelphia, PA	Deceased 07/19/89	7F
Wick, Walter M.	Indianapolis, IN	Deceased 11/02/89	6C
Wilken, Wayne L.	Greenville, OH	Removed 05/31/89	5E
Williams, Robert H.	Reading, PA	Deceased 12/23/89	7E
Williams, Walter E	Perrysburg, OH	Deceased 11/06/89	6D
Wisecup, James J.	Riverside, CT	Removed 06/17/89	7B
Witthoft, Charles M. Sr.	East Chatham, NY	Deceased 12/27/89	7D
Wittig, Frederick A.	Lima, OH	Deceased 05/05/89	6D
Wittmann, Alfred J.	Watertown, WI	Deceased 08/23/89	5K
Wolf, G. Edward	San Antonio, TX	Deceased 12/24/89	4E
Yohe, Lance V.	Moorhead, MN	Removed 12/01/89	3D
Yost, Hugh E.	Philadelphia, PA	Deceased 08/16/89	7E
Young, Wayne W.	Charleston, SC	Removed 06/17/89	9D
Yount, Wade D.	Hickory, NC	Deceased 06/10/89	9B
Zimmerman, Reid A.	New Brighton, MN	Removed 05/06/89	3E
Zuehlke, Wilmer M.	Clinton, NY	Deceased 12/05/89	7D
1990			
Ackerman, Marvin H.	Fairbury, IL	Deceased 07/10/90	5C
Adamcik, Daniel J.	Peoria, AZ	Deceased 11/28/90	2D

Adams, Robert E. Jr.	Baltimore, MD	Removed 07/13/90	8F
Adolf, Gregory P	Tuscon, AZ	Resigned 01/01/90	2D
Ahlfeldt, William N.	Rockford, IL	Resigned 07/01/90	5B
Aigner, George H. J.	Arlington Heights, IL	Deceased 12/05/90	5A
Albert, Donald L.	Shelby, OH	Deceased 09/03/90	6E
Albert, Richard W.	Kalamazoo, MI	Deceased 01/13/90	6B
Alhart, Daryl W.	Columbus, OH	Removed 06/04/90	7D
Alleman, H. Snyder	East Berlin, PA	Deceased 11/12/90	8D
Allen, Wilbur E.	Seal Beach, CA	Deceased 06/19/90	2C
Allport, Thomas A.	Port Orford, OR	Deceased 09/30/90	1E
Altmann, Donald C.	Sun Prairie, WI	Deceased 10/06/90	5K
Arends, Bonnie L.	Brighton, CO	Transferred to Evangelical Lutheran Church m Canada 09/19/90	4B
Arneson, Fredrick W.	Edinburgh, IN	Deceased 10/16/90	6C
Bahuth, John J.	Springfield, IL	Deceased 04/15/90	5C
Bailey, David J.	Slippery Rock, PA	Resigned 03/01/90	8A
Baly, Anita J.	Richmond, VA	Removed 09/14/90	9A
Barger, Glenn L.	Pompano Beach, FL	Deceased 10/27/90	9E
Barsness, Edward O.	Glenwood, MN	Deceased 05/21/90	3F
Baseler, Edward R.	Bellevue, WA	Deceased 10/17/90	1B
Bastian, Edwin P Jr.	Nowal, ON	Transferred to Evangelical Lutheran Church in Canada 09/01/90	8D
Berg, Merle G.	Chaska, MN	Deceased 02/26/90	3G
Bleber, Martin	Ellendale, ND	Deceased 03/06/90	3C
Bingaman, Reide E.	Mifflintown, PA	Deceased 07/14/90	8E
Bliese, Arthur Sr.	North Fort Myers, FL	Deceased 01/27/90	9E
Boe, Paul A.	Deronda, WI	Deceased 06/09/90	5H
Bomgren, Linne E.	Menahga, IN	Deceased 02/01/90	3G
Bongfeldt, Gustav L.	Lehigh Acres, FL	Deceased 08/20/90	5A
Broberg, David C.	Minneapolis, MN	Removed 10/01/90	5H
Broughton, Warren L.	St Paul, MN	Removed 06/14/90	3G
Bugh, David A. n	Lancaster, OH	Removed 09/22/90	6F
Busdiecker, George J.	Irvine, CA	Deceased 01/09/90	2C
Carlander, Kent R.	Chicago, IL	Removed 03/01/90	5A
Carlson, John M.	Minneapolis, MN	Removed 05/18/90	7F
Carrier, Gary L.	Buffalo, NY	Removed 06/04/90	7D
Chelgren, Mark J.	Minneapolis, MN	Removed 06/07/90	3D
Chrisemer, Edgar T	Gettysburg, PA	Deceased 08/12/90	7F
Clark, Robert	Denver, CO	Removed 01/31/90	2E
Cooper, David E	Chandler, TX	Deceased 04/30/90	4D
Cornish, Henry J.	Syracuse, NY	Deceased 05/29/90	7D
Cutler, Paul J.	Chicago, IL	Removed 02/03/90	5A
Dahl, Gordon J.	Minneapolis, MN	Deceased 04/17/90	3G
Dale, Mars A.	Mesa, AZ	Deceased 02/15/90	3H

Danby, Tracy A.	Minneapolis, MN	Removed 06/09/90	3F
Davidson, Lewis E.	Mankato, MN	Deceased 04/19/90	5E
Davis, William C.	Topeka, KS	Removed 06/14/90	3G
Day, Richard T.	Pearl Harbor, HI	Removed 12/01/90	2C
Deehan, J. Vernon	Columbus, OH	Removed 12/08/90	6F
Deithloff, Carl J. W.	Victoria, TX	Deceased 07/06/90	4E
Deli, Philip H.	Minneapolis, MN	Removed 06/14/90	3G
Dieckman, Paul W.	Allentown, PA	Deceased 08/02/90	7E
Dierkshelde, William A.	Athens, OH	Deceased 02/03/90	6D
Dietz, Ernest W.	Fremont, OH	Deceased 10/18/90	6D
Dillman, Willis L.	Mount Dora, FL	Deceased 05/06/90	7F
Doran, William R.	Woodbury, NJ	Removed 05/19/90	7A
Dougherty Andrew F Im	Elliottsburg, PA	Resigned 02/22/90	8D
Drafts, Jefferson L.	Lexington, SC	Deceased 09/05/90	9C
Eastlack, Robert D.	Lebanon, PA	Resigned 10/31/90	8D
Erickson, Ralph L	Lehigh Acres, FL	Deceased 07/26/90	9E
Evenson, Paul T.	Alamo, CA	Removed 06/06/90	2B
Feller, William	Yorktown, TX	Deceased 01/22/90	4E
Felton, Maurice A.	Racine, WI	Removed 12/11/90	5J
Ferro, Trenton E.	Muncie, IN	Removed 06/15/90	5B
Fetter, Mark C.	Galveston, TX	Resigned 08/28/90	4F
Fetterman, Einar A.	Harris, IN	Deceased 12/17/90	3H
Flaxbart, Don R.	Chicago, IL	Removed 01/31/90	2E
Fletcher, John D.	Dayton, OH	Deceased 09/23/90	6F
Foehringer, M Eugene	Sao Paulo, Brazil	Deceased 02/26/90	31
Freyermuth, Robert W. Sr.	Knoxville, TN	Deceased 07/08/90	9D
Frick, J. Milton	Lexington, SC	Deceased 12/24/90	9C
Fritschel Erwin G.	Ft. Collins, CO	Deceased 06/15/90	2E
Frueh, Milton S.	New Braunfels, TX	Deceased 03/23/90	4E
Funk, Howard E.	Hershey, PA	Deceased 02/27/90	8D
Gabrielsen, K. David	Coon Rapids, MN	Removed 10/31/90	IF
Gall, Richard K.	Littleton, CO	Removed 07/01/90	2E
Gallagher, Janet M.	Bronx, NY	Removed 06/30/90	7C
Gallup, Wesley H.	Whitefish Bay, WI	Deceased 08/16/90	5J
Geiger, Paul W.	Saginaw, MI	Deceased 03/25/90	6B
Gero, Laszlo	Ann Arbor, MI	Deceased 02/26/90	6A
Gilbert, Glenn G.	Greeley, CO	Deceased 07/01/90	2E
Glazier, Frederick L.	Johns Island, SC	Removed 11/30/90	9C
Goldapp, Gerald E	Houston, TX	Removed 03/31/90	4F
Griebel, Karen V.	Calumet City, IL	Removed 08/01/90	5D
Grimes, Kenneth L.	Santa Barbara, CA	Removed 11/01/90	6C
Gutsche, Horst W.	New York, NY	Transferred to Evangehcal	7C
Lutheran Church in Canada 07/01/90			
Habel, Nornan C.	Adelaide, Australia	Removed 01/19/90	4B

Hagen, John	Fort Wayne, IN	Deceased 05/23/90	6C
Halverson, Craig L.	Colorado Springs, CO	Removed 06/14/90	3G
Hamester, John H.	Gainesville, FL	Deceased 06/16/90	7F
Hammann, William J.	Albany, NY	Deceased 08/31/90	7C
Hansen, Clarence J.	Leawood, KS	Deceased 07/10/90	4A
Hansler, George C.	St. Paul, MN	Deceased 12/25/90	3H
Hanson, Clarence M.	Minneapolis, MN	Deceased 01/06/90	3G
Hayner, John H.	Findlay, OH	Removed 04/01/90	6D
Hecht, Harold L.	Chesterfield, MO	Deceased 01/22/90	6A
Hedquist, Paul M.	Des Moines, IA	Removed 08/01/90	5D
Heiges, Donald R.	Gettysburg, PA	Deceased 08/10/90	8D
Hellman, Walter H.	Tacoma, WA	Deceased 03/10/90	1C
Henke, Fred W	Glendale, CA	Deceased 08/08/90	2B
Herber, Ewald H.	Taylor, TX	Deceased 02/24/90	4E
Hetico, Robert P.	Lantana, FL	Deceased 01/10/90	5A
Hohl, Gordon E. C.	Becket, MA	Deceased 02/16/90	7B
Houg, Larry R.	Excelsior, MN	Removed 10/31/90	3F
Hoyer, Virgil A.	Westerville, OH	Resigned 06/01/90	6F
Hrdlicka, Paul D.	Windsor Locks, CT	Removed 08/18/90	7B
Hughes, William G.	Missoula, MT	Resigned 12/31/90	1D
Hungerford, David G.	Portland, OR	Resigned 03/15/90	1E
Hydinger, John E.	Columbus, OH	Deceased 05/23/90	6F
Inslee, Joseph W.	Downingtown, PA	Deceased 05/25/90	7F
Jacobson, Clarence H.	St. Paul, MN	Deceased 07/12/90	3H
Jensen, Marcille E.	Creighton, NE	Removed 06/01/90	2E
Joens, Herman H.	Fremont, NE	Deceased 12/21/90	4A
Johnson, Bertil D.	Union City, NJ	Removed 05/19/90	7A
Johnson, Cheri M.	Chicago, IL	Removed 11/12/90	5A
Johnson, Chester L.	Milwaukee, WI	Resigned 02/10/90	5J
Johnson, James G.	Federal Way, WA	Resigned 01/06/90	1F
Johnson, Kenneth E.	Gardner, MA	Resigned 10/31/90	78
Johnson, Leonard K.	La Jolla, CA	Deceased 03/09/90	2C
Johnson, Maynard	Leavenworth, WA	Removed 05/15/90	1D
Johnson, Robert V.	Alexandria, MN	Deceased 11/21/90	3D
Johnson, Sterling R.	Minneapolis, MN	Deceased 12/02/90	3G
Johnson, Stuart V.	Pennock, MN	Deceased 06/25/90	3F
Johnson, Timothy P.	Warren, MI	Resigned 02/10/90	6A
Jonasson, Olav R.	Columbus, OH	Deceased 02/10/90	9E
Junior, John B.	Milwaukee, WI	Deceased 08/02/90	5J
Keeler, Robert J.	Mechanicsburg, PA	Deceased 05/31/90	8D
Kempff, Daniel G.	East Wenatchee, WA	Resigned 11/01/90	1D
Kern, Fred W.	Austin, TX	Deceased 11/20/90	4E
Kerstetter, Ralph L.	Ft. Washington, PA	Deceased 05/13/90	7F
Kessler, Dwight A.	Vernon Hills, IL	Removed 06/11/90	5A
Kettner, E. Harold	Saginaw, MI	Deceased 09/30/90	6B

Kincheloe, Michael E	State College, PA	Removed 04/19/90	8C	
Kinsler, David E.	Hilton Head Island, SC	Deceased 10/29/90	9C	
Kirkegaard, Peter G.	Minnetonka, MN	Removed 09/04/90	3H	
Klein, William H.	Tripoli, IA	Deceased 06/08/90	5F	
Kmet, William E.	Tamarac, FL	Deceased 12/24/90	9E	
Knudsen, Dale L.	Albuquerque, NM	Removed 12/01/90	2E	
Knudson, George D.	Minneapolis, MN	Removed 06/09/90	3F	
Krebs, Ervin E.	Tacoma, WA	Deceased 07/05/90	IC	
Krimmel, Charles E	Springfield, PA	Deceased 10/21/90	7F	
Kronstad, Ingolf O.	Aitkin, MN	Deceased 10/01/90	3E	
Krueger, Stephen C.	Hammond, IN	Resigned 01/18/90	6C	
Kuder, John H. E	Columbus, OH	Deceased 05/22/90	6F	
Kuhn, Sidney E.	Zelienople, PA	Deceased 05/29/90	8B	
Landgrebe, Wayne W	Antioch, IL	Removed 09/27/90	5J	
Landis, Ned W. Jr.	Roseburg, OR	Removed 08/31/90	IC	
Landrud, Joseph C.	Pasadena, CA	Deceased 12/03/90	2B	
Lang, Donald G.	Minneapolis, MN	Removed 06/09/90	3F	
Lange, David E.	Baton Rouge, LA	Removed 06/30/90	4F	
Larsen, Donald H.	New York, NY	Deceased 05/17/90	7A	
Le Blanc, Edward E	Poland, OH	Deceased 09/26/90	7G	
Leach, Ronald D.	Arvada, CO	Removed 06/01/90	2E	
Lederq, Richard K.	Columbia, MO	Removed 05/31/90	4B	
Leibfarth, Walter C.	Sumner, IA	Deceased 10/01/90	5F	
Leikauf, Leonard C.	Woodburn, OR	Deceased 05/31/90	IE	
Leonard Ingalls, Jeannine R.	Burnsville, MN	Removed 06/14/90	3G	
Lett, Noah S. Jr.	Columbus, OH	Resigned 02/01/90	7C	
Lewis, David L.	Chicago, IL	Removed 01/01/90	3C	
Liefeld, Theodore S.	Columbus, OH	Deceased 02/09/90	6F	
Lingwall, Martin B.	Stromsburg, NE	Deceased 01/07/90	4A	
Linne, H. Allison	Lindborg, KS	Deceased 05/28/90	3G	
Lodoen, Peter R.	St. Cloud, MN	Removed 06/09/90	3F	
Lorimer, Harold J.	Phelan, CA	Deceased 07/09/90	2C	
Lott, Thomas C.	Turnersville, NJ	Deceased 01/14/90	7A	
Lundeen, Joel W.	Grand Forks, ND	Deceased 04/12/90	3B	
Lusk, Earl H.	San Diego, CA	Deceased 01/10/90	2C	
Malde, Roy K.	Cupertino, CA	Deceased 12/14/90	2A	
Martin, Stephen E.	New York, NY	Removed 11/16/90	8D	
Mathre, Raymond O.	Minneapolis, MN	Deceased 10/07/90	3G	
Mauney, J. Luther Sr.	Burlington, NC	Deceased 01/29/90	9A	
Melby, Joseph	Stanwood, WA	Deceased 03/03/90	1B	
Meyer, Herman Mees	Fullerton, CA	Deceased 04/08/90	2C	
Mikkelson, Oscar	Red Wing, MN	Deceased 12/24/90	3I	
Miller, Carl A. V.	Rosemead, CA	Deceased 10/22/90	2B	
Miller, Richard J.	Springfield, MO	Resigned 02/09/90	4B	
Minter, Douglas O.	St. Peter, MN	Removed 06/09/90	3F	
Moe, Sylvan R.	Northfield, MN	Deceased 01/28/90	5K	

Moeser, Donald H.	Trenton, NJ	Removed 05/19/90	7A
Mohl, Richard C.	Neenah, WI	Resigned 07/01/90	51
Morgan, Terry D.	Seattle, WA	Removed 11/15/90	1B
Morten, Walter R. Jr.	Collingswood, NJ	Deceased 01/16/90	7A
Mortinger, Daniel W.	Westerville, OH	Resigned 10/23/90	6F
Motaka, Donald E.	Haddonfield, NJ	Removed 05/18/90	7F
Muehlbrad, Albert H.	Pflugerville, TX	Deceased 03/05/90	4E
Mueller, Frederick E.	Springville, OH	Deceased 03/18/90	6F
Muske, Clarence	Litchfield, MN	Resigned 04/16/90	3F
Nabers, G. William	Mc Gaheysvle, VA	Removed 05/17/90	9A
Nedrud, Robert L.	Mentor, MN	Deceased 11/18/90	3D
Nelson, A. Sherwood	Chicago, IL	Deceased 06/28/90	5A
Nelson, Joel A.	Belton, MO	Resigned 04/30/90	4B
Nelson, Richard V.	Tokyo, Japan	Deceased 01/17/90	3E
Nesse, Marvin E.	Tacoma, WA	Deceased 02/13/90	1C
Nesset, Philip A.	Arcata, CA	Resigned 01/19/90	2A
Nesvig, Milton L.	Tacoma, WA	Deceased 08/27/90	1C
Neuhaus, Richard J.	New York, NY	Resigned 09/07/90	7C
Nickel, Raymond L.	Santa Ana, CA	Deceased 06/29/90	2C
Nielsen, Ernest D.	Des Moines, IA	Deceased 03/13/90	5D
Nilsen, Ole B.	Minneapolis, MN	Deceased 06/07/90	31
Nitz, Ronald E.	Portland, OR	Removed 10/27/90	1E
Nordby, Walter H.	Romona, CA	Deceased 06/19/90	2C
Nordgren, Armand R.	Naperville, IL	Deceased 10/29/90	5A
Nyborg, James E.	Veradale, WA	Removed 05/15/90	1D
Nydahl, Craig R.	Grand Rapids, MN	Deceased 10/15/90	3E
O'Morrow, Joseph M.	Louisville, KY	Deceased 05/05/90	6C
Olsen, Peter C.	Moorhead, MN	Removed 06/09/90	3F
Olson, Adrien P.	Minneapolis, MN	Deceased 01/23/90	3G
Olson, John W.	Cambridge, MN	Deceased 05/02/90	3G
Olson, Kaye E.	Indianapolis, IN	Deceased 11/01/90	6C
Olson, Robert E.	Kane, PA	Deceased 06/09/90	8A
Otte, Johannes, N.	Natal, South Africa	Deceased 03/26/90	3G
Oudheusden, Rudolph E.	Sioux City, IA	Deceased 06/12/90	5E
Park, James B.	Lugoff, SC	Deceased 07/02/90	9C
Paukkunen, Jouko A. E.	Lapinjarvi, Finland	Removed 10/27/90	1E
Pederson, Carl O.	Seattle, WA	Deceased 11/18/90	1B
Pederson, Phillip E.	Moorhead, MN	Deceased 02/12/90	3B
Peterman, C. Wayne	Biglerville, PA	Deceased 01/12/90	8D
Petersen, Noel D.	Omaha, NE	Removed 02/11/90	4A
Peterson, Warren E.	Crystal, MN	Removed 06/09/90	3F
Polesky, Bernhardt E.	Rose Creek, IN	Deceased 08/26/90	5F
Pratt, Wilfred A.	St. Paul, MN	Removed 06/01/90	3H
Quanbeck, Caleb H.	Billings, MT	Deceased 07/06/90	1F
Quill, David J.	Sun City, AZ	Deceased 03/15/90	2D

Rawleigh, Daniel J.	Philadelphia, PA	Removed 05/18/90	7F
Reissig, Frederick H.	Victor, NY	Deceased 11/23/90	7D
Remsburg, Robert G.	Springfield, OH	Deceased 10/23/90	6F
Rhody, Reuben W.	Catawissa, PA	Deceased 02/10/90	8E
Richie, David R.	Jackson, TN	Removed 03/01/90	5A
Rinehart, Dennis J.	Minneapolis, MN	Removed 06/14/90	3G
Rische, Gerhardt G. Jr.	Austin, TX	Removed 05/17/90	4E
Robertson, Judith A.	Flushing, NY	Removed 06/15/90	6E
Roder, Rudy W.	Lockport, NY	Deceased 09/15/90	7D
Rohrbacher, Philip A.	Salem, OH	Deceased 11/29/90	6E
Ronkos, Charles G.	Twinsburg, OH	Deceased 08/12/90	6E
Rosenthal, Edwin H. Jr.	Connell, WA	Resigned 11/19/90	1D
Roth, Paul L.	Milwaukee, WI	Deceased 09/19/90	5J
Rother, Willard Z.	McDade, TX	Removed 05/17/90	4E
Rothermel, David E.	Millersburg, PA	Deceased 12/28/90	8D
Routte, Louis A.	Mobile, AL	Deceased 10/30/90	6F
Rule, Lauren J.	Minneapolis, MN	Deceased 10/28/90	3G
Rustad, Arthur L.	Fanbault, MN	Deceased 07/22/90	3I
Rydbeck, David E.	Huntington Beach, CA	Removed 12/01/90	2C
Sanden, William C.	Roseville, MN	Removed 06/09/90	3F
Sangers, Carl J	Farmington, MI	Deceased 07/29/90	6A
Sanner, Donald W.	Fargo, ND	Deceased 04/09/90	3B
Schaff, Conrad E.	Omaha, NE	Deceased 01/10/90	4A
Schambow, Donald H.	New Berlin, WI	Removed 12/11/90	5J
Schardt, George W.	Burleson, TX	Deceased 05/15/90	4D
Schedtler, Richard E.	Farmington, MN	Removed 05/01/90	3I
Schenk, Alfred J.	Gettysburg, PA	Deceased 11/19/90	8D
Schmeling, Richard O.	New Franken, WI	Removed 12/11/90	5J
Schroeder, Norman E.	Bennington, NE	Deceased 02/13/90	4A
Schroeder, Oren W.	Herndon, VA	Removed 06/01/90	4E
Schultz, L. V. Dobie	Orange Park, FL	Removed 04/26/90	9E
Schwegler, Harry G.	Mason City, IA	Deceased 06/28/90	8H
Seger, Roy A.	North Hollywood, CA	Removed 06/06/90	2B
Seibel, Frederick R. Jr.	Annapolis, MD	Deceased 01/28/90	8F
Serenius, Vernon A. P.	Alexandria, MN	Deceased 10/12/90	3D
Shackle, David G.	Columbus, OH	Resigned 04/24/90	6F
Shine, David L.	Spokane, WA	Resigned 02/03/90	5K
Simon, Carl R.	Rockville, MD	Deceased 05/27/90	8F
Simonds, Michael E.	Lester Prairie, IN	Removed 06/10/90	3F
Smith, Oscar R.	Waverly, IA	Deceased 07/05/90	5F
Snyder, Charles A. Sr.	York, PA	Deceased 08/02/90	8D
Soderberg, Herman E.	Minneapolis, MN	Deceased 12/23/90	5H
Sorreles, Aaron I.	Mason, MI	Removed 02/01/90	6B
Spieker, Paul E	Topton, PA	Deceased 07/21/90	7E
Spirer, Edward, N.	Laguna Hills, CA	Deceased 12/06/90	2C

Stark, William L.	Houston, TX	Removed 12/31/90	4F	
Steingass, Jonathan M.	Medina, OH	Removed 06/15/90	6E	
Stockbridge, John D.	Chillicothe, OH	Removed 09/01/90	51	
Suhr, Heinrich P.	Spring Lake, NJ	Deceased 12/03/90	7C	
Suiter, Margaret N.	Milwaukee, WI	Deceased 01/09/90	5J	
Sulston, K. Hartley	Scotch Plains, NJ	Deceased 01/09/90	7A	
Swygert, Robert L.	Hardeeville, SC	Deceased 04/18/90	9C	
Teichmann, Frederick W.	Old Lyme, CT	Deceased 02/10/90	7B	
Terjesen, William P.	Cedarhurst, NY	Resigned 02/28/90	7C	
Thompson, Lawrence L.	Wheaton, IL	Removed 06/15/90	1B	
Thompson, Michael L.	Findlay, OH	Resigned 07/01/90	8C	
Thoni, Frederick C.	Mmdoro, WI	Resigned 11/04/90	5L	
Thunder, Douglas C.	Carson City, NV	Removed 01/01/90	2A	
Tilley, G. Edward	New York, NY	Removed 08/01/90	7C	
Tolo, L. Olav	Sun City, AZ	Deceased 11/13/90	2D	
Troost, Rudolf	Gaithersburg, MD	Deceased 11/12/90	8F	
Truax, Harold E.	Annapolis, MD	Resigned 04/29/90	8F	
Trued, Constantine	St. Clair Shores, MI	Deceased 04/01/90	6A	
Ulrich, Dennis L.	Jim Thorpe, PA	Resigned 05/03/90	7E	
Urlaub, Leland C.	Garnavillo, IA	Deceased 08/29/90	5F	
Van Dyck, John B.	Standard, CA	Removed 01/01/90	2A	
Van Scharrel, Mark H.	Downers Grove, IL	Resigned 02/01/90	5A	
Waldschmidt, Paul H. Jr.	Sunnymead, CA	Deceased 12/29/90	2C	
Walfrid, James A.	Eden Prairie, MN	Removed 06/14/90	3G	
Wallace, William E.	Waltham, MA	Resigned 09/28/90	7B	
Walton, George W.	Somerset, PA	Removed 02/28/90	8C	
Wannemacher, Carl C.	Dunedin, FL	Deceased 04/01/90	9E	
Wanner, Ursula M.	Lancaster, PA	Resigned 02/01/90	8D	
Warnke, Ernest J.	North Miami, FL	Deceased 10/22/90	9E	
Wegenast, Samuel E	Buffalo, NY	Deceased 03/17/90	2E	
Wenger, Kim R.	Doylestown, OH	Resigned 10/01/90	6E	
Wertz, Bruce B.	Pittsburgh, PA	Resigned 04/16/90	8B	
Winter, Mark A.	San Diego, CA	Transferred to Evangelical	2C	
Lutheran Church in				
Canada 09/01/90				
Wolbrecht, Walter E	Portland, OR	Deceased 02/15/90	1E	
Worthington, Z. James	Fort Smith, ARE	Resigned 06/30/90	4C	
Wright, Wilhelmina M.	Bethlehem, PA	Removed. 06/08/90	7E	
Xavier, Karl A.	Minneapolis, MN	Deceased 03/06/90	3G	
Young, Eugene W.	Hagerstown, MD	Deceased 12/28/90	8F	
ZaLser, August J.	Oshkosh, WI	Deceased 11/18/90	51	
Zanger, Scott L.	Milford, NJ	Removed 05/19/90	7A	
Zerhusen, John H.	St Olaf, IA	Deceased 09/10/90	5F	
Zieg, Roger S.	Manson, IA	Removed 10/20/90	5E	
Zirkle, Martin L.	Frederick, MD	Deceased 04/28/90	8F	

**Appendix C to the  
Report of the Secretary  
Additions to the Roster of ELCA Certified  
Associates in Ministry 1988-1990  
1988**

<b>Date of</b>	<b>Region/ Name City/State</b>	<b>Certification</b>	<b>Synod</b>	
	Beck, Cheryl L.	Royal Oak, MI	11/10/88	6A
	Billig, Melanie E.	Schnecksville, PA	09/22/88	7E
	Blew, Hannelore E	Allentown, PA	09/22/88	7E
	Clark, Sue R.	Roanoke, VA	08/27/88	9A
	Cobb, Judith Ann	Norfolk, VA	03/17/88	9A
	Dech, Darryl E.	Emmaus, PA	09/22/88	7E
	Decker, William A.	Chicago, IL	09/17/88	5A
	Druckenmiller, Marlane E.	Allentown, PA	12/09/88	7E
	Forrester, Susan	Bartlett, IL	08/27/88	5A
	Gerhart, Joy V.	Reading, PA	09/22/88	7E
	House, J. Lawrence	Mountaintop, PA	09/22/88	7E
	Iversen, Gerald H.	Sioux City, IA	05/06/88	5E
	Joy, Linda S.	Oak Park, IL	05/08/88	5K
	Kniceley, Joann V.	Allentown, PA	09/22/88	7E
	Kuhlmann, Kaye I.	Los Altos, CA	12/01/88	2A
	Lieb, Terry A.	Topton, PA	12/09/88	7E
	Lindemann, Denise A.	Humboldt, IA	09/01/88	5E
	Mason, Susan C.	Troy, OH	06/01/88	6F
	Meckes, Verna E.	Laury's Station, PA	09/22/88	7E
	Miller, J. Clinton	Allentown, PA	09/22/88	7E
	Miller, Ruth T.	Wescosville, PA	12/09/88	7E
	Milligan, Kathleen R.	Allentown, PA	09/22/88	7E
	Olson, Virginia A.	Ridgeway, IA	05/06/88	5F
	Reier, Katherine J.	Roanoke, VA	08/27/88	9A
	Rieger, Kathleen M.	Hellertown, PA	09/22/88	7E
	Schlueter, Judy O.	Detroit, MI	10/17/88	6A
	Steltz, Nancy G.	Fogelsville, PA	09/22/88	7E
	Stevens, Lavelva E	Charlottesville, VA	08/27/88	9A
	Tucker, Pamela J.	Hartford, CT	08/23/88	7B
	Wagner, Deborah M.	Bethlehem, PA	05/20/88	7E

**1989**

	Abbott, Robin A.	Grosse Pointe, MI	07/01/89	6A
	Bateson, Bethel	Columbus, OH	06/15/89	6F
	Bean, Dorothy A.	Atlanta, GA	01/10/89	9D
	Beideman, Myrna L.	Oreland, PA	06/01/89	7F
	Berthold, Mary E.	Carrington, ND	06/10/89	3B
	Buchinger, Laura A.	Treynor, IA	01/03/89	5E

Buegler, Todd	Maple Grove, MN	10/24/89	3G	
Burnford, Frances E.	Chicago, IL	02/24/89	5A	
Davis, Janice M.	Pottstown, PA	01/17/89	7F	
De VOTES, Pernelle A.	Johnstown, PA	09/30/89	8C	
Elmer, Lynda L.	Reading, PA	05/26/89	7E	
Fowler, Herbert O.	Elizabethtown, PA	05/11/89	8D	
Frederick, Richard A.	Columbia, SC	10/10/89	9C	
Friend, A. Nelson	Savannah, GA	01/09/89	9D	
Friesen, Susan R.	Hoffman Estates, IL	01/14/89	5A	
Gennrich, Tracey A.	El Campo, TX	08/10/89	4F	
Golnitz, Mary S.	Kingsport, TN	04/28/89	9D	
Griffin, Kathryn E.	Manchester, CT	05/05/89	7B	
Haraldson, Paula R.	St. Paul, MN	10/01/89	3H	
Harr, B. Melissa	El Campo, TX	04/02/89	4F	
Hartman, James C.	Austin, TX	09/30/89	4E	
Housel, Charles C Jr.	Catasauqua, PA	04/14/89	7E	
Hovland, Mary	Willmar, MN	08/31/89	3F	
Irwin, Suzanne T	Brodheads ville, PA	04/14/89	7E	
Janick, Alice S.	Toledo, OH	08/14/89	6D	
Jeffcoat, Dorothy L.	Atlanta, GA	01/09/89	9D	
Johnson, Donald G.	West Ossipee, NH	05/05/89	7B	
Kindem, Shirley L.	Rosemount, MN	09/01/89	3H	
Koester, Ellen K.	Oak Ridge, TN	10/03/89	9D	
Krapf, Gwendolyn	Easton, PA	05/25/89	7E	
Lang, Arvella E.	Detroit Lakes, MN	10/07/89	3D	
Lehto, Suzanne E.	Traverse City, MI	04/22/89	65	
Meyer, Anna Mary	Oak Ridge, TN	06/27/89	9D	
Miller, Mary	Appleton, WI	04/15/89	51	
Mitchell, April L.	Houston, TX	05/21/89	4F	
Powers, Catherine L.	Elkhart, IN	04/29/89	6C	
Rehfeldt, Kimberly D.	Vadnais Heights, MN	01/06/89	3H	
Richterkesmg, Suzanne L.	Roswell, GA	10/04/89	9D	
Robinson, Krysia E.	Avon, CT	05/05/89	7B	
Sanford, Bonnie R.	Charlotte, NC	08/19/89	9B	
Schatz, Scherelene L.	Allentown, PA	05/25/89	7E	
Schwarz, May L.	Columbus, OH	08/14/89	6F	
Shipley, Holly A.	Columbus, OH	11/12/89	6F	
Smith, Laurence C.	Traverse City, MI	04/22/89	6B	
Solberg, Marcia L.	Dunlap, IA	02/12/89	5E	
Teller, Anmta Canal	Winchester, OH	04/16/89	6F	
Voss, Bonnee L.	Madison, WI	06/08/89	5K	
Wagenblast, Joy	Springfield, NJ	06/08/89	7A	
Weatherspoon, Roselle J.	Detroit, MI	05/30/89	6A	
Wray, Karen V.	Savannah, GA	01/09/89	9D	
Yockstick, Bonnie 1.	Denver, CO	06/12/89	2E	

**1990**

Allen, Janice D.	Billings, MT	02/26/90	1F	
Ankerfelt, Daniel D.	Sioux City, IA	01/10/90	5E	
Bellin, Sharon L.	Savannah, GA	01/05/90	9D	
Bellin, Willard H.	Savannah, GA	01/05/90	9D	
Bennett, M. Carol	Hickory, NC	07/16/90	9B	
Birkeland, Barbara A.	Sartell, MN	04/30/90	3F	
Blank, Paul L. Joppa,	MD	06/03/90	8F	
Borchardt, Marilyn	Milwaukee, WI	06/10/90	5J	
Brock, John H.	Stamford, CT	09/07/90	7B	
Campbell, Ann M.	Billings, MT	04/30/90	1F	
Cordes, Cindy J.	Watford City, ND	09/01/90	3A	
De Van, Benjamin	Hanover, PA	05/29/90	8D	
Feig, Erik	Minnetonka, MN	01/05/90	3G	
Fell, Gloria B.	Westville, NJ	06/05/90	7A	
Folk, Munel H.	Riegelsville, PA	03/29/90	7F	
Guse, Anada	Denver, CO	11/04/90	2E	
Guse, Berkley Hallock,	IN	11/26/90	3D	
Hansen, Cassandra O.	Aurora, CO	06/01/90	2E	
Hegemann, Denise A.	Latrobe, PA	12/03/90	8B	
Herz-Lane, Wolfgang D.	Camden, NJ	06/05/90	7A	
Holmen, Mark	Story City, IA	11/17/90	5F	
Johnson, Marlayne	Hallock, IN	11/26/90	3D	
Kasabach, Carol R.	Trenton, NJ	06/05/90	7A	
Kiick, R. Lynne	Hanover, PA	05/29/90	8D	
Knodt, Kathryn A.	Pemberton, NJ	06/05/90	7A	
Larson, Timothy E.	York, PA	09/01/90	8D	
Lindemann, Jeanne C.	Newark, NJ	06/05/90	7A	
Locke, Jeanne W.	Somerville, NJ	06/05/90	7A	
Lounsbury, Judith	Moline, IL	01/13/90	5B	
'Martin, Gail A.	Portland, OR	04/30/90	1E	
Nycklemoe, Katherine J.	Racine, WI	04/01/90	5J	
Orr, John W.	Bridgeton, NJ	06/05/90	7A	
Renfrew, Anna Mary	Johnstown, PA	08/01/90	8C	
Robertson, Fred V.	Stroudsburg, PA	05/18/90	7E	
Robison, Margaret	Pigeon, MI	04/28/90	6B	
Sprang, Susan	Youngstown, OH	11/25/90	6E	
Stevens, Mary Lou B.	Westfield, NJ	06/05/90	7A	
Stoudemayer, Stephanie M.	Concord, NC	10/09/90	9B	
Stover, Heidi	Springfield, OH	07/29/90	6F	
Suttmeier, Theodore W.	Bound Brook, NJ	06/05/90	7A	
Swanson, Ruth L.	Bellflower, CA	01/21/90	2B	
Swonger, Joanne M.	Willow City, ND	05/03/90	3A	
Tantow, Janet O.	Milford, IA	09/15/90	5E	
Thumm, Jean E.	Phillipsburg, NJ	03/30/90	7A	

Twite, Helen G.	St. Paul, MN	12/04/90	3H
Walker, Linda K.	Summit, NJ	06/05/90	7A
Wiederhoeft, Phyllis C.	Madison, WI	01/19/90	5K
<sup>2</sup> Zima, Regina R.	Marietta, GA	11/11/90	9D

**Appendix D to the  
Report of the Secretary  
Removals from the  
Roster of Associates in Ministry 1988/1990**

NOTE: *The several rosters under Associates in Ministry, representing the various roster categories that existed in ELCA predecessor churches, are identified as follows in this listing:*

ALC/CCS = ALC Commissioned Church Staff  
 ALC/D = ALC Deaconesses  
 AELC/CT = AELC Commissioned Teachers  
 AELC/D = AELC Deaconesses and Deacons  
 LCA/D = LCA Deaconesses  
 LCA/LPL = LCA Lay Professional Leaders

<sup>1</sup>Name later changed to Nikki R. Martin.

<sup>2</sup>Name later changed to Regina R. Haller.

**1988 Roster**

Region/ Name	City/State	Reason	Date	Synod	Identification
Anderson, Mark A.	Red Oak, IA	Removed	09/01/88	5E	ALC/CCS
Aune, Mable	Spokane, WA	Deceased	06/12/88	ID	ALC/CCS
Craft, Ruthmarie	Wausau, WI	Resigned	06/15/88	51	AELCICT
Dederer, Carl C. m	S. Williamsport, PA	Resigned	08/01/88	8E	LCA/LPL
Fairbanks, Brenda B.	Greenville, SC	Resigned	01/05/88	9C	LCA/LPL
Falk, Elinor E.	Oshkosh, WI	Deceased	11/19/88	51	ALC/D
Fox, Ida N.	San Gabriel, CA	Removed	05/14/88	2B	ALC/CCS
Gehring, Phyllis B.	Bremerton, WA	Removed	05/21/88	1C	ALC/CCS
Grunow, Anita	Denver, CO	Removed	07/01/88	2E	AELC/D
Hawkinson, Carol L.	Davenport, IA	Resigned	09/01/88	5D	LCA/LPL
Holling, Hertha M.	Omaha, NE	Deceased	07/04/88	4A	ALC/CCS
Hull, Sherron R.	Charleston, SC	Removed	01/01/88	9C	LCA/LPL
Ignatovich, Anna-Maria	Okemos, MI	Removed	01/01/88	6B	ALC/CCS
Iverson, Robert W.	Austin, TX	Deceased	12/29/88	4E	ALC/CCS
Johnson, Shirley E.	San Pedro, CA	Removed	01/01/88	2B	ALC/CCS
Kincheloe, Barbara	Torrance, CA	Removed	05/30/88	2B	ALC/CCS
King, Dorene C.	Thousand Oaks, CA	Removed	05/14/88	2B	ALC/CCS
Mayer, Nancy W.	Columbus, OH	Deceased	09/24/88	6F	ALC/CCS
Merritt, Alice Anne	Columbus, GA	Removed	01/10/88	9C	LCA/LPL
Mumy, Kathryn L.	Van Buren, OH	Removed	09/01/88	6D	ALC/CCS

Nelson, Sara	Moorhead, MN	Deceased	05/22/88	3D	LCA/LPL
Olson, Mitchell M.	Rockford, IL	Removed	12/04/88	5B	LCA/LPL
Patterson, Patricia	Honolulu, HI	Removed	01/01/88	2C	ALC/CCS
Perry, Janice S.	Albuquerque, NM	Removed	12/01/88	2E	LCA/LPL
Peterson, Evelyn	San Antonio, TX	Deceased	10/07/88	4E	LCA/LPL
Shaner, Steven K.	Bloomington, MN	Removed	01/01/88	6C	LCA/LPL
Sikora, Miriam W.	Oakdale, MN	Removed	01/01/88	6C	ALC/CCS
Tveit, Laurel R.	Hazen, ND	Removed	09/01/88	3A	ALC/CCS
Wachter-Myers, Sandra C.	Yeadon, PA	Removed	02/09/88	7F	LCA/LPL
Weissgerber, Charlotte A.	Gladwyne, PA	Deceased	02/26/88	7F	LCA/D
Wigtil, Philip	Bolingbrook, IL	Resigned	09/09/88	5B	ALC/CCS

### 1989

Angus, Rosalie J.	Longmont, CO	Removed	12/31/89	2E	ALC/CCS
Berg, Alice M.	Fort Worth, TX	Deceased	05/10/89	4D	ALC/CCS
Bingea, Gretchen Jo	Stanford, CA	Removed	05101/89	5D	LCA/LPL
Birkeland, Clara A.	Everett, WA	Removed	06/16/89	1B	ALC/CCS
Bjorgan, Kenneth	Seattle, WA	Deceased	06/29/89	1B	ALC/CCS
Block, Richard L.	Oconto Falls, WI	Ordained	07123189	51	ALCICCS
Bonovsky, Elaine	Mesa, AZ	Removed	08/24/89	2D	ALCICCS
Bradley, Marty S.	Marietta, GA	Removed	06117/89	9D	LCA/LPL
Bronson, Stephen R.	Marietta, GA	Removed	07/11189	9D	LCA/LPL
Brunckhurst, Joan	Los Angeles, CA	Removed	04/22/89	2B	ALC/CCS
Campbell, Eric T.	Hartford, CI	Ordained	06/17/89	7B	LCA/LPL
Childs, Carolyn W.	Novato, CA	Removed	01/01/89	2A	ALC/CCS
Dudycha, Leon T.	Austin, MN	Removed	07/03/89	4A	LCA/LPL
Giest, Steven	Baltimore, MD	Removed	12/31/89	8F	LCA/LPL
Halcrow, Frances W.	New York, NY	Removed	12/31/89	9A	LCA/LPL
Halloran, Betty L.	Appleton, WI	Removed	06/01/89	9D	LCA/LPL
Hedstrom, Anne C.	Sylmar, CA	Resigned	11/15/89	2B	LCA/D
Heglund, Agnes E.V.	Lindsborg, KS	Deceased	01/06/89	4B	LCA/D
Hilbert, Louise C. W	Columbia, SC	Ordained	06/11/89	9C	LCA/LPL
Ignatz, Kathy A.	Birmingham, AL	Removed	07/11/89	9D	LCA/LPL
Ladd, Larry L.	Memphis, TN	Removed	08/09/89	9D	LCA/LPL
Lakey, Richard J.	Williamsport, PA	Resigned	02/01/89	8E	LCA/LPL
Lindahl, Maurine A.	Minneapolis, MN	Deceased	11/19/89	3G	LCA/D
Martin, Magretta J.	Lithonia, GA	Resigned	01/13/89	9D	LCA/LPL
Nessan, Otella	Sioux Falls, SD	Deceased	11/10/89	3C	ALC/CCS
Nietfeld, Eileen S.	Blair, NE	Removed	07/03/89	4A	ALC/CCS
Okum, Miriam J.	Gladwyne, PA	Deceased	10/02/89	7F	LCA/D
Ostreim, Jean E.	Minneapolis, MN	Deceased	01/22/89	3H	ALC/CCS
Otto, Janis L.	Puyallup, WA	Ordained	10/08/89	1C	ALC/CCS
Paulson, Corrine A.	Denver, CO	Removed	07/01/89	2E	LCA/LPL
Pederson, David T.	Puyallup, WA	Resigned	04/25/89	1C	LCA/LPL
Phares, Anne	Austin, TX	Removed	06/01/89	4E	ALC/CCS

Piel, Mark E	Ferguson, MO	Resigned	06/14/89	4B	AELC/CT
Prahlw, Christopher	Wausau, WI	Removed	08/01/89	51	ALC/CCS
Rach, Patricia K.	Anaheim, CA	Resigned	04/01/89	2B	ALC/CCS
Sander, Margaret A.	Stewartville, MN	Ordained	07/09/89	31	ALC/CCS
Schnaath, Cynthia J.	Palmer, KS	Ordained	05/07/89	4B	LCA/LPL
Schrader, David L., Sr.	Hagerstown, MD	Ordained	08/12/89	8F	ALC/CCS
Shackelford, Stephen P	Hendersonville, TN	Removed	04/05/89	9D	LCA/LPL
Shumaker, M. Arlene	Narberth, PA	Deceased	11/14/89	7F	LCA/D
Sime, Bertha	Arlington Hts., IL	Deceased	12/08/89	5A	ALC/D
Sipes, Carol O.	Baltimore, MD	Removed	01/01/89	8F	LCA/LPL
Smith, Sharon R.	Arlington, WA	Resigned	12/31/89	1B	ALC/CCS
Spitler, Ruth A.	Gladwyne, PA	Deceased	06/03/89	7F	LCA/D
Steenhuisen, Lauve H.	Vienna, VA	Resigned	06/30/89	8G	ALC/CCS
Swenson, Richard L.	Berkeley, CA	Resigned	06/03/89	1C	ALC/CCS
Weigold, Mahala	Mars, PA	Deceased	04/04/89	8B	ALC/CCS
Werzinske, Grace A.	Cincinnati, OH	Ordained	04/10/89	6F	ALC/CCS
Wolbrecht, Timothy	Bellevue, WA	Ordained	05/21/89	1B	LCA/LPL
Yanz, Susanna	Gladwyne, PA	Deceased	10/22/89	8B	LCA/D
Zellmer, Peter E.	Wauwatosa, WI	Deceased	10/23/89	5J	LCA/LPL
Zink, Henrietta	Waverly, IA	Deceased	01/21/89	5F	ALC/CCS

## 1990

Abercrombie, Kathryn K.	Winter Park, FL	Removed	09/01/90	9E	LCA/LPL
Anderson, Alice L.	San Antonio, TX	Removed	08/31/90	4E	ALC/CCS
Armstrong, P. Joy	Beatrice, NE	Ordained	08/05/90	3E	ALC/CCS
Bentz, Karen M.	Littleton, CO	Removed	06/11/90	5A	ALC/CCS
Blankley, Carolyn L.	Northridge, CA	Deceased	11/24/90	2B	ALC/CCS
Blegen, David H.	Worthington, MN	Resigned	10/15/90	3F	LCA/LPL
Bock, Walter H.	Richmond, CA	Removed	12/31/90	2A	LCA/LPL
Chervick, Margaret R.	Hanna, WY	Deceased	10/10/90	7G	LCA/D
Crickenberger, Annette C.	Tampa, FL	Removed	05/01/90	9E	LCA/LPL
Flynn, Irene D.	Tampa, FL	Removed	11/01/90	9E	LCA/LPL
Fredrickson, Paula R.	Berkeley, CA	Resigned	09/01/90	2A	ALC/CCS
Gallmeier, Kevin D.	Chicago, IL	Removed	06/11/90	5A	ALC/CCS
Going, Nancy S.	Evans, GA	Removed	10/08/90	5A	LCA/LPL
Hachtel, JoAnne	Florissant, MO	Removed	03/24/90	4B	AELC/CT
Hazelworth, Wendy S.	Hickory, NC	Deceased	04/20/90	9B	LCA/LPL
Hemingson, Paula J. L.	Colo, IA	Removed	10/08/90	5A	ALC/CCS
Horlacher, Valerie G.	Gettysburg, PA	Removed	12/01/90	8F	LCA/LPL
Jensen, Barbara A.	Rochester, MN	Deceased	08/22/90	31	ALC/CCS
Karmie, Bonnie	Blue Island, IL	Removed	10/08/90	5A	ALC/CCS
Kebschull, Lowell A.	Lomita, CA	Removed	06/06/90	2B	ALC/CCS

Kinard, Amy D.	Newberry, SC	Resigned	08131/90	9C	LCA/LPL
Kunkel, Vernetta M.	Gladwyne, PA	Deceased	10/02/90	7F	LCA/D
Kunz, Mary E.	Blue Island, IL	Removed	10108/90	5A	ALC/CCS
Liescheidt, Kathryn	Valencia, CA	Removed	06/06/90	2B	ALC/CCS
Luebe, Carolyn K.	Mobile, AL	Resigned	11/04/90	5D	LCA/LPL
Maier, Martha H.	Corvallis, OR	Ordained	02/11/90	1E	LCA/LPL
McConkey, Timothy K.	Wartrace, TN	Removed	07/01/90	9D	LCA/LPL
Meligan, Jo Anna	Gresham, OR	Removed	10/27/90	1E	LCA/LPL
Meyer, Bertha K.	Hastings, NE	Deceased	10/17/90	4A	ALC/CCS
Mohrmann, E. Raymond Jr.	Greenville, SC	Ordained	09/30/90	9C	LCA/LPL
Mueller, Susan	San Francisco, CA	Removed	10/01/90	2A	AELC/CT
Munday, Betty	Asheville, NC	Removed	08/31/90	9B	LCA/LPL
Nafzger, Anne E.	Willmar, MN	Deceased	04/27/90	3F	ALC/CCS
Neas, Michael G.	Kingsport, TN	Resigned	04/09/90	9D	LCA/LPL
Parks, Leslie K.	Farmington Hills, MI	Resigned	05/31/90	6A	LCA/LPL
Peterson, Carol L.	Onalaska, WI	Removed	06/30/90	5L	ALC/CCS
Peterson, Darlene	Appleton, WI	Resigned	05/22/90	51	ALC/CCS
Reaver, Jan V.	Lancaster, CA	Removed	06/06/90	2B	LCA/LPL
Rehak, Joanne	Cupertino, CA	Removed	10/01/90	2A	ALC/CCS
Reppen, Dennis	St. Paul, MN	Resigned	03/03/90	3H	LCA/LPL
Rode, Sandra C.	San Antonio, TX	Removed	06/01/90	4E	ALC/CCS
Rubner, Florence A.	Naples, FL	Deceased	12/08/90	8A	LCA/LPL
Schmickel, Frances M.	Allentown, PA	Resigned	04/17/90	7E	LCA/LPL
Shelton, Martha	Brookville, IN	Resigned	08/01/90	6C	LCA/LPL
Shirey, Dianne B.	Akron, OH	Resigned	11/19/90	6E	LCA/LPL
Snyder, Dorothy E.	Bedford, PA	Deceased	02/26/90	8C	LCA/D
Strobel, Shari L.	Perry Hall, MD	Resigned	10/13/90	8F	LCA/D
Tillberg, Gordon A.	Wichita, KS	Removed	03/24/90	4B	LCA/LPL
Tveit, A. Marie	Costa Mesa, CA	Removed	12/31/90	2C	ALC/CCS
Vollendorf, Deanne	Manitowoc, WI	Removed	07/24/90	51	ALC/CCS
Wyble, Richard J. W.	Hartford, CT	Removed	06/01/90	3D	LCA/LPL
Zimpfer, Kathryn R.	Solvang, CA	Deceased	04/26/90	21	ALC/CCS

**Appendix E to the  
Report of the Secretary  
Congregations Received, Consolidated, Disbanded,  
Merged, or Withdrawn 1988-1990**

<i>State/City</i>	<i>Congregation</i>	<i>Action Taken</i>	<i>Date</i>
Alabama			
Birmingham	Shepherd of the Hills	Received	05/25/90
Jasper	Christ	Disbanded	02/03/89
Madison	Messiah	Received	05/25/90
Montgomery	Koinonia	Disbanded	09/15/89
Montgomery	Messiah	Received	05/13/88
Alaska			
Dillingham	Dillingham Trinity	Received	03/20/88
Palmer	Trinity	Received	01/01/88
Arizona			
Bullhead City	Community	Received	06/03/88
El Mirage	Pan de Vida	Received	06/01/90
Peoria	Celebration	Received	06/01/90
Phoenix	Esperanza	Received	06/01/90
Tucson	Resurrection	Received	06/02/89

**Arkansas**

Conway	Advent	Received	04/27/89
California			
Alhambra	Grace	Disbanded	01/31/88
Alpine Hills	Good Shepherd of the Hills	Received	05/19/89
Chula Vista	Victory	Received	06/12/88
Clovis	Lord of Life	Received	04/13/90
Compton	First	Disbanded	02/26/89
Elk Grove	St. Peter	Withdrew	11/18/90
Fresno	Resurrection	Received	04/13/89
Grand Terrace	Lutheran Church of the Atonement	Disbanded	07/15/90
Hesperia	Rose of the Desert	Received	06/10/88
Springville	Grace	Disbanded	01/01/90
Tollhouse	Sierra	Received	06/14/90
Ventura	Emmanuel	Received	06/03/90
Vista	Hope	Received	06/10/88
Weaverville	Holy Trinity	Received	06/14/90

**Colorado**

Aurora	Martha and Mary	Received	05/31/90
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**Connecticut**

Tolland	Peace	Received	06/07/90
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## Florida

Hudson	All Saints	Received	04/28/89
Jacksonville	Fellowship	Disbanded	04/28/89
Lakeland	Reformation	Received	05/19/90
Ocala	Joy	Received	05/19/90
Palm City	Immanuel	Received	05/20/88
Pembroke Pines	New Life	Disbanded	06/30/90
Plant City	Lord of Life	Received	04/28/89
Wesley Chapel	Atonement	Received	05/20/88

## Georgia

Augusta	Christ the King	Received	05/26/89
Cumming	Christ the King	Received	05/25/90
Duluth	Holy Cross	Received	05/13/88

St. Simons Island	Lord of Life	Received	05/26/89
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Valdosta	Gloria Dei	Received	05/25/90
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Woodstock	Good Shepherd	Received	05/26/89
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**Hawaii**

Kihei	Kihei	Received	05/19/89
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**Illinois**

Bellwood Zion Consolidated to form Holy Trinity, 06/15/88  
 Berkeley  
 Bensenville Grace Withdrew 07/16/89  
 Berkeley Transfiguration Consolidated to form Holy Trinity, 06/15/88  
 Berkeley  
 Holy Trinity Consolidation 06/15/88  
 Chicago Hauge Consolidated to form Esperanza 12/31/90  
 de Santa Maria, Chicago  
 St. Mary's Consolidated to form Esperanza 12/31/90  
 de Santa Maria, Chicago  
 St. Paul Merged with St. Paul, Evanston 02/01/88  
 Mount Olive Withdrew 01/14/90  
 New Lenox Peace Received 06/15/89  
 Utica Trinity Disbanded 01/01/88

**Indiana**

Columbus Lutheran Community Disbanded 06/11/89  
 of Christ  
 Indianapolis St. Mark Withdrew 02/11/90  
 St. Matthew Withdrew 06/11/89  
 Servants of Christ Received 05/18/89

**Iowa**

Dolliver Palestine Disbanded 02/07/88  
 Dubuque St. Mark Disbanded 11/20/88  
 Fertile Pilot Knob Withdrew 01/28/88  
 Jefferson Christ Received 06/08/90  
 Marshalltown Strand Disbanded 08/29/90  
 Pocahontas Trinity Disbanded 12/31/89  
 Kansas  
 Fairview Immanuel Withdrew 01/03/88  
 Overland Park Holy Cross Received 06/07/90  
 Shawnee Peace Merged with Redeemer, Shawnee 02/01/90  
 Kentucky  
 Louisville Ascension Received 05/18/89

**Louisiana**

Baton Rouge Grace Disbanded 01/17/88  
 University Chapel Disbanded 05/31/89  
 New Orleans Immanuel Merged with Grace, New Orleans 04/22/90  
 Maryland  
 Baltimore All Saints Evangelical Consolidation 11/05/89  
 St. Peter's Consolidated to form All Saints 11/05/89  
 Evangelical, Baltimore  
 Third English Consolidated to form All Saints 11/05/89

Evangelical, Baltimore

Baltimore (Hamilton) Zion	Disbanded	06/11/89	
Meyersville	Harmony Community	Received	06/15/89
Severn	Chrst the Servant	Received	06/15/89
White Marsh	Nativity	Disbanded	12/30/90
Michigan			
Alma	Christ Community	Withdrew	04/10/88
Bay City	Adoration	Disbanded	07/31/89
Detroit	Resurrection	Disbanded	12/31/90
Honor Hope	Disbanded	12/31/89	
Nisula St. Henry	Consolidated to form Mission		09/01/89
United, Pelkie			
Pelkie	Faith	Consolidated to form Mission	09/01/89
United, Pelkie			
Mission United	Consolidation		09/01/89
Pelkie (Elo)	Our Savior	Consolidated to form Mission	09/01/89
United, Pelkie			

**Minnesota**

Dexter Zion	Withdrew	02/06/89	
Duluth	Bethel	Disbanded	10/23/89
Eagan	Al Saints	Received	06/03/88
Elk River	Christ	Received	04/22/88
Fosston	Poplar Lake	Withdrew	10/29/88
Gibbon	Clear Lake	Disbanded	01/01/89
Gonvick	Bethlehem	Disbanded	05/01/89
Hendricks	Calvary	Consolidated to form Christ,	05/21/89
Hendricks			
Christ Consolidation 05/21/89			
First	Consolidated to form Christ,		05/21/89
Hendricks			
Henning	Grace	Withdrew	05/06/90
Hoffman	Messiah	Consolidation of Bethel and	01/01/88
Lands, Hoffman and Aeneas,			
Kensington			
Lakeville	Family of Christ	Received	04/27/90
Lino Lakes	Living Waters	Received	04/28/89
Maple Lake	Holy Cross	Received	06/17/89
Minneapolis	St. Barnabas	Received	04/22/88
Mizpah	Bethesda	Withdrew	05/08/88
Northome	Hope	Withdrew	05/08/88
Oakdale	Holy Spirit	Disbanded	02/25/90
Oklee Valle	Disbanded	06/10/90	
Oslo	Kongsvinger	Withdrew	01/06,90
Savage	St. Mary Magdalene	Received	04/22/88

Shakopee	Cross of Peace	Received	06/03/90
Wayzata (Deephaven)	Grace	Withdrew	05/21/88
Wells (Vivian Twp.)	St. Paul	Disbanded	09/30/90

**Mississippi**

Gulfport	Resurrection	Received	05/26/89
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**Missouri**

Altenburg	Immanuel	Withdrew	03/01/88
Buffalo	Our Savior	Received	02/24/88
Hollister	Peace	Received	11/11/90
Manchester	Mount Tabor	Consolidated to form Good	05/22/88
Shepherd, Manchester			
St. Luke's		Consolidated to form Good	05/22/88
Shepherd, Manchester			
Good Shepherd		Consolidation	05/22/88
St. Louis	Church of the Living	Merged with Christ, Webster	09/09/88
Word Groves			

**Montana**

Rock Springs	Neudorfer	Disbanded	03/01/88
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**Nebraska**

Hubbell	Zion	Withdrew	03/06/88
Omaha	Calvary	Withdrew	02/11/90
Christ	Withdrew		12/18/88

**Nevada**

Las Vegas	The Lakes	Received	06/01/90
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**New Jersey**

Camden	St. John the Baptist	Disbanded	12/23/90
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**New Mexico**

Albuquerque	Christus Victor	Disbanded	07/17/88
Las Cruces	Peace	Consolidation of Holy Trinity and	01/01/88
Bethlehem, Las Cruces			
Rio Rancho	Community of Joy	Received	05/31/90

**New York**

Buffalo	Christ	Disbanded	10/14/90
Fulton	Prince of Peace	Received	05/05/89
Kingston	Resurrection	Disbanded	03/26/89
New York (Bronx)	Bronx	Disbanded	07/17/90
New York (Queens)	Holy Trinity	Disbanded	01/16/90

Rochester	Christ	Consolidated to form Christ the	09/24/89
Good Shepherd, Rochester			
Christ the Good Shepherd		Consolidation	09/24/89
Good Shepherd		Consolidated to form Christ the	09/24/89
Good Shepherd, Rochester			
South Glens Falls	St. Andrew	Received	06/07/90
West Hempstead	Trinity	Withdrew	09/11/88

### North Carolina

Shalotte	St. Luke	Received	06/08/90
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### North Dakota

Adams	Gustavus Adolphus	Disbanded	01/01/89
Ambrose	Trinity	Disbanded	01/01/89
Aneta Norway		Disbanded	10/29/89
Bucyrus	Wolf Butte	Disbanded	11/18/89
Church's Ferry	Chain Lake	Disbanded	06/17/90
Center Christ		Disbanded	10/02/88
Grand Forks	New Life	Merged with St. Mark's, Grand Forks	02/01/89
Greene	Messiah	Disbanded	11/26/89
Loma Zion		Disbanded	01/01/89
Minnewaukan	Stony Lake	Disbanded	01/01/89
Minot	Bread of Life	Received	04/08/89
Northwood	Bethania	Disbanded	07/01/89
Onska	Minnie Lake	Disbanded	12/31/89
Parshall	Lucky Mound	Withdrew	07/17/88
Roseglen	Bethlehem	Disbanded	12/30/90
Sheyenne	Augustana	Disbanded	07/02/89
Wheelock	Wheelock	Disbanded	07/02/89
Williston	Good Shepherd	Received	06/18/88
Our Redeemer's		Withdrew	01/01/88

### Ohio

Columbus	St. Luke	Disbanded	06/10/90
Fairport Harbor	First	Disbanded	12/30/90
Fort Jennings	St. John	Disbanded	01/31/88
Lorain	Lord of Life	Disbanded	01/29/89
Powell	Al Shepherds	Received	01/14/90
Springfield	Christ	Consolidated to form Faith in Christ, Springfield	06/06/88
Faith		Consolidated to form Faith in Christ, Springfield	06/06/88
Faith in Christ		Consolidation	06/06/88
Fourth Evangelical		Consolidated to form Good Shepherd Evangelical,	06/06/88

Springfield			
Good Shepherd	Consolidated to form Good		06/06/88
Shepherd Evangelical, Springfield			
Good Shepherd	Consolidation		06/06/88
Evangelical			
Upper Sandusky	Bethany	Merged with North Salem, Upper	04/02/89
Sandusky			
West Chester	Lord of Life	Received	06/07/88

**Oklahoma**

Weatherford	Grace	Received	04/27/89
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**Oregon**

Clackamas	Creator	Received	06/23/89
Nyssa Faith	Disbanded	04/15/90	
Portland	Holy Sacraments	Disbanded	02/15/88
Gloria Dei	Merged with Resurrectihon,	06/30/88	
Portland			
Sunriver	Shepherd of the	Received	06/11/88
Mountains			
Pennsylvania			
Allentown	St. Martin de Porres	Received	01/01/89
Brickerville	Emanuel	Consolidated to form Brickerville	01/01/90
United, Lititz			
St. John	Consolidated to form Brickerville	01/01/90	
United, Lititz			
Chicora	First	Consolidated to form Clucora	01/01/88
Area, Chicora			
Mt. Pleasant	Consolidated to form Chicora	01/01/88	
Area, Chicora			
St. Paul	Consolidated to form Chicora	01/01/88	
Area, Chicora			
Chlucora Area	Consolidation	01/01/88	
Clairton	Lutheran Church of	Received	06/10/88
the Holy Spirit			
Darby Trinity	Disbanded	01/12/90	
Girardville	Zion	Received	12/31/90
Green Valley	St. Matthew's	Disbanded	06/10/90
Harrisburg	Tree of Life	Received	06/09/89
Lititz	Brickerville United	Consolidation	01/01/90
New Tripoli	Ebenezer	Disbanded	01/01/90
Philadelphia	Holy Trinity	Disbanded	04/02/89
Muhlenberg	Disbanded	12/09/90	
St. Jacobus	Disbanded	04/10/89	

Rochester	St. Paul's	Merged with Grace, Rochester	12/02/90
Rowland	Bethel	Withdrew	10/08/89
Saginaw	Union	Merged with Christ, Starview	10/13/89
South Bend	St. Jacob's	Disbanded	06/12/88
Upper Makefield Twp.	Ascension	Received	05/04/90

South Carolina

Columbia	Living Springs	Received	10/17/88
Holly Hill	Hope	Received	05/21/90

South

**Dakota**

Gayville	Trinity	Disbanded	01/01/89
Sioux Falls	Holy Cross	Received	01/01/88
Vermillion	St. Peter	Disbanded	08/28/88

**Tennessee**

Chattanooga	Resurrection	Received	05/26/89
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**Texas**

Brownsville	Spirit of Joy	Disbanded	09/30/90
Bryan	Faith Community	Withdrew	05/30/88
China Spring	Lutheran Church of	Disbanded	06/04/89
China Spring			
Fort Worth	Our Savior	Disbanded	11/04/90
Granbury	Emmanuel	Received	04/22/89
Grand Prairie	Our Redeemer	Received	04/22/89
Luling	Trinity	Received	06/04/88
New Braunfels	Peace	Received	04/21/89
San Antonio	Ascension	Merged with House of Prayer,	12/03/89
San Antonio			
Our Savior's Advent	Disbanded	05/28/89	
St. Andrew	Received	04/21/89	

Utah

Salt Lake City	St. Matthew	Consolidation of St. Paul, Kearns	01/01/88
	and Atonement,	Salt Lake City	

Virginia

Centreville	Holy Spint	Received	06/08/90
Fredericksburg	Resurrection	Received	11/17/89
Gloucester	Apostles	Received	05/13/88
Manassas	Christus Victor	Received	06/02/89

**Washington**

Bellevue	Gloria Dei	Disbanded	06/15/90
Everett	Spirit of Christ	Received	06/16/89
Farnington	Christ	Disbanded	10/01/89
Issaquah	Shepherd of the Hills	Received	06/17/88

Montesano	Village	Disbanded	05/28/89
Royal City	Royal	Disbanded	09/09/90
Sequin	Dungeness Valley	Received	11/11/90

**Wisconsin**

Eagle River	Prince of Peace	Received	06/03/90
Fond Du Lac	Ascension	Received	06/09/90
Inna Bethany		Disbanded	11/12/88
Kewaunee	Grace	Received	06/08/89
Mason Moland		Received	04/30/88
Onalaska	Christ the King	Received	06/16/89
Saukville	Living Hope	Received	06/03/89
Sister Bay	Zion	Merged with Trinity, Ellison Bay	01/01/88
Stoddard	Christ	Received	06/16/89
Viroqua	West Prairie Hauge	Disbanded	08/13/90
Puerto Rico			
Vega Baja	Christo Victorioso	Received	06/01/89

**Appendix F to the  
Report of the Secretary  
Rosters and Statistics  
Roster of Ordained Ministers**

**FOR INFORMATION CONTAINED IN APPENDIX F, PLEASES CONSULT A HARD COPY OR CONTACT THE OFFICE OF THE SECRETARY**

**Appendix G to the  
Report of the Secretary  
Notice of Change of Synod**

Zion Lutheran Church (14620), Big Flats, Wisconsin, has been transferred from the South-Central Synod of Wisconsin (5K) to the LaCrosse Area Synod (5L), effective June 14, 1991.

This action was taken in keeping with ELCA bylaw 9.02.02., which reads, "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."

**Minutes of Plenary Session Three  
(continued)**

The Rev. Richard E. Boye (Minneapolis Area Synod) requested that copies of the reports of the bishop and secretary be distributed to the assembly. The Rev. Richard C. Little (North Carolina Synod) suggested that Secretary Almen's explanation of the ELCA corporate seal be a future topic for a "MOSAIC" video.

**Report of the ELCA Treasurer**

Reference: *1991 Reports and Records, Volume 1, Part 1*, pages 33-38;  
*Volume 1, Part 2*, pages 587-618.

Bishop Chilstrom thanked Mr. George E. Aker, ELCA treasurer, for his devotion to duty on behalf of this church and said, "I gather up all the prayers of the whole

church in praying God's blessing on both you and Mary as you step out into the future." Treasurer Aker planned to leave office at the conclusion of his current term. Treasurer Aker expressed gratitude for the opportunity to serve with the other officers, as well as with the Rev. Robert N. Bacher, executive for administration, who has the primary responsibility for budget development.

Treasurer Aker said, "The first three fiscal years in the life of the Evangelical Lutheran Church in America were a deliberate, prudent series of steps to bring expenditures into line with available resources." The initial budget for the first fiscal year (14 months) was \$112.3 million. Although income had been anticipated to total \$108 million, the actual revenue received by the churchwide organization was \$88 million. The churchwide units spent well below the budgeted amount, but nonetheless ended the fiscal year with a net operating fund shortfall of \$17,862,000. The sale of the former Lutheran Church in America "Church House" in New York City, N.Y., raised \$13.8 million and facilitated the transfer of \$5.4 million to the operating budget and the use of the remaining \$8.4 million to cover costs for building out and equipping the churchwide office building located in Chicago, Ill. Following action by the 1989 Churchwide Assembly to change the fiscal year to coincide with fiscal years of synods, February 1 through January 31, the second fiscal year was 11 months in length. There was an increase of three-tenths of one percent in proportionate share, from \$60,873,000 to \$61,053,000 in the second fiscal year. World Hunger also increased by three-tenths of one percent, from \$10,744,000 to \$10,776,000. Additional income combined with these figures resulted in a total income of \$91,210,000. Spending was decreased by ten percent, resulting in a decrease of \$10,583,000, with a shortfall for the second fiscal year of \$4,265,000. "The primary reduction occurred because of the 11-month fiscal year," Treasurer Aker said, "but a second cut in churchwide unit spending also contributed to narrowing the gap."

In the third fiscal year, proportionate share received through synods increased by 1.2 percent to a total of \$61,791,000. World Hunger was removed from the general operating fund to be an independent, restricted fund. The amount of World Hunger funds received was \$11,275,000. In the general operating fund, receipts totaled \$78,180,000, while operating expenses amounted to \$78,745,000, resulting in a shortfall of \$565,000. Treasurer Aker said, "It should be noted that the churchwide organization provided \$1,200,000 to the Board of Pensions to complete the required contribution for post-retirement benefits supplementing funds not received on a direct basis. This \$1.2 million was included in the expenditures before arriving at the shortfall of \$565,000."

Three specific spending reduction programs occurred during this church's first three years to bring the expenditure level within the amount of available resources. Treasurer Aker reported that "regular giving by members to the 11,087 congregations of the Evangelical Lutheran Church in America have risen from \$991,136,000 in fiscal year 1988, which was an increase of 3.3 percent from the previous reported combined totals in 1987, to \$1,047,836,000 in 1989, a gain of 5.72 percent. The amount increased to \$1,087,042,000 in 1990, an increase of 3.74 percent. ... It is our strong hope that increases of proportionate share to the churchwide organization will at least match the increases the congregations receive, so that the work of the

churchwide organization done on behalf of all synods and congregations of the Evangelical Lutheran Church in America can be fully funded. ... Funding for the churchwide ministry must grow. We want 1991 to be the year in which that growth begins. We would like to exceed the modest one percent projected increase in proportionate share income so that the churchwide organization can operate with a slight surplus, fully fund its ministries, and begin to rebuild reserves. Proportionate share receipts through the first half, on a seasonally adjusted basis, show receipt by the churchwide organization of \$29.6 million, which provides the basis for that growth. The pace of giving must increase through the third and fourth quarters, if this church is to meet its budgeted goal of \$66,650,000 in proportionate share income for fiscal 1991."

### **ELCA Loan Fund**

Treasurer Aker announced that the ELCA Loan Fund would be known as the Mission Investment Fund if the "Focusing for Mission" proposal were to be approved by the Churchwide Assembly. The ELCA Loan Fund continues to operate with an equity balance of \$100 million. With a total fund of \$184 million, the loan fund maintains 55 percent capital to total assets. A new marketing program initiated in seven synods and expanded to 19 synods has restored liquidity to the fund with resources of land and loans for new mission projects. "A new Mission Plus Program has been available since May 1991 for congregations that wish to have daily access to their funds," Treasurer Aker stated. Those funds would be available to congregations via telephone and wire transfer the next day through a program operated on behalf of this church by Northern Trust Bank in Chicago. The \$717 million in assets held by ELCA congregations could be eligible for investment in that way in the Mission Investment Fund.

A video presentation on the ELCA Loan Fund, prepared by the Commission for Communication, concluded Treasurer Aker's report.

**Appendix A to the Report of the Treasurer  
Audit Report for Fiscal Year 1988**

**Appendix B to the Report of the Treasurer  
Audit Report for Fiscal Year 1989**

**FOR COMPLETE DETAILS OF APPENDIX A AND B OF THE TREASURER'S  
REPORT, PLEASE CONSULT A HARD COPY OF THE 199 CHURCHWIDE  
ASSEMBLY MINUTES.**

**Minutes of Plenary Session Three  
(continued)**

**Interlude**

The National Lutheran Choir (Minneapolis, Minn.), directed by Mr. Larry Fleming, presented a musical interlude.

**Bible Study**

Bishop Chilstrom called upon the Rev. James A. Nestingen to continue his study on the Lord's Prayer. Pastor Nestingen observed that in actuality Bishop Chilstrom had begun the study in his sermon at the assembly's opening service of worship by focusing on the address, "Our Father in Heaven." In his first presentation, Professor Nestingen had lectured on the first petition, "Hallowed be your name."

Now, as he introduced the second petition, "Your kingdom come", he recommended that "we had better take a longer look at the word, "kingdom," to get some sense of what is involved with this particular word. What does Jesus mean when he says, "kingdom," and what are we praying for when we say, "Your kingdom come; Your will be done" "A kingdom is a place where a king rules," Professor Nestigen stated. "It is a place of power and we ask that God take power over us. We ask God to take hold of our hearts in such a way that God might rule our lives and all other domineering forces of daily life might be restrained." "Then," he assured, we will know that we are free."

### **Greetings**

Bishop Chilstrom introduced the Rev. Gunnar Staalsett, general secretary of the Lutheran World Federation (Geneva, Switzerland), who brought greetings to the assembly. Secretary Staalsett congratulated Bishop Chilstrom on his election to a second term as bishop of this church and noted that Bishop Chilstrom currently serves as a vice president of the federation.

Secretary Staalsett expressed appreciation to this church for the gifts that would be brought to the Lutheran World Federation through the ministry of three ELCA members who recently were appointed to LWF staff positions—Ms. Carol J. Birkland, secretary for evaluation and documentation in the Department for World Service; Ms. Christine H. Grumm, deputy general secretary; and the Rev. S. Anita Stauffer, secretary for worship and congregational life in the Department for Theology and Studies.

Secretary Staalsett invited prayers for the daily work of the 105 staff members in the Lutheran World Federation who serve on behalf of its 107 member churches, of which the Evangelical Lutheran Church in America is the largest. He noted that the Evangelical Lutheran Church in America in effect represents 55 million people worldwide through its membership in the Lutheran World Federation. Noting that when one member suffers, all suffer, and when one is honored, all rejoice, Secretary Staalsett exhorted, "You are creating your identity as you deliberate, as you plan, as you develop your vision for the future. But, it is not only for this church that you legislate; it is for the global communion of churches."

In reviewing the work of the federation, Secretary Staalsett noted that he had been in communication with the leaders of the churches in the Baltic countries. He had assured them that Lutherans throughout the world stand fast with them in prayer. He commented, "We do not do this [federated ministry] as a copy of a political platform, or not even of an humanitarian platform; ours is that of being a communion of churches.... The Lutheran World Federation functions as an instrument of its member churches to promote the practical implications of our life in communion. We see ourselves as a spiritual communion bound together in the Holy Spirit through our common faith in God, our Father, and Jesus Christ." Secretary Staalsett concluded his greeting by repeating the message that Lutheran church leaders had sent to their congregations on the second day of the recent political coup in Estonia: "Now the God of peace . . . equip you in every good thing to do his will, working in us that which is pleasing in his sight, through Jesus Christ, to whom be the glory forever and ever" (Heb. 13:20-31).

**Report of the Church Council:**

**\* Social Statement on**

**"The Church in Society: A Lutheran Perspective"**

**(continued)**

Reference: *1991 Reports and Records, Volume 1, Part 2*, pages 1198-1204, continued from Plenary Session 2, page 71.

Bishop Chilstrom invited the following persons to join him on the dais for discussion of the proposed social statement, "The Church in Society: A Lutheran Perspective": Ms. Kathleen S. Hurty, chair of the board of the Commission for Church in Society, the Rev. Jerald S. Folk, executive director of the commission, and the Rev. John R. Stumme, associate director for studies. The text of the proposed social statement then was presented section by section for consideration by assembly members.

The Rev. George E. Keck (Southeastern Pennsylvania Synod) moved the following as a friendly amendment:

***MOVED;***

***SECONDED: RESOLVED***, in order to clarify the distinction between our baptismal calling and the means by which it is expressed, that "The

**Church in Society: A**

**Lutheran Perspective" under the subheading,**

**"The Baptismal Vocation of Christians" be amended:**

1. The

**first sentence in the first paragraph to read: "One of the ways the church participates in society is through its members."**

2. The

**final two sentences in the first paragraph to read: "~~Their places of responsibility are calling, for in them they are to serve God and neighbor~~" Since daily life [is] the primary setting for the exercises of [the] Christian calling" it is in that setting that Christians are to serve God and neighbor."**

3. The first sentence in the second paragraph to delete the words, "for their diverse callings," so that the sentence ends with the word, "Sacrament."

4. The final clause of the first sentence in the third paragraph to read: ". . .

**. and they view their work as a means by which they can express their baptismal vocation calling."**

5.

**The second sentence in the third paragraph to substitute the words, "In these settings," for the words, "In their callings"**

6. The

**first sentence in the fourth paragraph to read: "~~One calling of Christians~~ also can exercise**

their calling by being is to be wise  
and active citizens."  
and, be  
it further

**RESOLVED, that under the subheading, "God's Faithful Love," the first sentence of the second paragraph be amended to read: "Our witness elntes is a response to God's faithful love received in Word and Sacraments."**

The Rev. Franklin D. Fry (New Jersey Synod) inquired whether the proposed amendment would be accepted as a friendly amendment by the drafters of the social statement. Speaking on behalf of the authors of the statement, Pastor Stumme declined and requested that the assembly be instructed to vote on the motion. Mr. Gary J. N. Aamodt (South-Central Synod of Wisconsin) requested that the items in the amendment be considered seriatim. Bishop Chilstrom concurred and indicated that item one was before the assembly for consideration. The Rev. Larry V. Smoose (Southeastern Pennsylvania Synod) spoke in favor of the proposed amendment.

Bishop Michael C. D. McDaniel (North Carolina Synod) rose to a point of order. He stated that the North Carolina Synod had memorialized the Evangelical Lutheran Church in America to take no action, pro or con, until synods have had more time to consider, study, and vote on the three issues of abortion, the death penalty, and the foundational social statement (see page 222 of these minutes). Bishop McDaniel requested that the memorial be considered separately from the *en bloc* resolution. Bishop Chilstrom indicated that a request to remove the memorial in question from the *en bloc* resolution had not been received prior to the established deadline. Therefore, he ruled the request out of order.

Mr. Paul Johnson (Saint Paul Area Synod) addressed the maker of the motion, and asked "Since all of us are members of this church, in what other ways does the church participate [in society] other than through its members?" Pastor Keck responded that concern had been expressed in the hearings that the statement might be understood in an individualistic way. He observed that the church does participate in society corporately and individually-through structures and institutions as well as through individuals. The amendment intends to clarify that issue. Bishop Michael C. D. McDaniel (North Carolina Synod) moved the following:

**MOVED;**

**SECONDED: To postpone action on all three social statements until the 1993 Church-wide Assembly.**

Bishop McDaniel cited the memorial from the North Carolina Synod (M-42) and stated that it was the conviction of that synod's assembly that the principle of interdependence would be best served, if the synods were given more opportunity than was provided for careful consideration, prayerful study, discussion, and the transmittal of recommendations related to these social statements.

Bishop Reginald H. Holle (North/West Lower Michigan Synod) spoke against

the motion, saying, "interdependence does not end with adoption, but has its roots in the action of this assembly, which then moves us into the actions that make these the responsibility of this church." Mr. Mark Malangko (Southeastern Minnesota Synod) raised objection that action on the original motion, which he had seconded, had not been taken. Bishop Chilstrom indicated that the assembly would return to the original motion when action on the motion to postpone had concluded. Bishop E. Harold Jansen (Metropolitan Washington, D.C., Synod) spoke against the motion. He said that were this church to postpone action, the eventual decision of this church would be an afterthought, because history is moving ahead and statements of conscience are needed so that political statements are not the only ones heard by the members of this church. Bishop William H. Lazareth (Metropolitan New York Synod) spoke against the motion, saying, "I believe that this new church has been exemplary in anticipation of this kind of non-committal reaction by the interdependence it has facilitated through churchwide hearings. I believe that there is enough wisdom-enough commitment in this house-to be able to say with the early church, "this seems good to the Holy Spirit and to us" at a time when it really counts and we can make a difference." The Rev. John E. Quam (Northeastern Iowa Synod) spoke against the motion, commenting that the statements had been widely distributed and discussed in congregations.

**MOVED;**

**SECONDED;**

*Yes--40; No-954; Abstain-3*

**DEFEATED: To postpone action on all three social statements until the 1993 Church-wide Assembly.**

Bishop Chilstrom advised the members of the assembly that discussion was in order of the first of the amendments proposed by Pastor Keck. Mr. Gary Aamodt (South-Central Synod of Wisconsin), a member of the committee drafting the document, spoke in favor of the motion.

The assembly then voted on the first of the amendments proposed by Pastor Keck:

**MOVED;**

**SECONDED;**

*Yes--872; No--105; Abstain--10*

**CARRIED: RESOLVED, in order to clarify the distinction between our baptismal calling and the means by which it is expressed, that "The Church in Society. A Lutheran Perspective" be amended:**

1. Under the subheading, "The Baptismal Vocation of Christians," the

**first sentence in the first paragraph to read: "One**

**of the ways the church participates in society is through its members.:"**

Pastor Keck stated that it had been his intention to treat the proposed amendments as a unit. Bishop Chilstrom, therefore, entertained debate of the remaining amendments proposed by Pastor Keck.

**MOVED;**

**SECONDED: RESOLVED, in order to clarify the distinction between our baptismal calling and the means by which it is expressed, that "The Church in Society: A Lutheran Perspective," under the subheading, "The Baptismal**

**Vocation of Christians," be amended:**

2. The final

**two sentences in the first paragraph to read: "~~Their places of responsibility are calling, for in them they are to serve God and neighbor~~" Since 'daily life [is] the primary setting for the exercises of [the] Christian calling, it is in that setting that Christians are to serve God and neighbor.'**

3. The

**first sentence in the second paragraph to delete the words, "for their diverse callings," so that the sentence ends with the word, "Sacrament."**

4. The

**final clause of the first sentence in the third paragraph to read: "... and they view their work as a means by which they can express**

**their baptismal vocation calling.**

5.

**The second sentence in the third paragraph to substitute the words, "In these settings, for the words, "In their callings"**

6. The first sentence

**in the fourth paragraph to read: "~~One calling of Christians also can exercise their calling by being is to be~~ wise and active citizens."**

**and, be it further**

**RESOLVED, that under the subheading, "God's Faithful Love," the first**

**sentence of the second paragraph be amended to read: "Our witness**

centers is

a response to God's faithful love received in Word and Sacraments.

Mr. Gary J. N. Aamodt (South-Central Synod of Wisconsin) moved to divide the question:

**MOVED;**

**SECONDED;**

*Yes--412; No-563; Abstain--14*

**DEFEATED: To divide the question.**

The Rev. John H. P. Reumann (Southeastern Pennsylvania Synod) commented that, "Ministry and vocation language are both used [in this document] and that is consonant with what the Study of Ministry document seeks to say in a very difficult area." The Rev. K. Dana Nissen (Metropolitan Chicago Synod) spoke against the proposed amendments, saying, "I like it the way it stands, because it makes clear that one's spiritual life is firmly grounded in how one does one's vocation in the world. ... The statement as it stands shows the connectedness of those two things." Bishop Jon S. Enslin (South-Central Synod of Wisconsin) raised a question regarding permissible amendments. Bishop Chilstrom indicated that a distinction was to be made between minor amendments, and substantial or major amendments. Mr. Gary Aamodt (South-Central Synod of Wisconsin) then proposed the following amendment to item 3. of the original motion:

**MOVED;**

**SECONDED: In item 3., related to paragraph 2, sentence 1, delete the period after the word, "Sacrament," and add the words, for their diverse responsibilities.**

The Rev. Kent W. Wallace (Saint Paul Area Synod) spoke against the motion, stating that the use of the word, "responsibilities," instead of "calling," would dilute the impact of the statement. Ms. Stacia Carter (Missouri-Kansas Synod<sup>2</sup>) spoke against the amendment, stating that the sentence in the original document, "In the body of Christ, the character, outlook, and moral convictions of Christians are shaped in distinctive ways," clarifies that members of this church are different and have different callings.

**MOVED;**

**SECONDED;**

*Yes-177; No-810; Abstain-15*

**DEFEATED: In item 3., related to paragraph 2, sentence 1, delete the period after the word, "Sacrament," and add the words, for their diverse responsibilities.**

Mr. Gary Aamodt (South-Central Synod of Wisconsin) then moved the following:

**MOVED;**

**SECONDED;**

*Yes-384; No-589; Abstain-25*

**DEFEATED: To delete item 3. of the proposed amendment.**

Mr. Ed Hunsinger (Indiana-Kentucky Synod) called the question:

**MOVED;**

**SECONDED;**

*2/3 Vote Required*

*Yes-924; No-74; Abstain-5*

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

12. Renamed Central States Synod upon approval by the 1991 Churchwide Assembly.

*MOVED;*

*SECONDED;* *Yes-754; No-252; Abstain-8*

**CARRIED:** RESOLVED, in order to clarify the distinction between our baptismal calling and the means by which it is expressed, that "The Church in Society A Lutheran Perspective," under the subheading, "The Baptismal Vocation of Christians," be amended:

2. The final two sentences in the first paragraph to read: "~~Their places of responsibility are calling, for in them they are to serve God and neighbor~~" Since "daily life [is] the primary setting for the exercises of [the] Christian calling," it is in that setting that Christians are to serve God and neighbor."

3. The first sentence in the second paragraph to delete the words, "for their diverse callings," so that the sentence ends with the word, "Sacrament."

4. The final clause of the first sentence in the third paragraph to read: ". . . and they view their work as a means by which they can express their baptismal vocation calling."

5. The second sentence in the third paragraph to substitute the words, "In these settings" for the words, "In their callings"

6. The first sentence in the fourth paragraph to read: "~~One calling of Christians also can exercise their calling by being is to be~~ wise and active citizens."

and, be it further

RESOLVED, that under the subheading, "God's Faithful Love," the first sentence of the second paragraph be amended to read: "Our witness centers is a response to God's faithful love received in Word and Sacraments."

ASSEMBLY

ACTION:

Yes--952; No--25; Abstain--6

CA91.2.4

To adopt "The Church in Society: A Lutheran Perspective", as amended, as the first social teaching statement of the Evangelical Lutheran Church in America with the intent that:

- (1) it serves as a foundation and guide for this church witness in society;
- (2) it be studied throughout this church as a means to encourage faithful, critical, and constructive participation in society; and
- (3) the Division for Congregational Life (Ministries) in cooperation with the Commission (Division) for Church in Society prepare material based on this statement to aid congregations and other expressions of this church in their social responsibility.

The text of the document as adopted follows:

**THE CHURCH IN SOCIETY:  
A LUTHERAN PERSPECTIVE**

*This social teaching statement was adopted by a more than two-thirds majority vote at the second biennial Churchwide Assembly of the Evangelical Lutheran Church in America, meeting in Orlando, Florida, August 28-September 4, 1991.*

The Evangelical Lutheran Church in America is called to be a part of the ecumenical Church of Jesus Christ in the context in which God has placed it—a diverse, divided, and threatened global society on a beautiful, fragile planet. In faithfulness to its calling, this church is committed to defend human dignity, to stand with poor and powerless people, to advocate justice, to work for peace, and to care for the earth in the processes and structures of contemporary society.

This statement, *The Church in Society: A Lutheran Perspective*, sets forth affirmations and commitments to guide this church's participation in society. It seeks to be true to this church's mandate to confess and teach both Law and Gospel as the whole Word of the Triune God. This church witnesses to the living God—Father, Son, and Holy Spirit—who in love creates, judges, and preserves the world and redeems, sanctifies, and brings it to fulfillment in God's reign.

**AFFIRMATIONS**

**The Gospel and the Church**

The Church, the baptized people of God, is created by the Holy Spirit through the Gospel to proclaim and to follow God's crucified Messiah. As the gathering of children, youth, men, and women who hear, believe, and receive the living Christ in Word and Sacrament, the Church witnesses in word and deed to Jesus as Lord and Savior.

The proclamation of the Gospel as the good news of God's salvation given in the life, death, and resurrection of Jesus distinguishes the Church from all other communities. The Gospel liberates from sin, death, and evil and motivates the Church to care for neighbor and the earth.

The witness of this church in society flows from its identity as a community that lives from and for the Gospel. Faith is active in love; love calls for justice in the relationships and structures of society. It is in grateful response to God's grace in Jesus Christ that this church carries out its responsibility for the well-being of society and the environment.

Word and Sacrament are the originating center for this church's mission in the world through its baptized members, congregations, synods, churchwide organization, social ministry organizations, and educational institutions. Through preaching, teaching, the sacraments, Scripture, and "mutual conversation and consolation," the Church is gathered and shaped by the Holy Spirit to be a serving and liberating presence in the world. In praying for the peace of the whole world and in interceding for those who suffer and for those in authority, the Church serves the world. The Church gives thanks to God for the blessings of creation and prays

to be empowered to do God's will in society.

### **The Church Universal**

The Evangelical Lutheran Church in America is part of the "one, holy, catholic, and apostolic" Church. Its witness in society is informed by the history and the various theological traditions of the one Church of Jesus Christ. The suffering and hope of churches in Africa, Asia, Australia, Europe, and the Americas strengthen its life and calling.

As a member of the worldwide Lutheran communion, the Evangelical Lutheran Church in America is united with churches around the globe in a common tradition and mission. This church builds upon a legacy of more than 300 years of Lutheran presence in the United States and the Caribbean and affirms its cultural, racial, and ethnic diversity as vital to its identity.

1. Smalcald Articles, Part III, Art. IV. Citations from *The Book of Concord* are from the edition prepared by Theodore G. Tappert (Philadelphia: Fortress Press, 1959).

### **The Church "In" But Not "From" the World**

Through faith in the Gospel, the Church already takes part in the reign of God announced by and embodied in Jesus. Yet, it still awaits the resurrection of the dead and the fulfillment of the whole creation in God's promised future. In this time of "now ... not yet," the Church lives in two ages—the present age and the age to come. The Church is "in" the world but not "from" the world.

The Gospel does not take the Church out of the world but instead calls it to affirm and to enter more deeply into the world. Although in bondage to sin and death, the world is God's good creation, where, because of love, God in Jesus Christ became flesh. The Church and the world have a common destiny in the reign of God. The Church acts for the sake of the world in hope and prayer: "Your kingdom come, your will be done on earth as in heaven."

The Gospel does not allow the Church to accommodate to the ways of the world. The presence and promise of God's reign makes the Church restless and discontented with the world's brokenness and violence. Acting for the sake of God's world requires resisting and struggling against the evils of the world.

The Church is "a new creation ... from God" (2 Corinthians 5:17-18), but it is still part of a fallen humanity, sharing fully the brokenness of the world. It is a community of saints, a people righteous before God on account of Jesus' self-giving love, and at the same time a community of sinners. Repentance, forgiveness, and renewal characterize the Church that lives under the cross with the hope of the coming in fullness of God's reign.

### **The Church's Responsibility in Society**

In witnessing to Jesus Christ, the Church announces that the God who justifies expects all people to do justice. God's good and just demands address people in the obligations of their relationships and the challenges of the world. Through the divine activity of the Law, God preserves creation, orders society, and promotes

justice in a broken world.

God works through the family, education, the economy, the state, and other structures necessary for life in the present age. God institutes governing authorities, for example, to serve the good of society.<sup>2</sup> This church respects the God-given integrity and tasks of governing authorities and other worldly structures, while holding them accountable to God.

This church must participate in social structures critically, for sin also is at work in the world. Social structures and processes combine life-giving and life-destroying dynamics in complex mixtures and in varying degrees. This church, therefore, must unite realism and vision, wisdom and courage, in its social responsibility. It needs constantly to discern when to support and when to confront society's cultural patterns, values, and powers.

As a reconciling and healing presence, this church is called to minister to human need with compassion and imagination. It strives to pioneer new ways of addressing emerging social problems and environmental degradation. This church has a responsibility to mediate conflict and to advocate just and peaceful resolutions to the world's divisions. It should support institutions and policies that serve the common good and work with and learn from others in caring for and changing global society. As a prophetic presence, this church has the obligation to name and denounce the idols before which people bow, to identify the power of sin present in social

2. The constitution of the Evangelical Lutheran Church in America, ELCA 4.03.n., states that "this church shall ... [w]ork with civil authorities in areas of mutual endeavor, maintaining institutional separation of church and state in a relation of functional interaction. The meaning of "institutional separation and functional interaction" is developed in the statement, "The Nature of the Church in its Relationship with Government," Lutheran Council in the U.S.A., 1979.

structures, and to advocate in hope with poor and powerless people. When religious or secular structures, ideologies, or authorities claim to be absolute, this church says, "We must obey God rather than any human authority" (Acts 5:29).<sup>3</sup> With Martin Luther, this church understands that "to rebuke" those in authority "through God's Word spoken publicly, boldly and honestly" is "not seditious" but "a praiseworthy, noble, and ... particularly great service to God."<sup>4</sup>

Because the Church is human as well as divine, sinful as well as holy, it too lives under the Law as well as the Gospel. Like all communities, the Church has an institutional dimension. This church must ensure that its own corporate life, its relationships with other institutions, and its efforts to influence society are governed by God's law, express its identity, and serve its mission.

### **The Baptismal Vocation of Christians**

One of the ways the Church participates in society is through its members. In dying to sin and rising with Christ in Baptism, Christians are called to "walk in newness of life" (Romans 6:1-11). They fulfill their baptismal vocation in ordinary life as family members, friends, citizens, workers, and participants in voluntary associations. Since "daily life [is] the primary setting for the exercise of [the] Christian calling,"<sup>5</sup> it is in that setting that Christians are to serve God and neighbor.

This church sustains its baptized members through the ministry of Word and

Sacrament. The gifts of the Spirit form and transform the people of God for discipleship in daily life. In the body of Christ, the character, outlook, and moral convictions of Christians are shaped in distinctive ways. Jesus frees Christians to serve others and to walk with people who are hungry, forgotten, oppressed, and despised. The example of Jesus invites Christians to see people near and far away, people of all races, classes and cultures, friends and strangers, allies and enemies as their "neighbor."

Christians value the covenantal communities of family and marriage, and they view their work as a means by which they can express their baptismal vocation. In these settings they experience both joy and brokenness and discover the sustaining power of faith. That power enables them to heal relationships, to challenge what dehumanizes, to confront the structural obstacles to justice, and to seek more humane arrangements in their places of responsibility.

Christians also exercise their calling by being wise and active citizens. For some, this may include service in public office. Along with all citizens, Christians have the responsibility to defend human rights and to work for freedom, justice, peace, environmental well-being, and good order in public life. They are to recognize the vital role of law in protecting life and liberty and in upholding the common good. Christians need to be concerned for the methods and the content of public deliberation. They should be critical when groups of people are inadequately represented in political processes and decisions that affect their lives.

An important way that Christians carry out their citizenship is through participation in voluntary associations and movements, both religious and secular. At times, these groups may serve a prophetic function as they protest particular evils, question unexamined assumptions, challenge unjust or immoral practices, and organize for structural changes in the work place, local community, and wider world.

3. Cf., Augsburg Confession, Art. XVI.

4. Commentary on Psalm 82. Edited by Jaroslav Pelikan, *Luther's Works, Vol. 13: Selected Psalms*

r (St. Louis: Concordia, 1956).

5. Constitution of the Evangelical Lutheran Church in America, ELCA 4.01.e.

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### **Community of Moral Deliberation**

Christians fulfill their vocation diversely and are rich in the variety of the gifts of the Spirit. Therefore, they often disagree passionately on the kind of responses they make to social questions. United with Christ and all believers in baptism, Christians welcome and celebrate their diversity. Because they share common convictions of faith, they are free, indeed obligated, to deliberate together on the challenges they face in the world.

Deliberation in this church gives attention both to God's Word and God's world, as well as to the relationship between them. This church sees the world in light of God's Word, and it grasps God's Word from its context in the world. This church must rely upon God's revelation, God's gift of reason, and the guidance of the Holy

Spirit.

Scripture is the normative source in this church's deliberation. Through the study of Scripture, Christians seek to know what God requires in the Church and the world. Because of the diversity in Scripture, and because of the contemporary world's distance from the biblical world, it is necessary to scrutinize the texts carefully in their own setting and to interpret them faithfully in the context of today. In their witness to God's Word, the ecumenical creeds and the Lutheran Confessions guide this church's approach to Scripture, and the Church's history and traditions instruct it in its deliberation.

Transformed by faith, this church in its deliberation draws upon the God-given abilities of human beings to will, to reason, and to feel. This church is open to learn from the experience, knowledge, and imagination of all people, in order to have the best possible information and understanding of today's world. To act justly and effectively, this church needs to analyze social and environmental issues critically and to probe the reasons why the situation is as it is.

Deliberation in this church should include people-either in person or through their writing or other expressions-with different life-experiences, perspectives, and interests. As far as possible, people such as the following should deliberate together and with others:

- \* those who feel and suffer with the issue;
- \* those whose interests or security are at stake;
- \* pastors, bishops, theologians, ethicists, and other teachers in this church;
- \* advocates;
- \* experts in the social and natural sciences, the arts, and the humanities.

As a community of moral deliberation, the Church seeks to "discern what is the will of God-what is good and acceptable and perfect" (Romans 12:2). Christians struggle together on social questions in order to know better how to live faithfully and responsibly in their callings. Processes of deliberation need to inform and guide this church's corporate witness in society. In dealing openly and creatively with disagreement and controversy, this church hopes to contribute to the search for the individual as well as for the common good in public life.

## **COMMITMENTS**

In light of these affirmations, the Evangelical Lutheran Church in America makes the following commitments:

### **Sustaining Vocation**

The Evangelical Lutheran Church in America commits itself to sustain and support its members in their baptismal vocation to serve God and neighbor in daily life. Through its congregations, synods, and churchwide organization, and affiliated institutions and ecumenical relationships, this church shall:

- \* foster in its members a faith that is active in love, a love that seeks justice, and an insight that strives to discern what is right, good, and fitting;
- \* support its members in their callings to love their neighbor, to mend the creation, to advocate justice and mercy in situations of brokenness, and to seek peace where there is conflict;

- \* join with others to remove obstacles of discrimination and indifference that prevent people from living out their callings;
- \* promote sound, critical, and creative citizenship and public service among its members;
- \* work to further democratic processes throughout the territory of this church and the world, and to redress the persisting social and economic inequalities that prevent many from participating effectively in those processes;
- \* encourage its citizen-members to join in the public deliberations at all levels, particularly through organizations that mediate between personal and public life, and to engage in prophetic actions.

### **Witnessing as an Institution**

The Evangelical Lutheran Church in America commits itself to serve God and neighbor in its life and work as an institution. Through its congregations, synods, and churchwide organization, and affiliated institutions and ecumenical relationships, this church shall:

- \* adopt institutional policies and practices that model its beliefs and values and enhance its mission;
- \* support its educational and social ministry organizations in their response to human need;
- \* encourage congregations and affiliated institutions to engage in ministries that promote the well-being of the human community and the environment and that empower people to gain access to and influence in the systems that govern their lives;
- \* develop social statements through participatory processes of study and theological reflection that will guide the life of this church as an institution and inform the conscience of its members in the spirit of Christian liberty;
- \* speak out on timely, urgent issues on which the voice of this church should be heard;
- \* expect its pastors, bishops, and lay church leaders to pray for and to exhort those in positions of authority on the basis of God's prophetic Word;
- \* work with and on behalf of the poor, the powerless, and those who suffer, using its power and influence with political and economic decision-making bodies to develop and advocate policies that seek to advance justice, peace, and the care of creation;
- \* mediate to achieve just and peaceful solutions to social conflicts;
- \* participate in local, national, and international ecumenical organizations, and interfaith and ecumenical partnerships in the service of common goals.

### **Deliberating on Social Questions**

The Evangelical Lutheran Church in America commits itself to foster moral deliberation on social questions. Through its congregations, synods, and churchwide organization, and affiliated institutions and ecumenical relationships, this church shall seek to:

- be a community where open, passionate, and respectful deliberation on challenging and controversial issues of contemporary society is expected and en-

couraged;

\* engage those of diverse perspectives, classes, genders, ages, races, and cultures in the deliberation process so that each of our limited horizons might be expanded and the witness of the body of Christ in the world enhanced;

\* draw upon the resources of faith and reason-on Scripture, church history, knowledge, and personal experience-to learn and to discern how to respond to contemporary challenges in light of God's Word;

\* address through deliberative processes the issues faced by the people of God, in order to equip them in their discipleship and citizenship in the world;

\* arrive at positions to guide its corporate witness through participatory processes of moral deliberation;

\* contribute toward the upbuilding of the common good and the revitalizing of public life through open and inclusive processes of deliberation.

### **GOD'S FAITHFUL LOVE**

The Church has the "treasure" of the Gospel "in earthen vessels to show that the transcendent power belongs to God and not to us" (2 Corinthians 4:7). We in the Evangelical Lutheran Church in America set forth these affirmations and commitments with the prayer that our words and deeds may be earthen vessels that witness to the power of the cross. We care for the earth and serve the neighbor in society with the joyful confidence that God's faithfulness alone sustains the Church and renews our faith, hope, and love.

Our witness is a response to God's faithful love received in Word and Sacraments.

The bread and the wine, the body and blood of Christ, are:

a sacrament of love. As love and support are given you, you in turn must render love and support to Christ in his needy ones. You must feel with sorrow all the dishonor done to Christ in his holy Word, all the misery of Christendom, all the unjust suffering of the innocent, with which the world is everywhere filled to overflowing. You must fight, work, pray, and-if you cannot do more-have heartfelt sympathy.<sup>6</sup>

6. Martin Luther. "The Blessed Sacrament of the Holy and True Body of Christ, and the Brotherhoods." Edited by E. Theodore Bachmann, *Luther's Works, Vol. 35: Word and Sacrament I* (Philadelphia: Fortress Press, 1960).

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

Reference: *1991 Reports and Records, Volume 1, Supplement, Section M.*

Bishop Chilstrom called upon Mr. Athornia Steele, chair of the Memorials Committee, who announced the proposed order for consideration of synodical memorials during the next plenary session. He requested that voting members who had indicated their intention to offer substitutions or amendments submit them as soon as possible.

### **Conclusion of Plenary Session Three**

Secretary Almen announced deadlines for submission of requests for removal of

proposed amendments to the *Constitutions, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America* from the *en bloc* resolution for separate consideration, and for submission of amendments to the proposed statement on ecumenism.

The Churchwide Assembly recessed at 11:45 A.M.

### **Midday Worship**

Plenary Session Three concluded with midday worship. Participants included: the Rev. M. Christina Rivera-Cruz (Goleta, Calif.), leader; the Rev. John H. P. Reumann (Philadelphia, Pa.), preacher; Ms. Sarah Gordy (Braddock, N.J.), lector; the National Lutheran Choir (Minneapolis, Minn.) directed by Mr. Larry Fleming; and the Rev. Frank W. Stoldt (Chicago, Ill.), assembly organist.

**Plenary Session Four**  
**Friday, August 30, 1991**  
**2:30 P.M. - 6:00 P.M.**

The Rev. Herbert W. Chilstrom, bishop of the Evangelical Lutheran Church in America, declared the assembly to be in session at 2:30 P.M. Eastern Daylight Time.

**Greetings**

Bishop Chilstrom introduced the Rev. Donald W. Sjoberg, bishop of the Evangelical Lutheran Church in Canada. Bishop Sjoberg brought greetings from the Evangelical Lutheran Church in Canada and gave thanks for the history shared between that church body and the Evangelical Lutheran Church in America and its predecessor churches. He commented on the similarities in the concerns and issues facing the two churches, pointing in particular to the study of ministry in which both churches were engaged. He stated, "At the last assembly of your church, I spoke about the need for both our churches to exercise an advocacy role in a coordinated way to both of our governments, particularly in the area of the environment. .... Our two countries are high contributors of gas emission and, because of that, I think we bear particular responsibilities. It falls then, I believe, to our churches to be strong advocates to both governments that we might press for specific target dates and schedules for reducing these problems and to support a world climate convention."

**Organization of the Assembly**

Bishop Chilstrom reported that the second ballot for vice president was not yet ready, but would be distributed as soon as possible. He then reviewed the agenda for this plenary session. Bishop Chilstrom indicated that the large number of amendments and substitutions to the proposed statement on abortion would preclude discussion of the statement at this session. The assembly would consider the "Focusing for Mission" proposal and related constitutional changes during this session. The assembly also would begin discussion of the proposed "Social Practice Statement on the Death Penalty." There being no objections from the floor, he declared the changes to the agenda to be so ordered.

Bishop Chilstrom also thanked the two sign-language interpreters, Ms. Barbara Sukovaty-Lanman (Dobbs Ferry, N.Y.) and Ms. Elaine Schwilk (Reading, Pa.) for their assistance during the assembly.

**Report of the Church Council:  
(continued)**

**\* "Focusing for Mission"-Constitutional Changes**

Reference: *1991 Reports and Records, Volume 1, Part 1*, pages 255-291; *Volume 1, Part 2*, pages 1195-1197 and pages 1287-1395; continued on pages 239, 430.

Bishop Chilstrom requested several members of the Church Council, Mr. Aureo F. Andino, Ms. Mary Ann Bengtson, Vice President Christine H. Grumm, and Ms. Joanne S. Herrick, as well as the Rev. Robert N. Bacher, executive for administration, to be seated on the dais during discussion of constitutional changes related to "Focusing for Mission." He noted that election to fill vacancies on churchwide boards and committees could not be held until the assembly acted upon the proposed structural reconfiguration of the churchwide organization. Bishop Chilstrom indicated that proposed provisions that had been removed from the *en bloc* resolutions for separate consideration and that did not affect the elections would be considered during subsequent plenary sessions.

Bishop Chilstrom referred assembly members to Chapter 16 titled, "Divisions and Commissions of the Churchwide Organization," which describes the arrangement of divisions and commissions proposed for the revised churchwide structure. He asked that voting members take note particularly of bylaw 16.11.42. with regard to the number and names of divisions, as well as bylaw 16.22.18. with regard to the number and names of commissions. He recommended that the assembly first focus its attention on those bylaws and then proceed to consider sections that describe the governance of the churchwide units.

Bishop Chilstrom called on Secretary Lowell G. Almen to report the sections in chapters 15, 16, and 17 that voting members had requested to be excluded from the *en bloc* resolution for individual consideration:

continuing resolution 15.31.C91.d. page 131813

continuing resolution 16.11.A91.a. page 1327<sup>6</sup>

insert new letter j. in 16.11.A91. page 133013

continuing resolution 16.11.E91. page 1340<sup>13</sup>

continuing resolution 16.11.E91.g. page 134213

continuing resolution 17.51.A91.m. page 13601<sup>3</sup>

bylaw 17.61.13. page 1361'3 (renumbered 17.61.03.)

It was noted that some of the sections, removed from the *en bloc* resolution for individual consideration, could affect bylaws that cite the number and names of the churchwide units.

**\* Division for Congregational Ministries-16.11.A91.a.**

Reference: *1991 Reports and Records, Volume 1, Part 2*, page 1327.

Ms. Dorothy Jacobs (Southwestern Texas Synod) offered the following motion

to amend proposed continuing resolution 16.11.A91.a.:

***MOVED;***

***SECONDED:*** To amend proposed continuing resolution 16.11.A91.a. by inserting the words, "congregational

**social ministry," in this section as follows:**

**.. .develop integrated programs and provide services, in cooperation with other churchwide units, in support of congregations in such major areas as worship, education, evangelism, stewardship, congregational**

**social ministry.**

**congregational planning, service and justice, and lay leadership.**

Ms. Jacobs explained that the Southwestern Texas Synod Assembly had voted to memorialize this Churchwide Assembly to consider "retaining the major responsibility for congregational social ministry within the proposed Division for Congregational Ministries, rather than in the Division for Church in Society." She said that the ministries of congregations should contain all the ministries that are vital to the church and "to leave the responsibility for social ministry out of this

*131991 Reports and Records, Volume 1, Part 2.*

list would send a message to the congregations that the other functions were more important to their ministry than social ministry."

Bishop Chilstrom called upon Vice President Grumm who explained why it was proposed that congregational social ministry be lodged in the proposed Division for Church and Society. She said, "The focus for this emphasis was that all of the social ministry, justice, and peace issues would be focused and the lead would take place in one unit." In many congregations, social ministry activities are interrelated and connected to social ministry organizations. "The idea was not to make it seem to be less important for congregations but, to put it in this unit to allow for better coordination," she commented. All units have interrelatedness with congregations, she stated, such as The Division for Global Mission and the global mission interests of congregations.

The Rev. Timothy J. Baglien (Minneapolis Area Synod) spoke against the motion to amend and stated that the inclusion of the words, "service and justice," allowed for social ministry within the congregations and that the omission of the words, "congregational social ministry," was not meant to remove that ministry from congregations, but to focus it. The Rev. Carl D. Shankweiler (Northeastern Pennsylvania Synod) spoke in favor of the motion and commented that he would like to see the churchwide unit that is responsible for congregational ministries be one, cohesive unit "so that what we do in social ministry relates to what happens in worship, evangelism, education, and stewardship, so that everything fits together and influences each other. I would like to see our churchwide unit that deals with congregational ministries also have that internal interrelatedness." Bishop Lyle G. Miller (Sierra Pacific Synod) spoke against the amendment and stressed the importance

of the availability of multiple resources for congregations. Bishop E. Harold Jansen (Metropolitan Washington, D. C., Synod) spoke in favor of the motion and underlined the value of locating responsibility for social ministry within the proposed Division for Congregational Ministries, but at the same time not excluding related responsibility in the Division for Church in Society. Ms. Patricia W. Savage (North-eastern Pennsylvania Synod) spoke against the amendment and in favor of creating the Division for Church in Society as originally proposed. She stated that she is an administrator of a social ministry organization and values the partnership of congregational social ministry and the institution. Mr. Wolfgang D. Herz-Lane (New Jersey Synod) asked, "What exactly is meant by "service and justice" in the list, and does that not include congregational social ministry concerns?" Vice President Grumm concurred with Mr. Herz-Lane's rationale. The Rev. Bruce H. Davidson (New Jersey Synod) spoke against the motion and observed that it would facilitate communication to lodge similar responsibilities. The Rev. Gilbert E. Splett (South-Central Synod of Wisconsin) spoke in favor of the amendment and said, "One of the divisions I find most troublesome in the church is to separate social ministries from evangelism.... [Our congregation] could not possibly conceive of separating them; they just do not divide easily." Bishop Robert L. Miller (Pacifica Synod) spoke against the motion and stated that it is important at the congregational level to have ownership "with the whole range of social ministry-service toward justice, peace, and all of those things. It is important and helpful to see those as one unit and speaking together." The Rev. Jack E. Stouffer (Metropolitan New York Synod) stated that in the congregations he has served, the connection between congregational social ministry and the Division for Congregational Ministries "is a very significant statement of where the church is." Bishop Sherman G. Hicks (Metropolitan Chicago Synod) spoke in favor of the amendment and said, "the congregational social ministry in the Evangelical Lutheran Church in America ... has the congregation as the base, and it seems to me that the best place for that to be lodged churchwide is in the Division for Congregational Ministries." Bishop Kenneth H. Sauer (Southern Ohio Synod) called the question:

**MOVED;**

**2/3 Vote Required**

**SECONDED;**

**Yes-950; No-62; Abstain--2**

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

**MOVED;**

**SECONDED;**

**Yes-518; No-484; Abstain-21**

**CARRIED: To amend proposed**

**continuing resolution 16.11.A.91.a. by inserting the words, "congregational social **ministry**, as follows:**

**.**

**develop integrated programs and provide services, in cooperation with other churchwide units, in support of congregations in such major areas as worship, education, evangelism, stewardship, congregational social ministry, congregational planning, service and**

**justice, and lay leadership.**

The Rev. John T. Lohre (Saint Paul Area Synod) inquired how the fiscal implications of amendments to the recommendations of the Church Council would be addressed. Vice President Grumm indicated that the matter of finance was not an issue in the adoption of this amendment, because it was a matter of shifting the responsibility from one unit to another and would not increase staff or program.

**\* Division for Congregational Ministries-16.11.A91.j.**

Reference: *1991 Reports and Records, Volume 1, Part 2*, page 1330.

Secretary Almen indicated that two voting members sought to amend proposed continuing resolution 16.11.A91. by insertion of a new item j. One of those persons, the Rev. Carl D. Shankweiler (Northeastern Pennsylvania Synod), observed adoption of the previous emendation may have made this addition unnecessary. He read the addition in question:

j. provide for development of Congregational Social Ministry in cooperation with synods, social ministry organizations, the Division for Church in Society, and the Division for Outreach.

Pastor Shankweiler indicated that the addition was paired with a request to delete under the Division for Church in Society a similarly worded item.

Bishop Chilstrom concurred, but indicated that Pastor Shankweiler must himself determine whether or not he wished to move the amendment. Pastor Shankweiler withdrew his proposed amendment.

**\* Division for Church in Society-16.11.E91.**

Reference: *1991 Reports and Reports, Volume 1, Part 2*, pages 1340-1344.

Mr. Charles Bruning (Minneapolis Area Synod) moved to delete proposed continuing resolution 16.11.E91.:

***MOVED;***

***SECONDED: To remove proposed continuing resolution 16.11.E91. from the "Focusing for Mission" proposal.***

Mr. Bruning stated that his motion would result in the separation of the Commission for Church in Society and the Division for Social Ministry Organizations, retaining the two units as presently structured. He said, "The Commission for Church in Society has basically an advocacy role. It has other roles also but we need a strong advocacy role as far as the church is concerned. The Division for Social Ministry Organizations has maintenance with advocacy and we need a strong unit in that area, too.... There would be different kinds of expertise needed in each of these." He expressed concern that, if day-to-day operations were combined with advocacy, advocacy might be neglected.

Vice President Grumm, commenting on behalf of the Church Council, detailed the responsibilities of the proposed Division for Church in Society, and emphasized the importance of bringing together the two responsibilities of social ministry and advocacy. She indicated that combining the two units would result in an annual cost savings of \$175,000 to \$200,000. She also noted the strong commitment of the Church Council to the advocacy component of the proposed division.

Mr. Robert Nelson (Sierra Pacific Synod) spoke against the motion and stated that as one employed in direct services, he is very involved in public policy advocacy. He observed that such advocacy must be accomplished as easily as possible with resources that are as accessible as possible. The Rev. Stanley E. Sultemeier (Southwestern Texas Synod) spoke against the motion and said, "I think the social ministry organizations are of long standing and the advocacy business may not be of long standing.... I would like to see church in society and social ministry organizations not pulled apart as this motion would do." Mr. Grover C. Wright (Southeastern Pennsylvania Synod) spoke against the motion and said, "I would hope that the same people that are involved in the ministry [i.e., church in society] would also be involved in social ministry." Bishop Lowell O. Erdahl (Saint Paul Synod) stated that "the church does not want to choose between the social ministry emphasis and the church in society emphasis and I hope that both of those can be maintained." Vice President Grumm reiterated that the Church Council had expressed a strong commitment to the advocacy component and viewed combining the two units as strengthening advocacy, rather than lessening its influence.

The Rev. Bruce H. Davidson (New Jersey Synod) spoke against the motion because he felt that the best advocacy that he has witnessed had been established and developed through the social ministry organizations of the church. He said, "that speaks to their commitment to advocacy and their ability to bring real-life, day-to-day issues to the attention of the larger church." The Rev. Daphne D. Hamborg (Nebraska Synod) spoke against the motion and requested that the assembly give serious consideration to the fiscal implications of this decision. She stated, "function is critical, but so is financial survival." Mr. Bill D. Brittain (North Carolina Synod) spoke against the motion and commented that bringing the two units together would not harm advocacy, but enhance and strengthen it. Ms. Mickey Clay (Oregon Synod) spoke against the motion and said that she views advocacy as a tool: "study, service, and advocacy-we study in our congregations, we do service through congregational life and our social service organizations, and we advocate sometimes together and sometimes separately. I see this new unit being an enhancement of the advocacy of this church."

The Rev. Roger A. Willer (Northeastern Ohio Synod) called the question:

**MOVED;** *2/3 Vote Required*  
**SECONDED;** *Yes-963; No--50; Abstain-4*  
**CARRIED:** To move the previous question.

*MOVED;*

**SECONDED;** *Yes--133; No--55; Abstain-23*  
**DEFEATED:** To  
**remove proposed continuing resolution 16.11.E91. from the "Focusing for Mission" proposal.**  
**\* Division for Church in Society-16.11.E91.g.**  
Reference: *1991 Reports and Records, Volume 1, Part 2, page 1342.*

Secretary Almen introduced the proposed continuing resolution and referred the assembly to item 16.11.E91.g. The Rev. Carl D. Shankweiler (Northeastern Pennsylvania Synod) moved to delete this item and to reletter the remaining items. Pastor Shankweiler stated that by deleting this item duplication with the responsibilities of the Division for Congregational Ministries would be eliminated.

**MOVED;**

**SECONDED;**

*Yes-422; No-135; Abstain-32*

**CARRIED: To**

**delete item g. from proposed continuing resolution 16.11.E91. and to reletter the remaining items.**

**Elections:**

**(continued)**

**\* ELCA Vice President**

Reference: Continued from page 79; continued on pages 333, 367-368. 371.

The report of the first (nominating) ballot for vice president with nominee list for second ballot was distributed to voting members. Bishop Ralph A. Kempinski (Indiana-Kentucky Synod) moved a five minute recess to permit caucusing by voting members.

**MOVED;**

**SECONDED;**

*Yes--781; No-150; Abstain-8*

**CARRIED: To recess for five minutes.**

The assembly recessed at 3:35 P.M. and reconvened at 3:40 P.M.

Bishop Chilstrom called upon Treasurer George E. Aker, chair of the Elections Committee, to report on behalf of the committee. He announced that the first ballot did not result in an election.

Ms. Patricia A. Dunlop (Saint Paul Synod) moved to dispense with the reading of the list of nominees for the second ballot.

**MOVED;**

**SECONDED;**

*Yes--2; No-20; Abstain-6*

**CARRIED: To**

**dispense with the reading of the list of nominees on the second ballot for election of the vice president.**

\*

**Report of First (Nominating) Ballot for Vice President and Nominee List for Second Ballot**

Number of ballots cast: 992

Number of illegal ballots cast:

**7**

Number of legal (valid) votes cast: **985**

Number of votes necessary for election: 744

**Number of      percent of**

**votes votes**

<b>Name of Nominee</b>	<b>Received</b>	<b>Cast</b>
Ms. Kathy J. Magnus	229	23.0
Ms. Sylvia J. Pate	64	6.4
Mr. Athonia Steele	57	5.7
Ms. Alice Carter	56	5.6
Ms. Kathryn E. Baerwald	54	5.4
Ms. Marybeth Peterson	43	4.3
Ms. Edith M. Lohr	40	4.0
Ms. Kathleen Hurty	39	3.9
Ms. Carol Weiser	33	3.3
Ms. Maria G6mez	21	2.1
Mr. Arne Blomquist	16	1.6
Ms. Solveig Gregory	16	1.6
Ms. Ramona S. Rank	16	1.6
Ms. Mary Jane Shieve	16	1.6
Ms. Mary A. Shealy	14	1.4
Ms. Helen R. Harms	13	1.3
Ms. Gracia Grindal	12	1.2
Ms. Patsy Gottschalk	11	1.1
Ms. Phyllis Seibert	11	1.1
Ms. Katherine O. Conrad	10	1.0
Mr. Jack Lester	9	.9
Ms. Janet Line	9	.9
Mr. William E. Diehl	8	.8
Mr. Robert F Blanck	7	.7
Ms. Margaret Messick	7	.7
Ms. Dorothy Ricks	7	.7
Ms. Elizabeth A. Storaasli	7	.7
Ms. Barbara Giffin	6	.6
Ms. Nancy Hicks	6	.6
Mr. James C. Banks	5	.5
Ms. Virginia Hash	5	.5
Ms. Sharon Rostberg	5	.5
Ms. Myrna Sheie	5	.5
Ms. Shirley A. Teig	5	.5
Mr. Aureo E Andino Jr.	4	.4
Ms. Kay Dowhower	4	.4
Ms. Linda Hartke	4	.4
Ms. Barbara Knutson	4	.4
Mr. Frederick K. Schilling	4	.4
Ms. Mary V. Campbell	3	.3
Mr. Daniel Laatsch	3	.3
Mr. Gary Aamodt	2	.2
Ms. Laurette Adams	2	.2
Ms. Melba Bangert	2	.2

Ms. Lorraine G. Bergquist	2	.2
Mr. Ronald Good	2	.2
Mr. Leroy Hamlett	2	.2
Ms. Susan E. Hermodson	2	.2
Mr. Bruce Howe	2	.2

**Number of    Percent of**  
Vots

<b>Name of Nominee</b>	<b>Received</b>	<b>Cast</b>
Mr. Walter L. Jensen	2	.2
Ms. Lita B. Johnson	2	.2
Ms. June Kjome	2	.2
Ms. Donna Miller	2	.2
Ms. Imogene Natvig	2	.2
Ms. Wanda Neuhaus	2	.2
Ms. Jeanne Rapp	2	.2
Ms. Chloe Reynolds	2	.2
Mr. Paul V. Rieke	2	.2
Ms. Linda Ruckert	2	.2
Ms. Patricia W. Savage	2	.2
Ms. Darlene Weight	2	.2
Mr. Fred Wohlin	2	.2
Mr. Harold Wolverton	2	.2
Ms. Ann Armand-Miller	1	.1
Mr. Thomas M. Barney	1	.1
Ms. Mary A. Bengtson	1	.1
Mr. Darrall Benz	1	.1
Ms. Dawn Brackman	1	.1
Ms. Faith Burgess	1	.1
Ms. Addie Butler	1	.1
Ms. Cyndi Campbell-Jones	1	.1
Mr. Alex Carter	1	.1
Ms. Sandra Carter	1	.1
Mr. Robert Clemens	1	.1
Ms. Christine M. Crist	1	.1
Ms. Diane Dickerson	1	.1
Ms. Andrea Dubler	1	.1
Ms. Judy Gerner	1	.1
Ms. Pearl Goldenstein	1	.1
Ms. Sharon Greenwood I	1	.1
Mr. Paul Hasbargen	1	.1
Ms. Nancy Heykes	1	.1
Ms. Dorothy Jacobs	1	.1
Ms. Paula Kadel	1	.1

Ms. Doris Karlik	1	.1	
Mr. William Kinnison	1	.1	
Ms. Marcy Kvittem	1	.1	
Ms. Ruth Lee	1	.1	
Mr. Charles Lindquist	1	.1	
Ms. Marlene Lund	1	.1	
Ms. Dorothy Marple	1	.1	
Ms. Karen Melang	1	.1	
Ms. Kristie Melendez	1	.1	
Ms. Helen Miller	1	.1	
Ms. Jane Mitcham	1	.1	
Mr. Richard Moe	1	.1	
Mr. Harry Nelson	1	.1	
Ms. Pat Nodel	1	.1	

**Number of    Percent of  
Votes    Votes**

<b>Name of Nominee</b>	<b>Received</b>	<b>Cast</b>
Mr. Paul Z. Olsen	1	.1
Ms. Dorothy Peterman	1	.1
Mr. Ralph Peterson	1	.1
Ms. Marilyn Preus	1	.1
Ms. Barbara Price	1	.1
Ms. Dorothy Ridenaur	1	.1
Mr. Dean Ryerson	1	.1
Mr. Clinton Schroeder	1	.1
Mr. Edward W. Sites	1	.1
Ms. Marilyn M. Smith	1	.1
Ms. Elizabeth Steele	1	.1
Ms. Yvonne Stendahl	1	.1
Mr. M. Brian Stone	1	.1
Mr. Donald Theiss	1	.1
Ms. Mary Weyenberg	1	.1
Mr. Bryce Willman	1	.1
Ms. Margaret Wold	1	.1
Mr. Jack Ziegler	1	.1

*Illegal* 7        .7

The Rev. Paul J. Thielo (Northeastern Ohio Synod) inquired whether conflict might exist with respect to the employment of Ms. Kathy J. Magnus as a synodical staff member and election as vice president. Secretary Almen indicated there would be no constitutional conflict.

Nominee Kathryn E. Baerwald (Metropolitan Washington, D.C., Synod), requested that ballots not be cast for her. (Election procedures did not permit nominees to withdraw their names from the ballot.)

Mr. David Bolson (Upstate New York Synod) noted an error of duplication of names in the printed report of the first ballot as distributed to assembly members.

It was determined that that duplication was a typographical error and did not affect the accuracy of the vote totals.

Bishop Chilstrom reminded voting members to vote only for persons whose names appeared on the first (nominating) ballot. He instructed that ballots be cast and subsequently declared balloting to be closed at 3:48 P.M..

The Rev. John T. Lohre (Saint Paul Area Synod) inquired why seven ballots from the first ballot were deemed to be illegal. Bishop Chilstrom explained that the seven votes were for ordained ministers and that the office of vice president must be held by a layperson.

### **Report of the Church Council:**

**(continued)**

#### **\* "Focusing for Mission"-Constitutional Changes**

Reference: *1991 Reports and Records, Volume 1, Part 1*, pages 255-291;  
*Volume 1, Part 2*, pages 1195-1197 and pages 1287-1395.

#### **Division for Congregational Ministries-16.11.A91.j.**

Reference: *1991 Records and Reports, Volume 1, Part 2*, page 1342;  
continued from page 232.

Bishop Chilstrom recognized Vice President Grumm, who indicated that the previous action of the assembly in deleting item "g." of proposed continuing resolution 16.11.E91. also had inadvertently affected the responsibilities assigned to the Division for Congregational Ministries and the Division for Outreach. She asked whether assembly members would, by consensus, reinstate the provision under a new paragraph "j." in proposed continuing resolution 16.11.A91.

The Rev. Charlie Brown (Eastern North Dakota Synod) moved that the following be inserted in 16.11.A91., describing the responsibilities of the Division for Congregational Ministries, as a new item "j."

#### ***MOVED;***

***SECONDED:*** To insert the following as a new item "j." under proposed continuing resolution 16.11.A91. pertaining to the Division for Congregational Ministries:

j.

**provide for development of congregational social ministry in cooperation with synods, social ministry organizations, the Division for Church in Society, and the Division for Outreach.**

Pastor Brown stated that the motion would clarify where coordination for congregational social ministry would be lodged.

Mr. David Newman (Southeastern Minnesota Synod) questioned why this matter recurred now and had not been included in the action previously taken. Vice President Grumm responded that the problem was not recognized at the time prior action was taken. The Rev. Donald H. Maier (Northwest Washington Synod) asked for verification that the motion specified coordination with the Division for Church in Society. Bishop Chilstrom requested Secretary Almen to read the motion before

the assembly.

**MOVED;**

**SECONDED;**

*Yes--901; No-33; Abstain-27*

**CARRIED:** To insert the following as a new item "j." under proposed continuing resolution 16.11.A91., pertaining to the Division for Congregational Ministries:

j.

**provide for development of congregational social ministry in cooperation with synods, social ministry organizations, the Division for Church in Society, and the Division for Outreach.**

**Department for Ecumenical Affairs-15.31.C91.d.**

Reference: *1991 Reports and Records, Volume 1, Part 2*, page 1318.

Secretary Almen reported that a voting member had requested that item "d." of proposed continuing resolution 15.31.C91. be removed from the en *bloc* resolution for separate consideration.

Mr. Larry Rasmussen (Metropolitan New York Synod) moved the following amendment, which would reinstate the role of a staff member of the Division for Church in Society as a consultant to the U.S.A. National Committee of the Lutheran World Federation. Vice President Grumm commented that cost containment had been a primary factor in the rationale for this deletion.

**MOVED;**

**SECONDED;**

*Yes-517; No-426; Abstain-31*

**CARRIED:** To amend proposed continuing resolution 15.31.C91.d. to read:  
**One staff member of the Division for Global Mission and one staff**

**member of the Division for Church in Society shall serve as consultants to the U.S.A. National Committee of the Lutheran World Federation.**

The Rev. John E. Quam (Northeastern Iowa Synod) inquired whether the foregoing action pertained only to the amendments to the proposed constitutional changes as recommended by the Church Council, or to the council's recommendation in its entirety. Secretary Almen indicated that the assembly had acted only upon the amendments to the council's recommendation proposed by voting members.

**\* Publishing House of the ELCA-17.51.A91.m.**

Reference: *1991 Reports and Records, Volume 1, Part 2*, page 1360.

Mr. William E. Diehl (Northeastern Pennsylvania Synod) moved the following:

**MOVED;**

**SECONDED:** To insert in item "m." of proposed continuing resolution 17.51.A91. after the words, "churchwide units," the words, "including the option of providing for competitive printing costs and delivery from independent printers.".

Mr. Diehl indicated that the addition would "insure that the Publishing house would continue with its present practice of providing for production and distribution services, both inhouse and through independent printers. Without the proposed amendment, the potential exists for a future interpretation of the enabling resolution that could give the Publishing house a virtual monopoly of all printing requirements of all churchwide units. ... The amendment provides for good stewardship of ELCA finances and resources and effective cost containment."

Bishop Chilstrom invited Vice President Grumm to comment. She stated that the proposed language was inordinately specific as constitutional language, but that the assembly would determine the appropriateness of the addition.

**MOVED;**

**SECONDED;**

*Yes-716; No-238; Abstain-23*

**CARRIED: To insert in item "m."**

**of proposed continuing resolution 17.51.A91. after the words, "churchwide units," the words, "including the option of providing for competitive shipping costs and delivery from independent printers:".**

**\* Board of Pensions-17.61.13. (renumbered 17.61.03.)**

Reference: *1991 Reports and Records, Volume 1, Part 2*, page 1361.

Secretary Almen indicated that, because proposed 17.61.13. (renumbered 17.61.03.) is a bylaw, amendment would require advice from the Reference and Counsel Committee. He inquired of the chair whether it was appropriate to entertain the motion regarding this proposed bylaw amendment at this time and to hear the recommendation of the Reference and Counsel Committee at a later time. Bishop Chilstrom indicated that the amendment could be brought to the floor, but that final action would be delayed pending response from the committee.

The Rev. Theodore L. Menter (Southeast Michigan Synod) served notice of his intent to move to strike the words, "not less than three nor more than," from proposed bylaw 17.61.13., so that six plan members would be required to serve on the Board of Trustees of the Board of Pensions at all times. Bishop Chilstrom referred the amendment to the Reference and Counsel Committee for response. Bishop Chilstrom asked Secretary Almen whether items from chapters other than Chapters 15, 16, and 17 were to be removed from the *en bloc* resolution by requests of voting members. Secretary Almen listed the following:

Constitutional provision 8.16. page 1287<sup>4</sup>

Bylaw 9.21.11. (renumbered 9.21.01.) page 129014

Constitutional provision 10.21.a. page 1291<sup>4</sup>

Constitutional provision 10.31.a.9. and tS8.12.i. page 1293<sup>4</sup>

Constitutional provisions 7.22. and 7.23., and bylaw 7.31.11. page 129414

Bylaw 7.31.12. page 129514

Bylaw 7.31.13. page 129614

and all of Chapter 20 on pages 1372 through 1385.

Secretary Almen then indicated that the assembly could proceed to consideration

and vote on the *en bloc* resolution, which now contained all provisions that had not been removed for separate consideration at the request of voting members. Secretary Almen presented the following resolution on behalf of the Church Council:

**ASSEMBLY**

**ACTION**

**Yes--929; No--23; Abstain--13**

**CA91.2.5**

**To adopt the following changes in the Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America; the Constitution for Synods; and the Model Constitution for Congregations exclusive of those provisions that have been removed from *en bloc* for later consideration.**

**NOTE: Additions to the text are underlined. Deletions are lined through. Constitutional provisions are printed in boldface type; bylaws in regular typeface; and continuing resolutions in *italics*. Explanatory notes also appear in italics.**

*Renumber Chapter 7 as Chapter 8 to place in proximity the chapters on "Relationships," "Congregations," "Synods," and "Churchwide Organization," underscoring thereby the principle of interdependence and making more evident the inter-relationships that exist between these primary expressions of this church.*

*Delete from 7.21. (renumbered 8.21.) "regional centers for mission" and substitute "regions".*

**~~7.21.~~ 8.21. The regional centers for mission regions shall serve to foster interdependent relationships among the churchwide organization, the synods, and the congregations and to assist them in exercising their mutual responsibilities.**

*Revise second sentence of 7.31.06. (renumbered 8.31.06.).*

**~~7.31.06.~~**

**8.31.06.**

**Seminarians shall provide their remaining financial requirements through tuition, fees, endowment income, and fund-raising programs. ~~However,~~ funder-raising in the congregations of supporting synods, ~~however,~~ shall be conducted only upon approval of ~~t~~he synods. Funds fro special churchwide tasks assigned to a seinary by the Division for Ministry shall be raised through the cooperative effort of the seminary and the Division for Ministry.**

*Delete from 7.32. (renumbered 8.32.) "working cooperatively in the coordinating councils of regional centers for mission" and "through the coordinating councils of regional centers for mission", because the matters addressed herein are responsibilities of the churchwide education division and synods.*

**~~7.32.~~ 8.32.**

**Colleges and Universities. This church shall express its responsibility for higher education through its colleges and universities, its Division for Higher Education and Schools, and its synods working cooperatively in the coordinating councils of**

**~~regional centers for mission.~~ While variation is possible in college relationships across this church, this church recognizes the desirability of some degree of uniformity of relationship for colleges within the same region. Therefore, synods ~~through the coordinating councils of regional centers for mission~~ shall determine initial policies and thereafter review periodically such policies consistent with recommendations from the board ~~for~~ of the Division for Higher Education and Schools and in consultation with the ~~that~~ board and the colleges and universities within the region with respect to and consistent with the bylaws, as set forth herein.**

*Delete from 7.32.01. (renumbered 8.32.01.) the phrase, "a regional coordinating council", because this responsibility is not assigned to regions.*

- 7- 8.32.01.** A variety of relationship patterns is possible including relationship with the Churchwide Assembly, the Division for Higher Education and Schools, a synod assembly, ~~a regional coordinating council~~ or a corporation whose voting members are, or have been elected by, synod assemblies, other organizational units (conferences, clusters, etc.), or congregations.

*Delete from 7.32.03. (renumbered 8.32.03.) the phrase, "through the regional center for mission coordinating council", because this responsibility, where appropriate, is carried out by the synod.*

- 7- 8.32.03.** The college and the appropriate synods ~~through their regional center for mission coordinating council~~ shall determine how many of the college board members are to be elected or ratified by the approved form of relationship as provided in 7 8.32.01.

*Delete from 7.32.05. (renumbered 8.32.05.) the phrase, "in consultation through the regional center for mission coordinating council", because this responsibility, where appropriate, is carried out by the synod.*

- 7- 8.32.05.** Representation of members of this church on college boards, limitation of terms for board members, whether or not college presidents shall be members of this church, and representation of bishops of synods on college boards shall be determined by each college and the appropriate synods ~~in consultation through the regional center for mission coordinating council.~~

*Delete from 7.32.11. (renumbered 8.32.11.) the phrase, "through the regional center for mission coordinating council", because this function, where applicable, is carried out by the synod.*

- 7- 8.32.11.** Subject to approval by the appropriate synods ~~through their regional center for mission coordinating council~~, a college or university may be owned by a not-for-profit corporation ~~which that~~ has voting members at least 90 percent of whom shall consist of members of the biennial Churchwide Assembly. Meetings of such corporations shall be held in conjunction with the Churchwide Assembly for the purpose of electing or ratifying members of the governing board and approving amendments in the governing documents. At least 75 percent of the members of the governing boards of such corporations shall be Lutheran and at least a majority shall be members of this church.

*Move the current continuing resolution 16.31.B87.d. to revised Chapter 8 and amend to*

read:

~~16.31.B87.d.~~

~~8.32.A91.~~

The relationship of this church to its colleges and universities shall be guided by This division shall recommend policies for this church's relationship to colleges and universities. These policies shall be fostering educational institutions dedicated faithful to the Lutheran tradition that its colleges wherein such institutions are an essential expression 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; faithful to the world by preparing diligent in their preparation of leaders committed to truth, excellence, and ethical values; and faithful pledged to the well-being of students in their dedication to the development of mind, body, and spirit.

*Renumber provisions of existing Chapter 11, "Special Interest Conferences," as 8.60., 8.61., and 8.61.01., as amended, because the provisions involve definitions of particular relationships similar to those addressed in other sections of new Chapter 8. Delete existing bylaw 11.01.01., because the matter is addressed under responsibilities of the Commission for Multicultural Ministries:*

**8.60.**

### **Special Interest Conferences**

~~11.01.~~ **8.61.**

**This church cherishes the diversity of cultural and linguistic groups as they are brought together in the geographic synods, recognizing, however, that these 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.**

~~11.01.02.~~

**8.61.01.**

Because of continuing both official and informal international contacts with other churches, the Danish Special Interest Conference, Finnish (Suomi) Special Interest Conference, German Lutheran Conference ~~of~~ in North America, and Hungarian Special Interest Conference shall relate to this church through the Office Department for Ecumenical Affairs under the authority of the bishop of this church. Official contacts and relationships of the special interest conferences with leaders and representatives of other churches shall be coordinated through the Office Department for Ecumenical Affairs.

*Renumber Chapter 8 as Chapter 9 and renumber all provisions of the existing chapter accordingly.*

*Change reference in 9.25.a. from Chapter 8 to Chapter 9 and indicate title of document in 9.25.b. as the Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America.*

*Change cross-reference citations throughout the chapter to conform to amended numbering system.*

*Add to 8.53.02., renumbered 9.53.02., information on the process for amendment of the Model Constitution for Congregations of this church.*

**8: 9.53.02.**

A model constitution shall be provided by this church for the guidance of congregations. Amendments to this model constitution shall be made in the same manner as prescribed in

Chapter 22 for amendments of the bylaws of this church.

*Renumber Chapter 9 as Chapter 10 and renumber all provisions of the existing chapter accordingly.*

*Amend 9.01.11. (renumbered 10.01.11.) to change the name of Synod 4B, as requested by the synod, from "Missouri-Kansas Synod" to "Central States Synod"; and change the name of Synod 9E, as requested by the synod, from "Florida Synod" to "Florida-Bahamas Synod."*

*Add a new 10.13. to provide information on the process for amendment of the Constitution for Synods of this church.*

**10.13. The Constitution for Synods contains mandatory provisions that incorporate and record therein provisions of the constitution and bylaws of this church. Amendments to mandatory provisions incorporating constitutional provisions of this church shall be made in the same manner as prescribed in Chapter 22 for amendments to the constitution of this church. Amendments to mandatory provisions incorporating bylaw provisions of this church and amendments to non-mandatory provisions shall be made in the same manner as prescribed in Chapter 22 for amendments to the bylaws of this church.**

*Add to 9.21.b. (renumbered 10.21.b.) and +S6.03.b. a provision to read:*

- 9: 10.21.b. 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.**

*Add to 9.21.d. (renumbered 10.21.d.) and +S6.03.d. reference to other organizations.*

**9: 10.21.d. Foster organizations for youth, women, and men, and organizations for language or ethnic communities.**

*Delete from 9.21.e. (renumbered 10.21.e.) the phrase, "through the regional center for mission." These responsibilities are carried out by the synod in cooperation with the churchwide organization.*

*Move the phrase, "consistent with churchwide policy," from 9.21.e.1 (renumbered 10.21.e.1) and to precede "including" in the introductory statement, because all subsequent items are related to such policy, so that the provision would read: "Plan for the mission of this church in the synod, initiating and developing policy, and*

*implementing programs, consistent with churchwide policy, including:"*

*Delete from 9.21.e.2 (renumbered 10.21.e.2) the phrase, "evangelism" and add after "and" the following, "support and assistance in the conclusion, if necessary, of a particular ministry;"*

*Add a new section as 10.21.e.3 and to read, "leadership and encouragement of congregations in their evangelism efforts;" and renumber remaining items in this provision.*

*Change in 9.21.e.7 (renumbered 10.21.e.5) the word "fostering" to "encouragement of" to parallel style of other items.*

*Add to 9.21.e.4 (renumbered 10.21.e.6) the word, "for" after "providing," and change "providing" to "provision" to parallel style of other items, to read "provision for resources for congregational life;" , because many of the resources are developed through the churchwide organization, not solely synods.*

*Change in 9.21.e.5 (renumber 10.21.e.7) the word "assisting" to "assistance to" to parallel the style of other items.*

*Substitute in 9.21.e.6 (renumbered 10.21.e.8) the word "suggestion" for initiation, delete "programs," and, at the end, add after "of social study" the following, "...issues through Synod Assembly memorials to the Churchwide Assembly or for referral from the Synod Assembly through the Synod Council to the Church Council and 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."*

*Revise +S6.03.e., consistent with amendments to renumbered ELCA 10.21.e.*

**9: 10.21.e.**

**Plan for the mission of this church in the synod, initiating and developing policy ~~through the regional center for mission, and implementing programs, consistent with churchwide policy, including:~~**

- 1) ecumenical guidance and encouragement ~~consistent with churchwide policy;~~**
- 2) development of new ministries, redevelopment of existing ministries, and evangelism support and assistance in the conclusion, if necessary, of a particular ministry;**
- 3) leadership and encouragement of congregations in their evangelism efforts;**
- ~~3~~ 4) development of relationships to and participation in planning for mission of social ministry organizations and ministries;**
- ~~7~~ 5) fostering encouragement of financial support for the work of this church by individuals and congregations. ;**
- ~~4~~ 6) providing provision for resources for congregational life;**
- ~~5~~ 7) assisting assistance to the members of its congregations in carrying out their ministries in the world; and**
- ~~6~~ 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 initiation suggestion of social study programs 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.**

*Change 9.21.f. (renumbered 10.21.f.) and +S6.03.f. as follows:*

- 9. 10.21.f. Foster ~~Promote~~ interdependent relationships among ~~the churchwide organization, the synods, and the congregations~~ congregations, synods, and the churchwide organization, and enter into partnership with other synods in the region.**

*Change in 9.21.i. (renumbered 10.21.i.) and +S6.03.i. "Foster" to "Support..."*

- 9- 10.21.i. Foster Support relationships with and provide partnership funding on behalf of colleges, universities, and campus ministries.**

*Change in 9.21.k. (renumbered 10.21.k.) and +S6.03.k. "Foster" to "Maintain..."*

- 9: 10.21.k. Foster Maintain relationships with and provide partnership funding on behalf of seminaries and continuing education centers.**

*Change in 9.21.q. (renumbered 10.21.q.) and +S6.03.q. "regional centers for mission" to "regions".*

- 9: 10.21.q. Cooperate with other synods and the churchwide organization in creating, using, and supporting ~~regional centers for mission~~ regions to carry out those functions of the synod which can best be done cooperatively with other synods and the churchwide organization.**

*Add provision for resignation to 9.31.b. (renumbered 10.31.b.).*

- 9: 10.31.b. The vice president shall chair the Synod Council. In the event of the death, resignation, or disability of the bishop, the vice president shall convene the Synod Council. . . .**

*Clarify the third sentence of 9.41. (renumbered 10.41.).*

- 9: 10.41. . . . With the exception of ordained ministers on the rostered in of synods other than their synod of residence. . . .**

*Correct reference in 9.64. (renumbered 10.64.).*

- 9: 10.64. Each synod shall elect or appoint representatives to the ~~coordinating council of the regional center for mission~~ steering committee of the region.**

*Correct references in 9.72. (renumbered 10.72.) from "churchwide Office for Finance" to "churchwide Office of the Treasurer."*

*Renumber Chapter 10 as Chapter 7 to place in direct proximity the definition of membership of this church in Chapter 6 with the affirmation of the universal priesthood of all the baptized members in revised Chapter 7 (current Chapter 10) and the provisions*

*that relate to the specific public ministry of Word and Sacrament as constitutive of the church.*

*Renumber the introductory statement of 10.23.10. as 7.30. and the text of 10.23.10. as 7.31.*

~~10.23.10.~~

7.30.

### **Standards for Ordained Ministers**

~~10.23.11.~~

7.31.

**In accordance with the description of an ordained minister stated in ~~10.22.~~ 7.22., ordained ministers shall be governed by the following standards, policies, and procedures.**

*Renumber 10.23.13. as 7.31.14., insert "policies" between "criteria" and "procedures" in both references; and correct terminology in 10.23.14. (renumbered 7.31.15.), by changing "endorsed" to "registered" and adding "policies" between "criteria and procedures".*

~~10.23.14.~~

7.31.15.

**Reinstatement.** Persons seeking reinstatement to the ordained ministry, whether having served previously in this church or in one of its predecessor bodies, shall be ~~endorsed~~ registered with the candidacy committee by the pastor and council of the congregation of which a member and interviewed, examined, and approved by the appropriate committee under criteria, policies, and procedures recommended by the Division for Ministry, 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.

*Add an introductory sentence to bylaw 10.23.16., renumbered 7.31.16., to clarify the process for fulfillment of the requirement for Synod Council action in the granting of "on leave" status.*

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 synod bishop, by action of the Synod Council in the synod of which the ordained minister is a member. Thereafter, bBy annual action of the Synod Council in the synod of which a member, upon endorsement by the synod 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.

*Provision related to study leave in the second half of the bylaw remains unchanged.*

*Add a new section as 7.40., "Calls for Ordained Ministers".*

7.40.

### **Calls for Ordained Ministers**

*Add an introductory provision to the section concerning letters of call to ordained*

*ministers to read:*

**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 Division for Ministry, reviewed by the Conference of Bishops, and approved by the Church Council.**

*Add a section heading as 7.41.10., "General Categories"; and renumber 10.23.15. as 7.41.11., 10.23.18. as 7.41.12., 10.23.19. as 7.41.13. deleting therein reference in the last sentence to "churchwide boards" since boards are no longer a source of call, 10.23.21. as 7.41.14., 10.23.17. as 7.41.15., 10.23.22. as 7.41.16., 10.23.23. as 7.41.17., and 10.23.A87. as 7.41.A91.*

*Renumber 10.24. as 7.42. and correct the cross reference citations as indicated.*

**~~10.24.~~ 7.42.** **The secretary of this church shall maintain a roster containing the names of those who qualify on the basis of ~~bylaw 10.23.10~~ constitutional provisions 7.22., 7. 23., 7.30. and 7.31., and related bylaws.**

*Renumber 10.25. as 7.43., 10.25.01. as 7.43.01., and 10.26. as 7.44.*

*Renumber 10.27. as 7.45. and amend to be consistent with action of the ELCA constituting convention (87.30.14) in this matter.*

**~~10.27.~~ 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.**

*Renumber 10.28. as 7.46., 10.29. as 7.47., 10.29.01. as 7.47.01., 10.40. as 7.50., and 10.41. as 7.51.*

*Correct the first portion of 10.41.A87. (renumbered 7.51.A91.) to conform to 10.11.A87. (renumbered 7.11.A87.), 10.42. (renumbered 7.52.), and 22.16. (renumbered 23.16.).*

**~~10.41.A87.~~**  
**7.51.A91.**

Consonant with continuing resolution 10.11.A87. 7.11.A87., the rosters of associates in ministry shall be composed of

a. those ~~presently~~ on rosters of the three uniting churches in the following categories (to which there ~~will~~ shall be no additions after December 31, 1987) who may choose to be certified as associates in ministry under the provisions of this church.

...

*Renumber 10.42. as 7.52., 10.42.10. as 7.52.10., 10.42.11., as 7.52.11., 10.42.12. as 7.52.10., adding "and Approval" to "Preparation," changing "endorsement" to*

*"registration" in section a., changing "recommended" to "approved" in section b., and adding to section b., "been endorsed by and under the guidance. . . ."*

*Renumber 10.42.13. as 7.52.13., 10.42.14. as 7.52.14., 10.42.15. as 7.52.15., 10.42.16. as 7.52.16., 10.42.17. as 7.52.17., 10.42.18. as 7.52.18., 10.42.19. as 7.52.19., 10.42.A87. as 7.52.A91., 10.43. as 7.53., 10.44. as 7.54., 10.44.A87. 7.54.A87., and 10.44.B87. as 7.54.B87., changing cross reference from "provision 19.17." to "bylaws 20.41.01. through 20.41.05."*

*Renumber and revise current Chapter 12 as Chapter 11 in the following way:*

## **Chapter 11.**

### **CHURCHWIDE ORGANIZATION--DEFINITION AND PURPOSES**

#### **11.10. Definition of Churchwide Organization**

**11.11. The Evangelical Lutheran Church in America shall be one church. It 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 in this constitution, that are shared with and supported by the members, congregations, and synods of this church. The churchwide organization will develop churchwide policy and program and coordinate the work 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.**
- e, c b. Provide resources that will enable this church to equip its members to worship, learn, serve, and witness. Establish policy for undergirding and supporting the ministry of the laity in their ministry in daily life.**
- g c. Support and establish policy for this church's mission in the United States of America and other countries and coordinate planning and evaluation for that mission throughout the world, including participation with other churches.**
- b, j, n d. Witness to the reconciling Word of God in Christ by united efforts in proclaiming the gospel, responding Respond to human need, caring for the sick and suffering, working for justice and peace, and participate responsibly in society providing this church with guidance to members on social matters.**

- ~~f e.~~ Foster interdependent relationships among congregations, synods, and the churchwide organization to implement the mission of this whole church.
- ~~d f.~~ Provide for a competent, committed ~~the~~ ordained ministry and other rostered ministries of associates in ministry in this church.
- ~~o g.~~ Oversee and establish policy for this church's relationship to seminaries, colleges, universities, elementary and secondary schools, seminaries, and other continuing education endeavors centers, and other educational programs provide support as appropriate.
- ~~h i.~~ Establish and reflect this church's ecumenical stance and its relationship to other churches, and direct ~~establish~~ this church's policy for relationship with persons of other faiths.
- ~~k, l i.~~ Develop and administer policies ~~Establish policy for this church's relationship to social ministry organizations (i.e., agencies, institutions, hospitals, home for the aging): and cooperate~~ Establish policy for this church's cooperation with those public and private agencies that seek to enhance the human dignity of all persons and work for and justice.
- ~~m j.~~ Determine and implement ~~Establish policy for this church's relationship to governments of this world.~~
- ~~s k.~~ Provide for ~~Coordinate a comprehensive financial support system for this church's mission, including the management of the assets and for the administration of financial resources necessary for fulfillment of the particular responsibilities of the churchwide organization.~~
- ~~y l.~~ Provide planned giving opportunities for the financial support of this church, its congregations, synods, agencies, and institutions through the establishment of a foundation.
- ~~u m.~~ Provide pension and other benefits plans for this church.
- ~~v n.~~ Provide a church publishing house.
- ~~w o.~~ Provide archives for the retention of its valuable records, and coordinate archival activity in the synods, ~~regional centers for mission~~ regions, institutions, and agencies of this church.
- ~~t p.~~ Provide ~~Establish and monitor a system of discipline, appeals and adjudication to protect the interests of individuals, institutions, agencies, congregations, synods, and the churchwide organization.~~
- ~~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.

*Delete other functions listed in 12.11. because they are specified and contains elsewhere in the constitution and bylaws.*

- ~~p.~~ Establish and support regional centers for mission in partnership with synods.
- ~~q.~~ Provide a churchwide communications process for information sharing, education, and interpretation.
- ~~r.~~ Conduct such research and evaluation as necessary to carry out the functions of this church.
- ~~x.~~ Establish records management for the churchwide organization, and coordinate records management in the synods and regional centers for mission.

**~~12.20:~~ 11.30. Description of the Churchwide Organization**

**~~12.21:~~ The churchwide organization shall fulfill the functions in 12.11.**

- ~~12.22.~~ 11.31. The legislative function of the churchwide organization shall be fulfilled by the Churchwide Assembly, as described in Chapter 12 of this church's Constitution, Bylaws, and Continuing Resolutions.
- ~~12.23.~~ 11.32. The Church Council shall exercise interim legislative authority and shall serve as the board of directors of the corporation.
- ~~12.24.~~ 11.33. ~~The~~ Leadership of this church shall be vested in the officers, ~~members of the Churchwide Assembly, members of the Church Council, boards members, and executive directors of churchwide administrative units.~~ The full-time officers shall be the bishop of the church, vice president, secretary of the church, and treasurer of the church. The vice president shall be non-salaried and shall serve as chair of the Church Council.
- ~~12.25.~~ 11.34. The churchwide organization shall carry out its duties through administrative units known as offices, divisions, commissions, and other churchwide units. Departments shall be sub-units within offices, divisions, and other units that shall accomplish particular responsibilities as part of the respective unit's overall functions on behalf of the church.
- ~~12.25.~~ 11.35. Each administrative unit shall be governed by a board, ~~a committee of the Church Council, or an advisory committee, a steering committee, or a committee of the Church Council.~~ Units and shall be responsible to the Churchwide Assembly and the Church Council in the interim between regular meetings of the assembly.

*Renumber 12.26. as 11.36.*

- ~~12.27.10.~~ 11.40.           **General Fiscal Policies**
- ~~12.27.11.~~ 11.41.           **Within the limits established by the Churchwide Assembly in the constitution and bylaws, the Church Council, as the board of directors of the churchwide organization, shall establish the fiscal policies of this church.**
- ~~12.27.12.~~  
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.
- ~~12.27.13.~~  
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 for Finance.
- ~~12.27.14.~~  
11.41.03.           On the basis of estimated income, and upon advice of the Office of the Bishop and the Office for Finance of the Treasurer, in consultation with 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 the light of changing conditions, by the Church Council, upon the advice of the Office of the Bishop and the Office for Finance of the Treasurer ~~in consultation with units.~~
- ~~12.27.16.~~  
11.41.04.           The Church Council shall establish a working capital fund to be administered by the

Office for Finance of the Treasurer within the policies established by the Church Council.

~~12.27.15:~~

11.41.05.

The fiscal year for the churchwide organization shall be February 1 through January 31.

~~12.27.A88:~~

11.41.06.

No churchwide appeal to congregations or individuals of this church for the raising of funds shall be conducted by this church or churchwide units without the consent of the Churchwide Assembly, following consultation with the Conference of Bishops. No appeal to selected congregations and individuals of this church for the raising of funds shall be conducted by this church or churchwide units without the consent of the Church Council, following consultation with either the Conference of Bishops or specific synods as appropriate. Proposals for such special appeals shall be presented to the Church Council through the appropriate council ~~Budget Development~~ committee with recommendations ~~on such proposals form the Commission for Financial Support by the~~ Office of the Bishop.

*Renumber Chapter 13 on the "Churchwide Assembly" as Chapter 12 and renumber all provisions therein accordingly.*

*Renumber Chapter 14 as Chapter 13, renumber provisions therein accordingly, and amend provisions as noted.*

### **Chapter ~~14~~ 13.**

#### **OFFICERS OF THIS CHURCH**

*Add a new provision to provide a summary of the chapter:*

#### **13.10.        Officers**

#### **13.11.        This church shall have as its officers the bishop, vice president, secretary, and treasurer.**

#### **~~14.10:~~ 13.20.    Bishop**

*Renumber provision 14.11. as 13.21. and amend, as noted.*

#### **~~14.11:~~ 13.21.    This church shall have a bishop who, as its pastor, shall be a teacher of the faith of this church and shall provide leadership for the life and witness of this church. The bishop shall be an ordained minister of this church. The bishop may be male or female, as may all other officers of this church. The bishop shall:**

- a.        **Be the president and chief executive officer of the corporation, overseeing the work of the churchwide organization.**
- b.        **Be the chief ecumenical officer of this church and its primary representative in the national and international interchurch agencies in which this church holds membership.**
- c.        **Provide for the preparation of the agenda for the Churchwide Assembly, Church Council, Executive Committee, Conference of Bishops and Cabinet of Executives, and preside at the Churchwide Assembly.**
- d.        **Provide leadership and care for the bishops of the synods.**
- e.        **Supervise the work of the other officers.**

- f. Provide for the preparation of the budget for the churchwide organization.
- g. Nominate and direct the work of the executive for administration. ~~The duties of the executive for administration shall be contained in a continuing resolution.~~
- h. Convene a Cabinet of Executives for common counsel and coordination. The cabinet shall meet at least quarterly at the call of the bishop. The cabinet shall be composed of the officers, the executive for administration, the assistants to the bishop, the executive directors of the churchwide units, directors of the departments related to the bishop, and the editor of the church periodical.
- 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 ~~or state~~ 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 ~~and coordinate use of legal counsel.~~
- l. Serve as an advisory member, with voice but not vote, on all committees of this church and all boards or committees of divisions, commissions, and other units ~~boards of this church~~, or designate a person to serve as the bishop's representative.

*Renumber 14.11.A87. as 15.11.B91. and amend as noted in revised Chapter 15.*

*Renumber 14.12. as 13.22., 14.12.11. as 13.22.01., and 14.12.12. as 13.22.02.*

*Renumber 14.20 as 13.30.*

**~~14.20.~~ 13.30. Vice President**

*Renumber 14.21. as 13.31. and revise as follows:*

- ~~14.21.~~ 13.31. The vice president of this church ~~This church shall have a vice-president who shall be a layperson and who shall be a voting member of a congregation of this church. The vice-president shall serve as chair of the Church Council and, in the event the bishop is unable to do so, as chair of the Churchwide Assembly. The vice president shall serve under the bishop of this church, providing leadership as specified in 11.33. of this church's constitution, bylaws, and continuing resolutions.~~**

*Renumber 14.22. as 13.32. and revise as follows:*

- ~~14.22.~~ 13.32. The vice president shall be elected by the Churchwide Assembly to a four-year term and shall be a voting member of a congregation of this church.**

*Renumber 14.22.11. as 13.32.01. and amend chapter designation.*

**~~14.22.11.~~  
13.32.01.**

The vice president shall be elected as provided in Chapter ~~17~~ 19 and shall take office on the first day of the third month after election.

*Renumber 14.22.12. as 13.32.02.*

~~14.22.12.~~  
~~13.32.02.~~

The vice-president shall serve without salary.

*Renumber 14.30. as 13.40.*

~~14.30.~~ 13.40. **Secretary**

*Renumber 14.31. as 13.41. and amend as follows:*

~~14.31.~~ 13.41. **The secretary of this church shall serve under the bishop of this church, providing leadership, as specified in Chapter 11 of this church's constitution, bylaws, and continuing resolutions, and This church shall have a secretary who shall be a voting member of a congregation of this church and who shall fulfill the normal functions of the secretary of a corporation.**

*Renumber 14.31.11. as 13.41.01. and 13.41.02. and amend as follows:*

~~14.31.11.~~  
~~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, Cabinet of Executives, and shall receive complete minutes for permanent record of all boards and advisory committees of the churchwide organization arrangements for and management of Churchwide Assemblies.
- ~~d~~ b. Maintain the rosters of ordained ministers, all other rostered persons, associates in ministry, commissioned teachers, consecrated deacons and deaconesses, certified or commissioned lay professionals, congregations, and synods, and regional centers for mission.
- ~~g~~ c. Provide for the publication of official documents and policies of this church, pre-assembly reports, assembly minutes, annual a directory of congregations, rostered persons, and entities of this church, handbook, and other informational and statistical material.
- ~~i~~ 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.
- ~~e~~ f. Be responsible for the archives of this church, including provision for an Archives Advisory Committee.
- ~~b~~ g. Implement and operate a records management system for the churchwide organization.
- ~~a~~ h. Arrange for and manage meetings-Be responsible for...arrangements for and management of the Churchwide Assembliesy and Church Council.
- ~~e~~ i. Have custody of the seal, maintain a necrology, and attest documents.
- f. ~~Provide staff services to the Nominating Committee of the Churchwide Assembly.~~
- ~~h.~~ Provide for an information management system, which shall be detailed in the

continuing resolutions:

*Renumber 14.31.11.j. as 13.41.03. and amend as noted:*

~~14.31.11.j.~~  
~~13.41.03.~~

The secretary, in consultation with the bishop, shall be ~~Be~~ responsible for preparation and research of amendments to the Constitution, Bylaws, and Continuing Resolutions of ~~this church 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 ~~21.11.a.~~

*Renumber 14.31.12. as 13.41.04.*

~~14.31.12.~~  
~~13.41.04.~~

The secretary shall prepare interpretations, as necessary, of the Constitutions, Bylaws, and Continuing Resolutions of ~~this church~~ the Evangelical Lutheran Church in America. If a board, ~~standing~~ steering committee, advisory committee, or synod disagrees with the interpretations, as rendered, the objecting entity may appeal the secretary's interpretation to the Church Council.

*Renumber 14.31.11.f. and 14.31.11.k. as 13.41.05. and amend as noted.*

~~14.31.11.k.~~  
~~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 ~~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 ~~17.01.01.g. and h.~~

*Renumber 14.32. as 13.42. and include within it the provision on congregational membership contained in current provision 14.31.*

~~14.32.~~ ~~13.42.~~

**The secretary shall be elected by the Churchwide Assembly to a four-year term and shall be a voting member of a congregation of this church.**

*Renumber 14.32.11. as 13.42.11. and change chapter reference.*

~~14.32.11.~~  
~~13.42.11.~~

The secretary shall be elected as provided in Chapter ~~17~~ 19 and shall take office on the first day of the third month after election.

*Renumber 14.32.12. as 13.42.12. and renumber 14.31.B87. as 13.42.A91.*

*Renumber 14.40. as 13.50.*

~~14.40.~~ ~~13.50.~~ **Treasurer**

*Renumber 14.41. as 13.51. and amend as noted.*

~~14.41.~~ ~~13.51.~~

**The treasurer of this church shall serve under the bishop of this church, providing leadership as specified in Chapter 11 of this church's Constitution, Bylaws, and Continuing Resolution, and This church shall have a treasurer who shall be a voting**

~~member of a congregation of this church and who shall fulfill the normal functions of the treasurer of a corporation.~~

*Delete 14.41.11. (such administrative provisions are contained in revised Chapter 15) and renumber 14.41.12. as 13.51.01., deleting the final sentence because that information is contained in Chapter 15.*

~~14.41.12.~~

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 and facility management, central services, investment and money management systems, and related services for the units of the churchwide organization. ~~The specific functions of the Office for Finance shall be delineated in continuing resolutions.~~

*Renumber 14.42. as 13.52. and include within it the provision on congregational membership contained in current provision 14.41.*

~~14.42.~~ 13.52.

**The treasurer shall be elected by the Church Council to a four-year term and shall be a voting member of a congregation of this church.**

*Renumber 14.42.11. as 13.52.01. and change the chapter reference.*

~~14.42.11.~~

13.52.01.

The treasurer shall be elected as provided in Chapter ~~17~~ 19 and shall take office on the first day of the third month after election.

*Renumber 14.42.12. as 13.52.02., 14.42.13. as 13.52.03., 14.50. as 13.60., 14.51. as 13.61., 14.52. as 13.62., and 14.53. as 13.63.*

*Renumber Chapter 15 as Chapter 14, renumber provisions of the chapter accordingly, and amend as noted.*

~~Chapter 15:~~ 14.

## **CHURCH COUNCIL**

~~15~~ 14.10.

**Purpose and Meetings**

~~15~~ 14.11.

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

~~15~~ 14.12.

**The Church Council shall meet at least two times each year.**

~~15~~ 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.**

~~15.21.09.~~ 14.14.            **The Church Council shall elect the treasurer of this church.**

**15.21.08.** 14.15.            **The Church Council shall elect ~~board, standing committee and advisory committee and steering committee~~ members as described in Chapter 17 and, in the event that a vacancy on the council or on a board or committee is declared by the secretary of this church, the Church Council shall elect a member to serve the balance of the term.**

~~15~~ 14.20.            **Responsibilities of the Church Council**

~~15~~ 14.21.            **The specific duties of the Church Council shall be listed in the bylaws.**

~~15~~ 14.21.01.        The Church Council shall act on the policies proposed by churchwide unit boards subject to review by the Churchwide Assembly.

~~15~~ 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.

~~15~~ 14.21.03.        The Church Council shall review all recommendations from churchwide units for consideration by the Churchwide Assembly.

~~15~~ 14.21.04.        The Church Council, upon recommendation of the bishop, shall submit budget proposals for approval by the Churchwide Assembly and authorize expenditures within the parameters of approved budgets.

~~15~~ 14.21.05.        The Church Council shall establish the criteria and policies for the relationship between this church and independent, cooperative, and related Lutheran organizations. The policies adopted by the Church Council shall be administered by the appropriate unit of the churchwide organization. The fiscal determination of which organization shall relate to a specific unit of the churchwide organization shall be made by the Church Council.

~~15~~ 14.21.06.        The Church Council shall establish ranges for the salaries for the churchwide bishop, secretary, and treasurer.

~~15~~ 14.21.07.        The Church Council shall adopt personnel policies for this church.

~~15~~ 14.21.11 08.        The Church Council shall arrange the process for all elections to boards of churchwide units to assure conformity with established criteria.

~~15~~ 14.21.12 11.        The Church Council shall act on resolutions from synod councils.

~~15~~ 14.21.13 12.        The Church Council shall provide for the installation of the churchwide officers.

~~15~~ 14.21.15 13.        The Church Council, acting through the ~~Commission for Church in Society~~ Division for Church in Society, shall have responsibility for the corporate social responsibility of this church and shall have the authority to file shareholder resolutions and cast proxy ballots thereon on stocks held by the churchwide units ~~which that~~ are not separately incorporated. In addition, the Church Council may make recommendations to the churchwide units ~~which that~~ are separately incorporated concerning the filing of shareholder resolutions and the casting of ballots on stocks held by those units.

~~15~~ 14.21.14. The Church Council shall report its actions to the Churchwide Assembly.

~~15~~ 14.30. **Composition of the Church Council**

~~15~~ 14.31. **The voting members of the Church Council shall consist of the four churchwide officers and 33 other persons, elected by the Churchwide Assembly.**

~~15.31.01:~~ 14.32. **Church Council members shall be elected to one six-year term and shall not be eligible for consecutive reelection.**

~~15.31.03:~~

14.32.01. The Church Council shall have as advisory members nine synod bishops, each elected by the Conference of Bishops to one four-year term. One bishop shall be elected from each regional center for mission region.

~~15.31.02:~~

14.32.02. The Church Council shall have two youth advisory members, each elected by the board of the youth organization of this church to a two-year term beginning at the first meeting of the Church Council following each regular meeting of the Churchwide Assembly.

~~15.31.04:~~

14.32.03. Advisory members of the Church Council shall have voice but no vote.

~~15~~ 14.40. **Church Council Committees**

~~15~~ 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.**

~~15~~ 14.41.10. **Executive Committee**

~~15~~ 14.41.11. The Church Council shall have an Executive Committee composed of the churchwide officers and seven members of the Church Council elected by the council. The vice-president of this church shall chair this committee. The Executive Committee shall counsel with the churchwide officers and shall perform those functions of the Church Council assigned to it by the Church Council. This committee, with the exception of the officers of this church, shall review the work of the officers and set salaries of the churchwide bishop, secretary, and treasurer within the ranges established by the Church Council. This committee shall demonstrate concern for the spiritual, emotional, and physical well-being of the full-time salaried officers of this church. This committee shall transmit resolutions from synods to boards of the churchwide organization and shall carry out the responsibilities of the council related to nominations, with staff services provided for the nomination and election processes of the Church Council by the Office of the Secretary.

14.41.12. Except as provided in bylaw 14.41.11. regarding the Executive Committee, the officers of this church shall have voice but not vote in all Church Council Committees.

~~15.41.20:~~

14.41.A91. ***Budget Development and Finance Committee***

~~15.41.21:~~ *A Budget Development and Finance Committee shall be composed of the treasurer and members of the Church Council elected by the council and the treasurer of this church as*

*an ex officio member with voice but not vote in the committee. This committee shall have staff services provided by the Office of the Bishop and the Office of the Treasurer. The committee shall prepare and present a comprehensive budget to the Church Council for its consideration and presentation to the Churchwide Assembly. In addition, the committee shall relate to the work of the Office of the Treasurer and the Mission Investment Fund of the ELCA. The executive director of the ELCA Foundation shall relate to the council through this committee. The committee also shall carry out the functions of the Financial Oversight Committee regarding pension and benefit plans, as specified by bylaw ~~16.51.33.e~~ 17.61.02.e.*

**14.41.B91.** **Coordination and Services Committee**

*A Coordination 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 Bishop. This committee shall evaluate processes for coordination and implementation of churchwide standards for churchwide units, and review provisions for technical and professional services to divisions and other units. This committee also shall review the work of the Department for Communication, Department for Human Resources, Department for Research and Evaluation, and Department for Synodical Relations and shall bring reports and recommend policies to the Church Council related to these areas.*

**~~15.41.60:~~**

**14.41.C91.** **Legal and Constitutional Review Committee**

**~~15.41.61:~~** *A Legal and Constitutional Review Committee shall be composed of seven members of the Church Council elected by the council, shall include the secretary of this church as an ex officio member with voice but not vote in 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 constitution, ~~and~~ bylaws, and continuing resolutions.*

**~~15.41.30:~~**

**14.41.D91.** **Program and Structure Committee**

**~~15.41.31:~~** *A Program and Structure 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 Bishop. This committee shall be responsible for the ongoing review and evaluation of the programs and the structure of the churchwide organization, making recommendations to the Churchwide Assembly through the Church Council. This committee shall establish a process for the review of each at least two churchwide units so that approximately one division, one commission, and one office shall be reviewed each biennium so as to review all units within a ten-year period. Such review shall include the recommendation for renewal of the mandate for the churchwide unit or recommendation of an alternative structure through which the unit's purposes shall be accomplished. The women's organization, the ELCA Publishing House of the ELCA, the Board of Pensions, the Conference of Bishops, the church periodical, and the ELCA Foundation also shall be reviewed. Commissions established by this church shall relate to the Church Council through this committee. The review process shall be structured so that all churchwide units are reviewed at least once every 10 years.*

**~~15.41.40:~~** **Information and Records Committee**

~~15.41.41.~~ An Information and Records 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 Secretary. This committee shall counsel with the Office of the Secretary regarding information and records management and shall make recommendations to the Church Council.

~~15.41.50.~~ **Church Council Nominating Committee**

~~15.41.51.~~ A Church Council Nominating Committee shall be composed of members from the Church Council elected by the council and shall have staff services provided by the Office of the Secretary. This committee shall provide the process for nominations and elections to be carried out within the Church Council.

~~15.41.70.~~ **Mutual Ministry Committee**

~~15.41.71.~~ A Mutual Ministry Committee shall be composed of members of the Church Council elected by the council. This committee shall seek to give encouragement by its concern for the spiritual, emotional, and physical well-being of the full-time salaried officers of this church. It will offer support when they are experiencing personal or pastoral stress. It will allow for open communication concerning attitudes and conditions within this church.

*Renumber and amend Chapter 16 as Chapter 15 as follows:*

**Chapter 16 15.**

**CHURCHWIDE UNITS OFFICES AND ADMINISTRATION**

~~16.20.~~ **15.10. Offices**

~~16.21.~~ **15.11. An office is a unit of the churchwide organization directly related to and under the authority of a full-time officer of this church. Each office is related to the Church Council through the officer who reports to the Church Council in the interim between regular meetings of the Churchwide Assembly. Each office may have departments This church shall have offices. Offices are units of the churchwide organization that to assist an the officer in the performance of a specified function or set of functions that are the responsibility of that officer.**

~~15.11.11.~~ There shall be the following offices:

- ~~\_\_\_\_\_~~ a. Office of the Bishop;
- ~~\_\_\_\_\_~~ b. Office of the Secretary; and
- ~~\_\_\_\_\_~~ c. Office of the Treasurer.

~~15.11.A91.~~ **Administrative Team**

~~\_\_\_\_\_~~ *The bishop, secretary, treasurer, and executive for administration shall function as an administrative team, directed by the bishop. This administrative team shall assist the bishop in the fulfillment of the bishop's responsibilities for oversight, management, supervision, and coordination in the operation of the churchwide organization.*

*Renumber existing continuing resolution 14.11.A87. as 15.11.B91. and amend as noted.*

**14.11.A87.**

**15.11.B91.**

***Duties of the Executive for Administration***

*α. The executive for administration, who shall be an ~~an~~ assistant to the bishop, shall be accountable to the bishop and shall serve as chief administrator of the churchwide organization. ~~ε.~~ The executive for administration shall be elected by the Church Council upon nomination of the bishop and shall have an appointment coterminous with the term of the bishop. At the direction of the 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 day-to-day staff activities within the Office of the Bishop and the functioning of the administrative team;*

*c. Oversee the work of the Department for Communication, Department for Human Resources, and Department for Research and Evaluation;*

*d. ~~7)~~ Develop the budget for the churchwide organization and .*

*b. At the direction of the bishop, the executive for administration shall report to the Church Council and the Churchwide Assembly through the Budget Development and Finance Committee of the Church Council with regard to the preparation of the budget; and*

*e. Report to the Church Council through the council's Coordination and Services Committee on matters relating to the departments under the supervision of the executive for administration.*

*1) Represent the bishop and serve as liaison to the boards of the churchwide organization.*

*2) Coordinate the work of the churchwide units through appointing staff teams and other appropriate means.*

*3) Supervise the Office for Human Resources and the Office for Research, Planning, and Evaluation.*

*4) Assist the bishop in developing agendas for the Churchwide Assembly, Church Council, Executive Committee, and Cabinet of Executives.*

*5) Coordinate the relationship of the churchwide units to the regional centers for mission.*

*6) Coordinate budget development for the regional centers for mission with their coordinating councils.*

**16.21.D87.**

**15.11.C91.**

***Responsibility for Planning and Evaluation***

*δ. ~~This office~~ The Office of the Bishop shall provide for coordinated, strategic comprehensive planning for, and review and evaluation of, the work of the churchwide organization and shall coordinate this planning process with the budget-development process.*

**16.21.B87.**

**15.11.D91.**

***Responsibilities of the Office for Finance of the Treasurer***

*a. This office shall be related to the treasurer, who shall be its full-time executive officer. Matters related to the role, election, and term of the treasurer are*

*contained in provisions 13.51. and following.*

- b. *This office shall provide for the management of the capital (church property) funds and, when requested and authorized by other churchwide units, shall purchase sites and facilities for new congregations, manage properties for future use, make loans, and secure loans for capital funds.*
- c. *This office shall provide for a common system of financial reporting from synods and ~~regional centers for mission~~ regions.*
- d. *This office shall provide, upon request, a financial management system for synods.*
- e. *This office shall provide, upon request, assistance in financial matters to the ~~ELCA Publishing House of the ELCA~~, the Board of Pensions, the women's organization, congregations, synods, ~~regional centers for mission~~ regions, and institutions.*
- f. *This office shall provide for internal audit procedures of the churchwide organization.*
- g. *The ~~committee of 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 ~~will~~ shall be submitted to this office for compilation.*
- h. *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.*
- i. *This office shall provide and manage insurance (exclusive of life and health) programs for the churchwide organization and shall make available insurance programs to congregations, synods, ~~regional centers for mission~~ regions, and related institutions, agencies, and organizations.*
- j. *This office shall be authorized, within policies established by this church, to purchase or otherwise acquire title to real property; to mortgage, lease, sell, or otherwise dispose of the same; and to act in behalf of the units of the churchwide organization after receiving their direction regarding the purchase or disposition of real property.*
- ~~m~~ k. *This office shall manage such other capital loan funds as are established by the Church Council. The management shall be within policies established jointly by the Office ~~for Finance of the Treasurer~~ and other affected churchwide units. ~~The standing committee of the Office for Finance shall be the board of directors of the ELCA Loan Fund.~~*
- ~~n~~ l. *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 ~~which~~ 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 ~~for Finance of the Treasurer~~.*
- ~~o~~ m. *This office shall have the authority and responsibility to establish and maintain banking relationships.*
- ~~p~~ n. *Receipt of Gifts: This office, within the policies established by the Church Council, shall ~~implement~~ assure the implementation of a donor gift acknowledgement process in consultation with the advisory committee of the ELCA Foundation.*
- ~~q~~ o. *Major Gifts/Deferred Giving: This office, in consultation with the ELCA*

*Foundation's advisory committee, shall recommend and implement:*

- 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.*

*r p. This office shall have responsibility for management of churchwide facilities, including central services, cafeteria, and parking.*

**~~14.31.A87:~~**

**15.11.E91.**

**Department for Information Management System Services**

*The office of the secretary treasurer shall provide for an information management system which that shall include the following:*

- a. *Information services, including data processing for the churchwide units, except as otherwise determined.*
- b. *Data processing links among congregations, synods, and the churchwide organization for communication of information and data base.*
- c. *Guidelines and policies for ~~records management~~ computer standards, security, application development, data storage, and data retrieval for all congregations, synods, and the churchwide organization of this church.*

*Renumber 16.51.80. and following under 15.20., as noted.*

**~~16.51.80:~~**

**15.20.**

**ELCA Loan Fund Mission Investment Fund of the Evangelical Lutheran Church in America**

**~~16.51.81:~~**

**15.21.**

**This church shall have a unit fund, known as the Mission Investment Fund of the Evangelical Lutheran Church in America, to provide loans to congregations and units of this church and to organizations and institutions that are affiliated with this church. The ELCA Loan Mission Investment Fund of the Evangelical Lutheran Church in America shall be incorporated. The treasurer shall serve as its executive director and shall be president of the corporation.**

*Delete 16.51.82. and 16.51.83. Matters therein are addressed under the responsibilities of the officers and the Church Council as well as in continuing resolution 15.21.A91.*

**~~16.51.82.~~**

~~The board of directors of the ELCA Loan Fund shall be the standing committee of the Office for Finance and the staff of the ELCA Loan Fund shall be the staff of the Office for Finance.~~

**~~16.51.83.~~**

~~The provisions of 16.31.13., 16.31.14., 16.31.26., and 16.31.27. shall apply to the ELCA Loan Fund.~~

**~~16.51.G89~~**

**15.21.A91.**

**Operation of ELCA Mission Investment Loan Fund of the ELCA**

- a. *The ELCA Loan Mission Investment Fund of the Evangelical Lutheran Church in America shall have primary responsibility for promotion of Mission Investments, in the ELCA Loan Fund; and*

- b. The provisions of 16.21.B87., 16.31.E87.d., and 16.31.E.87.e. 15.11.C91. shall apply to the ELCA Loan Mission Investment Fund of the ELCA.
- c. The board of directors of the Mission Investment Fund of the ELCA shall be eleven in number, who shall be elected by the Church Council for two-year terms and shall be eligible for reelection, with six members nominated by the Church Council's Budget and Finance Committee, four members nominated by the board of the Division for Outreach, and one member nominated by the board of the Division for Church in Society.
- d. Staff services for the Mission Investment Fund of the ELCA shall be provided by staff of the Office of the Treasurer.
- 16.21.B87.** ~~†~~ e. Relationship to Division for Outreach.: ~~This office~~ Mission Investment Fund of the ELCA shall relate to the Division for Outreach. The Division for Outreach shall have staff responsible for real estate acquisition and disposition for new and/or existing ministries within the limits of the capital funds available and within criteria established jointly by the Division for Outreach and the Office for Finance Mission Investment Fund of the ELCA. The Office for Finance Mission Investment Fund of the ELCA, through the Office of the Treasurer, shall provide expertise for management of real property and execute all necessary documents for the acquisition and disposition of such property.
- f. Capital Budget Development.: ~~This office shall participate in the development of~~ An annual capital budget for ministry development shall be developed. The budget shall be prepared by a joint staff committee comprised of staff from the Division for Outreach and the Office for Finance of the Treasurer. This budget is to be based on projected availability of capital funds and projected requirements for loans and real property acquisition for ministry development, church building programs, or other approved capital needs. This capital budget, upon recommendation of the joint staff committee, will be submitted to the board of the Division for Outreach and the standing committee of the Office for Finance board of the Mission Investment Fund of the ELCA for approval and recommendation to the Church Council. Following approval, the capital budget shall be monitored by the joint staff committee.
- g. Within guidelines established jointly by the Division for Outreach and the Office for Finance Mission Investment Fund of the ELCA, the Division for Outreach shall have the responsibility for determining which congregations shall receive loans, the amount of each loan, and the repayment schedule. The Division for Outreach shall supervise the collection of said loan. Upon order of the Division for Outreach, the Office for Finance Mission Investment Fund of the ELCA shall execute the loan, provide ensure safekeeping for the legal documents, and provide accounting services for the repayment.

### **15.30.10. Departments**

**15.31.11.** Departments related to the officers of this church shall develop and implement churchwide standards and provide for coordination of services requiring technical and specific expertise, in support of divisions and other units.

**15.31.12.** Advisory committees for departments may be established by the Church Council. Advisory committees established under this provision and their responsibility for reporting to the Church Council, consistent with 14.41.B91., shall be described in

continuing resolutions. Members of such committees shall be selected for particular experience and expertise related to the responsibilities of the department. ~~16.21.01.~~ Upon two successive absences that have not been excused by the ~~standing~~ committee, a committee member's position shall be declared vacant by the secretary of this church who shall arrange for election by the Church Council to fill the unexpired term, according to ~~17.01.01.g.~~ the provisions of Chapter 19.

15.31.13. Names and descriptions of responsibilities of the departments related to officers shall be provided in continuing resolutions.

15.31.A91. These departments shall function under the administrative team, as defined in continuing resolution 15.11.A91., and as assigned by the bishop of this church with the concurrence of the Church Council.

~~16.41.B87.~~

15.31.B91.

**Department Commission for Communication**

a. This department shall interpret the work of this church, provide for this church's presence in public media, and coordinate the communication activities of this church's divisions, commissions, and, as appropriate, other units. To fulfill these responsibilities, this department shall:

- a. 1) This ~~commission shall~~ develop an overall communication strategy for this church and ~~shall recommend policies for its implementation. Such strategy shall include the internal needs of this church as well as this church's proclamation through the public media~~ recommend communication policies, procedures, and standards to the Church Council. Upon approval by the Church Council, this department shall be responsible for implementation of such policies, procedures, and standards.
- c. 2) This ~~commission shall~~ maintain a public news and information service that shall include to gathering and disseminating news about this church and its members; placing guests and features in the public media, and to responding to inquiries about this church, its policies, and its programs.
- f. 3) This ~~commission, in cooperation with other churchwide units, shall interpret, in cooperation with the divisions, commissions, and other churchwide units,~~ the work of the churchwide organization to the members of this church and the public. This shall include the assignment of interpretation persons to ~~each churchwide units~~ to provide counsel and to communicate the work of each unit.
- b. 4) ~~develop and carry out in coordination with other churchwide units~~ This ~~commission shall~~ coordinate a communication system for sharing information and resources among linking congregations, synods, regional centers for mission regions, and the churchwide organization for sharing information and resources.
- 5) ~~coordinate multimedia production for the churchwide organization.~~
- g. 6) This ~~commission, in cooperation with the other churchwide units, shall be responsible for a radio and television~~ develop, promote,

and distribute public media-ministry programs of this church.

- ~~d. 7) This commission shall make appropriate provisions for non-English, non-verbal, and non-visual versions and/or translation, as determined by policy established by the Church Council, of church communications and/or public information into languages other than English and into non-visual and non-verbal versions.~~
- ~~j. 8) This commission, in cooperation with the Office for Research, Planning, and Evaluation, shall systematically gather, under the coordination of the Department for Research and Evaluation, information the suggestions, needs, attitudes, and concerns of the members of congregations and the various units of the church in order to guide and direct the communication policies and strategies of this church, its programs, and its officers.~~
- ~~e. 9) This commission shall provide public relations counsel and support to the officers and units of this church.~~
- ~~h. 10) This commission shall facilitate programs for communication training and media education.~~
- ~~k. 11) This commission shall maintain relationships with communication offices of other church bodies and ecumenical agencies and engage in cooperative efforts as appropriate.~~
- ~~i. 12) This commission shall monitor national and international communication policies and issues, recommending under the coordination of the Division for Church in Society action to this church where appropriate.~~
- b. The director of this department shall be nominated by the bishop and elected by the Church Council to a four-year term. The director shall be eligible for reelection. Service of the director may be terminated by the bishop, consistent with the personnel policies of the churchwide organization and in consultation with the Executive Committee of the Church Council.
- c. This department shall be related to the bishop of this church through the executive for administration.
- d. The advisory committee of the Department for Communication shall be composed of up to 10 persons elected by the Church Council for particular experience and expertise.

**16.21.A87.**

**15.31.C91.**

**Office Department for Ecumenical Affairs**

- ~~a. This office department shall be related to the bishop of this church. b. This office shall coordinate the ecumenical, inter-Lutheran, and interfaith activities of this church, and shall recommend, through the bishop, policies relating thereto to the Churchwide Assembly and Church Council. To fulfill these responsibilities, this department shall:~~
  - ~~g. 1) This office shall assist the bishop of this church in carrying out the bishop's role as the chief ecumenical officer of this church.~~
  - ~~d. 2) This office shall administer the ecumenical, inter-Lutheran, and interfaith discussions (including bilateral dialogues) in which this church is involved.~~
  - ~~e. 3) This office shall administer (including personnel and financial support)~~

*the membership of this church in ecumenical organizations, such as World Council of Churches, National Council of the Churches of Christ in the U.S.A., and Lutheran World Federation.*

- ~~h. 4)~~ *This office shall study and advise this church in matters of fellowship and unity with other Lutheran churches.*
- ~~i. 5)~~ *This office shall guide the process of reception of theological agreements.*
- ~~c. 6)~~ *This office shall encourage the study of theological topics of common concern.*
- ~~j. 7)~~ *This office shall assist the synods, congregations, and churchwide units of this church in carrying out their ecumenical, inter-Lutheran, and interfaith responsibilities by giving guidance and by preparing guidelines for action.*
- ~~f. 8)~~ *This office shall provide for this church's relationship with independent Lutheran organizations. This church shall not, in any manner, be responsible for nor liable for the actions of any independent Lutheran organization.*
- b. *The director of this department, who shall report to the bishop of this church and shall be an assistant to the bishop, shall be nominated by the bishop and elected by the Church Council to a four-year term. The director shall be eligible for reelection. Service of the director may be terminated by the bishop, consistent with the personnel policies of the churchwide organization and in consultation with the Executive Committee of the Church Council.*
- c. *The advisory committee of the Department for Ecumenical Affairs, which shall report to the Church Council through the bishop of this church, shall be composed of 11 members, including the bishop of this church, three members of the Church Council elected by the council, and seven persons elected to six-year terms by the Church Council from outside its membership for particular experience and expertise. A synodical bishop chosen by the Conference of Bishops shall serve as an advisory member of the committee with voice but not vote.*

**16.21.C87.**

**15.31.D91.**

**Office Department for Personnel Human Resources**

- b a. *This office department shall recommend to the Church Council personnel policies for the churchwide organization of this church, except as otherwise determined, including equal-employment opportunity and affirmative action, recruitment, interview, and selection, compensation and benefits, salaries, fair-employment practices, staff position description, performance evaluation, and training. To fulfill these responsibilities, this department shall:*
  - ~~b 1)~~ *recommend personnel policies, procedures and standards, and, U upon approval by the Church Council, this office shall be responsible for the implementation, administration, and evaluation of the personnel policies, procedures, and standards for divisions, commissions, offices, and other units, as applicable, of the churchwide organization.*
  - 2) *guide the recruitment, personnel interviews, and process of selection of staff.*
  - ~~d. 3)~~ *The office shall authorize necessary research to update compensation packages; and make recommendations to the Church Council for upgrading pension and other benefits plans, and provide just and equitable leave policies.*

- ~~e. 4) This office shall make employee assistance programs, such as family-crisis counseling, and retirement-planning services, available to the employees of this church.~~
- ~~f. 5) This office shall recommend policy and procedures to the Church Council for ongoing performance evaluation.~~
- ~~g. 6) This office shall provide for just and equitable employee-relations practices, including grievance procedures, and shall provide employee services appropriate to each the churchwide office location, such as child-care services.~~
- ~~h. 7) This office shall maintain personnel records for all employees, including employee-performance evaluations.~~
- ~~c. b. This office department shall offer such policies to the synods and congregations as guidelines and be available to counsel and advise the synods as requested.~~
- ~~c. The director of this department shall be nominated by the bishop and elected by the Church Council to a four-year term. The director shall be eligible for reelection. Service of the director may be terminated by the bishop, consistent with the personnel policies of the churchwide organization and in consultation with the Executive Committee of the Church Council.~~
- ~~a. d. This office department shall be related to the bishop of this church through the executive for administration.~~
- ~~e. The advisory committee of the Department for Human Resources shall be composed of five persons elected by the Church Council for particular experience and expertise.~~

**16.21.D87.**

**15.31.E91. Office Department for Research, Planning, and Evaluation**

- ~~a. This department shall assist the bishop, other leaders, and staff of the churchwide organization to accomplish their responsibilities by providing reliable and valid research, relevant information, and appropriate evaluation related to the purposes of this church. To fulfill these responsibilities, this department shall:~~
  - ~~1) recommend research and evaluation policies, processes, procedures, and standards to the Church Council and implement them upon approval by the Church Council.~~
  - ~~g. 2) serve as the center for this church in the area of research, planning, and evaluation, providing necessary personnel to all churchwide units for the planning and conducting of each unit's research projects. by:~~
    - ~~a) conducting systematic, ongoing research on issues, attitudes, and contextual developments;~~
    - ~~b) conducting individual research projects on behalf of the churchwide organization and its units;~~
    - ~~c) overseeing the development and execution of research plans for each unit; and~~
    - ~~d) providing consultation to all churchwide units on matters related to research and evaluation.~~
  - ~~b. conduct or coordinate research on behalf of the churchwide organization and its units.~~
  - ~~h. 3) assist in the provide interpretation of the results of research conducted or reviewed in support of the work of churchwide units and shall do systematic ongoing research to gather information in respect to issues, materials, resources, developments, and attitudes that will serve the needs~~

*of this church.*

~~c.~~ *provide staff to consult with churchwide units and the officers in the development of research plans for each such unit and to conduct the research based on such plans.*

~~4)~~ *provide the churchwide organization, its units and other expressions of the church with demographic data and analysis.*

~~f. 5)~~ *offer upon request counsel and advice about research and evaluation to congregations, synods, regions, agencies, and institutions of this church upon request.*

~~e.~~ *This office shall help all units use research effectively in their planning processes.*

~~b.~~ *This department shall provide at the direction of the secretary for the collection and tabulation of the parochial statistics for this church.*

~~d c.~~ *This department shall provide at the direction of the bishop for coordinated comprehensive planning for research and evaluation of the work of the churchwide organization and shall coordinate this planning process with the budget development process.*

~~d.~~ *The director of this department shall be nominated by the bishop and elected by the Church Council to a four-year term. The director shall be eligible for reelection. Service of the director may be terminated by the bishop, consistent with the personnel policies of the churchwide organization and in consultation with the Executive Committee of the Church Council.*

~~α e.~~ *This office shall be related to the bishop of this church through the executive for administration.*

~~d.~~ *The advisory committee of the Department for Research and Evaluation shall be composed of five persons elected by the Church Council for particular experience and expertise.*

**15.31.F91. Department for Synodical Relations**

~~a.~~ *This department shall coordinate the relationships between the churchwide organization and synods, including regions, develop and implement synodical-churchwide consultations and services, render support for synodical bishops and synodical staff, and provide staff services for the Conference of Bishops. To fulfill this responsibility, this department shall:*

~~1)~~ *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.*

~~2)~~ *have a staff member selected by the bishop who shall be an assistant to the bishop of this church for federal chaplaincies in the Veterans Affairs Administration and the armed forces.*

~~3)~~ *plan and coordinate synodical-churchwide consultations and provide for services, including assistance to synods for organizational concerns, long-range planning, and ongoing evaluation.*

~~4)~~ *coordinate the interaction of churchwide units with synodical responsibilities and programs.*

~~5)~~ *implement and monitor churchwide participation in regional steering committees.*

~~b.~~ *The director of this department, who shall report to the bishop of this church and shall be an assistant to the bishop, shall be nominated jointly by the bishop and the executive committee of the Conference of Bishops, ratified by the Conference*

of Bishops, and elected by the Church Council to a four-year term. The director shall be eligible for reelection. Service of the director may be terminated by the bishop, consistent with the personnel policies of the churchwide organization and in consultation with the Executive Committee of the Church Council.

Delete 16.21.01., 16.21.02., 16.21.03., 16.21.04., 16.21.05., and 16.21.06.

Renumber 16.51.40. through 16.51.D87. under the following provision:

~~16.51.40.~~

15.40.

**Conference of Bishops**

~~16.51.41.~~

15.41.

**The Conference of Bishops shall be composed of the bishops of the synods, the bishop of this church, and secretary of this church.**

~~16.51.42.~~

15.41.01.

This conference shall report to the Church Council, and may make recommendations to the bishop of this church and to the Church Council.

~~16.51.43.~~

15.41.02.

Staff services for the functions and responsibilities of the conference shall be provided by the Department for Synodical Relations. This conference shall have its own staff, the executive director being an assistant to the bishop of this church, selected by the Conference of Bishops in consultation with and with the approval of the bishop of this church.

~~16.51.44.~~

15.41.03.

This conference shall ~~organize itself~~ elect its own officers and committees, and shall meet at least two times each year, ~~and submit a budget for inclusion in the churchwide budget.~~ Budget for the work of the conference shall be provided through the Department for Synodical Relations.

~~16.51.45.~~

15.41.04.

The ~~specific functions~~ 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.

~~16.51.D87.~~

15.41.A91.

**Responsibilities of the Conference of Bishops**

- a. *This conference shall provide opportunities for worship, spiritual renewal, and theological enrichment for those elected to the office of bishop of a synod, the bishop of this church, and the secretary of this church.*
- b. *This conference shall be a forum in which goals, objectives, and strategies may be developed and shared concerning pastoral leadership, care, and counsel for the synods.*
- c. *This conference shall review recommendations from the Division for Ministry pertaining to standards for the admission ~~of persons~~ to the rosters of ordained ~~ministryers~~ and associates in ministry and for their retention on those rosters.*
- d. *This conference shall establish and maintain the processes for first call for candidates for the ordained ministry of this church, first appointment for persons certified as associates in ministry, mobility of rostered persons, and pastoral care.*
- e. *This conference shall review recommendations from the Division for Ministry*

*pertaining to policies and develop programs in consultation with the Division for Ministry and within approved policies related to ordained ministers, associates in ministry, and their families for in such areas as pastoral care; in such areas as call or appointment review, guidance, mobility, intervention, discipline, rehabilitation, and spiritual growth.*

*f. This conference shall develop programs, in consultation with the Division for Ministry, related to ordained ministers, associates in ministry, and their families for pastoral care, including call or appointment review, guidance, mobility, intervention, discipline, rehabilitation, and spiritual growth.*

*τ g. This conference shall offer programs for orientation and continuing education for bishops, officers, and their spouses.*

*đ h. This conference shall 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.*

*g i. This conference shall participate with the ~~Office~~ Department for Ecumenical Affairs in the development and study of ecumenical documents. This conference shall consult with the ~~Office~~ Department for Ecumenical Affairs to assist the bishops to promote the unity of this church through leadership and ecumenical worship, fellowship, and interaction.*

*Renumber 16.60. as 15.50., 16.61. as 15.51., 16.61.01. as 15.51.01., and 16.61.A87. as 15.51.A91., and amend as noted.*

**~~16.60.~~ 15.50. Staff**

**~~16.61.~~ 15.51. The churchwide units shall employ staff according to churchwide policy.**

**16.61.01.**

**15.51.01.**

The ~~Office for Personnel~~ Department for Human Resources shall recommend to the Church Council the personnel policies of this church. Such policies shall be binding on all churchwide units unless exceptions are granted by the Church Council or specified in the constitution and bylaws of this church.

**~~16.61.A87.~~**

**15.51.A91.**

***Staffing Assumptions***

- a. Wherever practical, staff should be shared between churchwide units and synods, either as deployed staff or shared-time staff. When staff are "deployed" or "shared synodical-churchwide," this shall occur only after all affected organizations of this church in use of such staff have agreed to the purposes and details of such an arrangement. Deployed staff shall be understood to mean fully funded by the deploying churchwide unit(s). Shared synodical-churchwide staff shall be understood to mean shared funding by the deploying churchwide unit(s) and the synod(s).*
- b. Where purchase of service is warranted, rather than full-time employment, such options should be encouraged.*
- c. ~~In regional centers for mission regions, the staff shall be may include the coordinator and one support staff person.~~*
- đ c. Before new executive staff positions can be added to any unit of the churchwide organization, such unit must present its proposal to the Church Council through the council's Program and Structure Committee.*

- e d.* Categories of staff allocations are as follows:
- 1) Executive director: the director of the unit.
  - 2) Executive staff: all other executives of a unit.
  - 3) Full-time equivalents under churchwide personnel policies: contract staff whose services are purchased out of budget allocations within the unit or shared staff the cost of whom are shared with synods or other units.
  - 4) Support staff: staff with the responsibility of assisting the executive director, executive staff, and full-time equivalents.

Revise Chapter 16 as follows:

## **Chapter 16.**

### **CHURCHWIDE UNITS DIVISIONS AND COMMISSIONS OF THE CHURCHWIDE ORGANIZATION**

#### **~~16.30.~~ 16.10. Divisions**

*Renumber existing constitutional provision 16.31. as 16.11. and amend as noted.*

**~~16.31.~~ 16.11. A division is a unit of the churchwide organization to which is assigned responsibility for an a major, identified portion of the program of this church.**

#### **16.11.10. ~~Composition of Division Boards~~**

*Renumber existing bylaw 16.31.14. as 16.11.11. and amend to read:*

#### **~~16.31.14.~~ 16.11.11.**

Each board shall be responsible to the Churchwide Assembly and will report to the Church Council in the interim. The policies, procedures, and program of each ~~board~~ division shall be reviewed by the Church Council in order to assure conformity with the governing documents of this church and with Churchwide Assembly actions.

*Amend the bylaws by adding 16.11.12., as follows, to provide a cross-reference to related provisions:*

**16.11.12. Each board, which shall meet at least two times each year, shall function as specified in this church's constitution, bylaws, and continuing resolutions regarding its responsibilities in relation to a particular unit of the churchwide organization.**

*Renumber 16.31.11. as 16.11.13. and amend as noted.*

#### **~~16.31.11.~~ 16.11.13.**

Each division ~~board shall be~~ ~~have a board~~ composed of 21 persons elected to one six-year term, with no consecutive reelection, and with one-third of the board members being elected every biennium, as provided in Chapter 19. The bishop of this church, or the bishop's designee, shall serve as an advisory member of each board. The Conference of Bishops shall select one bishop to serve as an advisory member of each board.

*Note: Existing provisions 16.31.12. and 16.31.13. are incorporated into revised Chapter 11 as bylaw 11.33.11.*

**16.11.20.      Staff of Divisions**

*Renumber existing bylaw 16.31.21. as 16.11.21. and amend to read:*

~~16.31.21.~~

**16.11.21.**

Each board shall elect its executive director to a four-year term in consultation with and with the approval of the bishop of this church. Nomination of a candidate for election by the board shall be made jointly by the bishop of this church and the search committee of the board. Each board, together with the bishop of this church, shall arrange within the policy of this church for an annual review of the executive director. Executive directors shall be eligible for reelection. ~~The board may terminate the employment of the executive director may be terminated jointly by the bishop of this church and the executive committee of the board in consultation with and with the approval of the bishop of this church.~~

*Renumber existing bylaw 16.31.22. as 16.11.22. and amend by moving the phrase "within church policy" to follow "Each board. . .", so that the bylaw will read:*

~~16.31.22.~~

**16.11.22.**

Each board, within churchwide policy, shall authorize staff positions upon recommendation by the executive director, ~~within churchwide policy~~, and ratify candidates for executive staff upon recommendation by the executive director.

*Renumber existing bylaw 16.31.23. as 16.11.23.*

~~16.31.23.~~

**16.11.23.**

The salary structures of all divisions shall be within the personnel policies of this church, unless exceptions are granted by the Church Council.

*Renumber existing bylaw 16.31.24. as 16.11.24. and amend as noted.*

~~16.31.24.~~

**16.11.24.**

Consistent with applicable personnel policies, each board shall establish the salary of the executive director ~~in consultation with~~ with the concurrence of the bishop of this church and ratify executive staff salaries upon recommendation of the executive director.

*Renumber existing bylaw 16.31.28. as 16.11.25. and amend as noted.*

~~16.31.28.~~

**16.11.25.**

Consistent with applicable personnel policies, all divisions will have ~~one or more~~ staff persons, some of whom shall be executive staff and others of whom shall be support staff. ~~The board shall develop a process, i~~In conformity with this church's commitment to inclusiveness practice, each board will assure that ~~in selecting staff there will be~~ 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.

~~16.31.20.~~

**16.11.30.**

**Responsibilities Common to All Boards**

*Renumber existing bylaw 16.31.25. as 16.11.31. and amend as noted.*

~~16.31.25.~~

**16.11.31.**

Each board shall request budget support for programs of the board division through the budget-development process ~~and request expenditure authorization from the Church Council.~~ In its review of the division's work, the board shall seek to ensure that the

division operates within the expenditure authorization established by the Church Council.

*Renumber existing bylaw 16.31.26. as 16.11.32., re-format the bylaw for clarity, and amend as noted.*

~~16.31.26.~~

16.11.32.

Each board shall recommend policy and develop strategies in its particular areas of responsibility ~~in~~ 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 ~~which that~~ have no implications for other units, congregations, synods, agencies or institutions may be adopted by the board, subject to ratification by the Church Council.
- b. All other policies shall be submitted to the Church Council for approval.

*Renumber existing bylaw 16.31.27. as 16.11.33.*

~~16.31.27.~~

16.11.33.

Each board shall approve and review major program directions for its areas of responsibility in cooperation with the Church Council's Program and Structure Committee, for presentation to the Church Council.

16.11.40.      **Establishment of Divisions**

*Renumber bylaw 16.31.29. as 16.11.41.*

~~16.31.29.~~

16.11.41.

The ~~functions~~ responsibilities of the divisions 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.

*Renumber bylaw 16.31.31. as 16.11.42. and amend as noted.*

~~16.31.31.~~

16.11.42.

This church shall have the following divisions:

- a. Division for Congregational ~~Life~~ Ministries
- ~~d~~ b. Division for Ministry
- ~~e~~ c. Division for Outreach
- ~~b~~ d. Division for Higher Education and Schools
- e. Division for Church in Society
- ~~e~~ f. Division for Global Mission
- f. ~~Division for Social Ministry Organizations~~

~~16.31.A87.~~

16.11.A91.

**Division for Congregational Life Ministries**

*(The introductory section of 16.11.A91. and section 16.11.A91.a. were removed at a request of voting members for separate consideration apart from en bloc action.)*

~~16.31.A87.~~

- ~~d. This division shall have primary responsibility to assist congregations in encouraging people to be faithful stewards of the Gospel, their lives, the earth, and all other treasures and resources.~~

b. develop and deliver programs to enable members and congregations to respond financially in support of this church's ministry in congregations, synods, agencies, institutions, and the churchwide organization. To do so, this division will:

- ~~16.41.C87.~~ 1) direct the financial-support program to undergird this church's whole ministry.
- 16.41.C87. f. 2) direct the churchwide program of designated giving developed in cooperation with other appropriate units of the churchwide organization. This commission shall cooperate with the appropriate churchwide units for continued functioning of programs such as Mission Partners, Designated Advanced Giving, Partners in Mission, Missionary Sponsorship, Missionary-for-a-Day, and International Partners in Mission. This commission also shall support Mission Investments in the ELCA Loan Fund.
- 16.41.C87. e. 3) direct, in cooperation with the Division for Church in Society, the ingathering of funds for the hunger appeal. This commission, in cooperation with the Commission for Church in Society, shall implement the ongoing appeal for funds to combat world hunger.
- 16.41.C87. b. 4) This commission shall plan for and implement approved churchwide special appeals in accordance with policies of this church and decisions of the Churchwide Assembly and the Church Council.
- 16.41.C87. g. 5) This commission may, upon request, provide, upon request, counsel and assistance to congregations, synods, agencies, and institutions of this church to develop and strengthen financial stewardship through contractual or special services in the area of financial support, including special appeals.
- ~~16.41.C87.~~ c. ~~This commission shall relate to all programs, movements, and agencies of this church among whose goals are fund-raising and stewardship education, including Resident Stewardship Service and the Lutheran Laity Movement for Stewardship.~~
- ~~16.41.C87.~~ d. ~~This commission shall cooperate with other churchwide units in the preparation and delivery of financial stewardship materials to congregations.~~
- c. develop resources for congregational use in partnership with the Publishing House of the ELCA and other appropriate churchwide units. To do so, this decision will:
- ~~16.41.C87.~~ 1) participate in resource planning groups with other churchwide units to plan and develop materials to assist members and congregations.
- ~~16.41.C87.~~ 2) work in coordination with the Women of the ELCA, the Commission for Women, and the Publishing House of the ELCA in development of resources for women.
- ~~16.41.C87.~~ 3) develop multilingual and culture-specific resources, in cooperation with the Commission for Multicultural Ministries and the Publishing House of the ELCA.

- 16.31.A87. e d. ~~This division shall work with the Division for Ministry in the preparation of resources to assist congregations develop programs and resources, under the coordination of the Division for Ministry and in cooperation with the Publishing House of the ELCA, to assist congregations in their task to equip people individually and collectively for ministry in daily life.~~
- e. develop programs to meet specific needs for congregational ministries among families, singles, older adults, children, youth, men, and women.
- f. relate to organizations that provide support for congregational ministry. To do so, this division will:
- 16.31.A87. b. 1) ~~This division shall house oversee and support within its youth ministry area a youth organization the Lutheran Youth Organization, which shall operate with youth leadership elected by its members and with a constitution established by its members. The constitution of the Lutheran Youth Organization shall be approved by the Church Council of this church. Policies and actions of the youth organization shall be subject to review by the board of the Division for Congregational Life Ministries, and all budget requests shall be submitted through the Division for Congregational Life Ministries.~~
- 16.31.A87. c. 2) ~~This division shall house oversee and support within its men's ministry area a men's organization Lutheran Men in Mission, which shall operate with leadership elected by its members and with a constitution established by its members, which shall become effective upon approval. The constitution of the men's organization shall be approved by the Churchwide Assembly Church Council of this church. Policies and actions of Lutheran Men in Mission the men's organization shall be subject to review by the board of the Division for Congregational Life Ministries and all budget requests shall be submitted through the Division for Congregational Life Ministries.~~
- 3) relate to ELCA outdoor ministries and provide support through programs and services.
- 16.41.C87. h. 4) relate to the Lutheran Laity Movement for Stewardship, which shall be recognized as being an association within this church, which shall be self-supporting financially, and which ~~6) The movement shall provide specialized stewardship services to this church in consultation with and through cooperation with the Commission for Financial Support this division. This association shall administer its affairs in conformity with the applicable policies of this church and shall coordinate its operations with the Division for Congregational Ministries. 40) The specific function of this organization association shall be enumerated in its constitution and bylaws. The constitution, and bylaws, and amendments thereto, after review by the Commission for Financial Support this division, may be amended by a two-thirds vote of the Church Council. Should the executive committee of the Lutheran Laity Movement disagree with the action of the Church Council, it may appeal the decision to the Churchwide Assembly.~~

~~16.31.A87. f. This division shall develop, in coordination with other appropriate churchwide units, resources to support the above-listed programs. Working arrangements in areas of mutual responsibility will be developed with the ELCA Publishing House.~~

f. assist congregations, in cooperation with the Commission for Multicultural Ministries, in ministry with African Americans, Asians, Hispanics, and Native Americans.

~~16.31.A87. h g. This division shall cooperate and consult with synods with regard to congregational concerns and engage in research, under the guidance and coordination of the Department for Research and Evaluation and in accord with standards established by the Church Council, to identify and assess the needs of congregations and evaluate churchwide support for such ministry. The synods and the division shall work through the regional centers for mission to determine the most effective means for delivery of services, staffing, and programming to meet the needs of the congregations within the synods. Resource planning groups in the regional centers for mission shall recommend resources needed for congregations.~~

~~16.31.A87. g h. This division shall cooperate with other churchwide units and with the synods to develop strategies for service to in the development and maintenance of a delivery system for programs and resources for congregations, synods, and other ministries. To do so, this division will:~~

1) provide for delivery systems for congregational programs and resources, working with other appropriate units.

2) seek to inform congregations, working with the Department for Communication, about the availability of programs and resources.

3) inform synodical leadership and work through synodical structures under the coordination of the Department for Synodical Relations.

4) assist the Publishing House of the ELCA in the promotion, introduction, and distribution of published resources.

~~1) The Lutheran Laity Movement for Stewardship, a voluntary fellowship of individuals devoted to the cultivation of ideals and practices of Christian stewardship, shall be recognized as having the status of being in association with this church.~~

~~2) The membership of the movement shall consist of lay members of this church as specified in the movement's bylaws.~~

~~3) This organization shall be self-supporting financially and its executive committee shall be the trustees of its financial assets.~~

~~4) The executive committee of Lutheran Laity Movement for Stewardship shall consist of 15 members with one member elected from each of the nine regions of this church and six members elected at large. The executive committee shall solicit names of lay members from within the regions from which it will elect persons to the executive committee.~~

- 5) ~~The executive committee of the Lutheran Laity Movement for Stewardship shall have responsibility for overseeing the movement's business, including cultivation of its membership, fund-raising and counseling service and specific projects, special undertakings or assignments received from this church.~~
- 7) ~~The internal affairs of the movement shall be carried on in conformity with the applicable established policies of this church, and full report of all operations shall be made to the Commission for Financial Support.~~
- 8) ~~A director to serve the Lutheran Laity Movement for Stewardship shall be appointed by the executive committee of the movement. The director shall appoint additional staff as necessary to carry out the work of the movement in accordance with authorization of the executive committee. In both instances consultation will be held with the executive director of the Commission for Financial Support.~~
- 9) ~~This organization's director shall serve as an advisory member to the board of the Commission for Financial Support, and the executive director of the Commission for Financial Support shall serve as an advisory member to the movement's executive committee.~~
- 11) ~~The provisions of bylaws 16.31.12., 16.31.13., 16.31.21. through 16.31.24., and 16.31.26. through 16.31.28. shall apply to the Lutheran Laity Movement for Stewardship.~~

**16.31.D87:**

**16.11.B91. Division for Ministry**

a. This division shall be responsible for the policies, programs, and organizations, and seminaries of this church that affirm, develop, and support the ministries of the whole people of God, including recognition and support of the ministry of laypersons, ordained persons, and associates in ministry. To fulfill these responsibilities, this division shall:

b. a. ~~This division shall assist provide leadership to this church in reflecting on~~ undergirding and supporting the ministry of all the baptized in the church and in the world. To do so, this division will:

- b. 1) ~~...the whole people of God and shall provide appropriate programs, counsel and support to congregations, synods, and regional centers for mission other entities and institutions in their work to support of the ministry of the laity in daily life, including the development of such forums as centers for reflection and study of theology, other disciplines, and society.~~
- 2) relate to and provide support for movements and organizations of ministry in daily life and work closely with other churchwide units, especially the Division for Congregational Ministries, in fostering programs and activities in congregations and other settings concerning ministry in daily life.
- 3) coordinate, in consultation with other churchwide units, synods, and institutions, this church's efforts in leadership development and in the nurture of persons preparing for and serving in rostered ministries.

- ~~c. This division shall advocate the ministry of all the people of God among the agencies and institutions related to this church, and shall relate to and provide support services to movements such as LAOS in Ministry and Discipleship in Society.~~
- b. oversee the system of theological education of this church. To do so, this division will:
- ~~d. 1) This division shall recommend churchwide policies and educational standards for the seminaries of this church to the Church Council and/or Churchwide Assembly, or where appropriate, establish such policies relating to the system of theological education in this church.~~
- 2) ~~and~~ approve amendments to the governing documents of the seminaries.
- 3) ~~It shall annually convene a annual meetings of seminary presidents, deans, and faculty representatives for the purpose of providing to promote interseminary communication and cooperation; From time to time, this division also may convene other seminary representatives for specific purposes. and j. This division shall consult regularly with the presidents of the seminaries to coordinate this church's program and planning for theological education. It shall provide for cooperation and consultation among the seminaries of this church.~~
- ~~e. 4) This division shall assist the seminaries and the synods in developing programs for the recruitment, preparation, and evaluation of candidates for the ordained ministry; recommend to the Church Council educational standards for the seminaries of this church; advocate on behalf of the seminaries to this church and advocate for this church to the seminaries.~~
- ~~p. 5) This division shall encourage and provide financing for the seminaries of this church to use the services of a common auditor.~~
- c. provide leadership to this church in the development of standards, procedures, and policies related to the rostered ministries of this church and foster concern for the care of rostered persons. To do so, this division will:
- ~~h. 1) This division shall consult develop, in consultation with the Conference of Bishops, in developing ecclesiastical standards for the admission of persons to and the continuation of persons on the rosters of ordained ministers and of associates in ministry.~~
- ~~g. 2) This division shall develop and manage a programs, in cooperation with the synods and seminaries, for the recruitment, preparation, and evaluation, and support of candidates for service as ordained ministers and as associates in ministry, including in this church; recommend standards for educational programs that prepare associates in ministry; and develop policy governing the relationship with the deaconess community and with persons on the rosters of commissioned teachers, consecrated deacons and deaconesses, and certified or commissioned lay~~

professionals, the development and recommendation of standards for educational programs that prepare ordained ministers and associates in ministry, and coordinate, in consultation with the Division for Higher Education and Schools, the development of programs for the recruitment of candidates for rostered ministries of this church.

- ~~g.~~ 3) develop policy governing the relationship with the deaconess community and with persons on the rosters of commissioned teachers, consecrated deacons and deaconesses, and certified or commissioned lay professionals.
- ~~k.~~ 4) ~~This division, in consultation and cooperation with the Conference of Bishops, synods, seminaries, continuing education centers, and colleges, shall recommend and provide for programs of in continuing theological education and other education and support for ministry for ordained ministers, associates in ministry, and for laypersons, ordained ministers, and associates in ministry in consultation with and with the cooperation of the Conference of Bishops, the Division for Higher Education and Schools, synods, seminaries, continuing education centers, and the colleges and universities of this church.~~
- ~~i.~~ 5) ~~This division shall recommend policies to the Conference of Bishops relating to ordained persons, associates in ministry, and their families in such areas as pastoral care, call review, guidance mobility, intervention, discipline, rehabilitation, and spiritual growth consult with the Conference of Bishops as the conference develops and implements programs for first call/appointment, mobility, and pastoral care of rostered persons.~~
- ~~f.~~ 6) ~~This division shall coordinate and recommend, in cooperation with other appropriate churchwide units, policies and procedures for the support, advocacy, program resourcing, standards, and relationships to professional certifying organizations for specialized pastoral ministries of care, counseling, and clinical education on behalf of this church: develop and manage, in cooperation with the Conference of Bishops, other churchwide units and synods, policies and programs in specialized pastoral care, counseling and clinical education ministries, including development of standards and maintenance of relationships with professional certification entities and other organizations related to ministries of specialized pastoral care and development of programs in such areas as educational preparation, support, advocacy, resources, ministry development and supervised clinical ministry.~~
- ~~n.~~ d. ~~This division shall initiate, encourage, and promote theological reflection in cooperation with theologians, the Conference of Bishops, the Department for Ecumenical Affairs, the Division for Higher Education and Schools, the ELCA Publishing House of the ELCA, lay movements, and others. To do so, this division will:~~
- ~~n.~~ 1) ~~This division also shall develop and disseminate to this church~~

information concerning significant developments in theological research and trends.

- h. 2) ~~This division shall~~ develop and edit Lutheran Partners magazine for publication by the ~~ELCA~~ Publishing House of the ELCA.
- o. 3) ~~This division, through a committee comprised of representatives of this division, seminary faculties including Lutheran faculties teaching at non-Lutheran seminaries and schools of theology, members of this church who teach on college religion faculties, and bishops, shall provide for a regular and representative convocation of theologians involved in the teaching ministry of this church. This committee shall assist in planning of meetings, determining membership, and setting agenda.~~ through a committee comprised of representatives of the division, seminary faculties including Lutheran faculties teaching at non-Lutheran seminaries and schools of theology, members of this church who teach on college and university religion faculties, and bishops.

m. e. ~~This division shall distribute financial resources for theological education provided by this church to seminaries, continuing education centers, associated agencies, and other diverse ministries; It shall provide~~ ing funds for such items as scholarships, and faculty development (especially among women, and persons of color, and persons with a primary language other than English), internship support, theological conferences, and educational programs for specialized ministries.

**16.31.E87.**

**16.11.C91.**

**Division for Outreach**

a. This division shall provide leadership and support for this church as it reaches out in witness to the Gospel in the areas served by the synods of this church. ~~by It shall work interdependently with other units of this church and with the synods and regional centers for mission as this church carries out its responsibility for proclamation, service, and the advocacy of justice for all people.~~ developing new ministries and congregations; supporting existing ministries and congregations in transition or with special needs; working with synods in developing area strategies for outreach; and administering capital funds for loans, real-estate acquisition, and building programs in support of new ministries and congregations. To fulfill these responsibilities, this division shall:

e a. ~~This division, in cooperation with synods and congregations, working through the regional centers for mission, shall develop and recommend policy for, and then assist in the development of new ministries and congregations, the support of existing ministries and congregations in transition or with special needs, and of urban and rural coalitions. To do so, this division will:~~

- 1) function in cooperation with synods and congregations.
- 2) have primary responsibility in working with synods to determine where and when new congregations of this church shall be developed and to recommend ministries for recognition and reception as congregations of this church. It shall be responsible for the churchwide Mission Partners

~~program in cooperation with the Commission for Financial Support. In consultation with the Commission for Multicultural Ministries, it shall establish, support, and plan for the outreach of this church to persons of color and those whose primary language is other than English.~~

- e. 3) be responsible for the churchwide Mission Partners program and Mission Builders program, in cooperation with the Commission for Financial Support coordination with synods and appropriate churchwide units.
  
- b. ~~This division shall assist this church in keeping evangelism, both proclamation and action, at the center of its life and witness. It shall develop and carry out programs of evangelism in the development of new ministries, working in coordination with that supplement the work of the Division for Congregational Life Ministries as the Division for Congregational Ministries develops programs and resources to nurture evangelism efforts of existing congregations.~~
  
- c. ~~In consultation with the Commission for Multicultural Ministries, it shall establish, support, and plan, in consultation with the Commission for Multicultural Ministries and the Division for Congregational Ministries, for the outreach of this church to among persons of color and those whose primary language is other than English.~~
  
- d. provide staff services and financial grants to assist synods or groups of synods in the development of area strategies for outreach, in coordination with the Division for Church in Society and the Division for Congregational Ministries.
  
- e. provide for appropriate training and support, in cooperation with synods, for persons in outreach ministries of development and re-development, and those in urban, rural, and area ministries.
  
- d f. ~~This division, in consultation with the Office for Finance, shall develop, in consultation with the Office of the Treasurer, an annual capital budget and shall administer the use of these capital funds for loans, real-property acquisition, and building programs in support of the development of new ministries and congregations. This division It also shall support investment in the Mission Investments in Fund of the ELCA Loan Fund. Criteria for real-estate acquisition and disposition for new or existing ministries within the limits of capital funds available shall be established jointly by the Division for Outreach and the Office of the Treasurer. Within jointly established guidelines, this division shall determine which congregations shall receive loans, the amount of each loan, and the repayment schedule. This division also shall supervise collection of such loans. To do so, this division will:~~
  
- e. 1) ~~This division shall have staff responsible for real-property work in the acquisition and disposition of property for new and/or existing ministries within the limits of the capital funds available and within criteria established jointly by the Division for Outreach and the Mission Investment Fund of the ELCA through the Office for Finance of the Treasurer. The real-property staff of this division shall provide its expertise to the Division for Higher Education and Schools in support of campus-ministry facility development.~~

- 2) offer building and architectural consultative services to new congregations entering first-unit construction, to congregations relocating with synodical approval, and to other congregations.
- f g. ~~This division shall~~ be responsible for representing this church in churchwide cooperative planning for outreach mission together with other church bodies and ecumenical organizations serving in the USA geographic territory of this church's synods.
- f h. ~~Together with the Division for Global Mission, it shall cooperate, under the coordination of the Division for Global Mission,~~ with Lutheran church bodies based in other nations that desire to carry out ministry in the U.S.A., and consult with synods of this church in planning and implementing such ministry.
- h i. ~~This division shall~~ cooperate with the Division for Global Mission, the Division for Congregational Ministries, Division for Higher Education and Schools, and the synods of this church in interpretation and providing programs of education for mission and for witness to persons of other faiths and shall relate, on behalf of this church, to any mission societies that focus on mission in the USA.
- j. relate to congregationally based community organizations that are associated with outreach ministries supported by this division and assist in the development of such organizations, under the coordination of the Division for Church in Society and synods.
- g. ~~This division shall relate to appropriate community organizations, sharing the overall responsibility with the Division for Social Ministry Organizations. In cooperation with the Commission for Church in Society this division shall administer hunger funds used for relief and development in the USA.~~

**16.31.B87:**

**16.11.D91.**

**Division for Higher Education and Schools**

- a. This division shall be responsible for the educational activities of this church through its colleges and universities, its campus ministries, and its early childhood education centers, and preschool, elementary; and secondary schools. It shall ~~be the~~ advocate to this church for these educational enterprises and ~~advocate~~ for this church to these educational ~~enterprises~~ efforts. This division also shall develop programs and recommend policies in response to this church's commitment to mission in education and, thereby, shall help to prepare leaders for church and society. To fulfill these responsibilities, this division shall:
- b. a. ~~This division, in response to this church's commitment to be in mission in higher education, shall~~ encourage, assist, and sustain the colleges and universities of this church, both individually and as a community of institutions. To do so, this division will:
- c: 1) ~~This division shall provide financial advocacy, policy, planning and oversight~~ render services in policy, planning and oversight for the funding of this church's colleges and universities; and distribute churchwide funding in consultation with synodical partners through the regional

~~councils; n. This division shall encourage and provide funding for colleges and universities to use the services of a common auditor.; and provide risk management services for the colleges and universities and, in cooperation with the Division for Ministry, for the seminaries of this church.~~

f. ~~2) This division shall make recommendations to the Church Council on the establishment and location of colleges and universities; cooperate with congregations, synods, and the colleges and universities in student recruitment; and work in partnership with congregations, the ELCA Foundation, other funding sources, and colleges and universities to encourage and develop scholarship opportunities; and cooperate with colleges and universities in developing and securing approval for capital funding appeals throughout this church.~~

g. ~~3) This division shall assist the colleges and universities in the recruitment and development of faculty and administrators;.~~

e. ~~4) This division shall promote relationships between groups of colleges and universities and synods through the coordinating councils of the regional centers for mission; provide for the creation and support of the Council of College Presidents a council of college presidents; be represented on each college board by an advisory member; and participate in the search for and election of college presidents.~~

~~5) make recommendations to the Church Council on long-term educational policy, including the establishment and location of colleges and universities.~~

~~6) assist colleges and universities to develop international education opportunities in consultation with the Division for Global Mission.~~

~~h. b. This division shall oversee the campus ministry program at state and independent colleges and universities by This division shall recommending policy for campus ministry agencies and personnel in their employ;.~~ To do so, this division will:

~~j. 1) This division shall provide financial advocacy, policy, planning, and oversight services for the funding of campus ministry; initiate planning for fulfilling this ministry and coordinate and distribute churchwide funding in consultation with synodical and congregational partners;.~~

~~j. 2) provide for the purchase and maintenance of campus ministry facilities;.~~

~~j. ...and coordinate the available churchwide funds with synodical partners.~~

~~h. 3) provide for the recruitment and development of campus ministry professional staff; assist agencies in securing professional staff, and provide for the orientation of staff into this ministry; conduct regular evaluations of staff performance and ministry; give pastoral support and counsel to professional staff and campus ministry agencies in their work~~

~~in campus ministry; and develop and provide materials and other resources to carry out this support and strengthen the work of campus ministry; and convene regular staff conferences to address issues in higher education, professional competency in ministry, and societal trends which affect this church's mission in higher education, professional competency in the ministry, and societal trends which affect this church's mission in higher education.~~

i: 4) ~~This division, with regard to campus ministry, shall initiate planning in fulfilling this ministry at state and independent colleges and universities; appoint, support, and coordinate a system of contact pastors and congregations to perform ministry at colleges and universities where professional campus ministry staff are not employed.~~

i: 5) ~~foster relationships with other denominational and ecumenical campus ministries; and encourage, support, and promote the relationship with the Lutheran Student Movement as partners in this church's mission in higher education Lutheran student movements, ecumenical student movements, and other denominational campus ministries.~~

6) ~~develop strategies for assisting this church to educate and evangelize publicly in higher education settings.~~

k: c. ~~This division shall, in relation to the schools of this church, recommend policy for this church's relation to Lutheran preschools, elementary, and secondary schools: undergird Lutheran early childhood education centers, elementary schools and secondary schools, and recommend policies for their relationship to the church. To do so, this division will:~~

1. ~~This division shall encourage the congregations and synods of this church to support and be involved with public and non-public schools of this nation; articulate the role and purpose of the schools of this church as an integral part of this church's mission;~~

1) ~~assist the schools of this church to develop appropriate educational and administrative policies and curricula; practices.~~

2) ~~and provide for the recruitment, spiritual and professional development, and support affirmation of teachers and other school leaders in schools of this church in consultation with the Division for Ministry.~~

3) ~~work with the Division for Congregational Ministries and synods to support congregations that operate early childhood education centers and schools, with a special focus on the role of schools in faith formation, community service, and outreach.~~

m. ~~This division shall coordinate relationships between the schools of this church and the education departments of this church's colleges and universities, sponsor cooperative networks, conferences, and consultations to assist and support the schools of this church;~~

m. ~~4)~~ ~~...and work in partnerships with congregations, other funding sources, and the schools of this church to encourage and develop scholarship opportunities for students.~~ encourage, in consultation with the Division for Congregational Ministries, the congregations and synods of this church to support and be involved with public and non-public schools of this nation.

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d. ~~recruit--in consultation and cooperation with the Division for Ministry, the Commission for Multicultural Ministries and the Commission for Women, the colleges and universities of this church, and this church's campus ministry programs--candidates for ordained and lay ministries of this church and other leaders for congregations, and seek to develop methods for helping students and academic personnel to discover and strengthen their Christian vocation in the church and in the world.~~

g. e. ~~represent the colleges, and universities, and schools of this church in public policy matters under the coordination of the Division for Church in Society; and encourage, support, and promote relationships with the Lutheran Educational Conference of North American (LECNA), Association of Lutheran College Faculties (ALCF), and ecumenical higher education organizations associations and entities related to higher education and to schools.~~

**~~16.31.F87:~~**

**16.11.E91.**

**Division for Social Ministry Organizations Church in Society**

*(Proposed continuing resolution 16.11.E91. was removed at a request of voting members for separate consideration apart from en bloc action.)*

**~~16.31.C87:~~**

**16.11.F91.**

**Division for Global Mission**

~~a.~~ This division shall be responsible for this church's mission in other countries and shall  
g. ~~...encourage and enable churches outside the USA in mission to this church and society be the channel through which churches in other countries engage in mission to this church and society. To fulfill these responsibilities, this division shall:~~

g a. engage the members and resources of this church in mission outside the ~~USA~~  
territory of this church through involvement in evangelism, witness, education,  
promotion of justice, service, relief, and development; To do so, the division  
will:

~~g.~~ 1) establish relationships and cooperate in mission with Lutheran and other Christian churches, agencies, institutions, mission societies, and movements in other countries. ~~;~~ and provide service to people throughout ~~the world in their human need.~~

~~h.~~ 2) ~~This division shall~~ develop and recommend policies, and programs for this church's mission in other countries;.

3) facilitate contacts and the exchange of human and material resources

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among churches, institutions, and agencies outside the U.S.A. with which this division cooperates.

- h. 4) recruit, call, prepare, and send missionary personnel, to assist in that mission, including volunteers.
- h. 5) ~~in consultation with the Office for Personnel~~ develop and administer personnel policies for its long-term missionaries ~~servicing in other countries~~ and, in consultation with the Department for Human Resources, recommend ~~them~~ these policies to the Church Council ~~and administer them in consultation with the Office for Personnel.~~
- 6) participate in development and relief with Lutheran World Relief, the Lutheran World Federation, and other ecumenical organizations and agencies.
- h. 7) ~~and~~ administer the allocation of ~~this church's~~ funds to combat hunger outside the U.S.A. in cooperation with the ~~Commission~~ Division for Church in Society.
- 8) cooperate with the global community in promoting justice and the equitable sharing of resources.
- ~~b. This division shall cooperate with Lutheran churches and other Christian churches in other countries and, together with the Division for Outreach, be their contract as they carry out their mission in this country in relation to this church.~~
- ~~c. This division shall be responsible for this church's international refugee program.~~
- ~~e b. This division shall be responsible for this church's relationship to mission societies, organizations, and movements in North America that focus on mission in other countries.~~
- c. develop and administer international scholarship programs on behalf of this church, the Lutheran World Federation, and churches in other countries.
- ~~g d. encourage and enable churches outside the USA in other countries in mission to this church and society b and, together in cooperation with the Division for Outreach and the Division for Church in Society, be their contact as they those churches carry out their mission in this country in relation to this church.~~
- e. cooperate with the Division for Outreach and other units of this church in programs of education about and witness to persons of other faiths within the territory of this church.
- ~~f. This division shall share with the Division for Outreach this church insights and expertise gained from Christian relationships around the globe and intercultural experiences and cooperate with it in interpretation and education.~~
- ~~d g. This division shall cooperate with the synods of provide programs of global~~

mission education for this church in cooperation with the synods of this church, in the development of interpretation and education resources for global mission, the Division for Outreach, the Division for Congregational Ministries, the Commission for Multicultural Ministries, and other units of this church.

~~16.40:~~ 16.20. **Commissions**

16.21. **This church may establish commissions to accomplish specific tasks. Action of the Churchwide Assembly is required to establish a commission or to determine that a commission's mandate has been fulfilled. At the expiration of a commission's mandate, continuing responsibilities related to the particular commission shall be undertaken by the appropriate division of the churchwide organization.**

~~16.41:~~ 16.22. **A commission is a unit to which is assigned the responsibility to assist this church in addressing specific tasks of particular urgency by of providing services, advice, and counsel, and services in the area of the commission's specific function to the divisions, other commissions, offices, officers churchwide units, Church Council, other churchwide units, and the congregations, and synods of this church.**

~~16.41.10:~~  
16.22.10. **Commission Boards Steering Committees**

~~16.41.11:~~  
16.22.11. **Each commission shall be governed by a steering committee, whose members shall be selected for their experience and expertise related to the commission's responsibilities. The size of the steering committee and the procedure for election by the Church Council shall be described in the continuing resolutions of each commission. With the exception of the Commission for Multicultural Ministries, each commission shall have a board of 18 members elected to one six-year term, with no consecutive reelection, and with one-third elected every biennium as provided in Chapter 17. The bishop of this church, or the bishop's designee, shall serve as an advisory member of each board steering committee. The Conference of Bishops shall select one bishop to serve as an advisory member of each board steering committee.**

~~16.41.31:~~ **Board Steering committee** members shall be elected to one six-year term, with no consecutive reelection and with one-third to be elected every biennium.

~~16.41.13:~~  
16.22.12. To assist the commission in carrying out its service to the divisions, one member of the commission executive staff may attend meetings of the board of each division in an advisory capacity with voice but not vote.

~~16.41.12:~~  
16.22.13. Each division of this church may be represented at meetings of the **board steering committee** of each commission by one member of the division executive staff in an advisory capacity with voice but not vote.

16.22.14. **Each commission shall have an executive director who shall be elected by the Church Council to a four-year term in consultation with and with the approval of the bishop of**

this church. Nomination of a candidate for election by the council shall be made jointly by the bishop of this church and the steering committee. The bishop of this church, or the bishop's designee, shall arrange within the policy of this church for an annual review of the executive director in consultation with the chair of the steering committee. Executive directors of commissions shall be eligible for reelection. The employment of the executive director may be terminated jointly by the bishop of this church and the executive committee of the Church Council in consultation with the chair of the steering committee, consistent with the personnel policies. In keeping with personnel policies, the salary of the executive director shall be established by the bishop of this church and the salaries of staff members proposed by the executive director shall be ratified by the bishop's representative.

**16.41.14.**

**16.22.15.**

The provisions of 14.21.01. through 14.21.04., 14.21.08., 16.11.23., 16.11.25., 16.11.31., 16.11.32. and 16.11.33. shall apply to each commission. ~~with regard to voting members of division boards contained in bylaw 16.31.12. shall apply to members of commission boards; that is: No voting member of a board, or person employed by an agency or institution supervised by that board, shall be simultaneously an officer of this church, a voting member of the Church Council, or a voting member of another board.~~

**16.41.15.**

**16.22.16.**

Each commission ~~board~~ steering committee shall meet at least two times each year. Upon two successive absences that have not been excused by the ~~board~~ committee, a ~~board~~ committee member's position shall be declared vacant by the secretary of this church who shall arrange for election by the Church Council to fill the unexpired term, ~~according to 17.01.01.g. and 17.01.01.h.~~

*Delete existing provisions 16.41.16. and 16.41.17. The matters are addressed in the cross-references in new provision 16.22.15.*

~~**16.41.16.**~~

~~The relationship of each commission board to the Churchwide Assembly and the Church Council shall be the same as defined for division boards in bylaw 16.31.14., which says: Each board shall be responsible to the Churchwide Assembly and will report to the Church Council in the interim. The policies, procedures, and programs of each board shall be reviewed by the Church Council in order to assure conformity with the governing documents of this church and with Churchwide Assembly actions.~~

~~**16.41.17.**~~

~~The general responsibilities of all boards as described in bylaws 16.31.21. through 16.31.28. for divisions shall pertain for the boards for commissions.~~

~~**16.41.18.**~~

**16.22.17.**

The ~~functions~~ responsibilities of the commissions 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~~ steering committee in question disagree with the action of the Church Council, it may appeal the decision to the Churchwide Assembly.

**16.41.21.**

**16.22.18.**

This church shall have the following commissions:

- ~~e. a.~~ Commission for Multicultural Ministries
- ~~d. b.~~ Commission for Women
- ~~a.~~ Commission for Church in Society
- ~~b.~~ Commission for Communication
- ~~c.~~ Commission for Financial Support

~~16.41.E87.~~

16.22.A91.

**Commission for Multicultural Ministries**

- a. This commission shall assist this church in working toward the goal of full partnership and participation of ~~people of color and primary language other than English~~ African Americans, Asians, Hispanics, and Native Americans in the life of this church and society. To fulfill this responsibility, ¶ this commission shall:
  - 1) assist this church in developing its policies and practices related to this commission's responsibility. To do so, this commission will:
    - ~~b. a)~~ This commission shall review and monitor program directions and plans of this church;
    - ~~a. b)~~ develop and recommend to the Church Council churchwide strategies, plans, policies, and procedures to facilitate realization of this goals related to this commission's responsibility.
    - ~~c)~~ assist in developing and implementing such strategies.
    - ~~d)~~ assist in the development and support of African American, Asian, Hispanic, and Native American leadership.
  - 2) assist the churchwide organization and other expressions of this church to deal with racism and to minister in a multicultural context.
  - 3) assist this church in developing and implementing a public-policy advocacy program on racial justice issues, under the coordination of the Division for Church in Society.
  - 4) assist this church in assessing and responding to African American, Asian, Hispanic, and Native American needs and opportunities for specific ministry. To do so, this commission will:
    - ~~a)~~ assist this church in the proclamation of the Gospel among and in the development of partnerships with African Americans, Asians, Hispanics, and Native Americans, in cooperation with the Division for Outreach.
    - ~~b. b)~~ to provide special services, advice, and counsel, and recommendations to other churchwide units in matters related to the partnership of the communities of persons of color and primary language other than English in this church and in society, and suggest specific concerning the development of multicultural and community-specific programs and resources to address the concerns of these communities.
    - ~~c)~~ work cooperatively with the Commission for Women in developing and implementing programs for the full participation and partnership of African American, Asian, Hispanic, and Native

American women in the life of this church and society.

- ~~c. This commission shall provide resources for each of these communities to address its own specific needs, helping this church to respond to needs; and shall enable relationship building among the various communities and the entire church.~~
  - ~~d. This commission shall assist cooperative efforts between this church and communities of people of color and primary language other than English.~~
  - 5) facilitate dialogue among and between African American, Asian, Hispanic, Native American, and White communities.
  - ~~e. This commission shall assign staff, chosen jointly by the Commission for Multicultural Ministries and the Division for Outreach, to work within the mandates of the division with emphasis on new ministry development.~~
  - 6) assist this church in developing and implementing cooperative efforts with the African American, Asian, Hispanic, and Native American communities in society, in other Christian communions, and in other religious traditions.
  - ~~b. This commission shall develop and convene African American, Asian, Hispanic, and Native American advisory groups to gather advice and information, and to identify subjects and issues for study in these communities. This commission shall interpret such information for use by this church and shall engage in research with these communities under the guidance and coordination of the Department for Research and Evaluation and in accord with standards established by the Church Council.~~
  - ~~f c. This commission shall assist and support the African American Lutheran Association in the ELCA, the Association of Asians in the ELCA, the Association of Hispanic Ministries in the ELCA, and the Native American Lutheran Association in the ELCA. organize itself into Asian, Black, Hispanic, and Native American communities, each with an executive staff person from that community and each with additional staff adequate to meet needs of the particular community. Each community shall have an advisory committee of nine persons; one of whom shall be from each regional center for mission area. In addition, there shall be one at-large position on each advisory committee, the criteria for which shall be determined by the board of the Commission for Multicultural Ministries. These advisory committee members shall be elected at biennial gatherings of each community.~~
  - ~~d. This commission shall report to the Church Council through the council's Program and Structure Committee.~~
  - ~~e. The executive director of this commission shall serve as an advisory member of the steering committee of the Commission for Women with voice but not vote.~~
  - ~~f. The board steering committee of the Commission for Multicultural Ministries~~
- 16.41.31.

shall have 20 members elected in accord with the representation principles stipulated in 5.01.f., except that of whom: a. ~~50% shall be women and 50% shall be men;~~ b. at least 60% shall be laypersons; and c. four shall be African American, four shall be Asian, ~~four shall be Black;~~ four shall be Hispanic, four shall be Native American, and four shall be White. In addition to advisory members provided in 16.22.11., the executive director of the Commission for Women shall serve as an advisory member of this steering committee.

*Delete the following section of existing bylaw 16.41.31. because this matter is now addressed in revised 16.22.11.*

~~Board members shall be elected to one six-year term, with no consecutive reelection and with one-third to be elected every biennium.~~

- ~~16.41.32.~~ g. Members of the steering committee shall be nominated and elected for their experience and expertise in relation to the commission's responsibilities. The advisory committee from e Each community shall nominate four ~~two~~ of its members to serve on the commission's steering committee. ~~board and the Church Council shall ratify the nominations.~~ In addition, the board of each division shall nominate one African American, or one Asian, or one Hispanic, or one Native American member for the steering committee. The Church Council shall nominate the remaining members. The Church Council shall elect the White members to serve on this board of the steering committee.

~~16.41.D87.~~  
16.22.B91.

#### **Commission for Women**

- a. This commission shall enable this church to realize the full participation of women; to create equal opportunity for women of all cultures; to foster partnership between men and women; to assist this church to address sexism; and to advocate justice for women in this church and society; and to assist this church in coordinating the programs related to women. To fulfill this responsibility, this commission shall:
- e. 1) This commission shall promote and facilitate study and dialog to assist this church in developing, understanding, and forming its policies and practices with regard to the full involvement of women in this church. To do so, this commission will:
- a) promote and facilitate study and dialogue.
  - ~~g.~~ This commission shall recommend policy to this church in its area of concern and develop and maintain relationships with other units of this church and with similar units of other church organizations.
  - b) develop and maintain relationships with other units of this church and with similar units of other church organizations.
  - c) develop and recommend to the Church Council strategies, plans, policies, procedures, and goals related to the commission's responsibility.
  - ~~a.~~ d) assist this church in coordinating the programs related to women.

- 2) assist this church to create a safe environment for women in this church and society.
- ~~d.~~ 3) ~~This commission shall propose to the Church Council a plan to review, monitor, and report on implementation and progress toward meeting this church's goals in this area.~~
- ~~b.~~ 4) ~~This commission shall identify subjects and issues for study and action, assist this church to listen to the concerns of women, gather information, and be responsible for cooperate in research under the guidance and coordination of the Department for Research and Evaluation and in accord with standards established by the Church Council.~~
- ~~f.~~ 5) ~~This commission shall develop and provide, in cooperation with divisions and other churchwide units, for materials and other resources to carry out the functions of this commission.~~
- ~~e.~~ 6) ~~This commission shall cooperate with the appropriate agencies and institutions to address issues common to sexism and racism and other attitudes and practices that divide, discriminate, and oppress.~~
- ~~h~~ b. The executive director of this commission shall serve as an advisory member to the board of this church's women's organization and of the steering committee of the Commission for Multicultural Ministries with voice but not vote.
- ~~c.~~ This commission shall report to the Church Council through the council's Program and Structure Committee.
- ~~d.~~ The steering committee of the Commission for Women shall be composed of 12 members, eight of whom shall be lay people and four of whom shall be ordained ministers, elected by the Church Council for their experience and expertise in relation to the commission's responsibilities. Membership of the committee shall include African American, Asian, Hispanic, and Native American persons. In addition to advisory members provided in 16.22.11., the executive director of the Women of the ELCA and the executive director of the Commission for Multicultural Ministries shall serve as advisory members of this steering committee.

## **Chapter 17.**

### **OTHER UNITS OF THE CHURCHWIDE ORGANIZATION**

*Renumber 16.50. as 17.10. and renumber related provisions accordingly, amending provisions therein as noted.*

#### **16.50: 17.10. Other Churchwide Units**

**16.51: 17.11. This church may establish other churchwide units and organizations to carry out the purpose and functions of this church.**

- 17.12. Other churchwide units include:**
- a. the church periodical;**
  - b. the ELCA Foundation;**
  - c. the Women of the ELCA;**
  - d. the Publishing House of the ELCA; and**
  - e. the Board of Pensions.**
- The Board of Pensions, the Publishing House of the ELCA, and the Women of the ELCA may be separately incorporated units of this church.**

~~16.51.50:~~

**17.20. Church Periodical**

~~16.51.51:~~

**17.21. The church periodical, *The Lutheran*, shall be published by this church through the ELCA Publishing House of the ELCA and shall be identified as a magazine of this church.**

~~16.51.52. and 16.51.56:~~

**17.21.01. An advisory committee for The Lutheran shall have the responsibility for the church periodical. The advisory committee, in consultation with the bishop of this church and the Church Council, shall nominate the editor for the church periodical.**

~~16.51.57:~~

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

~~16.51.58:~~

**17.21.03. Should the editor be unable to serve to the completion of the editor's term, the Church Council shall elect an acting editor, upon nomination of the periodical advisory committee, to serve until the next Churchwide Assembly. Dismissal of an editor shall follow the procedure for an officer.**

~~16.51.59:~~

**17.21.04. The editor shall be responsible to the Churchwide Assembly through the Church Council and shall report to the Church Council in the interim, in keeping with 14.21.01. through 14.21.04., 14.21.08., 16.11.23., and 16.11.25. The editor shall select the editorial staff of the church periodical. The salary of the editor shall be established by the bishop of this church and salaries of staff members proposed by the editor shall be ratified by the bishop or the bishop's designee.**

~~16.51.61:~~

**17.21.05. The publishing house, in consultation with the editor, shall produce and distribute the church periodical, provide staff for circulation, promotion, subscription fulfillment, advertising solicitation, billing and collection of accounts, and other services.**

~~16.51.62:~~

**17.21.06. The budget for the church periodical shall be prepared by the editor and the executive director of the publishing house for ~~recommendation to the advisory committee~~ inclusion of the subsidy request in the budget-development process of the Church Council. One-half of the subsidy shall be from the church budget and one-half shall be provided by the publishing house.**

~~16.51.63:~~

**17.21.07. Official notices of this church shall be published in the periodical.**

**17.21.20.      Advisory Committee for the Church Periodical**

~~16.51.54:~~

**17.21.21.**

The advisory committee shall be composed of 10 members, five of whom shall be selected by the Church Council and five of whom shall be selected by the board of the ELCA Publishing House. At least one person selected by the Church Council and at least one person selected by the publishing house shall be a person of color or primary language other than English. Not more than one person shall be a member of the Church Council and not more than one person shall be a member of the board of the publishing house. The members of the advisory committee shall include persons chosen for their understanding of periodical publishing. The Conference of Bishops shall elect one bishop to serve as an advisory member of this advisory committee.

~~16.51.55:~~

**17.21.22.**

The advisory committee shall elect the chair of the committee from those members who are not members of the Church Council or the board of the publishing house.

~~16.51.53:~~

**17.21.23.**

The specific responsibilities of the advisory committee shall be specified in a continuing resolution. The continuing resolution may be amended by a majority of the members of the Churchwide Assembly or by a two-thirds vote of the Church Council. Should the committee disagree with the action of the Church Council, it may appeal the decision to the Churchwide Assembly.

~~16.51.E87:~~

**17.21.A87.**

*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.      receive the periodical's annual budget for transmission of the subsidy request to the Church Council in this church's budget process; and*
- e.      be responsible, together with the bishop of this church, for the annual performance review of the editor.*

~~16.51.70:~~

**17.30.**

**ELCA Foundation**

~~16.51.71:~~

**17.31.**

**This church shall have a foundation to provide major gift/planned giving programs for individual donors, and educational and support services in major gift and deferred giving programs to congregations, synods, agencies, and institutions of this church.**

~~16.51.72:~~

**17.31.01.**

The ELCA Foundation shall have an advisory committee of nine members, elected by the Church Council from a slate of candidates submitted by the council's nominating committee. To ensure geographical distribution, there shall be one member of the committee ~~from a synod~~ in each region. Advisory committee members for the ELCA Foundation shall be elected for one six-year term with no consecutive reelection and with one-third elected every two years. The bishop of this church, or the bishop's designated representative, a representative with stewardship responsibilities in the Division for Congregational Ministries, ~~the executive director of the Commission for Financial Support~~, and the treasurer of this church, and a synodical bishop elected by the Conference of Bishops shall serve as advisory members of the committee.

~~16.51.73.~~  
~~17.31.02.~~

This foundation shall be responsible to the Church Council.

~~16.51.74.~~  
~~17.31.03.~~

This foundation's executive director shall serve as an advisory member of the board of the ~~Commission for Financial Support~~ Division for Congregational Ministries, and the ~~standing committee of the Office for Finance~~.

~~16.51.75.~~  
~~17.31.04.~~

The following constitutional provisions shall apply to the operation of the advisory committee: ~~16.31.12. through 16.31.14., and 16.31.21. through 16.31.28~~ 14.21.01. through 14.21.04., 14.21.08., 16.11.12., 16.11.23., and 16.11.25.

~~16.51.76.~~  
~~17.31.05.~~

The advisory committee, governed by the policy approved by the Church Council, shall consult with the ~~Office for Finance~~ of the Treasurer with regard to the assessment of management fees or provision of other assets available for the budget of the foundation.

~~16.51.77.~~  
~~17.31.06.~~

The specific ~~functions~~ responsibilities of the foundation 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 advisory committee disagree with the action of the Church Council, it may appeal the decision to the Churchwide Assembly.

~~16.51.F87.~~  
~~17.31.A91.~~

**Responsibilities of the ELCA Foundation**

- a. *This foundation shall conduct--on behalf of this church, its congregations, synods, churchwide units, and institutions--a program of major gifts and planned giving.*
- b. *This foundation shall provide consultation, support, and guidance to members of this church in the area of planned giving.*
- c. *This foundation shall provide coordination and support in major gifts and planned giving to this church, ~~its institutions, agencies, congregations, synods, and churchwide organizations~~ including congregations, synods, churchwide organization, and agencies and institutions.*
- d. *This foundation shall provide educational materials, ~~and training seminars, and workshops~~ in the area of planned giving.*
- e. *This foundation shall coordinate its programs and ministries with the objectives and programs of ~~the Commission for Financial Support~~ other stewardship and financial-resource development activities of this church.*
- f. *This foundation shall consult with the ~~Office for Finance~~ of the Treasurer in the recommendation and establishment within that office of policies and procedures for processes governing ~~donor gift acknowledgement~~, valuation of noncash gifts, the management of assets of life-income agreements and ~~memorial endowment funds~~, and the distribution of earned-income payments to ~~remaining donors and to remainder~~ beneficiaries as regulated by life-income, trust, and other fiduciary donor agreements.*
- g. *This foundation, in cooperation with congregations, synods, and agencies and institutions of this church ~~the coordinating councils of the regional centers for mission~~, shall:
  - 1) *identify and cultivate prospective major/deferred gift donors;*
  - 2) *support Mission Investments in seek gifts, bequests, and investments for the ELCA Loan Mission Investment Fund of the ELCA; and*
  - 3) *develop plans for regional coordination and for distribution of**

~~4)~~ *information to assist congregations, institutions, and agencies, and coordinate the programs of this foundation with the ministry objectives of the synods of this church.*

~~16.51.10.~~  
~~17.40.~~

## **Women's Organization**

~~16.51.11.~~  
~~17.41.~~

**This church shall have a women's organization to assist its women to commit themselves to full discipleship, affirm their gifts, and support each other in their particular callings.**

~~16.51.12.~~  
~~17.41.01.~~

Membership of this organization shall be women of this church who wish to participate through local and other groupings that affirm the purposes of this organization. This organization shall function in local, synodical, and churchwide settings.

~~16.51.13.~~  
~~17.41.02.~~

This organization shall be incorporated, self-supporting financially, and shall manage its own assets within the policies of this church.

~~16.51.14.~~  
~~17.41.03.~~

The provisions of bylaws ~~16.31.12., 16.31.14., 16.31.21. through 16.31.24., 16.31.26., and 16.31.27.~~ 16.11.11., 16.11.12., 16.11.22. through 16.11.24., 16.11.32., and 16.11.33. shall apply to this organization. Bylaw ~~16.31.28.~~ 16.11.25. shall apply to the women's organization with the exception of the balance provisions for women and men and for laypersons and persons on the roster of ordained ministers.

~~16.51.15.~~  
~~17.41.04.~~

This organization shall have a board of 21 members elected by the assembly of this organization for one three-year term with eligibility for one consecutive reelection. At least 10 percent of the members of this board shall be persons of color or primary language other than English. No more than one elected board member shall be from any one synod. Board members are to serve with the perspective of the interdependence of all units of this church. The Conference of Bishops shall select one bishop to serve as an advisory member of the board of this organization.

~~16.51.16.~~  
~~17.41.05.~~

The board of this organization shall meet at least two times per year and shall be responsible to the assembly that elected it. The assembly of this organization shall be representative of local and other groupings of women who are members of the women's organization. Upon two successive absences that have not been excused by the board, a board member's position shall be declared vacant and the board shall arrange for election to fill the vacancy under Article I, Section 4, Item 9, of the constitution and bylaws of the women's organization.

~~16.31.21.~~  
~~17.41.06.~~

This organization's ~~Each~~ board shall elect its executive director to a four-year term in consultation with and with the approval of the bishop of this church. This ~~Each~~ board, together with the bishop, shall arrange for an annual review of the ~~its~~ executive director. The ~~E~~ executive directors shall be eligible for reelection. The board may terminate the employment of the executive director in consultation with and with the approval of the bishop of this church.

~~16.51.17.~~

**17.41.07.** This organization's executive director shall serve as an advisory member to the ~~board~~ steering committee of the Commission for Women, with voice but not vote.

~~16.51.18:~~

**17.41.08.** ~~The S~~ specific functions responsibilities of the women's organization shall be enumerated in a continuing resolution. The continuing resolution may be amended by a majority of the Churchwide Assembly or two-thirds of the Church Council. Should the board disagree with the action of the Church Council, it may appeal the decision to the Churchwide Assembly.

~~16.51.A87:~~

**17.41.A91.**

#### **Responsibilities of the Women's Organization**

- a. *This organization shall enable its members to grow through biblical study, theological reflection, and prayer.*
- b. *This organization shall 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. *This organization shall provide for development and distribution of resources for and to its members, including a magazine.*
- d. *This organization shall facilitate local initiative in creating programs and identifying alternative structural models that encourage and support flexibility.*
- e. *This organization shall design and implement a leadership development program for its members, assisting its members to identify, develop, and express their gifts for ministry.*
- f. *This organization, in cooperation with the Commission for Women, shall develop networks for communication among women locally, ecumenically, and globally.*
- g. *This organization shall relate to other women's organizations ecumenically and globally.*
- h. *This organization shall work interdependently with all units of this church. It shall cooperate and coordinate with the Commission for Women and the Division for Congregational Ministries in program development, research, and planning in order to enhance the ministries and participation of women in church and in society.*
- i. *This organization shall develop working arrangements in areas of mutual responsibility with the ELCA Publishing House of the Evangelical Lutheran Church in America.*

*Renumber and amend the following provisions to be consistent with the corporate bylaws of the Publishing House of the Evangelical Lutheran Church in America:*

~~16.51.20:~~

**17.50.**

**ELCA Publishing House of the ELCA**

~~16.51.21:~~

**17.51.**

**This church shall have a publishing house. ~~This ELCA~~ The Publishing House of the Evangelical Lutheran Church in America shall be incorporated. Its executive director shall be president of the corporation and shall serve as its chief executive officer.**

~~16.51.22:~~

**17.51.01.**

This publishing house shall have a board of trustees of 21 members, elected for one six-year term with no consecutive reelection and with one-third elected every two years as provided in Chapter ~~17~~ 19. The Conference of Bishops shall elect one bishop to serve as

an advisory member of the board of the publishing house.

~~16.51.23.~~

17.51.02.

The provisions of ~~16.31.12., 16.31.13., 16.31.14., 16.31.21., 16.31.22., 16.31.24., 16.31.26., 16.31.27., and 16.31.28.~~ 16.11.11., 16.11.12., 16.11.24., 16.11.25., 16.11.32., and 16.11.33. shall apply to this publishing house.

17.51.03.

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 bishop of this church. Nomination of a candidate for president shall be made jointly by the bishop of this church and the search committee of the board. The board, together with the bishop of this church, shall arrange for an annual review of the president. The president shall be eligible for reelection. The president may be terminated at any time jointly by the board of trustees of the Publishing House of the ELCA and the bishop of this church, following recommendation by the executive committee of the board of trustees.

~~16.51.24.~~

17.51.04.

The specific ~~functions~~ responsibilities of this publishing house shall be enumerated in a continuing resolution. The continuing resolution may be amended by a majority vote of the Churchwide Assembly or a two-thirds vote of the Church Council. Should the board disagree with the action of the Church Council, it may appeal the decision to the Churchwide Assembly.

~~16.51.B87.~~

17.51.A91.

**Responsibilities of the ELCA Publishing House of the ELCA**

- a. *This publishing house shall be responsible for the publishing, production, and distribution of publications to be sold to accomplish the mission of this church.*
- b. *This publishing house shall work in close cooperation with congregations, synods, and the churchwide organization to provide a diversity of published resources.*
- c. *This publishing house shall 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. *This publishing house shall develop, produce, and distribute materials required to carry out its functions.*
- e. *This publishing house shall be financed from the distribution of materials, not from the budget of this church.*
- f. *This publishing house shall 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. *This publishing house shall establish a distribution center for each ~~regional~~ center for mission region, as well as utilize other means for the wide distribution of resources within and beyond this church.*
- h. *This publishing house shall manage its finances and other resources in a manner that assures the continuity and extension of its activities. This publishing house ~~may~~ shall maintain its own accounting, data processing, personnel, pension, and other functions essential to a cohesive, efficient, and effective operation.*
- i. *This publishing house shall identify and nurture talented authors, composers, artists, and others involved in creating various media.*

- j. *This publishing house shall produce and distribute the church periodical in accord with provisions of this church's constitution, and bylaws, provisions and continuing resolutions.*
- k. *This publishing house shall ~~transfer to this church such part of its net earnings as its board in consultation with the Church Council shall determine, after setting up~~ determine its necessary financial reserves, and appropriations, and publishing subsidies, and it. ~~This publishing house~~ also shall provide one-half of such subsidy as is necessary for the budget of the church periodical after agreement on the amount of subsidy by both the Church Council and the board of this publishing house.*
- l. *This publishing house, in cooperation with the Commission for Multicultural Ministries and the Division for Congregational ~~Life~~ Ministries, shall make available resources to meet unique language and cultural needs.*

*(Proposed continuing resolution 17.51.A.91.m. was removed at the request of a voting member for separate consideration apart from en bloc action.)*

*Renumber and amend the following provisions to be consistent with the corporate bylaws of the Board of Pensions of the Evangelical Lutheran Church in America:*

~~16.51.30:~~  
17.60.

**Board of Pensions**

~~16.51.31:~~  
17.61.

**This church shall have a church pension and other benefits plans unit. This Board of Pensions shall be incorporated. Its executive director shall be president of the corporation and shall serve as its chief executive officer.**

~~16.51.32:~~  
17.61.01.

The Churchwide Assembly shall:

- a. authorize the creation of the governance structure for this program;
- b. approve the documents establishing and governing the program;
- c. refer any amendments to the program initiated by the Churchwide Assembly to the Board of Pensions for recommendation before final action by the Church Council, assuring that no amendment shall abridge the rights of members with respect to their pension accumulations;
- d. direct the establishment of an appeal process within the Board of Pensions to enable participants in the plans to appeal decisions.

~~16.51.33:~~  
17.61.02.

The Church Council shall:

- a. review policy established by the board and take action on any policy that would change the documents establishing and governing this program;
- b. approve any changes in the approved program when there is to be:
  - 1) a significant increase in cost to the employer; or
  - 2) a significant decrease in benefits to the participant;
- c. refer any amendments to the program initiated by the Church Council to the board for recommendation before final action by the Church Council, assuring that no amendment shall abridge the rights of members with respect to their pension accumulations;
- d. refer, as it deems appropriate, proposed amendments to the Churchwide Assembly

- for final action; and
- e. appoint a Financial Oversight Committee, composed of persons not responsible for pension and benefits plans, to evaluate proposed benefit and contribution changes in terms of their economic impact on:
- 1) individual congregations;
  - 2) synods and the churchwide organization; and
  - 3) long-term cost to contributors.

*(Proposed revised bylaw 17.61.03., previously numbered 16.51.34. was removed at the request of a voting member for separate consideration apart from en bloc action.)*

~~16.51.35.~~

17.61.04.

The board shall organize itself as it deems necessary except that it shall have the following committees:

- a. ~~Committee on Benefits~~ Committee, including a subcommittee on appeals.
- b. ~~Committee on Investments~~ Committee. \_\_\_\_\_

~~16.51.36.~~

17.61.05.

The provisions of ~~16.31.12. through 16.31.14., 16.31.21. through 16.31.24., and 16.31.26. through 16.31.28.~~ 16.11.11., 16.11.12., 16.11.24., 16.11.25., 16.11.32., and 16.11.33. shall apply to this board.

17.61.06.

The president shall be elected by the board of trustees of the Board of Pensions to a four-year term in consultation with and with the approval of the bishop of this church. Nomination of a candidate for president shall be made jointly by the bishop of this church and the search committee of the board. The board, together with the bishop of this church, shall arrange for an annual review of the president. The president shall be eligible for reelection. The president may be terminated at any time jointly by the board of trustees of the Board of Pensions and the bishop of this church, following recommendation by the executive committee of the board of trustees.

~~16.51.37.~~

17.61.07.

The ~~functions~~ 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.

~~16.51.C87.~~

17.61.A91.

***Responsibilities of the Board of Pensions***

- a. *This board shall manage and operate the pension and other benefits plans for this church with the design and policy adopted by the Churchwide Assembly and shall invest the assets according to its best judgment.*
- b. *The ~~Committee on Investments~~ Committee of the Board of Pensions shall receive advice and counsel from the Advisory Committee on the Church's Corporate Social Responsibility formed by the ~~Commission~~ Division for Church in Society and within the context of fiduciary responsibility make appropriate recommendations to the board.*
- c. *This board shall manage and operate those portions of The American Lutheran Church, The Association of Evangelical Lutheran Churches, and Lutheran Church in America plans requiring continuation following the establishment of in this church.*
- d. *This board shall provide pension, health, and other benefits exclusively for the*

*benefit of eligible members working within the structure of this church and those benefits shall be on the same basis for all the participants.*

- e. This board shall provide an outline of all benefits to be provided as a part of the fund document.*
- f. This board shall prepare a statement assessing the financial impact of proposed benefit program changes on individuals, congregations, synods, and the churchwide organization.*
- g. This board 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.*
- h. This board shall establish appropriate linkages with other units of this church.*
- i. This board shall be self-supporting, except for minimum pensions and post-retirement health benefits of certain retirees, with all costs being paid from the administrative and management charges to the employers utilizing the plans and from investment income.*
- j. This board shall manage its finances in a manner that assures an efficient and effective administration of the plans for pension and other benefits. The board shall maintain its own accounting, data processing, personnel, and other administrative functions essential to the ongoing work of this organization.*

*Revise provisions of Chapter 18 related to regions as proposed by the Review Committee on Synodical-Churchwide Relations, endorsed by the Program and Structure Committee, and recommended by the Church Council:*

## **Chapter 18.**

### **REGIONAL CENTERS FOR MISSION REGIONS**

- 18.01.** This church shall have **regional centers for mission regions** as a partnership between groups of synods and the churchwide organization for the purpose of exercising mutual responsibilities.
- 18.10.10.** **Functions**
- 18.11.11.** The regional center for mission regions shall ~~make possible~~ be a means for coordinated responses by synods and the churchwide organization to mission and program opportunities within the region.
- 18.11.A91.** ~~In fulfillment of this~~ fulfilling the region's function and the purposes of this church, each regional center for mission shall be responsible to region may assist in:
  - ~~a.~~ planning for the mission of this church's participation in God's mission in the region, including particularly outreach with special attention to the opportunities for outreach with the Gospel;
  - ~~g b.~~ providing for ongoing dialogue between the synods of the region and the churchwide units for the purpose of identifying ~~other~~ functions that ~~should~~ may be done together;
  - ~~f c.~~ forming resource planning groups to recommend resources and services needed for the congregations;
  - ~~b.~~ cooperate with synods in facilitating the mobility of ordained ministers and associates in ministry;

- ~~c.~~ implement relationships with colleges, universities, and campus ministries consistent with 7.32. of this church's constitution;
- d. implement 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.~~ implement relationships with social ministry organizations;
- ~~h e.~~ facilitating gatherings of synod bishops, synod staff, and regional staff; and
- ~~i f.~~ coordinating the work of the churchwide staff within the territory of the regional center for mission region.

**18.11.12.** ~~The regional center for mission region shall provide be~~ a forum where the synods and the churchwide ~~units organization can may~~ study, plan, and share together ~~as they in~~ developing ~~the common programs~~ unique to the region. Responsibilities carried out together will vary from ~~center region to center region~~ depending on the decision of the participating synods and churchwide units.

**18.11.13.** In ~~establishing their partnership roles,~~ the synods and the churchwide ~~units organization~~ shall explore the feasibility of carrying out ~~the following additional functions within the regional center:~~ additional functions between and among synods and churchwide units within the region.

**18.11.B91.** Additional functions may include:

- a. relating to seminaries;
- b. relating to camps and other outdoor ministries;
- c. developing communication ~~networks plans and projects;~~
- d. planning for and coordinating continuing education programs;
- e. providing for various services to congregations;
- f. providing facilitating global mission education and interpretation;
- ~~g.~~ doing advocacy work, including hunger programming and refugee work;
- ~~h g.~~ developing providing for stewardship and evangelism programs events;
- ~~i h.~~ providing for events for the growth and equipping of God's people for their ministries in the world;
- ~~j.~~ being centers for growth and reflection;
- ~~k.~~ developing resources, such as crisis intervention services and psychodiagnostic treatment programs, which synods may use in their pastoral care responsibilities;
- ~~t i.~~ compiling lists of personnel which that may be used by synods for interim ministries;
- ~~m j.~~ providing a financial service bureau for the cooperating synods for banking, payroll, accounts payable, and accounts receivable;
- ~~n k.~~ providing for regional archives, associated with institutions of this church wherever possible;
- ~~o l.~~ coordinating resources for youth ministry; and
- ~~p.~~ coordinating and planning major gift/planned p. coordinating and planning major gift/planned giving opportunities with individual congregations and related institutions;
- ~~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.

**18.11.14.** Additional programs or services may be developed in each ~~regional center for mission 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.

~~18.10.A89.~~

**18.11.15.** A process for reviewing the ongoing programs of the ~~regional center for mission region~~ every four years shall be established by each regional ~~council~~ steering committee.

**18.11.20. Governance**

**18.11.21.** Each ~~regional center for mission region~~ shall ~~be governed by a coordinating council~~ have a steering committee. The membership of the ~~council committee~~ shall be determined jointly by synodical-churchwide consultation, subject to ratification by the Church Council. ~~The principles of organization stated in this church's constitution shall be applicable to such decisions.~~

**18.11.22.** The churchwide organization shall have such representation on the ~~coordinating council regional steering committee~~ as will provide adequate opportunity for a partnership relationship in shaping and sharing in the programs where responsibility is shared.

**18.11.30. Staff**

**18.11.31.** Staffing patterns developed by regions to carry out the basic functions of regional coordination shall be ratified by the Church Council. A full-time salaried coordinator shall may be appointed by the ~~coordinating council regional steering committee~~ who will:

- a. facilitate processes to accomplish the functions of the ~~regional center for mission region~~; and
- b. receive and carry out ~~responsibilities tasks~~ assigned by the ~~coordinating council regional steering committee~~.

**18.11.32.** The ~~regional centers for mission~~ shall region may have such additional staff as the ~~coordinating council regional steering committee~~ may determine.

**18.11.40. Funding**

**18.11.41.** The funding of the ~~regional center for mission region~~ shall be shared by the participating synods and the churchwide ~~units organization~~ according to a cost allocation as decided ~~in the organizational meeting of the coordinating council and ratified by the synods and the participating churchwide units organization.~~

**18.11.50. Geography**

**18.11.51.** The synods and the churchwide organization may evaluate, from time to time, the regional geography and the appropriateness of synod assignments to the region.

*Renumber Chapter 17 as Chapter 19, renumber all provisions of the chapter accordingly, and amend as noted.*

**Chapter ~~17~~ 19.**

**NOMINATIONS AND ELECTION PROCESS**

~~17~~ **19.01.** The Churchwide Assembly shall elect ~~such officers~~ the bishop, vice president, and secretary of this church and such other persons as the constitution and bylaws may require, according to procedures set forth in the constitution and bylaws of this church.

~~17.01.17.~~

19.02.

The members of the Church Council shall be elected by the Churchwide Assembly. Each biennium the Church Council shall determine how this church's commitment to inclusive representation will affect the next election to the Church Council. The Nominating Committee shall invite each eligible synod to submit suggested nominees and shall then nominate persons who fulfill the categories assigned by the Church Council. Excluding the churchwide officers, there shall not be more than one member of the Church Council from a synod nor shall more than two-thirds of the synods in a region have members on the Church Council at the same time. The Church Council shall have at least one member from each region. The terms of office of persons elected to regular terms on the Church Council by the Churchwide Assembly shall begin at the conclusion of the Churchwide Assembly at which such persons were elected.

~~17.01.01.g.~~

19.03.

In the event an interim vacancy on a board, committee, or council is declared by the secretary of this church, the Church Council shall elect a member to serve the balance of the term.

~~17.01.01.d.~~

19.04.

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

~~17.01.01.b.~~

19.05.

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

**19.10. Nomination and Election Considerations**

~~17.01.01.~~

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.
- ~~e~~ b. In all elections by the Churchwide Assembly, other than for the bishop, a majority of the votes cast shall be necessary for election.
- ~~e~~ c. Members of the Church Council, ~~its standing~~ committees, and the boards of churchwide units who have served less than one-half of a term shall be eligible for election to one full term to be served consecutively upon the conclusion of the partial term.

- f. ~~The persons elected by the Church Council to a board shall not be in addition to but shall be included among the maximum number of members permitted for that board under the governing documents of this church.~~
- ~~g.~~ *[Text moved above to 19.03.]*
- ~~h d.~~ Before electing members to ~~serve~~ a vacancy on a board, the Church Council shall consult with the board.
- ~~i e.~~ ~~Each biennium~~ ~~t~~ The Conference of Bishops shall select one bishop from each ~~regional center for mission~~ region to serve a four-year term as an advisory member of the Church Council. ~~Each biennium~~ ~~F~~ the Conference of Bishops shall ~~at the same time also~~ select a bishop to serve as an advisory member of each board, ~~standing~~ steering committee, and advisory committee of the churchwide organization. No synodical bishop shall serve as a voting member of the Church Council or of a board or committee of any churchwide unit.
- ~~j f.~~ The youth organization of this church shall elect for terms of two years two persons to serve as advisory members of the Church Council.
- ~~k g.~~ An advisory member of a board, committee, or of the Church Council shall have voice but not vote.

**19.20. Nominating Committee**

~~17.01.11.~~

**19.21.01.**

There shall be a Nominating Committee consisting of 18 members elected by the Churchwide Assembly. Each member shall be elected to one six-year term and shall not be eligible for consecutive reelection. Six members of the committee shall be elected each biennium. The Church Council shall place in nomination the names of two persons for each position. The committee shall consist of at least one member but no more than three members from any region. Nominations from the floor shall also be permitted, but each floor nomination shall be presented as an alternative to a specific category named by the Church Council and shall therefore meet the same criteria as the persons against whom the nominee is nominated. In the materials provided in advance to each member of the assembly, the Church Council shall set forth the criteria applicable to each category that must be met by persons nominated from the floor.

~~17.01.12.~~

**19.21.02.**

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

~~17.01.13.~~

**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. The names of the two persons receiving the highest number of votes cast shall be placed on the final ballot.

~~17.01.14.~~

**19.21.04.**

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

~~17.01.15.~~

**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.

**19.30.** **Election of Officers**

**17.01.16.**

**19.31.01.**

The churchwide officers shall be elected as follows:

- a. The 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.

*Amend for immediate implementation bylaws 17.01.16.b. and 17.01.16.c., renumbered 19.31.01.b. and 19.31.01.c., respectively, regarding the nomination process for vice president and secretary (this matter will come before the assembly in connection with the adoption of the Rules of Procedure).*

- b. The vice president shall be elected by the Churchwide Assembly. ~~The Church Council shall nominate two persons; additional nominations may be made from the floor.~~ 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 the votes cast shall elect.
- c. The secretary shall be elected by the Churchwide Assembly. ~~The Church Council shall nominate two persons; additional nominations may be made from the floor.~~ 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 the Church Council.

#### **19.40. Terms of Office**

~~17.01.19:~~

~~19.41.01.~~

The terms of office of persons elected to regular terms on a division ~~or commission~~ board by the Churchwide Assembly ~~or the Church Council~~ shall begin at the conclusion of the meeting at which such persons were elected. The commencement of terms of office of persons elected to regular terms by the Churchwide Assembly ~~or Church Council~~ on the board of trustees of the ELCA 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.

~~17.01.19:~~

~~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.

#### **19.50. Experience and Expertise**

~~17.01.20:~~

~~19.51.01.~~

The Churchwide Assembly shall elect all ~~except three~~ members of each division board, the board of the ELCA Publishing House, and the Board of Pensions. The Nominating Committee shall seek remaining three members of each board shall be elected by the Church Council in order to insure that these boards have within their membership persons with the expertise and experience essential to the fulfillment of the work of the board.

~~17.01.21.~~

~~The Churchwide Assembly shall elect all except three members of each commission board. The three remaining members of each commission board shall be elected by the Church Council in order to insure that these boards have within their membership persons having the experience and expertise essential to the fulfillment of the work of the board.~~

~~17.01.18:~~

~~19.51.02.~~

Each office shall be related to a standing committee of the Church Council. The members of the standing steering committees for each commission shall be elected by the Church Council. and The majority of the members of a standing committee shall be members of the Church Council and there may be additional members elected by the Church Council who shall have particular experience and expertise that will assist the committee in its work. The terms of office of persons elected by the Church Council to regular terms on a steering ~~the standing~~ committees of offices shall begin at the conclusion of the first regular meeting of the Church Council after each regular meeting of the Churchwide Assembly.

~~17.01.22.~~

19.51.03.

Five members of the advisory committee of the church periodical shall be elected by the Church Council and the remaining five members shall be elected by the board of the ELCA Publishing House. 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 the first regular meeting of the Church Council after each regular meeting of the Churchwide Assembly.

~~17.01.23.~~

19.51.04.

The editor of the church periodical shall be elected to a four-year term by the Churchwide Assembly upon nomination as provided in Chapter 17 ~~by the advisory committee for the church periodical~~ and shall take office on the first day of the third month after election.

~~17.01.24.~~

19.51.05.

The Church Council shall elect the members of the advisory committee of the ELCA Foundation as provided in ~~16.51.72~~ Chapter 17.

19.60.

### Other Matters Related to Nominations and Elections

~~17.01.25.~~

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.

~~17.01.26.~~

19.61.02.

No member of the Church Council, a committee of the Church Council, a board, a standing steering committee, an advisory committee, or other ~~the advisory~~ committee for the church ~~periodical~~ 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 member of a committee or board of the churchwide organization.

Nothing in this section shall be construed to prohibit the payment by this church of the costs of insurance on behalf of a person who is or was a member of the Church Council, a committee of the Church Council, a board, a standing steering committee, the advisory committee of the ELCA Foundation or the advisory committee of the church periodical against any liability asserted against and incurred by such person in or arising from that capacity, whether or not this church would have been required to indemnify such person against the liability under provisions of law or otherwise.

~~17.01.A88.~~

19.61.03.

No employee of the churchwide organization of this church, of its ~~regional centers for mission regions~~, or individual under contract to any unit of the churchwide organization or a ~~regional center region~~ shall be eligible for nomination to or membership on the Church Council, a standing steering committee, a board, the advisory committee of the ELCA Foundation, ~~advisory committees for the board of~~ related to the Commission for Multicultural Ministries, church periodical, or archives, the Committee on Appeals, the Committee on Discipline, or the churchwide Nominating Committee during the period of employment or service under contract. (The phrase "under contract" shall not mean short-term contracts for specific, limited purposes, usually not to exceed six months.)

~~17.01.B88.~~

19.61.04.

No spouse, parent, son, daughter, sibling, uncle, aunt, niece, nephew, grandparent, grandchild, or in-law (parent, son, or daughter of a spouse, or spouse of a sibling) of an executive director or of an executive staff member of the churchwide organization shall be eligible for nomination to or membership on the Church Council, board, or committee that oversees the unit in which the person's relative is employed.

~~16.31.12. and 16.31.13.~~

**19.61.05.** No voting member of a board, or persons employed by an entity, agency, or institution supervised by that board, shall be simultaneously an officer of this church, a voting member of the Church Council, or a voting member of another board, steering committee, or advisory committee of this church, except the advisory committee of the church periodical that has representation from the Church Council and the board of the Publishing House of the ELCA. Upon two successive absences that have not been excused by the board, steering committee, or advisory committee, a member's position shall be declared vacant by the secretary of this church who shall arrange for election by the Church Council to fill the unexpired term, ~~according to Chapter 17.~~

*(At the request of a voting member, revised Chapter 19, renumbered Chapter 20, was removed from en bloc action for separate consideration.)*

*Renumber Chapter 21 as Chapter 22, renumber all provisions of the chapter accordingly, and amend as noted.*

## **Chapter ~~21~~ 22.**

### **AMENDMENTS, BYLAWS, AND CONTINUING RESOLUTIONS**

~~21~~ **22.10.** Amendments to Constitution

~~21~~ **22.11.** The constitution of this church may be amended 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 ~~for~~ of Reference and Counsel for its recommendation, following which it shall come before the assembly. Adoption of such an amendment shall require passage at two successive regular meetings of the Churchwide Assembly by a two-thirds vote of the members present and voting.

~~21~~ **22.20.** Bylaws

~~21~~ **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 ~~for~~ 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.

~~21~~ **22.30.** Continuing Resolutions

~~21~~ 22.31. Provisions relating to the administrative functions of this church shall be set forth in the continuing resolutions, ~~adopted by the constituting convention. Subsequently,~~ Continuing resolutions may be adopted or amended by a majority vote of the Churchwide Assembly or by a two-thirds vote of the Church Council.

*Renumber Chapter 22 as Chapter 23 and renumber all provisions of the chapter accordingly.*

**Chapter ~~22~~ 23.**

**TEMPORARY MATTERS**

~~22~~ 23.01. Provisions of this chapter shall apply notwithstanding anything to the contrary in the preceding chapters. As used in this chapter, the term ``merging churches'' refers to The American Lutheran Church, The Association of Evangelical Lutheran Churches, and the Lutheran Church in America. Each of this chapter's provisions contains the date or time when such provision shall automatically expire. This provision shall expire coincidental with expiration of the provision hereafter which is the last to expire.

~~22~~ 23.10. Roster Requirements

~~22~~ 23.16. Continuing Resolution ~~10~~ 7.11.A87. adopted at the constituting convention may not be repealed or altered until a regular Churchwide Assembly receives the study authorized by such resolution. This provision expires with the opening of the Churchwide Assembly which receives such study.

~~22~~ 23.17. In all parts of this constitution, with the exception of Chapter ~~10~~ 7 (Ministry) and Chapter ~~19~~ 20 (Discipline) the term ``associates in ministry'' will be deemed to include, in addition to the persons described in Chapter ~~10~~ 7, all those who are serving in any specially recognized status of ministry in the uniting churches who have been retained in that status on the rosters of this church pursuant to ~~10~~ 7.11.A87. This provision shall expire at the opening of the Churchwide Assembly which receives the study on the nature of ministry.

~~22~~ 23.20. Elections and Terms of Office; ~~Constituting Convention~~

~~22~~ 23.21. The persons elected as executives for offices, divisions, and commissions prior to this church's constituting convention pursuant to procedures approved by the merging churches shall serve in such positions for the term for which they were so elected. This provision shall expire at the expiration of the terms of the persons so elected.

~~22~~ 23.22. Elections at this church's constituting convention shall be held in accordance with procedures approved by the merging churches. Persons so elected shall hold the office to which elected and for such term as may have been specified with respect to their election, notwithstanding any provision to the contrary in the preceding chapters. This provision shall expire at the expiration of the terms of the persons so elected.

Constitution for Synods

*Correct terminology in +S6.03.a.1 by using the word "approving" instead of "certifying" in reference to candidates for the ordained ministry. Remainder of +6.03.a. remains unchanged.*

- +S6.03. a. 1) ~~certifying~~ approving candidates for the ordained ministry in cooperation with the appropriate seminaries of this church, which may be done through multi-synodical committees;**

*Add to +S6.03.b. the following to be consistent with ELCA 9.21.b.*

- +S6.03. 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.**

*Add to +S6.03.d. reference to other organizations.*

- +S6.03. d. Foster organizations for youth, women, and men, and organizations for language or ethnic communities.**

*Revise +S6.03.e., consistent with amendments to renumbered ELCA 9.21.e.*

- +S6.03. e. Plan for the mission of this church in the synod, initiating and developing policy ~~through the regional center for mission~~, and implementing programs, consistent with churchwide policy, including:**
- 1) ecumenical guidance and encouragement consistent with churchwide policy;**
  - 2) development of new ministries, redevelopment of existing ministries, and evangelism support and assistance in the conclusion, if necessary, of a particular ministry;**
  - 3) leadership and encouragement of congregations in their evangelism efforts;**
  - 3 4) development of relationships to and participation in planning for mission of social ministry organizations and ministries;**
  - 7 5) fostering encouragement of financial support for the work of this church by individuals and congregations. ;**
  - 4 6) providing provision for resources for congregational life;**
  - 5 7) assisting assistance to the members of its congregations in carrying out their ministries in the world; and**

- 6 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 ~~initiation~~ suggestion of social study programs 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.

*Change +S6.03.f. to be consistent with ELCA 9.21.f.*

- +S6.03. f. ~~Foster Promote~~ **Foster Promote** interdependent relationships among the churchwide organization, the synods, and the congregations congregations, synods, and the churchwide organization, and enter into partnership with other synods in the region.

*Change +S6.03.i. "Foster" to "Support..." to be consistent with ELCA 9.21.i.*

- +S6.03. i. ~~Foster~~ **Foster Support** relationships with and provide partnership funding on behalf of colleges, universities, and campus ministries.

*Change +S6.03.k. "Foster" to "Maintain..."*

- +S6.03. k. ~~Foster~~ **Foster Maintain** relationships with and provide partnership funding on behalf of seminaries and continuing education centers.

*Change +S6.03.q. "regional centers for mission" to "regions".*

- +S6.03. q. **Cooperate with other synods and the churchwide organization in creating, using, and supporting regional centers for mission regions to carry out those functions of the synod which can best be done cooperatively with other synods and the churchwide organization.**

*Following first reading of a voting member's resolution at the 1989 Churchwide Assembly (CA98.7.98), +S6.04. was amended by the 1991 Churchwide Assembly to make it consistent with ELCA 5.01.g.*

- +S6.04. **Except as otherwise provided in this constitution and bylaws, the Synod Council shall establish processes that will ensure that at least 60% of the members of the synod assemblies, councils, committees, boards, and other organizational units shall be laypersons; that, as nearly as possible, 50% of the lay members of assemblies, councils, committees, boards, or other organizational units shall be female and 50% 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% of its assemblies, councils, committees, boards, or other organizational units be persons of color and/or persons whose primary language is other than English.**



*provision as +S11.02. concerning the membership of the Consultation Committee.*

**+S11.02.** **The Consultation Committee of this synod shall consist of 12 persons, of whom five shall be ordained ministers and seven shall be lay persons, who shall each be elected by the Synod Assembly for a term of six years without consecutive reelection. The functions of the Consultation Committee are set forth in Chapter 20 of the Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America and in Chapter 17 of this constitution.**

*Add a new provision to the Constitution for Synods as +S11.03. concerning the membership of the Discipline Committee.*

**+S11.03.** **The Committee on Discipline of this synod shall consist of six persons of whom three shall be ordained ministers and three shall be lay persons, who shall each be elected by the Synod Assembly for a term of six years without consecutive reelection. The functions of the Committee on Discipline of this synod are set forth in Chapter 20 of the Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America.**

*Revise format of S14.02. to clarify the intention that the introductory phrase relates to all the subsections of the provision and mark as a required provision for consistency throughout the synods in the description of responsibilities of ordained ministers of this church.*

**±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) seek out and encourage qualified persons to prepare for the ministry of the Gospel; and strive to extend the Kingdom of God in the community, in the nation, and abroad;
  - 2) impart knowledge of this church and its wider ministry through distribution of its periodicals and other publications; and
  - 3) endeavor to increase the support given by the congregation to the work of the ELCA churchwide organization and of this ELCA synod.

*Revise +S14.13., as indicated, for greater clarity.*

- +S14.13.**
- a.** The call of a congregation, when accepted by a pastor, shall constitute a continuing mutual relationship and commitment which, except in the case of the death of the pastor, shall be terminated only following consultation with the synodical bishop and for the following reasons:
    - 1)** mutual agreement to terminate the call or the completion of a call for a specific term;
    - 2)** resignation of the pastor, which shall become effective, unless otherwise agreed, 30 days after the date on which it was submitted;
    - 3)** inability to conduct the pastoral office effectively in that congregation in view of local conditions, without reflection on the competence or the moral and spiritual character of the pastor;
    - 4)** the physical or mental incapacity of the pastor;
    - 5)** disqualification of the pastor through discipline on grounds of doctrine, morality, or continued neglect of duty; or
    - 6)** the dissolution of the congregation; or
    - 7)** suspension of the congregation as a result of discipline proceedings.
  - b.** When allegations in the case of alleged physical or mental incapacity of the pastor or ineffective conduct of the pastoral office, it shall be the responsibility have come to the attention of the bishop of the synod, the bishop in his or her sole discretion may, when such difficulties are personally known or when such allegations have been brought to the synod's attention by an official recital of allegations by the Congregation Council or by a petition signed by at least one-third of the voting members of the congregation, the bishop shall, to investigate such conditions personally in company with a committee of two ordained ministers and one layperson.
  - c.** In case of alleged physical or mental incapacity, competent medical testimony shall be obtained. When such disability is evident, the bishop of the synod with the advice of the committee shall declare the pastorate vacant. Upon the restoration of a disabled pastor to health, the bishop of the synod shall take steps to enable the pastor to resume the ministry, either in the congregation last served or in another field of labor.
  - d.** In the case of alleged local difficulties ~~which that~~ imperil the effective functioning of the congregation, all concerned persons shall be heard, after which the bishop of the synod together with the committee described in +S14.13.b. shall decide on the course of action to be recommended to the pastor and the congregation. If they agree to carry out such recommendations, no further action shall be taken by the synod. If either party fails to assent, the congregation may dismiss the pastor by a two-thirds majority vote of the voting members present at a regularly called meeting after consultation with the bishop.
  - e.** ~~The foregoing procedure shall never be invoked when questions of doctrine, morality, or continued neglect of duty are involved, all such cases being treated as disciplinary matters. If, in the course of proceedings described in +S14.13.d., the committee concludes that there may be grounds for disciplinary action, the committee shall make recommendations concerning disciplinary action to the synodical bishop who may bring charges, in accordance with the provisions of the constitution and bylaws of the Evangelical Lutheran Church in America and the constitution of this synod.~~
  - f.** If, following the appointment of the committee described in +S14.13.b. or d.,

~~in the course of the proceedings~~ it should become apparent that the pastoral office cannot be conducted effectively in the congregation(s) being served by the ordained minister due to local conditions, the bishop of the synod may temporarily suspend the pastor from service in the congregation(s) without prejudice and with pay provided through a joint churchwide/synod fund and with housing provided by the congregation(s).

*Add as a new Chapter 17 material now contained in ELCA 19.61. to 19.71., unchanged, except for the use of the definite article in +S17.01. and the editorial revision at the end of renumbered +S17.02.*

## Chapter 17.

### ADJUDICATION

~~19.61.~~

+S17.01. The synodical bishop and the Executive Committee of a the Synod Council shall be available to give counsel when disputes arise within a the synod.

~~19.62.~~

+S17.02. The synodical bishop and the Executive Committee of the Synod Council shall receive expressions of concern from ordained ministers, associates in ministry, consecrated deacons and deaconesses, commissioned teachers, certified and commissioned lay professionals, congregations, and organizations within the 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 which that could lead to the discipline of an ordained minister, associate in ministry, consecrated deacon or deaconess, commissioned teacher, or certified or commissioned lay professional shall not be addressed by the Executive Committee but shall be resolved through the disciplinary process set forth in this chapter in the Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America.

~~19.63.~~

+S17.03. When there is disagreement among units of the 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.

~~19.64.~~

+S17.04. When a component or beneficiary of a synod unit has a disagreement on a substantive issue that it cannot resolve with the board of its unit, 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.

~~19.71.~~

+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 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.**

*Renumber Chapter 17 as Chapter 18 and renumber all provisions therein accordingly.*

*Add section heading for constitutional amendments.*

+S18.10. **Amendments to Constitution**

*Move the last sentence from existing +S17.13. to the end of existing +S17.12. for clarity, divide into two sentences and add them to the text of existing +S17.12., and renumber amended provision as +S18.12.*

~~+S17.12.~~

+S18.12. **Whenever the secretary of the ELCA Evangelical Lutheran Church in America officially informs the 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 the synod, and tThe Church Council, through the secretary of this church, shall be given prompt notification of its adoption.**

*Amend +S17.13., renumbered +S18.13., to add the possibility of proposal of constitutional amendments for the constitution of the synod by the Synod Council.*

~~+S17.13.~~

+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 moved and presented in writing at the previous regular meeting of the Synod Assembly over the signatures of at least \_\_\_ members and 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 the 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 Ssuch amendments shall become effective upon ratification by the Churchwide Assembly or by the Church Council.**

*Renumber +S17.01. as +S18.21., and +S17.02. as +S18.31., and add section headings.*

+S18.20. **Amendments to Bylaws**

**+S18.30. Amendments to Continuing Resolutions**

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[Noted for purposes of historical record: In keeping with provision +S17.11. in the 1987 and 1989 editions of the Constitution for Synods, required provisions are to be inserted immediately in the synod's constitution:

Certain sections of this constitution incorporate and record therein provisions of the constitution and bylaws of this church. If such provisions are amended by this church, corresponding amendments shall be introduced at once into this constitution by the secretary of this synod upon receipt of formal certification thereof from the secretary of the ELCA.

The above amendments in the Constitution for Synods represent required provisions. Therefore, no amendments to them or alterations of the language therein is permitted. Only the Churchwide Assembly may make any such changes in these provisions. The numbers for required provisions must be used in synodical constitution. Inclusion of the required provisions as numbered may require changes in numbers of optional provisions in the synod's existing constitution. The numbering of such existing optional provisions, therefore, might need to be adjusted by the secretary as an editorial procedure, in keeping with the constitutional provision that governs the introduction of such required provisions in the synodical constitution.



The 1991 Churchwide Assembly also amended the Constitution for Synods in the following sections. These changes may be introduced into the synod's constitution by a majority vote of a single meeting of the Synod Assembly, in keeping with your synod's current constitutional provision +S17.12. (as numbered in the 1989 edition), which says:

Whenever the secretary of the ELCA officially informs the 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 of any subsequent meeting of the Synod Assembly without presentation at a prior Synod Assembly.

The changes made by the 1991 Churchwide Assembly in the Constitution for Synods are noted below.]

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*Add to S7.12. "voting" before "members of the Synod Assembly" to define meaning.*

**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. The purpose for a special meeting shall be stated in the notice.**

**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 bishop of the ELCA in cooperation with the Synod Council.**

*Add provision for resignation of the bishop to S8.23.*

**S8.23. In the event of the death, resignation, or disability of the bishop, the vice-president shall convene the Synod Council to arrange for the conduct of the duties of the bishop until a new bishop shall be elected or, in the case of temporary disability, until the bishop resumes full performance of the duties of the office.**

*Delete repetition of the phrase "a term of" in S8.54. and S8.55., so that provisions read, "The term of the successor...shall be four years."*

**S8.54. . . . 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 a ~~term of~~ four years. . . .**

**S8.55. . . . The term of the successor officer, elected by the next Synod Assembly, shall be a ~~term of~~ four years.**

*Amend references in S11.02. (new S11.04.) to ordained ministers on the roster of the synod residing outside the territory of the synod in order to clarify meaning and to make it consistent with required provisions +S7.25. and +S10.01.*

**S11.02.**

**S11.04.**

**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 rostered in on the roster of this synods other than synod of residence 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.**

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[Noted for purposes of the historical record were editorial corrections in the text of the Constitution for Synods in the 1991 printed edition. These included:

1. In +S3.01., change the cross-reference citation to conform to the renumbered ELCA bylaw; replace, therefore, "9.02.02." with 10.01.11.
2. In +6.03.c., change "Chapter 19" to Chapter 20.
3. In +6.03.r., change reference from "13.41.11." to 12.41.11.
4. In +S8.12.n.2), change reference from "10.23.16." to 7.31.16., and reference from "10.42.16." to 7.52.16.
5. Correct, in order to conform to revised ELCA Chapter 18, synodical provision S9.11., to read: "The Synod Council shall elect or appoint representatives to the ~~coordinating council of its regional centers for mission steering committee~~ steering committee of its region."
6. In S10.03.e., change reference from "Chapter 10" to Chapter 7.

7. In +S13.01.a., change reference from Chapter 8" to Chapter 9.
8. In +S13.01.b., add "and Continuing Resolutions" so that the correct full reference is to ". . .the Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America."
9. In S13.23., change reference from "8.71." to 9.71.
10. In S13.31., change reference from "Chapter 19" to Chapter 20.
11. In S15.31. revise terminology to conform to ELCA constitution and bylaw revisions, changing both references from "Office for Finance" to Office of the Treasurer.
12. Prior to +S17.11., insert a heading: "+S17.10. Adjudication in a Congregation."
13. At the end of +S18.11., spell out the reference to this church, so that the conclusion of the sentence reads, ". . .from the secretary of the Evangelical Lutheran Church in America.]"

#### Model Constitution for Congregations

*Amend C9.01. and C13.05. to provide an option for election of the call committee either by the congregation or by the Congregation Council. A congregation should select one of the two options in the use of these provisions.*

- 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 regularly 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.**
- 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 at upon installation of the newly called pastor.**

*Revise format of C9.03. to clarify the intention that the introductory phrase relates to all the subsections of the provision.*

- 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 the congregation;
  - 3) install regularly elected members of the Congregation Council; and
  - 4) with the council, administer discipline.
- c. Every pastor shall:
- 1) seek out and encourage qualified persons to prepare for the ministry of the Gospel; and strive to extend the Kingdom of God in the community, in the nation, and abroad;
  - 2) impart knowledge of this church and its wider ministry through distribution of its periodicals and other publications; and
  - 3) endeavor to increase the support given by the congregation to the work of the ELCA churchwide organization and of this ELCA synod.

*C9.05. is identical with +S14.13. Accordingly, the following amendments in C9.05. a., b., e., and f. are necessary to conform to amendments to +S14.13.a., b., e., and f.*

**C9.05.**

- a. The call of a congregation, when accepted by a pastor, shall constitute a continuing mutual relationship and commitment which, except in the case of the death of the pastor, shall be terminated only following consultation with the synodical bishop and for the following reasons:
  - 1) mutual agreement to terminate the call or the completion of a call for a specific term;
  - 2) resignation of the pastor, which shall become effective, unless otherwise agreed, 30 days after the date on which it was submitted;
  - 3) inability to conduct the pastoral office effectively in the congregation in view of local conditions, without reflection on the competence or the moral and spiritual character of the pastor;
  - 4) the physical or mental incapacity of the pastor;
  - 5) disqualification of the pastor through discipline on grounds of doctrine, morality, or continued neglect of duty; or
  - 6) the dissolution of the congregation; or
  - 7) suspension of the congregation as a result of discipline proceedings.
- b. When allegations in the case of alleged physical or mental incapacity of the pastor or ineffective conduct of the pastoral office, it shall be the responsibility have come to the attention of the bishop of the synod, the bishop in his or her sole discretion may, when such difficulties are personally known or when such allegations have been brought to the synod's attention by an official recital of allegations by the Congregation Council or by a petition signed by at least one-third of the voting members of the congregation, the bishop shall, to investigate such conditions personally in company with a committee of two ordained ministers and one layperson.
- c. In case of alleged physical or mental incapacity, competent medical testimony shall be obtained. When such disability is evident, the bishop of the synod with the advice of the committee shall declare the pastorate vacant. Upon the restoration of a disabled pastor to health, the bishop of the synod shall take steps to enable the pastor to resume the ministry, either in the congregation last served or in another field of labor.
- d. In the case of alleged local difficulties which that imperil the effective

functioning of the congregation, all concerned persons shall be heard, after which the bishop of the synod together with the committee described in C9.05.b. shall decide on the course of action to be recommended to the pastor and the congregation. If they agree to carry out such recommendations, no further action shall be taken by the synod. If either party fails to assent, the congregation may dismiss the pastor by a two-thirds majority vote of the voting members present at a regularly called meeting after consultation with the bishop.

- e. ~~The foregoing procedure shall never be invoked when questions of doctrine, morality, or continued neglect of duty are involved, all such cases being treated as disciplinary matters.~~ If, in the course of proceedings described in C9.05.d., the committee concludes that there may be grounds for disciplinary action, the committee shall make recommendations concerning disciplinary action to the synodical bishop who may bring charges, in accordance with the provisions of the constitution and bylaws of the Evangelical Lutheran Church in America and the constitution of this synod.
- f. If, following the appointment of the committee described in C9.05.b. or d., in the course of the proceedings it should become apparent that the pastoral office cannot be conducted effectively in the congregation(s) being served by the ordained minister due to local conditions, the bishop of the synod may temporarily suspend the pastor from service in the congregation(s) without prejudice and with pay provided through a joint churchwide/synod fund and with housing provided by the congregation(s).

*Add a new item d. to C11.01.*

- C11.01.                   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.**

*Amend the first sentence of C12.01. as follows, with the remaining sentences of the existing provision remaining unchanged.*

- C12.01.                   **The voting membership of the Congregation Council shall consist of the pastor(s), the officers of the congregation, and not more than \_\_\_\_ members of the congregation ~~and the officers of the congregation~~. Any voting member of the congregation may be elected, subject only to the limitation on the length of continuous service permitted in that office. A member's place on the Congregation Council shall be declared vacant if the member a) ceases to be a voting member of this congregation or b) is absent from four successive regular meetings of the Congregation Council without cause.**

*Add a new C12.04.j. to note the responsibility of members of the Congregation Council for recruitment of candidates for ministry.*

- C12.04.                   j.       **To seek out and encourage qualified persons to prepare for the ministry of the Gospel.**

*Revise Chapter 15 to incorporate the provisions for adjudication and include the existing provision in ELCA 19.71. as C15.11. to parallel revised +S17.11.*

Chapter 15.  
**DISCIPLINE OF MEMBERS AND ADJUDICATION**

**C15.10.** Adjudication

~~19.71.~~

**C15.11.**

**When there is disagreement among factions within a this congregation on a substantive issue that cannot be resolved by the parties, members of a 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.**

*Add a new provision, C17.04., to provide an amendment procedure similar to provision +S17.12. in the Constitution for Synods of this church.*

**C17.04.** Whenever the Model Constitution for Congregations is amended by the Churchwide Assembly, this constitution may be amended to reflect any such amendment by a simple majority vote at any subsequent meeting of the congregation without presentation at a prior meeting of the congregation, provided that the Congregation Council has submitted by mail notice to the congregation of such an amendment or amendments at least 30 days prior to the meeting. Following the adoption of an amendment, the secretary of the congregation shall submit a copy thereof to the synod, consistent with C17.03.

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[Noted for purposes of historical record: In the 1991 printed edition of the Model Constitution for Congregations, certain editorial corrections were made. These included:

1. Revision of C6.05.h. to parallel the language of C6.05.g., as intended by action of the 1989 Churchwide Assembly in the adoption of this amendment:

If this congregation was established by the Evangelical Lutheran Church in America, it shall be required, in addition to the foregoing provisions in C6.05., to receive synodical approval before terminating its membership in the Evangelical Lutheran Church in America.

2. Correction of the grammar in C9.02. in which the word "who" had no prior referent and the referent of "it" was unclear in the 1987 and 1989 printed edition. As corrected, consistent with ELCA churchwide provisions, C9.02. in the 1991 edition reads:

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.

3. Correction of the grammar in the last sentence of C17.01., changing "their" to "the

council's" to make certain the source of the recommendation. Therefore, C17.01. in the 1991 edition reads in the last sentence:

. . .The Congregation Council shall notify the members of the proposal with the council's recommendations at least 30 days in advance of the meeting.]

The full text of the *Constitutions, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America* as amended by this assembly is printed on page 947ff. of these minutes.

Bishop L. David Brown (Northeastern Iowa Synod) requested confirmation that the foregoing action pertained to the entire recommendation of the Church Council with the exception of those items removed from the *en bloc* resolution, which had not yet been discussed. Bishop Chilstrom responded affirmatively. The Rev. John T. Lohre (Saint Paul Area Synod) requested additional clarification and asked whether the action pertained only to Chapters 15, 16, and 17 or to the entire body of the document. He said that it was his understanding that the motion only applied to those three chapters. Secretary Almen responded by reading the action taken, which, he confirmed, referred to the entire *en bloc* recommendation with the exceptions listed above (see page 242 for action).

### **Introductions**

Bishop Chilstrom introduced Ms. Carolyn W. Crumpler, Regional Secretary of the North American Baptist Fellowship of the Baptist World Alliance; Bishop Frederick H. Talbot, ecumenical officer of the African Methodist Episcopal Church; and the Rev. Gerald Moede of the United Methodist Church.

Bishop Chilstrom asked the assembly to recognize the members of the youth convocation that was meeting concurrently with the Churchwide Assembly. The assembly acknowledged them *in absentia* with applause.

### **Report of the Church Council: (continued)**

#### **\* "Social Practice Statement on the Death Penalty"**

Reference: *1991 Reports and Records, Volume 1, Part 2*, pages 1213-1217; continued on pages 333, 372, 376.

Bishop Chilstrom invited the following persons to join him on the dais for discussion of the proposed social statement on the death penalty: Ms. Kathleen Hurty, chair of the board of the Commission for Church in Society; the Rev. Jerald L. Folk, executive director of the Commission for Church in Society; the Rev. Larry J. Jorgenson, associate director for studies in the Commission for Church in Society, and members of the Task Force on the Death Penalty. The assembly proceeded to consider the document page by page.

Bishop William H. Lazareth (Metropolitan New York Synod) indicated that a member of that delegation had submitted an amendment, but was not on the assembly floor at the present time. Bishop Chilstrom indicated that another member

of the delegation could offer the amendment in the author's absence.  
Bishop Lazareth read the following motion on behalf of the Rev. Roger G. Imhoff Jr. (Metropolitan New York Synod) and moved the following:

**MOVED;**

**SECONDED:** To amend the proposed statement on the death penalty as follows:

Replace the

**section titled, "Ministries of Restoration," with the title,**

**"Law and Gospel."** Retain the first sentence:

**Lutheran theological tradition has maintained that society is ruled by**

**the law and is influenced and nourished by the Gospel.**

**Insert a new subtitle, "The Law,"**

**and the following:**

**The Hebrew scriptures and the New Testament, plus Lutheran Confessional witness, assert that the state is responsible under God for the protection of its citizens and the maintenance of justice and public order. For the exercise of its mandate, the state has been entrusted by God with the powers to limit the demonic influence(s) and actions of certain persons or to take human life when the failure to do so constitutes a dear danger to the civil community. The possession of this power is not, however to be interpreted as a command from God that death shall necessarily be employed in punishment for crime. The state does not have the unlimited power to take life.**

**and,**

**Insert a new subtitle, "The Gospel," and begin a new paragraph with sentence two of paragraph**

**one of the section formerly titled, "Ministries of Restoration," which reads:**

**Christians, as salt of the earth (Matthew 5:13)**

**and light of the world**

**(Matthew 5:14), are asked to exceed the demands of the Law, responding to violent crime in the restorative way taught by Jesus (Matthew**

**5:38-39) and shown by his actions (John 8:3-11)....**

Ms. Sarah W. Wing (Northwest Washington Synod) requested that copies of the proposed amendment be distributed to assembly members who had not previously received them.

Pastor Imhoff spoke to his motion, stating that "this reminds us of God's role for the state, based on the testimony of our tradition. I oppose the death penalty and, therefore, I reinforce it with the sentences [in the amendment] which say that the state shall not use its power to take life in terms of punishment for crime and that the state does not have the unlimited power to take life." He then suggested that the subtitle, "The Gospel", be changed in the motion to "The Gospel/Ministries of Restoration," so that the thrust that was in the original document would not be

lost.

Pastor Jorgenson responded that the authors of the document "wanted to emphasize the fact that we are speaking out of the ministries of restoration that we have as a church and [within this section] made a distinction between Law and Gospel." He also commented on the final paragraph that speaks of the need to protect society from people who endanger that society.

Mr. Sergio A. Mendes (Virginia Synod) spoke against the motion, and stated that he strongly objected to the phrase, "the state has been entrusted by God." He identified himself as a native of Brazil and said that anyone with experience in Latin American countries, such as Argentina during the time of military rule, "would never say in any document of the church that God entrusts the state to take anybody's life."

Mr. Warren Zenk (Saint Paul Area Synod) noted a typographical error in the amendment as distributed. "Ministries of Reconciliation" should have read "Ministries of Restoration." The emendation was received by common consent.

The Rev. Franklin D. Fry (New Jersey Synod) indicated that the Task Force on the Death Penalty had indicated concurrence with some portions of the amendment. He recommended that the amendment be referred to the task force for further consideration. He commented that the sentence, "It is because of this church's ministry with and to people affected by violent crime that we oppose the death penalty," is *one* reason, but not *the* reason for this church's opposition to the death penalty. He said, "I believe that under our theological understanding of justice and the exercise of God's law, and when we find that the exercise of the power of the state is not being exercised justly, then we should say that we are against the exercise of the power of the state. To have the death penalty is wrong for justice reasons, as well as restoration and compassionate reasons. I think it weakens the statement very much to put it only on the basis of compassion and not on the basis of justice also. ... The state has, indeed, the God given task of exercising justice." Pastor Fry moved the following:

***MOVED;***

***SECONDED: To refer the motion on the floor to a committee appointed by the chair and to have the matter returned to the floor at a later time in the agenda.***

The Rev. John H. P. Reumann (Southeastern Pennsylvania Synod) inquired whether the committee appointed to examine this issue also might reexamine the related Scripture passages cited in the document. Bishop Chilstrom suggested that it would be more appropriate to deal with that question after completion of the motion before the assembly.

***MOVED;***

***SECONDED;***

***Yes--854; No-139; Abstain- 14***

***CARRIED: To refer the motion on the floor to a committee appointed by the chair and to have the matter returned to the floor at a later time in the agenda.***

The Rev. Roger G. Imhoff Jr. (Metropolitan New York Synod) moved the following

addition:

**MOVED;**

**SECONDED:** To add to the beginning of the section titled, "Executions in the United States;, the following:

**While the state is commanded by God to wield its power for the sake of freedom, order and justice, we ask that the state listen to the claims of the laws civil function and human reason, and to conclude at present, that any employment of the death penalty is a clear misuse of its mandate and power, as well as being counterproductive.**

Pastor Imhoff spoke to the motion and stated that the insertion intends to assert "that the state is under the authority of God and we Christians can speak to the state and make it accountable. I think that, in our situation in the United States, it is simply wrong to have the death penalty at this time and it would be abuse of the state's power ... in terms of the innocent person, of those who do not have fair trials, justice not being done, etc."

The Rev. Franklin D. Fry (New Jersey Synod) moved:

**MOVED;**

**SECONDED;** *Yes--60; No- 108; Abstain- 14*

**CARRIED:** To refer the amendment to  
**the same committee appointed by the chair  
for consideration of the earlier action and to return the matter to the  
floor at a later time.**

The Rev. Barbara S. Gazzolo (Metropolitan Chicago Synod), moved the following:

**MOVED;**

**SECONDED:** To amend the proposed statement on the death penalty by adding under the section titled, "As a community of moral deliberation," at the end of

**paragraph two, the words, drug addiction so that the series reads,**

**"...**

**racism, poverty, and drug addiction."**

Pastor Gazzolo spoke to the motion and said, "In societies that use the death penalty, it has not deterred violence. We need to look for the reasons for violence, especially in a society filled with fear and growing violence. This part of our statement wishes to examine and study some of the root causes that underlie our increasingly violent society. Because over 80 percent of the seriously violent crimes are drug related, I do not think that we can overlook adding drug addiction to racism and poverty as root causes."

The Rev. Eleanor M. Hunsberger (Minneapolis Area Synod) offered a friendly amendment to change the words, "drug addiction," to "chemical dependency."

The suggestion was received by the author of the amendment as a friendly amendment. Mr. Clyde A. Jaworski (South-Central Synod of Wisconsin) voiced his support of the friendly amendment.

**MOVED;**

**SECONDED;**

*Yes-979; No- 17; Abstain--1*

**CARRIED:** To amend the proposed statement

on the death penalty by adding under

**the section titled, "As a community of moral deliberation," at the end of paragraph two, the words, "chemical dependency" so that the series reads, "...**

**racism, poverty, and chemical dependency."**

The Rev. Roger A. Willer (Northeastern Ohio Synod) moved the following amendment:

**MOVED;**

**SECONDED;**

*Yes-935; No-57; Abstain--11*

**CARRIED:**

**To amend the proposed statement on the death penalty under the section titled, "As a church organized for mission", by adding to the end of paragraph four the phrase, "including the possibility of life sentence without parole"; and in the same section by adding to the end of para-**

**graph six the phrase, "such as imprisonment for natural life."**

Pastor Willer spoke to the amendment and stated that he would like to strengthen the statement by adding the possibility of life sentence without parole. This could be a means of "protecting society from individuals who have and might again commit atrocious crimes ... The statement alludes to alternate sentencing, but we felt it needed some concrete expression of what that means," he said.

The Rev. John T. Lohre (Saint Paul Area Synod) commented that he felt that the issue of sexual and physical abuse also might have been added to the amendment regarding chemical dependency.

The Rev. John H. P. Reumann (Southeastern Pennsylvania Synod) moved the following:

**MOVED;**

**SECONDED;**

*Yes--913; No-49; Abstain-15*

**CARRIED:** That the Scripture passages on pages 1216-1217 (*1991 Reports and Records,*

**Volume 1, Part 2), in NoTE 1., as "helpful for further discussion", in Romans 13 and Matthew 5, be referred to the committee appointed to deal with the issues from page 1214.**

The Rev. Arthur L. Olsen (South Dakota Synod) inquired to what extent the task force was informed by the knowledge of persons from the criminal justice system. Pastor Jorgenson responded on behalf of the task force and indicated that such persons were represented in the work of the task force, correspondence and information was provided from life experiences, as well as from references in the study prepared by The American Lutheran Church in the mid-1980s.

The Rev. Robert Smith (Indiana-Kentucky Synod) inquired about the meaning of the word, "incapacitation," in paragraph five under "As a church organized for mission" and NoTE 1, item 8, under "In Opposition to the Death Penalty." Pastor Jorgenson stated that "incapacitation" used in this context referred to "restricting or ending the possibility of a person committing a crime."

Bishop Guy S. Edmiston Jr. (Lower Susquehanna Synod) moved the following:

***MOVED;***

***SECONDED;***

***Yes-751; No--139; Abstain-40***

***CARRIED: To refer to the committee appointed to consider referrals, to reconcile***

***the final sentence under "Ministries of Restoration", "Our challenge is to incapacitate offenders in a manner that limits violence, and holds open the possibility of conversion and restoration." with the two amendments that have been adopted concerning the possibility of life sentence without parole and the imprisonment for natural life, which seems to preclude conversion and restoration.***

Ms. Patricia A. Dunlop (Saint Paul Area Synod) requested a straw vote on the number of voting members who favored the death penalty. Bishop Chilstrom replied that such a poll was not appropriate. The Rev. Mary J. Konopka (Southeast Michigan Synod) requested that a definition of "incapacitation" be stated in the document.

Bishop Chilstrom referred the suggestion to the committee.

Ms. Irene Campbell (Missouri-Kansas Synod<sup>5</sup>) moved:

***MOVED;***

***SECONDED: To add "domestic violence" following "racism, poverty, chemical dependency" in item 2 under the section titled, "As a Community of Moral Deliberation."***

*15Renamed the Central States Synod upon approval by the 1991 Churchwide Assembly*

Ms. Campbell spoke to the motion and said, "Domestic violence includes all types of abuse, whether it be against children, women, or emotional or mental abuse."

Ms. Kathleen Tegler Fick (Eastern North Dakota Synod) stated that she was opposed to limiting the type of domestic violence to domestic abuse and would prefer a broader explanation of abuse. Bishop Lyle G. Miller (Sierra Pacific Synod) commented that this is not intended to be an exhaustive list and suggested the qualifier, "such as." The Rev. Keith Koppenhofer (Northwestern Ohio Synod) stated, "I see a difference when adding domestic violence. Racism, poverty, and chemical dependency can be causes of criminal action; domestic violence *is* criminal action."

Mr. Wolfgang D. Herz-Lane (New Jersey Synod) spoke against the motion, and noted that racism, poverty, and chemical dependency are root causes and that the addition of domestic violence would diminish that differentiation. The Rev. John

T. Lohre (Saint Paul Area Synod) served notice of his intention of moving to substitute the word, "abuse" for "domestic violence". Mr. Joseph Swanson (Indiana-Kentucky Synod) commented on emotional scars that are left on children who are victims of domestic abuse and that often result in violent crimes.

**MOVED;**

**SECONDED;**

*Yes-424; No-493; Abstain-26*

**DEFEATED: To amend the proposed statement on the death penalty by adding the words, "domestic violence"**

**following** the words, "racism, poverty, chemical dependency" **under the section titled, "As a community of moral deliberation."**

The Rev. John T. Lohre (Saint Paul Area Synod) moved:

**MOVED;**

**SECONDED: To amend the proposed statement on the death penalty under the section titled, "As a community of moral deliberation" by inserting the word, 'abuse/' before the words, "chemical dependency."**

Ms. Sarah W. Wing (Northwest Washington Synod) spoke in favor of the amendment and said, "The idea of abuse or violence is one of the root factors of what is going on when we are talking about the pervasive violence in society and some pretty rampant sexism, and what we are talking about will get us to look at those kinds of causes."

**MOVED;**

**SECONDED;**

*Yes-713; No-250; Abstain--15*

**CARRIED: To amend the proposed statement on the death penalty under the section titled, "As a community of moral deliberation" by inserting the word, "abuse," before the words "chemical dependency."**

The Rev. Bernhard A. Bischoff (Northwestern Pennsylvania Synod) inquired about the distinction between a "social practice statement" and a "social teaching statement." Pastor Folk explained that this statement is "a social practice statement primarily because it deals with a narrowly focused issue of public policy and it also builds upon statements that had been produced by the predecessor church bodies, so the discussion that is required for this statement is less extensive than the one that has been developed in either the foundational statement or the abortion statement."

The Rev. Derrick P. Gómez (Metropolitan New York Synod) moved the following:

**MOVED;**

**SECONDED: To amend the proposed statement on the death penalty under the section titled, "As a church organized for mission," by adding to paragraph five**

after the words, "conversion and restoration," the phrase, "and education

for future responsible citizenship in society"

Pastor Gómez spoke to the motion and said, "I believe that one of the deficiencies of the judicial system in reforming the offenders is that they do not get sufficient education to help them to return to society and to function in a way that is acceptable to citizenship."

Bishop Chilstrom ruled that, there being no objection, the addition would be received by consensus. He indicated that the review committee would consider the document and the various referrals. The revisions recommended by the committee would be considered by the assembly at a later time.

The members of the youth convocation, having returned to the assembly, were greeted with enthusiastic applause.

The Rev. Terry K. Boggs (Northern Texas-Northern Louisiana Synod) questioned the procedures of the afternoon regarding previously announced deadlines for amendments to the social statements and the chair's understanding of "substantive" and "non-substantive" amendments. Bishop Chilstrom stated, "Incidental amendments are always appropriate. Some of you may have submitted them in advance, that was very helpful; in fact, it is to your advantage, if you did that. However, we wanted to make sure that we did not rule out the possibility that something substantive could come before the assembly even in the middle of debate. It was my judgment that what we heard so far did not fall into that category, rather into the category of amendments that are appropriate for an assembly of this kind."

Pastor Boggs restated his understanding of the ruling. Bishop Chilstrom indicated that, if the voting member wished to do so, he could move for reconsideration of any issue and then challenge the ruling of the chair.

Mr. Mark Hinkley (South Dakota Synod) requested that the procedural rule previously adopted by the assembly be read. Bishop Chilstrom referred assembly members to the section of the Rules of Organization and Procedure titled, "Amendments to Major Statements," *1991 Records and Reports, Volume 1, Part 2*, page 516. He also stated that the Church Council had recommended that the following sentence be added to paragraph two:

If a voting member wishes to offer a substantive amendment during debate, which was not submitted prior to the deadline, the assembly may consider such an amendment by a simple majority vote.

Bishop Chilstrom noted that after defeat of a motion to delete the above sentence, the assembly had adopted the Rules of Organization and Procedure of the Churchwide Assembly, including the above sentence.

The Rev. J. Cyrus Warmanen (Northern Great Lakes Synod) moved the following:

**MOVED;**

**SECONDED;**

**Yes-65; No--133; Abstain-41**

**CARRIED: To refer the proposed statement on the death penalty, as amended, to the committee for review and further consideration and to then return it to the Churchwide Assembly for action later in the agenda.**

The Rev. Wayne T. Tellekson (Saint Paul Synod) sought to clarify further the definition of "substantive" and "non-substantive" amendments in reference to social statements. As an example, he asked whether, if he were to move to amend the proposed statement on the death penalty to read, "capital punishment may be permitted under certain circumstances", the amendment would be considered to be substantive; however, if he were to propose the addition of a word or of punctuation, the change would be considered to be non-substantive. Bishop Chilstrom concurred with Pastor Tellekson's interpretation of the rule. He also indicated that it was appropriate for a voting member to challenge the ruling of the chair at any time during the assembly.

**Report of the Church Council:  
(continued)**

**\* 1992-1993 Budget Proposal**

Reference: *1991 Reports and Records, Volume 1, Part 2*, pages 1250-1254; continued on page 533.

Bishop Chilstrom recognized Ms. Edith M. Lohr, chair of the Budget Development Committee of the Church Council. She introduced the Rev. Robert N. Bacher, executive for administration, who has primary responsibility for budget development and staffs the Budget Development Committee. Pastor Bacher reviewed the budget development process, and invited voting members to respond to nine questions concerning the ELCA churchwide budget, utilizing the electronic voting system. The nine questions and the correct answers were as follows:

*1. Question:* Of the total income that is received by congregations each year, what percent goes to help fund ELCA churchwide ministries? (1) 46 percent; (2) 32 percent; or (3) four percent.

*Answer:* About four percent goes to churchwide ministries. It is passed through synods by proportionate share or what is sometimes called benevolence giving. The 1992 budget is based on the expectation that the churchwide organization will receive \$67.4 million in proportionate share giving. Other forms of giving have not been included in this four percent but even including world hunger and designated gifts the amount would be only six percent of the \$1.5 billion dollars annually received by congregations. In 1992 that six percent would come to about \$84.2 million and these various forms of giving by congregations would make up about 90 percent of the budget which is set at \$93.3 million. The rest of the budget would come through other forms of income such as bequests, endowments and grants.

*2. Question:* The churchwide unit with the largest proposed 1992 budget is (1) the Division for Outreach; (2) the Division for Global Mission; or (3) the Commission for Church in Society?

*Answer:* The Division for Global Mission has the largest proposed budget. It would receive 27.3 percent of the total budget or roughly \$25 million. This funding would support missionaries and partner churches throughout the world. The Division for Outreach is the

unit with the second largest budget. It would receive 17.3 percent of the total budget or roughly \$16 million. This funding starts new congregations, supports congregations in changing urban and rural areas, and also helps support the outreach of existing congregations. Together, Global Mission and Outreach account for nearly half of the total churchwide budget. In contrast, the Commission for Church in Society is one of the smaller churchwide units receiving about 2.4 percent or about \$2 million. This funding helps with studies, the statements, and advocacy about social issues.

3. *Question:* The churchwide unit with the smallest proposed budget is (1) the Office for Personnel; (2) the Commission for Women; or (3) the Commission for Multicultural Ministries?

*Answer:* The Office for Personnel has the smallest proposed budget. It receives 0.4 percent of the total budget or just under \$367,000. This funding helps recruit and train staff who serve throughout the churchwide office and throughout the church. The two commissions are also among the smaller ELCA units. The commissions help other parts of the churchwide organization carry out their work in this church's commitment to an inclusive ministry. The budgets for the two commissions combined account for less than 2.5 percent of the total budget or about \$2.7 million.

4. *Question:* If the Division for Global Mission and the Division for Outreach are the two largest budget items, what is the third largest? (1) the Division for Education; (2) the Division for Ministry; or (3) retiree health-benefits and minimum pensions?

*Answer:* The retiree health-benefits and minimum pensions, although it is a very distant third behind Global Mission and Outreach. Providing retiree health benefits and minimum pensions requires 6.7 percent of the proposed total budget or about \$6.2 million. This continues commitments to retired church workers that were made by predecessor church bodies. The Division for Ministry and the Division for Education are also larger budget items, however. Each has a budget that is about six percent of the total or about \$5.5 million. This funding supports seminaries, colleges, campus ministries, and schools.

5. *Question:* What percent of the proposed 1992 churchwide budget is for staff compensation? (1) 62 percent; (2) 29 percent; or (3) 39 percent.

*Answer:* The answer is 28.6 percent or \$26.5 million. This funding includes salaries and benefits for about 300 executive staff and about 200 support staff. It also supports pastor developers and shared staff with synods. The 28.6 percent does not include compensation for missionaries which is paid through the Division for Global Mission. Their salaries and benefits make up about 7.3 percent of the budget.

6. *Question:* What percent of the proposed churchwide budget would be spent

on travel, including travel by staff, missionaries, and board and committee members? (1) 32 percent; (2) 19 percent; or (3) four percent.

*Answer:* About 3.9 percent or about \$3.5 million. So far this year, our travel service reports that the average ticket cost for an ELCA traveler is running about \$300 which is \$150 lower than the national average of about \$450 a ticket for a business traveler. The overall amount spent on travel in the first quarter this year was down from the previous year and this is the second year in a row that that has been true.

7. *Question:* What percent of the proposed churchwide budget is passed on for grants used for shared ministries both in this country and around the world? (1) 17 percent; (2) 26 percent; or (3) 39 percent.

*Answer:* Thirty-nine percent of the churchwide budget is passed on to other ministries. The actual amount is 38.7 percent or about \$40 million.

8. *Question:* Of the groups that receive grants through the churchwide organization, which receive the largest grants? (1) congregations; (2) The National Council of the Churches of Christ in the U.S.A. and the World Council of Churches; or (3) partner churches in other ministries.

*Answer:* Congregations receive about \$6.6 million in grants. Most of those grants are distributed through the Division for Outreach. Our partner churches and the Lutheran World Federation each receive \$5.1 million, Lutheran World Relief receives \$3.8 million, the National Council of the Churches of Christ in the U.S.A. and the World Council of Churches combined receive about \$1 million. Other groups that receive grants include seminaries, colleges and universities, synods and regions, campus ministries, and social ministry organizations.

9. *Question:* If income follows the same pattern next year as it did last year, what percent of the proposed budget can the churchwide organization expect to receive during the last quarter of the fiscal year? (1) 16 percent; (2) 40 percent; or (3) 12 percent.

*Answer:* About half of the income needed to fund the 1990 budget was received in the fourth quarter, that is, from November 1990 through January 1991. This pattern is the reason for the working capital transfer line, sometimes called reserves, in the budget. The budget line in the 1992 budget for this item is \$1.7 million. It would begin to restore the churchwide reserves for operating funds. This item is not a luxury item that builds up churchwide coffers. It is necessary to help pay expenses during months when giving does not meet expenses.

Concluding his presentation, Pastor Bacher stated that the proposed budget expresses a sense of "essential relationships": to God; to God's mission in the world; to our relationships with each other—a strong partnership is absolutely necessary

to express God's mission; and to our relationship to our culture. He said, "We give to churchwide causes and projects we do not directly control. We trust others to use our money to further God's purposes in the world. When we do this, we are being counter-cultural; we are countering an increasingly common belief and practice that only projects individuals can control directly are worthy of support. What is a budget? Numbers on a page, but more than that, the "fundamental yes" we say to these relationships that the budget proposal represents and expresses." Chair Lohr then reminded the assembly of the deadline for submitting amendments to the proposed budget for 1992-1993.

**"Social Practice Statement on the Death Penalty"**

**(continued)**

Reference: *1991 Reports and Records, Volume 1, Part 2*, pages 1213-1217; continued from pages 72 and 323; continued on pages 372, 376.

Bishop Chilstrom appointed voting members, the Rev. Franklin D. Fry (New Jersey Synod), the Rev. Roger G. Imhoff Jr (Metropolitan New York Synod), the Rev. John H. P. Reumann (Southeastern Pennsylvania Synod), and Vice President Grumm (ex officio), to meet with the members of the Task Force on the Death Penalty as the committee for review of the proposed amendments, which had been referred for recommendation.

**Elections:**

**(continued)**

\*

**ELCA Vice President**

Reference: Continued from pages 79, 236; continued on pages 367, 368, 371.

Bishop Chilstrom called upon Treasurer George E. Aker, chair of the Elections Committee, to report the results of the second ballot for vice president. Chair Aker announced that the second ballot did not result in an election.

**Results of the Second Ballot for ELCA Vice President**

Number of ballots cast: 1,031  
 Number of illegal ballots cast: 3  
 Number of legal (valid) votes cast: 1,028  
 Number of votes necessary for election: 774

**Number of votes      percent of votes**

<b>Name of Nominee</b>	<b>Received</b>	<b>Cast</b>
Ms. Kathy J. Magnus	361	35.0
Ms. Sylvia J. Pate	162	15.7
Mr. Athornia Steele	82	8.0
Ms. Kathleen S. Hurty	55	5.3
Ms. Marybeth Peterson	51	4.9
Ms. Edith M. Lohr	46	4.5

Ms. Alice Carter	44	4.3	
Ms. Maria Gomez	30	2.9	
Ms. Ramona S. Rank	28	2.7	
Ms. Mary A. Shealy	25	2.4	
Ms. Carol Weiser	22	2.1	
Ms. Patsy Gottschalk	14	1.4	
Ms. Gracia Grindal	13	1.3	
Mr. Arne Blomquist	11	1.1	
Ms. Kathryn E. Baerwald	10	1.0	
Mr. William E. Diehl	9	.9	
Ms. Helen R. Harms	9	.9	
Ms. Solveig Gregory	6	.6	

**Number of    Percent of  
Votes    Votes**

<b>Name of Nominee</b>	<b>Received</b>	<b>Cast</b>
Ms. Linda Hartke	6	.6
Ms. Mary Jane Schieve	6	.6
Ms. Katherine Conrad	5	.5
Ms. Sharon Rostberg	5	.5
Ms. Elizabeth Storaasli	3	.3
Ms. Shirley A. Teig	3	.3
Mr. Robert Blanck	2	.2
Ms. Wanda P. Neuhaus	2	.2
Ms. Phyllis Seibert	2	.2
Ms. Myrna Sheie	2	.2
Mr. Aureo F. Andino Jr.	1	.1
Ms. Melba Bangert	1	.1
Ms. Mary A. Bengtson	1	.1
Ms. Diane Dickerson	1	.1
Ms. Kay Dowhower	1	.1
Ms. Andrea Dubler	1	.1
Mr. Leroy Hamlett	1	.1
Ms. Susan E. Hermodson	1	.1
Ms. Marcy Kvittem	1	.1
Ms. Ruth Lee	1	.1
Ms. Janet Line	1	.1
Ms. Barbara Price	1	.1
Ms. Jeanne Rapp	1	.1
Ms. Dorothy Ricks	1	.1
<i>illegal</i>	3	.3

Chair Aker read the names of the seven nominees who had received the greatest number of votes. Bishop Chilstrom explained that only the seven names read by Chair Aker would appear on the third ballot and that the required majority of votes required for election would be two-thirds.

The Rev. Gilbert E. Splett (South-Central Wisconsin Synod) requested biograph-

ical information for each of the remaining seven nominees. Bishop Chilstrom indicated that such information would be distributed on Saturday morning, August 31, 1991.

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

Reference: *1991 Reports and Records, Volume 1, Supplement*, section M; continued from page 53.

Bishop Chilstrom called upon Mr. Athornia Steele, chair of the Memorials Committee, to continue the report of the committee:

**Section 8: The AIDS Crisis**

Reference: *1991 Records and Reports, Volume 1, Supplement*, pages M-25 through M-28.

***A. NoTE that the following memorial was adopted by three synods:***

**Sierra Pacific Synod (2A) [1990 Memorial]**

**Southeastern Minnesota Synod (31) [1991 Memorial]**

**Metropolitan Washington, D.C. Synod (8G) [1990 Memorial]**

WHEREAS, the AIDS epidemic has been described by the U.S. surgeon general as the worst epidemic in the history of western civilization; and

WHEREAS, increasing numbers of members of Lutheran congregations are being touched by the AIDS epidemic in one way or another; and

WHEREAS, we are called by Christ to respond with compassion to those who are suffering, because of disease; and

WHEREAS, the Nebraska Synod of the Evangelical Lutheran Church in America has provided us with a model statement for congregational involvement that is worthy of consideration in this synod as well; now, therefore, be it

RESOLVED, that the following statement-developed by the AIDS Task Force of the Nebraska Synod for congregations to use in making public their welcoming of people with AIDS, and their families and friends-be approved and recommended to all congregations in this synod and publicized in the bishop's newsletter and in other appropriate places:

As a congregation of an inclusive church, called to bring Christ's healing to all people, we, the members of \_\_\_\_\_ congregation of the Sierra Pacific Synod of the Evangelical Lutheran Church in America, responding to the AIDS crisis, lovingly offer the worship, sacramental, counseling, and support resources of this congregation to all people affected by AIDS, and their families and friends;

and be it further

RESOLVED, that the 1991 Churchwide Assembly be memorialized to implement this resolution on a churchwide basis.

***B. NoTE that the following memorial was passed by two synods:***

**Sierra Pacific Synod (2A) [1990 Memorial]**

**Southeastern Minnesota Synod (31) [1991 Memorial]**

WHEREAS, it is estimated that more than 1.5 million people have been exposed to and are carriers of the Human Immunodeficiency Virus (HIV) which causes AIDS, and yet many of them are still healthy, productive workers and members of society; and

WHEREAS, because of possible termination of employment, many people fear being tested to determine whether or not they have been exposed to HIV; and

**WHEREAS**, HIV has served in the past as a basis for discriminatory policies and practices in many work places; and

WHEREAS, the church is called upon to show loving compassion for those who suffer discrimination; and

WHEREAS, the 1989 Churchwide Assembly of the Evangelical Lutheran Church in America RESOLVED that the Evangelical Lutheran Church in America affirm the rights and dignity of all persons living with AIDS; now, therefore, be it RESOLVED, that this assembly call on all of the institutions, agencies, and congregations of this synod to adopt a similar anti-discrimination policy; and be it further

RESOLVED, that the 1991 ELCA Churchwide Assembly be memorialized to implement this resolution on a churchwide basis.

*NoTE that the Sierra Pacific Synod has an additional resolve:*

RESOLVED, that the Sierra Pacific Synod adopt a policy of non-discrimination on the basis of HIV antibody status toward anyone under call or employed by this synod.

**C. Northern Great Lakes Synod (5G) [1991 Memorial]**

WHEREAS, the Acquired Immune Deficiency Syndrome (AIDS) epidemic has been described by the U.S. Surgeon General as the worst epidemic in the history of western civilization; and

WHEREAS, increasing numbers of Lutheran congregational members are being touched by the AIDS epidemic in one way or another; and

WHEREAS, we are called by Christ to respond with compassion to those who are suffering because of disease; and

WHEREAS, our members need to be informed of what they can do to protect themselves and how to serve with love and compassion those who have been affected; and

WHEREAS, the Northern Great Lakes Synod has provided an educational and ministry model to assist congregations in understanding this complex and emotional issue; and

WHEREAS, the 1989 Churchwide Assembly of the Evangelical Lutheran Church in America RESOLVED that the Evangelical Lutheran Church in America affirms the rights and dignity of all persons living with AIDS; now, therefore, be it RESOLVED, that the church will not keep silent in the light of this tragedy; and be it further

RESOLVED, that the church will be a place where those who have AIDS, as well

as those who have a friend, relative, or acquaintance who has AIDS, can discuss this problem in a loving and compassionate environment; and be it further  
RESOLVED, that as congregations of an inclusive church, we will heed Christ's call to bring healing to all people by lovingly offering the worship, sacraments, counseling, and support resources of each congregation to all people affected by AIDS, including family and friends; and be it further  
RESOLVED, that the congregations of the Northern Great Lakes Synod be encouraged to observe an annual AIDS Awareness Sunday on the Sunday which falls on or immediately after St. Luke's Day (October 18) each year for the duration of the epidemic; and be it further  
RESOLVED, that the Churchwide Assembly be requested to implement this resolution on a churchwide basis.

**D. Metropolitan Washington, D.C., Synod (8G) [1991 Memorial]**

WHEREAS, the Acquired Immune Deficiency Syndrome (AIDS) epidemic continues to expand at an alarming rate, with the number of new cases doubling every three years; and

WHEREAS, there are now an estimated one million cases worldwide with the number expected to reach seven million by the year 2000; and

WHEREAS, education is the most effective tool we have to combat the epidemic; and

WHEREAS, the church cannot keep silent in the light of this tragedy; and

WHEREAS, our members need to be informed of what they can do to protect themselves and to serve those who have been afflicted; and

WHEREAS, many people fear discussing AIDS with their pastor or with members of their congregations; and

WHEREAS, those who have AIDS as well as those who have a friend, relative, or acquaintance who has AIDS need to know that the church is one place that they can discuss this problem in a loving and compassionate environment; and

WHEREAS, the church has many resources to offer people with AIDS or people whose loved ones have AIDS; now, therefore, be it

RESOLVED, that the congregations of the ELCA Metropolitan Washington, D.C., Synod be encouraged to observe an annual AIDS Awareness Sunday on the Sunday which falls on or immediately after St. Luke's day (October 18th) each year for the duration of the epidemic; and be it further

RESOLVED, that the Division for Congregational Life be requested to provide suggested liturgical and bulletin inserts to be used by the congregations; and be it further

RESOLVED, that this synod memorialize the 1991 Churchwide Assembly of the Evangelical Lutheran Church in America to pass this same resolution; and be it further

RESOLVED, that the bishop of this synod request the Conference of Bishops both to endorse this annual AIDS Awareness Sunday and to call on other denominations to make the same observance in a unified, ecumenical gesture.

***RESPONSE OF THE***

## ***MEMORIALS COMMITTEE***

Churchwide units continue to address the AIDS crisis in a variety of ways. Under the leadership of the Division for Social Ministry Organizations, an inter-unit working group on AIDS has attempted to raise up this issue in the ongoing work of all churchwide units and has served as a resource to synods and Lutheran agencies and institutions involved in this issue. A churchwide consultation on AIDS was held in San Francisco, October 30-November 1, 1989. Additional efforts to support networks of people and organizations working with persons suffering from AIDS have continued.

The memorials in this section that relate to treatment of persons with AIDS and of those close to them is in keeping with the basic posture of this church as it deals with disease and with the effect of disease on those who are members of this church and those who are employed by it. In addition, in November 1988 the ELCA Church Council adopted the Message of Concern and Exhortation, "AIDS and the Church's Ministry of Caring," that raises up this pressing issue, affirms the work being done by individuals, agencies and institutions, congregations, synods and the churchwide organization, and calls on the church to redouble its efforts in this area.

The Division for Social Ministry Organizations NOTES that there are two times when an emphasis on AIDS would be appropriate: the annual AIDS Awareness Sunday, on/around St. Luke's Day (October 18), as suggested in these memorials; and the Global AIDS Awareness Week, normally the first week in December. Congregations are encouraged to raise up the issue of AIDS at either of those times. Resources will be provided and promoted through the Lutheran AIDS Network, which shares these materials with all synods.

*The Memorials Committee recommended that the response of the Churchwide Assembly to the memorials of Sierra Pacific Synod, Southeastern Minnesota Synod, Northern Great Lakes Synod, and Metropolitan Washington, D.C., Synod be:*

### ***MOVED;***

***SECONDED: To express deep appreciation for the work being done by individuals, by this church' agencies and institutions, by congregations, by synods and by the churchwide organization to address the AIDS epidemic; To call on the church to redouble its efforts to provide a compassionate response to persons affected by AIDS, to educate our members about AIDS, and to advocate for justice in church and in society for persons with AIDS;***

To encourage all congregations of the Evangelical Lutheran Church in America to articulate dearly their welcome to persons affected by AIDS and their support for them and their families and friends;

To affirm that this church does not discriminate against persons who carry the AIDS virus in its calling or employment practices;

To call on all expressions, agencies and institutions of this church to implement this commitment to non-discrimination on the basis of

### **HIV**

antibody status; and

To refer the request of the Northern Great Lakes Synod and the

Metropolitan Washington, D.C., Synod that congregations observe an AIDS Awareness Sunday each year to the Commission for Communication, as that unit, in consultation with other units, develops the annual ELCA Calendar of Emphases.

Mr. Robert Nelson (Sierra Pacific Synod) sought to amend the recommendation of the Memorials Committee:

To substitute the word, "affirm", for the word, "refer," and to insert the phrase, "to transmit this affirmation," before the phrase, "Commission for Communication," in the last paragraph of the recommendation.

The Rev. Lance E. Isaacson (Northeastern Minnesota Synod) proposed to replace the word, "redouble," in the second paragraph with the word, "increase."

Bishop Chilstrom indicated that the two suggestions would be received as friendly amendments. He then called for the vote on the recommendation of the Memorials Committee as amended.

## **ASSEMBLY ACTION**

**CA91.2.6 To express deep appreciation for the work being done by individuals, by this church's agencies and institutions, by congregations, by synods and by the churchwide organization to address the AIDS epidemic;**

**To call on the church to redouble its efforts to provide a compassionate response to persons affected by AIDS, to educate our members about AIDS, and to advocate for justice in church and in society for persons with AIDS;**

**To encourage all congregations of the Evangelical Lutheran Church in America to articulate clearly their welcome to persons affected by AIDS and their support for them and their families and friends;**

**To affirm that this church does not discriminate against persons who carry the AIDS virus in its calling or employment practices;**

**To call on all expressions, agencies and institutions of this church to implement this commitment to non-discrimination on the basis of HIV antibody status; and**

**To refer the request of the Northern Great Lakes Synod and the Metropolitan Washington, D.C., Synod that congregations observe an AIDS Awareness Sunday each year to the Commission for Communication, as that unit, in consultation with other units, develops the annual ELCA Calendar of Emphases.**

## **Section 11: Environmental Concerns**

Reference: *1991 Reports and Records, Volume 1, Supplement*, pages M-33 through M-37; continued on page 392.

**A. Southern California (West) Synod (2B) [1991 Memorial]**

WHEREAS, we are called to and entrusted with stewardship of all God's creation;  
and

WHEREAS, the theme of this year's Synod Assembly is "Renewing God's Creation";  
and

WHEREAS, our call as stewards of creation compels us to give proper attention  
to procurement and disposal of limited resources; and

WHEREAS, while we recognize the efforts that have been made by the Evangelical  
Lutheran Church in America in the area of conservation of resources, we also  
recognize the need to do much more; now, therefore, be it

RESOLVED, that the 1991 Assembly of the Southern California West Synod  
memorialize the 1991 Churchwide Assembly of the Evangelical Lutheran Church  
in America, its intention being that the churchwide body be an example of the use  
of recycled materials in its publications and correspondence, and that it direct its  
units to utilize recycled materials whenever possible; and be it further

RESOLVED, that the Evangelical Lutheran Church in America provide encour-  
agement to its member congregations and institutions to recycle reusable materials,  
including those marketed and distributed by the churchwide offices; and be it  
further

RESOLVED, that those congregations and institutions seek diligently to instill in  
their members and employees an appreciation of creation and an understanding  
of these actions as Christian witnesses.

**B. Metropolitan Chicago Synod (5A) [1990 Memorial]**

WHEREAS, our synod's statement of purpose provides for "doing all ministry with  
a global awareness consistent with the understanding of God as Creator, Redeemer,  
and Sanctifier of all" (S6.02.b.); and

WHEREAS, God's creation is threatened by pollution and water, destruction of the  
land, extinction of species, overpopulation, and harmful alteration of the atmo-  
sphere; now, therefore, be it

RESOLVED, that the third regular assembly of the Metropolitan Chicago Synod  
of the Evangelical Lutheran Church in America endorse an educational program,  
to be led by the Working Group on Environmental Concerns, to educate the mem-  
bers and congregations of this synod about threats to the environment and about  
ways of responding to them as stewards of God's creation; and be it further

RESOLVED, that the Metropolitan Chicago Synod urge its members, congre-  
gations, and officials to work for governmental actions to (a) establish effective  
recycling programs, (b) strengthen soil and land conservation programs, (c) protect  
endangered species, (d) promote responsible family planning, and (e) seek binding  
international agreements to protect the ozone layer and deal with acid rain and  
global warming; and be it further

RESOLVED, that the Metropolitan Chicago Synod memorialize the second  
Churchwide Assembly of the Evangelical Lutheran Church in America to address  
threats to the environment and promote Christian stewardship of God's creation  
by actions at the churchwide level.

### **C. Southeastern Iowa Synod (5D) [1991 Memorial]**

WHEREAS, humans are directed by God to be stewards of the earth and to protect and nurture the earth's environment; and

WHEREAS, what humans take out of the earth and its environment for human use and consumption may radically alter and even destroy the earth's environment through depletion of non-renewable resources; and

WHEREAS, the United States, with only about 5 percent of the world's population, consumes about 25 percent of its energy; and

WHEREAS, the United States, along with many other nations, recently fought a tragic and destructive war at least in part to protect access to Persian Gulf oil; and

WHEREAS, United States dependence on foreign oil, most of which comes from the Middle East, accounted for as much as one-half of the nation's oil consumption in 1990, while imports of oil have risen more than 60 percent since 1985; and

WHEREAS, development of a comprehensive national energy strategy in the past (following the 1973 and 1979 oil crises) has lost momentum as public attention wanes; and

WHEREAS, the current administration's proposed energy strategy heavily emphasizes increased oil production (including measures to open environmentally fragile areas to exploration and drilling), while neglecting conservation, alternative fuels, and renewable energy sources; and

WHEREAS, the Southeastern Iowa Synod Board of Social Ministry "encourages everyone, as individuals and corporately, to continue to develop life styles and programs that reflect our nation's need to reduce/reuse/recycle all the gifts of creation; now, therefore, be it

RESOLVED, that the Southeastern Iowa Synod and its congregations be requested to engage in study and dialogue that will encourage and lead to attitudes and actions of environmental stewardship, energy conservation, and use of alternative fuels and renewable energy sources; and be it further

RESOLVED, that the Southeastern Iowa Synod memorialize the second biennial assembly of the Evangelical Lutheran Church in America to adopt a similar resolution, and to direct the Lutheran Office for Governmental Affairs to advocate a comprehensive national energy strategy that stresses lessening of dependence on non-renewable energy sources and encourages conservation, alternative fuels, renewable energy sources, and environmental protection.

### **D. Western Iowa Synod (5E) [1991 Memorial]**

WHEREAS, the members of the Evangelical Lutheran Church in America are increasingly becoming aware of their calling to be stewards of God's creation; and WHEREAS, those members will be encouraged, through the *Mission90* program of the Evangelical Lutheran Church in America, to consider that role in their service to God and his people (especially "Our Children at Risk"); and

WHEREAS, many members of the Evangelical Lutheran Church in America and their congregations already have taken seriously their role by using recycled paper for their office use and publications; now, therefore, be it

RESOLVED, that the Western Iowa Synod of the Evangelical Lutheran Church in America make efforts to use recycled paper whenever possible; and be it further

RESOLVED, that the Western Iowa Synod urge congregations of that synod to use recycled paper whenever possible; and be it further

RESOLVED, that conferences be encouraged to form coops, as necessary, to purchase recycled paper in quantities that keep the price close to that currently paid for non-recycled paper upon the advise and assistance of the synod; and be it further

RESOLVED, that the synod and the congregations that use recycled paper promote its use by using the "recycled paper" logo as a witness to members and the general public; and be it further

RESOLVED, that the Western Iowa Synod memorialize the Evangelical Lutheran Church in America at its 1991 Churchwide Assembly to:

- (1) use recycled paper whenever possible;
- (2) encourage region offices, synod offices, and congregations of the Evangelical Lutheran Church in America at its 1991 Churchwide Assembly to do the same; and
- (3) continue to study ways in which we can be good stewards of creation through recycling paper, glass, plastic, metals, etc.; reducing the amount of paper and other resources used; buying only ecologically safe products, e.g., cleaning supplies, soy-based inks, etc.; and eliminating common, unsafe consumables, e.g., styrofoam cups and plates.

#### **E. Allegheny Synod (8C) [1990 Memorial]**

WHEREAS, the launching of helium balloons into our environment introduces a hazardous material which is not readily biodegradable or digestible by wildlife; and WHEREAS, this material is often found and ingested by wildlife on land and in the sea, often causing death; and

WHEREAS, such a hazard is well within our purview to control and eliminate, as caring stewards of the Lord's creation; now, therefore, be it

RESOLVED, that the Allegheny Synod of the Evangelical Lutheran Church in America discontinue the launching of such balloons into our environment by its various agencies and congregations; and be it further

RESOLVED, that the Allegheny Synod of the Evangelical Lutheran Church in America memorialize the Evangelical Lutheran Church in America to discontinue the launching of such balloons into our environment by its various agencies, synods, and congregations.

#### ***RESPONSE OF THE MEMORIALS COMMITTEE***

The 1989 Churchwide Assembly, acting in response to memorials from five synods, took the following action (CA89.8.108):

... To encourage all members, congregations, synods, and the churchwide organization to discontinue wherever possible the use of non-biodegradable polystyrene foam products and other non-biodegradable and non-recyclable products for their activities;

To encourage a reduction in use and increase in the recycling of paper

products, as well as the use of recycled paper wherever possible; To encourage the development of a national policy for recycling waste and the strengthening of international agreements that would accelerate the phase-out schedule of chemicals, which contribute to stratospheric ozone depletion, maximize the recovery and recycling of these chemicals, and assist developing nations in dealing with the implications of such action.

Environmental stewardship has been an important emphasis of the work of the ELCA World Hunger Program and has been the subject of legislative advocacy at the national and at the state level (see background to the memorial in Section 16 below relating to the ELCA World Hunger Program).

Environmental stewardship practices have been instituted in the churchwide offices. For example, it is estimated that the recycling program at the Lutheran Center has saved over 6,000 trees over the last 21 months. A simple change like the installation of roll rather than individual towel dispensers has meant an annual savings of 33 cubic yards (6.6 tons) of virgin paper and landfill space-which translates into 112 mature trees. More and more resources, including materials for this Churchwide Assembly, are being printed on recycled paper. Information on what ELCA congregations can do has been distributed to congregations and synods and will be available at the churchwide assembly.

The *Mission90* emphasis under the "SERVE" commitment will focus on "Justice, Peace and the Care of Creation." Additional resources to support congregations in their efforts are under development. The "Peli-can" stewardship emphasis, being developed by the Commission for Financial Support to undergird broad stewardship education for children, will feature, among other emphasis, the care of creation.

In addition, the Commission for Church in Society has begun the process for developing a social statement on the environment, which will be discussed widely throughout the Evangelical Lutheran Church in America in the coming biennium and which will be considered by the 1993 Churchwide Assembly. Shareholder resolutions on environmental issues have also been initiated and supported through the commission.

*The Memorials Committee recommends that the response of the Churchwide Assembly to the memorials of the Southern California West Synod, Metropolitan Chicago Synod, Southeastern Iowa Synod, Western Iowa Synod and Allegheny Synod be:*

**MOVED;**

**SECONDED: To affirm the commitment of the Evangelical Lutheran Church in America to faithful and careful stewardship of Gods creation;**

**To encourage individuals, congregations, synods, the churchwide organization and Lutheran agencies and institutions to give expression to this commitment within their context for ministry through study and through the introduction of environmental stewardship practices that focus on recycling, reduction in energy consumption and other envi-**

**ronmentally sound practices;**

**To encourage individuals and congregations to engage in the process of analysis, deliberation and reflection that will lead to the development of a social statement on the environment, which is scheduled to be considered by the 1993 Churchwide Assembly;**

**To affirm the memorial of the Allegheny Synod and to recommend to all congregations, synods, churchwide units and other agencies and institutions of this church that the launching of balloons into the environment be discontinued because of the proven damage this practice causes to wildlife and to the environment; and to instruct the Commission for Church in Society to convey the rationale for this recommendation to the synods and congregations of this church; and**

**To refer to the Commission for Church in Society the memorial of the Southeastern Iowa Synod relative to advocacy on a comprehensive national energy strategy, as that commission engages in ongoing advocacy efforts.**

Chair Steele moved the foregoing recommendation of the Memorials Committee for response to synodical memorials on environmental concerns. Bishop Chilstrom invited discussion from the floor.

Bishop L. David Brown (Northeastern Iowa Synod) raised a concern about the priority that would be assigned to environmental issues by the Division for Church in Society. He said, "In the new Division for Church in Society, there needs to be assurance that there will be staff and other programmatic materials to deal with the whole environmental crisis." Secretary Almen responded that "reference is made in the continuing resolutions related to the new Division for Church in Society to the environment as well as concerns for peace."

The Rev. Stanley E. Sultemeier (Southwestern Texas Synod) inquired, "Is this enough of a substantive issue to come before us? There are a lot of things that go on in our society that do damage in one way or another to our environment. I can not understand why a minor point like launching of balloons would be something that would come before us. What is the rationale for picking out a small matter like this?" Chair Steele responded, "The recommendation covers environmental issues in general. The part on the launching of balloons is one of the issues that was raised by the memorials ... The recommendation is much broader than just the launching of balloons."

Bishop Chilstrom called for the orders of the day, and noted that the assembly would return to this matter at a later time. Discussion continues on page 412 of these minutes.

### **Introductions**

Secretary Almen made several announcements. He then introduced the two hosts of *MorningMosaic*, Ms. Barbara Berry Bailey, an intern at Ascension Lutheran Church in Philadelphia, Pa., and Mr. David Welch, a member of Augustana Lutheran Church in Washington, D.C. *MorningMosaic* was a video review of assembly actions and activities broadcast daily over the area television network of Marriott's Orlando World Center for viewing by guests of the hotel in their rooms.

**Conclusion of Plenary Session Four**

The assembly recessed at 6:04 P.M. Bishop Chilstrom offered the closing prayer.

**Plenary Session Five**  
**Saturday, August 31, 1991**  
**8:30 A.M. -**

**12:30 P.M.**

The second Churchwide Assembly of the Evangelical Lutheran Church in America reconvened on Saturday, August 31, 1991, at 8:31 A.M., Eastern Daylight Time. The Rev. Herbert W. Chilstrom, bishop of the Evangelical Lutheran Church in America, invited assembly members to reflect prayerfully on the work of the day ahead. The plenary session was preceded by morning worship led by Mr. Alan T. Seagren, a member of the Church Council, the National Lutheran Choir, directed by Mr. Larry Fleming, and the Rev. Frank W. Stoldt, assembly organist.

**Organization of the Assembly**

Bishop Chilstrom announced that the daily themes of the assembly during the next three days would reflect those of *Mission90-See + Grow + Serve*-beginning this day with the theme, "See." He encouraged voting members during recess and in private conversation to share with other people what it means to "see" when they read Scripture and reflect upon the way of life in Christ. Another significant motif for the day would be ecumenical relations and the ecumenical stance of this church. Bishop Chilstrom cited the ELCA governing documents regarding the explicit commitment of this church to ecumenical relationships. He added, "We want to manifest the unity given to the people of God by living together in the love of Christ and by joining with other Christians in prayer and in action. We, as a church, are committed to express and preserve the unity that the Holy Spirit gives."

Bishop Chilstrom acknowledged that on this day four synodical bishops would complete their terms of office: Bishop John Adam (Slovak Zion Synod); Bishop Harold R. Lohr (Northwestern Minnesota Synod); Bishop Michael C. D. McDaniel (North Carolina Synod); and Bishop Morris G. Zumbrun (Delaware-Maryland Synod). In addition, he acknowledged that Bishop Harry S. Andersen (Northern Great Lakes Synod) and Bishop Herluf M. Jensen (New Jersey Synod), who were unable to attend the assembly, also would complete their terms on this day, and that Bishop Milton R. Reisen (Southeast Michigan Synod) had completed his term of office in mid-August. Bishop Norman G. Wick (Montana Synod) would complete his term on December 31, 1991, and Bishop Martin L. Yonts (Southeastern Texas-Southern Louisiana Synod) on September 30, 1991. Bishop Chilstrom invited the members of the assembly to sing "Happy Birthday" to Bishop E. Harold Jansen (Metropolitan Washington, D.C., Synod) and Bishop Harold R. Lohr (Northwestern Minnesota Synod).

Bishop Chilstrom announced that the day would be an "arduous journey." He reviewed the agenda for the day and announced that the third ballot for election of the vice president was scheduled to be cast at 11:15 A.M. He indicated that the electronic voting system would be used for the remaining ballots for election of the vice president.

Bishop Chilstrom announced that the proposal from the working group on

refinements to the proposed "Social Practice Statement on the Death Penalty" would be distributed later in the morning. More than 30 voting members had submitted amendments to the proposed Social Teaching Statement on Abortion. He indicated that the texts of those amendments would be distributed to assembly members prior to Plenary Session Six, in order that work might begin on the first three parts of the document during the afternoon. The remainder would be considered on Monday, September 2, 1991.

## **Greetings**

### **· The Episcopal Church**

Bishop Chilstrom introduced the Rt. Rev. Edward Jones, bishop of the Episcopal Diocese of Indianapolis and chair of the Standing Commission on Ecumenical Relations of The Episcopal Church, who brought greetings from the Presiding Bishop, the Most Rev. Edmund L. Browning. Commenting on the doctrine of apostolic succession, he said, "We Episcopalians were pretty sure that we understood what "apostolic succession" meant, and mostly we understood it as having to do with the ecclesiastical lineage of the local bishop." He expressed appreciation to the Lutheran participants in the Lutheran-Episcopal dialogues for broadening the understanding of the term, "apostolic succession," and for renewing its significance as the "continuity of apostolic teaching and doctrine." He said, "Through the interfacing of our two churches at every level, and in the power of the Holy Spirit, a new creature is aborning; and for this we Episcopalians thank you." Referring to the proposals in the document, "Toward Full Communion", and in the proposed "Concordat of Agreement," he said, "By God's grace, we shall be led to a deeper understanding of what it means to be the Church of Jesus Christ."

### **· Presbyterian Church (U.S.A.)**

Bishop Chilstrom introduced the Rev. James E. Andrews, stated clerk of the Presbyterian Church (U.S.A.), who brought greetings to the assembly. Noting that both Presbyterians and Lutherans recently had undergone a "union process," he observed that similarities were greater than differences between the two church bodies. He said that, while attending meetings and conventions during the past year, he had noticed "common themes or topics of debate, such as ministerial obligation, theological education, spiritual formation of candidates for the clergy and ordained ministers, sexual misconduct and clerical standing, homosexuality, the stability of medical insurance programs for church professionals, the form of visible unity in Christ, the relationship of bilateral or even multilateral dialogues to the ecumenical movement and, particularly, to conciliar ecumenism to this point ... [and] questions about the abortion issue and the termination of life." He predicted that future church unions likely would create federations or confederacies of churches. The Presbyterian Church (U.S.A.) looks forward to the time when the Evangelical Lutheran Church in America can resume its consideration of the proposals and the report, "Invitation to Action," that grew out of the Lutheran-Reformed Dialogue III, he stated.

### · **Roman Catholic Church**

Bishop Chilstrom introduced the Most Rev. Rembert G. Weakland, archbishop of Milwaukee and chair of the Committee on Ecumenical and Interreligious Affairs of the U.S. Catholic Conference of Bishops, who brought greetings to the assembly. He noted that this year commemorates the 25th anniversary of the U.S. Lutheran-Catholic Dialogue, the longest dialogue with any single ecumenical partner. He commented on the agreements in doctrine that have been discovered in dialogue and indicated such correspondences are many. Quoting Pope John Paul II, he said that "the dialogue has now enabled us to discover how great and solid are the foundations of our Christian faith." Archbishop Weakland called for a growth in "real mutual understanding," even as a result of disagreements between the churches. He said, "The Holy Spirit will lead us to all truth." Alluding to the "larger world vision," he said, "This is not a moment for the Christian churches to become inward looking or aloof one from another. We need each other. We Roman Catholics need you. For us, ecumenism is just beginning."

### \* **Reformed Church in America**

Bishop Chilstrom introduced the Rev. Donald Pangbum, moderator of the Commission on Christian Unity of the Reformed Church in America. Pastor Pangbum recalled the history of the Reformed Church in America as a small denomination in the United States with beginnings as early as 1628 when Dutch immigrants settled in New Amsterdam. "At our 1992 General Synod, we will decide whether or not to become, not observers, but full participants in the Consultation on Church Union," he stated. He commented on various issues faced by that church body, namely, abortion, ordination of women, homosexuality, and changing relations with the Reformed Churches in South Africa. "We pray for the Lutheran-Reformed conversations that follow-up the pre-merger dialogue and pray that it will continue to bear fruit," he said.

### **Report of the Church Council:**

#### \* **"Ecumenism: The Vision of the**

#### **Evangelical Lutheran Church in America"**

Reference: *1991 Reports and Records, Volume 7, Part 2*, pages 1218-1230.

Bishop Chilstrom invited the Rev. Edward D. Schneider, chair of the standing committee of the Office for Ecumenical Affairs; the Rev. William G. Rusch, executive director of the Office for Ecumenical Affairs; the Rev. Franklin D. Fry, vice chair of the standing committee, and the Rev. Daniel E Martensen, associate director, to join him on the dais.

Bishop Chilstrom explained that the action before the assembly pertains only to the second part of the document. The first part represents introductory material. Thus, the recommendation of the Church Council was to "adopt "Part II., A Declaration of Ecumenical Commitment: A Policy Statement of the Evangelical Lutheran Church in America" as the policy of this church."

Noting a discrepancy between the printed recommendation and the recommendation as it appeared on the video screen, Bishop William H. Lazareth (Metropolitan

New York Synod) asked whether the statement would be adopted as "a" policy or "the" policy of the church. The Rev. William G. Rusch responded that even though the heading of the document was "A Policy Statement of the Evangelical Lutheran Church in America," the wording was to be understood as "the policy."

The Rev. David J. Berggren (South-Central Synod of Wisconsin) moved the following amendment:

**MOVED;**

**SECONDED:** To

**amend item 7 under Section A, to read, "recognizes that the burden of proof rests**

**with the resistance to unity is on those who resist unity in spite of agreement in the Gospel; and."**

Speaking to the motion, Pastor Berggren explained that the change would "de-personalize" the nature of opposition to a particular course of unity. Chair Schneider stated that the committee responsible for the document would regard the proposed change to be a friendly amendment. The Rev. Gilbert E. Splett (South-Central Synod of Wisconsin) spoke in favor of the amendment, but sought to offer a further amendment. Bishop Chilstrom ruled the further amendment to be out of order, because Pastor Splett had spoken to the issue. Pastor Berggren's amendment was received by consensus.

The Rev. Eugene R. Holtz (Pacifica Synod) noted a typographical error in Section B., paragraph one, where the words, "while the other Lutheran witness to the Gospel and as a basis for unity," duplicated the previous line.

Bishop Robert L. Isaksen (New England Synod) moved the following amendment:

**MOVED;**

**SECONDED:** To add the following as a new paragraph under Section C. immediately after the indented paragraph on evangelical and representative principles:

**Exceptions to these principles, because of local conditions, may be made by a synod in consultation with the Office for Ecumenical Affairs of the Evangelical Lutheran Church in America.**

Bishop Isaksen noted the difficulty of being responsible as a synodical bishop for ecumenical activity within the boundaries of the synod and of being faithful to ELCA policy. Some ecumenical groups in the New England states, he noted, have practices that conflict with the "evangelical and representative principles" in the proposed policy statement. "The New England Synod has been trying to work within these councils and to work toward these principles as members from within," he said. Allowing exceptions would enable Lutherans to participate in such ecumenical dialogues and programs. Chair Schneider responded that "it is not the intention to stifle cooperation in associations with others who are not Trinitarian Christians, who may be members of other faiths, or of no faith at all, but it was the conviction of the committee that we are here dealing with councils of churches and, therefore, to involve Unitarians or persons of other faiths in councils of churches was a misnomer and a mixing of apples and oranges."

Bishop H. Reginald Holle (North/West Lower Michigan Synod) spoke in favor of the motion. He stated that a similar situation existed in Michigan and said, "It is not the situation Pastor Schneider has described; we are not dealing in Michigan with Unitarians and other church groups. We are dealing with advanced expressions of ecumenism. There are alive and vibrant expressions of the Church that are other than church bodies and judicatories. We, like New England, will be faced with the question of either ignoring the policies of this church or withdrawing from the Michigan Ecumenical Forum, if we do not allow for exceptions.... This is another form of ecumenism."

Bishop William H. Lazareth (Metropolitan New York Synod) sought to move the addition of the phrase, "the practice of," so that the amendment would read: "Exceptions to the practice of these principles, because of local conditions, may be made by a synod in consultation with the Office for Ecumenical Affairs of the Evangelical Lutheran Church in America." The proposed change was received as a friendly amendment.

The Rev. Roald K. Harswick (East-Central Synod of Wisconsin) spoke in opposition to the motion. He observed that when the church makes exceptions to its own policies, the policies are weakened. Mr. Dean Moede (East-Central Synod of Wisconsin) spoke in favor of the motion and said, "We pride ourselves as ELCA Lutherans in being a diverse church with diverse backgrounds--diverse ethnic backgrounds, and diverse conditions throughout our church and the world. I think this motion speaks to that diversity and keeps that line open for dialogue within our diverse society." Bishop Richard F. Bansemer (Virginia Synod) spoke against the motion by reason of his experience as bishop of the Virginia Synod. Ms. Caroline Ackerman (New England Synod) spoke in favor of the motion and stated, "Up in New England, if we did not have our ecumenical partners to help us try to give the Christian message, we would be lost. We are very grateful to our ecumenical partners for helping us make an impact in our region..... We need to have this permission to keep up our participation in the councils of churches that are making an impact in New England." The Rev. Kent W. Wallace (Saint Paul Area Synod) spoke against the motion and said, "I was very pleased when I read the evangelical stance of [the statement], that we focus on the deity and the lordship of Jesus Christ.... It is very important that the connection be specifically Christian and I have a lot of trouble dealing with the less than specific stance of a church like the Unitarian church.... In the Midwest, I have to deal with the same kind of pressures from the other end. If we are seen as a church that is willing to be in fellowship with everyone regardless of whether or not they believe in Jesus, this will be very difficult to take home."

Bishop Harold R. Lohr (Northwestern Minnesota Synod) stated that the amendment might be unnecessary, because the previous paragraph states, "In these relationships the Evangelical Lutheran Church in America is guided by the *evangelical* and the *representative* principles," which suggests "that synods could deviate from the two principles as they are guided by them. But I feel it is a helpful amendment to have that guidance strengthened by consultation with the Office for Ecumenical Affairs, so that we are not doing things in synods that are contrary to the best advice of the Evangelical Lutheran Church in America," he said. Bishop Harold C.

Skillrud (Southeastern Synod) spoke against the motion and stated, "I realize it is a compromise to make a distinction between principle and practice." Bishop Lowell O. Erdahl (Saint Paul Synod) spoke in favor of the motion and observed that the adoption of the amendment does not require ecumenical relationships with any and every group, but allows for relationships according to local conditions in consultation with the Office for Ecumenical Affairs. "I think we want that kind of opportunity for witness with people who may differ from us in specific conditions," he said.

The Rev. Paul E. Johnson (Pacifica Synod) inquired, "If this policy were to be adopted, who would be obligated to follow it? I can see that the churchwide expression and also the synods would, but would local congregations or local pastors also be obligated not to participate in local ministerial associations that have non-Christians as members?" Chair Schneider responded, "The policy would apply to councils of churches, not to ministerial associations or personal associations or relationships. It deals with church to church relationships."

Mr. David Soderland (Upstate New York Synod) called the question:

**MOVED;** *2/3 Vote Required*  
**SECONDED;** *Yes-868; No--109; Abstain 5*  
**CARRIED:** To move the previous question.

**MOVED;**  
**SECONDED;** *Yes-687; No-285; Abstain-3*  
**CARRIED:** To add the following as a new paragraph under section C.

**immediately**  
**after the indented paragraph on evangelical and representative principles:**  
Exceptions to  
the practice of these principles, because of local con-  
ditions, may be made by a synod in consultation with the Office for  
Ecumenical Affairs of the Evangelical Lutheran Church in America.

The Rev. Arthur L. Olsen (South Dakota Synod) moved the following motion:

**MOVED;**  
**SECONDED:** WHEREAS, the  
sense of "A Declaration of Ecumenical Commitment:  
A Policy Statement of the Evangelical Lutheran Church in America"

is complete as a statement of policy after the initial description of  
Stage 4-Full Communion (Section D., item 4); and

WHEREAS,

the concept of "full communion" is a vision of the actu-  
alization of the unity that we have in Christ rather than a strategy, the

shape and the form of which (in the words of the document) "needs to

**be addressed and answered practically in the terms of what will best further the mission of the church in individual cases"; and WHEREAS, there is concern lest the affirmation of this policy not pre-judge the outcome of studies in progress that have strategy implications (Study of Ministry, Lutheran-Episcopal Dialogue, etc.); now, therefore, be it RESOLVED, that the paragraphs after the initial description of Stage 4-Full Communion, up to the conclusion, be deleted; and, be it further**

**RESOLVED, that the phrase, "consistent with the Lutheran understanding of the basis of the unity of the Church in Article VII of the Augsburg Confession," be added to the end of the initial description of Stage 4.**

Pastor Olsen spoke to the motion and said that "the policy, and a very important policy, is fully there, if the statement is ended there," as suggested in the amendment. He observed that the amendment would help to avoid confusion between policy and strategy. He also stated, "I believe this amendment helps us to see clearly that full communion is really a statement of vision of the unity we have in Christ and not necessarily a particular set of strategies." The adoption of this motion would clarify "that we are avoiding any appearance of prejudging the outcome of studies now in progress" and it would also enable steps toward full communion to arise from the local level, he said.

Bishop Chilstrom indicated that, in the interest of clarity, he would call for discussion of the two "RESOLVED" paragraphs of the motion in their reverse order. Chair Schneider indicated that the committee considered the proposed amendment to be a substantive matter, requiring floor debate.

The Rev. Howard J. McCarney (Lower Susquehanna Synod) spoke against the motion and observed that "when we come to the term, "full communion," and then delete those six descriptors of what full communion at least ought to be, we are left with a term that can be interpreted in many different ways." He said, "This ecumenical statement is not meant only for our edification. It says to those who are partners with us in ecumenism that this is where we are and that this is what we believe about the Gospel and the way it directs our lives in relationship to our ecumenical partners. It is important that as we use the term, "full communion," we are able to say that, if we come to full communion, these are the things we should be understanding together." The Rev. Paul L. Knudson (South Dakota Synod) affirmed the motion. Bishop Howard E. Wennes (Grand Canyon Synod) stated that the question might best be divided. Nevertheless, he favored the final resolve concerning Article VII of the Augsburg Confession, but objected to deletion of the six characteristics. Bishop Chilstrom indicated that Bishop Wennes could not move to divide the question, since he already had spoken to the matter.

The Rev. David W. Preus (Minneapolis Area Synod) spoke in favor of the amendment and said, "I think it strengthens the statement and does so by making clear that we are not seeking to add to that which is present in Article VII of the Augsburg Confession. By listing the six, you cannot avoid the implication that these are necessary for full communion. The leaner statement of the Augsburg Confession

is of great sufficiency for those partners with whom we are dealing. The strategies for implementation can, even as the document suggests, be a matter of continuing definition and can be added to, used, and be operative, but do not need to be present in the policy statement where it suggests that this is an addition to that which already is present in a lean, forthright, dear, and useful form in the Augsburg Confession..... I think we should be dear that we have agreement in the Gospel and right administration of the sacraments-period."

The Rev. Janice E. Mynchenberg (South-Central Synod of Wisconsin) spoke in opposition to the motion and stated that, since the phrase, "at least the following," prefaces the listing of the six characteristics, the document does not limit such characteristics to those six.

The Rev. Robert L. Boudewyns (Southeastern Iowa Synod) moved to divide the question.

**MOVED;**

**SECONDED;**

**Yes--550; No-375; Abstain-26**

**CARRIED: To divide the question between the "RESOLVED" paragraphs.**

Pastor Schneider indicated that the committee had no objection to the second "RESOLVED" paragraph. Bishop Chilstrom asked whether there was objection to receiving the second "RESOLVED" paragraph as a friendly amendment. The Rev. James W. Addy (South Carolina Synod) objected, because, he said, if the other RESOLVED paragraph were to be defeated, the addition would introduce redundancy into the document.

**MOVED;**

**SECONDED;**

**Yes-595; No-349; Abstain-26**

**CARRIED: RESOLVED, that the phrase, "consistent with the Lutheran understand-**

**ing of the basis of the unity**

**of the Church in Article VI of the Augsburg**

**Confession be added to the end of the**

**initial description of Stage 4.**

Bishop Chilstrom stated that the assembly would now consider the remaining RESOLVED paragraph:

**MOVED;**

**SECONDED: RESOLVED, that**

**the paragraphs after the initial description of Stage 4-**

**Full Communion, up to the**

**conclusion, be deleted.**

Bishop Chilstrom identified the portion to be deleted as beginning with the paragraph, "For the Evangelical Lutheran Church in America . . ." through the paragraph ending with ". .. (quoted under the Lutheran World Federation section of this statement)."

Bishop Jon S. Enslin (South-Central Synod of Wisconsin) spoke against the motion and said, "I would rather have a redundant statement than delete this, because ... concerns have been raised about whether full communion might mean that we can be in full communion with a church that does not ordain women, [or] with a church that is essentially hierarchical.... It is important that we are sure that those churches with which we are in dialogue understand that those issues are important to us as Lutherans. To ignore that reality as a part of our basic policy is dangerous and would impede ecumenical activity and not assist it."

The Rev. John H. P. Reumann (Southeastern Pennsylvania Synod) commented on the "WHEREAS" paragraphs of the resolution, and questioned paragraphs two and three in which reference was made to "strategy," rather than "principles." He said, "to speak of *“the Lutheran understanding”* is precisely where some of the difficulty lies. We know well in the Study of Ministry that there are several Lutheran understandings of that clause in the Augsburg Confession [Article VII]. The so-called six characteristics or features are said to exist, in some cases, at earlier stages, prior to full communion ... In some of our synods, we already have item 3, *“mutual recognition and availability of ordained ministers”*." He stated that the text that would be deleted by the motion under consideration was "very helpful as principle and description for all of these stages-to ecumenical goals and not simply as strategies." The Rev. Randal R. Fett (South Dakota Synod) spoke in favor of the motion and said, "Where [in the final paragraph affected by the motion] it states, 'We hold this definition and description of full communion to be consistent with Article VII of the Augsburg Confession,' I feel the jury is still out and, if we adopt the six points [in the first paragraph affected by the motion], we are saying the jury is in."

The Rev. Robert J. Marshall, a member of the Church Council, spoke against the amendment. He commented, "Enough has been said of the importance of making very clear the meaning of full communion for the Evangelical Lutheran Church in America and that is a very important reason for opposing the amendment. In addition to that, I would like to emphasize that all that has been said about flexibility in ecumenical strategy and a variety of ecumenical relationships with various ecumenical partners is covered by the previous three points ... We are in danger of putting all the emphasis on point four [full communion], which is a very important point and an important goal in our ecumenical strategy, but the other three points are very important, too, because we need to move through these stages, in order to reach point four in developing ecumenical strategy with a variety of partners." Bishop Paul M. Werger (Southeastern Iowa Synod) called the question.

**MOVED;**

***2/3 Vote Required***

**SECONDED;**

***Yes--881; No--103; Abstain-5***

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

**MOVED;**

***Yes-188; No--804; Abstain-2***

**DEFEATED: RESOLVED, that the paragraphs after the initial description of Stage 4-**

**Full Communion, up to the conclusion, be deleted.**

The Rev. Cedric E. Gibb (Southeast Michigan Synod) rose to a point of order and noted, as a result of previous assembly action, a redundancy between the insertion in item 4, with respect to Article VII of the Augsburg Confession, and the final paragraph of section D. Bishop Chilstrom indicated that the only solution was that a motion for reconsideration be made by a member who had voted on the prevailing side.

**ASSEMBLY**

**ACTION**

**Yes--919; No--67; Abstain--4**

**CA91.3.7**

**To adopt, as amended, "A Declaration of Ecumenical Commitment: A Policy Statement of the Evangelical Lutheran Church in America" as the policy of this church.**

**A Declaration of Ecumenical Commitment: A Policy Statement of the Evangelical Lutheran Church in America**

**A. The Basis: A Confessional Church That is Evangelical, That is Catholic, That is Ecumenical**

The Evangelical Lutheran Church in America is a confessional church, as Chapter 2 of its constitution ("The Confession of Faith") makes clear. Its confessions teach that community in Christ, proclaimed in the Gospel and the sacraments, is the basis for unity in the church. The Augsburg Confession, Article VII, stresses this when it says that "For the true unity of the Church it is enough to agree concerning the teaching of the Gospel and the administration of the sacraments."

The unity of the church, as it is proclaimed in the Scriptures, is a gift and goal of God in Christ Jesus. Ecumenism is the joyous experience of the unity Christ's people and the serious task of expressing that unity visibly and structurally to advance the proclamation of the Gospel for the blessing of humankind. Through participation in ecumenical activity, the Evangelical Lutheran Church in America seeks to be open in faith to the work of the Spirit, so as to manifest more fully oneness in Christ.

In relation to other churches, because of its confession, the Evangelical Lutheran Church in America, under the Lordship of Jesus Christ, understands itself and engages in God's mission as a church that is evangelical, that is catholic, and that is ecumenical. Its confessional character is not opposed to its ecumenical commitment, but necessitates it as a consequence of the Gospel.

Such a description is intended to aid this church in its ecumenical self-understanding. It is not to be seen as a replacement of the traditional marks of the church as "one, holy, catholic, and apostolic" to which this church is committed by its confessional subscription. Nor is it a list of characteristics required of other churches, prior to this church entering into ecumenical relations with them.

To be *evangelical* means to be committed to the Gospel of Jesus Christ (Romans 1:16; Mark 1:1). The church is created by the Gospel. The Gospel is more than human recollection of, or our confession about, what God has done in the past, in Israel, and uniquely in Jesus of Nazareth (2 Corinthians 5:19a). It is proclamation with the power of God's deed in Christ and in his resurrection (2 Corinthians 5:19b-21), an

event that opens to us the future of God's eternal love, who through the crucified and risen Christ justifies us, reconciles us, and makes us new creatures (2 Corinthians 5:17-18). This Gospel is unconditional in that it announces the sure and certain promise of God who in Christ justifies the ungodly by grace through faith apart from works, and without partiality intends this for all people. This Gospel is eschatological, as it announces the destruction of the last enemy, death, when Christ hands over the kingdom to God, the Father, and when God will be all in all (1 Corinthians 15:24-28). This announcement provides a vision to the church that informs and guides its ecumenical activity.

To be *catholic* means to be committed to the fullness of the apostolic faith and its credal, doctrinal articulation for the entire world (Romans 10:8b-15, 18b; Mark 13:10; Matthew 28:19-20). This word, "catholic," declares that the church is a community, rooted in the Christ event, that extends through all places and time. It acknowledges that God has gathered a people, and continues to do so, into a community made holy in the Gospel, which it receives and proclaims. This community, a people under Christ, shares the catholic faith in the Triune God, honors and relies upon the Holy Scriptures as authoritative source and norm of the church's proclamation, receives Holy Baptism and celebrates the Lord's Supper, includes an ordained ministry, and professes one, holy, catholic, and apostolic Church.

To be *ecumenical* means to be committed to the oneness to which God calls the world in the saving gift of Jesus Christ. It also means to recognize the brokenness of the church in history and the call of God, especially in this century, to heal this disunity of Christ's people. By the Holy Spirit, God enlivens the church to this ministry. In striving to be ecumenical, this church:

1. seeks to manifest the unity that God wills for the church in a future that is open to God's guidance;
2. seeks to understand and value its past, its history, and its traditions in all their varied richness as gracious gifts of God, which are incomplete themselves as it finally moves toward unity in Christ;
3. contributes and learns, not by attempting to reconstitute the past, but by moving toward the manifestation of unity in Christ and thus toward other Christians;
4. commits itself to share with others in the worship of the triune God, to the task of proclaiming the Gospel to all, and to share with others in lifting up its voice and its hands to promote justice, relieve misery, and reconcile the estranged in a suffering world;
5. calls upon its members to repent of ways in which they have contributed to disunity among Christ's people by omission and commission;
6. urges each of its members to pray, both within their own church and with members of other churches, for the unity of the church to be concerned with new attitudes, to be ready to sacrifice nonessentials, and to take action, including the reception, where possible, of ecumenical agreements, all for the unity of the church;
7. recognizes that the burden of proof is on those who resist unity in spite of agreement in the Gospel; and
8. seeks to express oneness in Christ in diverse models of unity, consistent with the Gospel and mission of the church.

## **B. The Stance of the Evangelical Lutheran Church in America**

The Confession of Faith of the Evangelical Lutheran Church in America, (Constitution, Chapter 2), may be described as evangelical, catholic, and ecumenical. The Triune God, Father, Son, and Holy Spirit, is confessed, with special reference to the redeeming work of the Second Person. The canonical Scriptures are accepted as the inspired Word of God and the norm for the church's proclamation and life.

The three ecumenical creeds are accepted as true declarations of the faith. The Augsburg Confession is accepted as a true witness to the Gospel and as a basis for unity, while the other Lutheran Confessions are accepted as valid interpretations of the faith. The language in this chapter deliberately reflects an ancient, catholic, and ecumenical ordering of authorities. The particularly Lutheran writings are regarded as true witnesses and valid interpretations of earlier statements that possess higher authority. The chapter closes with a confession of the Gospel as the power of God to create and sustain the church's mission. Thus the Gospel, "Christ alone," is the key to understanding Scripture, creeds, and confessions.

These evangelical, catholic, and ecumenical characteristics of the church's confession of faith find further expression in those chapters of the constitution that deal with "Nature of the Church," (Chapter 3) "Statement of Purpose," (Chapter 4), and "Principles of Organization" (Chapter 5).

This church is bold to reach out in several directions simultaneously to all those with whom it may find agreement in the Gospel. It gives priority to no Christian denomination or group. Therefore, the Evangelical Lutheran Church in America, as a member of the worldwide Lutheran communion, does not commit itself only to pan-Lutheranism, or to pan-Protestantism, or to Roman Catholic rapprochement, or to developing relationships with the Orthodox.

Even more boldly, the Evangelical Lutheran Church in America takes its Lutheran theological heritage so seriously that it believes God's word of justification excludes the patterns of ecclesiastical self-justification, which have resulted from the polemical heritage of the sixteenth century. The first word, which the church speaks ecumenically, may well be a word of self-criticism, a word against itself, because we are called to be seekers of a truth that is larger than all of us and that condemns our parochialism, imperialism, and self-preoccupation. If it can speak such a word of self-criticism, the church will be free to reject a triumphalistic and magisterial understanding of itself and cultivate instead an understanding of itself as a community of mission and witness that seeks to be serviceable to the in-breaking of the reign of God. In this way the ecumenical vision of the Evangelical Lutheran Church in America will not be dominated by attention to our past theological controversies and divisions. It will focus rather on *present* and *future* theological reflection and missiological action.

### **C. Forms of Ecumenism**

Ecumenism must permeate, inform, and vitalize every aspect of this church's faith and life, because it is bound to the Gospel and mission in our world. It demonstrates the necessity for the church to be interdependent and inclusive. The interdependence among the entities within this church and the inclusiveness practiced by this church in the midst of divisions in society are significant manifestations of the unity of the church. Therefore, this church is committed to the participation of women and men in its ordained ministry and organizational structures. This should be evident to those within the church as well as those outside as the church pursues its mission. An extremely close relationship exists between the unity of the church and its mission (John 17:20-23).

From its evangelical, catholic, and ecumenical stance, with an obviously close relationship with mission, the Evangelical Lutheran Church in America is free to seek such forms of structure, ministry, and common action as will provide true witness to Christian faith and effective expression to God's love in Christ. Such ecumenism will characterize the church in all manifestations of its life. As congregations and synods take initiative in ecumenical activities, the whole church may learn from them. At the same time as the whole church provides policy guidance to congregations, it becomes the channel through which each congregation may minister worldwide in the whole household of faith.

The Evangelical Lutheran Church in America engages in local, regional, national, and world

councils of churches and other ecumenical agencies. In these relationships the Evangelical Lutheran Church in America is guided by the *evangelical* and the *representative* principles.

The *evangelical* principle means that official membership will be established only with such ecumenical organizations as are composed exclusively of churches, which confess Jesus Christ as divine Lord and Savior. The *representative* principle means that in ecumenical organizations the official representatives of churches should never be seated on a parity with individuals who represent only themselves or who represent organizations which are less than churches.

The Evangelical Lutheran Church in America is an active participant in bilateral and multilateral dialogues, which it does not view as competitive, but as mutually re-enforcing means for ecumenical advance. At the same time it seeks other means, such as joint efforts at mission, religious instruction, and use of the mass media to grow in understanding and agreement with other churches.

These efforts, including joint study, prayer, and worship, must be found in the various organizational expressions of the Evangelical Lutheran Church in America and other churches. All these activities need to be encouraged and to inform each other. Local ecumenism, and its synodical and regional forms, provides a rich area of progress and challenge for the unity of the church. It has much to teach and much to learn from the national and international ecumenical movement. The primary experience of ecumenism for most Christians is through their congregations, local gatherings of believers that relate to other local gatherings of other traditions, which share the same Lord, the same Baptism, the same mission.

The Evangelical Lutheran Church in America is part of a larger Lutheran community. It lives in altar and pulpit fellowship with the other member churches in a communion expressed in the Lutheran World Federation. While its ecumenical action must be its own, it has responsibility to those churches with which it enjoys close relations to inform them of its ecumenical actions and to consider their comments and responses.

Ecumenism has as its focus and goal clarity of understanding among Christians and a greater realization of unity among Christ's people. As such it is closely related to the mission of the Gospel to all the world. It should not be confused with the important but distinct responsibility for the church to enter into conversations and reach greater understanding with people of other faiths. The Evangelical Lutheran Church in America does, in a variety of ways, engage in this inter-faith work and needs in the future a separate, official statement to describe its commitments and aspirations in this area. When this statement is prepared, special attention must be given to the distinctiveness of Judaism.

#### **D. Goal and Stages of Relationships**

The Evangelical Lutheran Church in America is an active participant in the ecumenical movement, because of its desire for Christian unity. It seeks full communion as its goal, i.e., the fullest or most complete actualization of unity possible before the parousia with all those churches that confess the Triune God. The Evangelical Lutheran Church in America, both as a church and as a member of the wider communion of churches in the Lutheran World Federation, seeks to reach this goal, in order to express the unity of the church and to carry out better the mission of the church in proclamation and action.

Full communion, a gift from God, is founded on faith in Jesus Christ. It is a commitment to truth in love and a witness to God's liberation and reconciliation. Full communion is visible and sacramental. It includes all that Lutherans have meant by "pulpit and altar fellowship," but goes beyond that historical

formulation because of the obligatory mission given by the Gospel. Full communion is obviously a goal towards which divided churches, under God's Spirit, are striving, but which has not been reached. It points to the complete communion and unity of all Christians that will come with the arrival of the Kingdom of God at the parousia of Christ, the Lord. It is also a goal in need of continuing definition. It is rooted in agreement on essentials and allows diversity in nonessentials.

In most cases, however, the churches will not be able to move directly from their disunity to a full expression of their God-given unity, but can expect to experience a movement from disunity to unity that may include one or more of the following stages of relationships.

1. **Ecumenical Cooperation.** Here the evangelical Lutheran Church in America enters into ecumenical relations with church bodies, councils of churches, or other ecumenical agencies based on the *evangelical* and *representative* principles. Since these principles relate specifically to ecclesiastical or ecumenical groups, the Evangelical Lutheran Church in America must state its principles for relationships with people of other faiths (e.g., interfaith dialogues, cooperative, caritative efforts or advocacy, etc.) in a separate document.
2. **Bilateral and Multilateral Dialogues.** Here the Evangelical Lutheran Church in America enters into dialogues, with varying mandates, with those who agree with the evangelical and representative principles, confess the Triune God, and share a commitment to "ecumenical conversion." This conversion or repentance includes openness to new possibilities under the guidance of God's Spirit.
3. **Preliminary Recognition.** Here the Evangelical Lutheran Church in America can be involved on a church-to-church basis in eucharistic sharing and cooperation, without exchangeability of ministers.
  - a. One stage requires 1., and 2., above, plus partial, mutual recognition of church and sacraments with partial agreement in doctrine.
  - b. A second stage requires 1., 2., 3.a., partial and mutual recognition of ordained ministers and of churches, fuller agreement in doctrine, commitments to work for full communion, and preliminary agreement on lifting of any mutual condemnations. This might find expression in what Lutherans have often understood as pulpit and altar fellowship.
4. **Full Communion.** At this stage the goal of the involvement of this church in the ecumenical movement is fully attained. Here the question of the shape and form of full communion needs to be addressed and answered practically in terms of what will best further the mission of the church in individual cases.

For the Evangelical Lutheran Church in America, the characteristics of full communion are theological and missiological implications of the Gospel that allow variety and flexibility. These characteristics stress that the church act ecumenically for the sake of the world, not for itself alone. They will include at least the following, some of which exist at earlier stages:

1. a common confessing of the Christian faith;
2. a mutual recognition of Baptism and a sharing of the Lord's Supper, allowing for joint worship and an exchangeability of members;
3. a mutual recognition and availability of ordained ministers to the service of all members of churches in full communion, subject only but always to the disciplinary regulations of the other churches;
4. a common commitment to evangelism, witness, and service;
5. a means of common decision making on critical common issues of faith and life;
6. a mutual lifting of any condemnations that exist between churches.

We hold this definition and description of full communion to be consistent with Article VII of the Augsburg Confession, which says, "for the true unity of the church it is enough to agree concerning the teaching of the Gospel and the administration of the Sacraments." Agreement in the Gospel can be reached and stated without adopting Lutheran confessional formulations as such. It allows for flexible, situation-oriented decisions about order and decision making structures. It does not demand organic union, though it does not rule it out. This definition is also in agreement with the understanding of unity adopted by the Seventh Assembly of the Lutheran World Federation in 1984, "The Unity We Seek" (quoted under the Lutheran World Federation section of this statement).

## **Conclusion**

The Evangelical Lutheran Church in America seeks to be faithful to its scriptural and confessional foundations. As a confessional church that is evangelical, catholic, and ecumenical, this church will pursue the goal of full communion and will rejoice in all movement toward that goal.

## **Appendix A**

### **Ecumenism: The Vision of the Evangelical Lutheran Church in America**

#### **I. Sources**

The Evangelical Lutheran Church in America (ELCA) seeks in its faith and life "to manifest the unity given to the people of God by living together in the love of Christ and by joining with other Christians in prayer and action to express and preserve the unity which the Spirit gives" (ELCA Constitution 4.02.F.). What follows first surveys authoritative sources as a basis for the ecumenism of "joining with other Christians," then sketches a history of Lutheran ecumenical experience to suggest continuity with predecessor churches.

#### **A. Scriptural, Confessional, and Constitutional Foundations**

For its participation in the ecumenical movement, the Evangelical Lutheran Church in America is dependent on its understanding of Scripture and the Lutheran Confessions as set forth in its constitution.

#### **Scriptural Witness**

The Church draws upon the rich, diverse language of Scripture for its understanding of ecumenism. One major theme is the unity of all peoples. The announcement of unity begins with the narrative of one God creating and ruling the whole universe and all peoples (Genesis 1-11). The building of the tower of Babel led to the fragmentation of humankind. In response God's promise to Abraham that "in you all the families of the earth shall be blessed" (Genesis 12:3) stressed the gracious will of God for all people. God intended Israel to carry out his will. The servant sings: "the Lord says, who formed me in the womb to be his servant, to bring Jacob back to him, and that Israel might be gathered to him . . . he says, 'It is a too light a thing that you should be my servant to raise up the tribes of Jacob and to restore the survivors of Israel; I will give you as a light to the nations, that my salvation may reach the end of the earth'" (Isaiah 49:5-6; cf., Isaiah 42:6). Therefore, Israel's psalmists and prophets call the whole earth and all nations to unite in worshipping, praising, and proclaiming the God of glory, righteousness, salvation, and blessing (Psalms 96-100, Isaiah 45:22-23, 55:1-5, 60:1-3).

The unity of God is the starting point and the ending point of significant New Testament passages, which speak about the unity of the church. In Ephesians 4, Paul's list "One Lord, one faith, one baptism"

(v.5) culminates in a doxological celebration of the "one God and Father of us all, who is above all and through all and in all" (v. 6; cf., Philippians 2:10-11). The purpose of ministry in all its variety (vv. 11-12) is to bring the church to unity of faith and knowledge of the Son of God (v. 13). It is, therefore, a ministry, which must attend to issues of truth (vv. 14-15a), for growing in the unity in Christ (vv. 15b-16).

The prayer of Jesus for his disciples in John 17, on the eve of his death on the cross, clearly links with truth and mission. "Sanctify them in the truth; your word is truth" (v. 17) leads into "as you sent me into the world, so I have sent them into the world" (v. 18). Then Jesus prays "that they all may be one; even as you, Father, are in me, and I in you" (v. 21a). The unity of the disciples depends on unity with God, as Jesus says to the father, "that they may also be in us." And unity has its goal in mission "that the world may know that you have sent me" (v. 21b). As understood in Christ's prayer, unity is given to the church, not for the sake of the church, but that the church might give itself in mission to the world for the sake of the Gospel. The church realizes its unity in its actions, not simply via theological discussion.

Other references in John show that the disciples, one with Christ and one with each other, are branches on the vine [Christ], which are to "bear much fruit" (15:5). There shall be "one flock" (10:16), when Jesus brings the "other sheep," because there is "one shepherd" who died "to gather into one" the scattered children of God (11:50-52).

Paul speaks of the church as "one body in Christ" (Romans 12:5) or "the body of Christ" (1 Corinthians 12:27) to stress the variety of gifts present in the members of the church for the good of all. Colossians 1:18 and Ephesians 1:22-23 stress the lordship of Jesus over the church, his body. Thus the church gets its unity from the "one Lord" (Ephesians 4:5) under whom it lives. When the writings in the New Testament are compared, a variety of expressions of unity and structures emerges. There is no single pattern of ministry or structure. The New Testament reminds us, too, that disputes and divisions were to be found in the earliest period of the church's existence (e.g., Acts 6:1, 15:1-29; Galatians 2:1-16; 1 Corinthians 1:10-17, 3:1-4). Indeed on several occasions divisive teachings and false teachers were condemned (e.g., Romans 16:17; Philippians 3:2-20; 1 John 2:18-20, 4:1-4; 2 John; Jude).

Those who disrupt the unity of the church are held to be culpable as wrong-doers (Galatians 2:11-20), who are "not acting consistently with the truth of the Gospel" (v.14; cf., 2:5), need to return to the truth of the Gospel and faith in Christ as the essentials for Christian fellowship. The Gospel raises truth-claims that demand true and faithful proclamation and action that corresponds to the Gospel. Thus, only in the Gospel can genuine unity be achieved.

The Scriptures use other significant language to describe the church. Paul speaks of "community" (or "partnership," "sharing," "fellowship") with the Philippians in the proclamation of the Gospel (Philippians 1:5, 7; 4:14, 15). The community in the Gospel, created by the Gospel, impelled the Philippians to support Paul financially as he preached the Gospel. "Sharing" ("fellowship") in the blood and the body of Christ produced the one body (1 Corinthians 10:16-17), while not recognizing the Lord's body in the church causes divisions (1 Corinthians 11:17-33). Paul's concluding benediction in 2 Corinthians 13:13 makes clear that community of the Holy Spirit is based on grace in Christ Jesus and the love of God.

Christians believe that Jesus both announced and brought the kingdom of God (Mark 1:13-14). Yet they pray "Your (the Father's) kingdom come" in the Lord's Prayer (Matthew 6:10; Luke 11:2). The New Testament constantly moves between the gift given with the life, death, and resurrection of Jesus and the reality that the church at any given time looks to the return of Jesus for the achievement of justice, unity of the people of God, and the full and perfect realization of communion with God. This hope compels the church to strive to manifest this unity and communion in the here and now.

The Scriptures present a realistic picture of both the human proclivity toward disunity and the unity that is possible through oneness in Christ. The Bible tells us what God wills, and warns us of the ever present threats to a mutually accepting Christian fellowship. Then, as now, it is necessary to pray "May the God of steadfastness and encouragement grant you to live in harmony with Jesus Christ, so that together you may with one voice glorify the God and Father of our Lord Jesus Christ" (Romans 15:5-6) and to be reminded, "welcome one another, therefore, just as Christ has welcomed you, for the glory of God" (Romans 15:7).

## **Lutheran Confessions**

The concern for the unity of the church articulated in Scripture enjoyed considerable prominence in the first centuries of the history of the church. It was expressed in the Apostles' Creed and especially in the Nicene Constantinopolitan Creed of A.D. 381. These ecumenical symbols, along with the Athanasian Creed, were included in the Book of Concord in 1580. Their inclusion, as well as the first articles of the Augsburg Confession, shows the desire of the Lutheran Reformers to identify with the biblical and patristic tradition.

The Lutheran Confessions were the products of an effort at evangelical reform, which, contrary to its intention, resulted in divisions within the Western church. As evangelical writings, they stress justification by grace through faith alone as the criterion for judging all church doctrine and life. As catholic writings, they assert that the Gospel is essential to the church for being one, holy, catholic, and apostolic. Their evangelical and catholic aspects are complementary, not contradictory. When a particular misinterpretation of the catholic tradition conflicts with the Gospel, the classic Lutheran confessional choice was and remains for the Gospel. They are concerned for the oneness of Christ's church under the Gospel, the preservation of the true catholic heritage, and the renewal of the church as a whole. That the Confessions have such concerns can be seen from the following:

1. They always point to Scripture, with its stress on teaching the truth of the Gospel--which they see as the only sufficient basis for Christian unity--as normative. Because of this evangelical stress they also point to Scripture's confession of one Lord and one church as basic for understanding Christian unity.
2. They begin with the ancient ecumenical creeds--Apostles', Nicene, and Athanasian--as "the three chief symbols." Lutherans always have a common basis with those who share these creeds and the Bible.
3. They draw upon the theological reflection of the early church leaders in East and West, and thus share a resource with those who also know and honor the theologians of the patristic era.
4. While many of the Lutheran Confessions were hammered out in the struggles of the sixteenth century and dwell on the differences with the Roman Catholics, the Reformed, the Anabaptists, and even some Lutherans, they also contained, whether specifically noted or not, many points of basic agreement with such groups.
5. The primary Lutheran confessional document, the Augsburg Confession of 1530, claims to be a fully catholic as well as an evangelical expression of Christian faith. Part I, which lists the chief articles of faith, states that the Confession is grounded clearly in Scripture and does not depart from the universal Christian [that is, catholic] church. The confessors at Augsburg asked only for freedom to preach and worship in accordance with the Gospel.

They were willing, upon recognition of the legitimacy of these reforms, to remain in fellowship with those who did not share every theological formulation or reforming practice [Augsburg Confession, Preface, Article XV, Article XXVIII and Conclusion]. It is in this historical context that Article VII is to be understood: "for the true unity of the church it is enough (*satis est*) to agree concerning the teaching of the Gospel and the administration of the sacraments." The confessors allowed for diversity of opinion and discussion of many other matters (see Smalcald Articles, Part III, introduction).

The historical situation is now different. Today the western church is divided into hundreds of denominations; moreover, in the nineteenth century the urgency of missionary proclamation underscored the scandal of a divided church. Such developments challenge the Evangelical Lutheran Church in America to strive toward fuller expressions of unity with as many denominations as possible.

Lutherans may differ in evaluating the difference between the sixteenth century and the present. Some Lutherans in the Evangelical Lutheran Church in America hold that unity was already broken when the confessors presented the Augsburg Confession in 1530; others hold that the confessors were attempting to maintain a unity that still existed. But all agree that the "*satis est*" of Augsburg Confession VII established an ecumenical principle as valid today as it was in 1530. Augsburg Confession VII continues to be ecumenically liberating because of its claim that the truth of the Gospel is the catholic faith and is sufficient for the true unity of the church.

In today's denominationalism the *satis est* provides an ecumenical resource and basis to move to growing levels of fellowship [i.e., communion] among divided churches. Article VII remains fundamental for Lutheran ecumenical activity; its primary meaning is that only those things that convey salvation, justification by grace through faith, are allowed to be signs and constitutive elements of the church. Yet, for all its cohesiveness and precision, Article VII does not present a complete doctrine of the church. It is not in the first instance an expression of a falsely understood ecumenical openness and freedom from church order, customs, and usages in the church. What it says is essential for understanding the unity of the church, but does not exhaust what must be said. The primary meaning of Article VII is that only those things that convey salvation, justification by grace through faith, are allowed to be signs and constitutive elements of the church. It is also necessary to recognize the evangelical and ecclesiological implications of the missionary situation of the global church in our time, which did not exist in the 16th century.

Article VII of the Augsburg Confession continues to be ecumenically freeing because of its insistence that agreement in the Gospel suffices for Christian unity. As Lutherans seek to enter into fellowship without insisting on doctrinal or ecclesiastical uniformity, they place an ecumenical emphasis on common formulation and expression of theological consensus on the Gospel. There is room for recognizing, living and experiencing fellowship within the context of seeking together larger theological agreement, of constantly searching critically for the theological truth of the Gospel to be proclaimed together in the present critical time of our world.

6. Other Lutheran confessional documents, though differing in nature and purpose from each other, are consistent with the Augsburg Confession on church unity. For example:

- a. The Small Catechism teaches in a simple form the evangelical and catholic faith, so that this faith may be known by all the people of God.
- b. The Formula of Concord of 1577 reflects, in detail, inner Lutheran theological debate and disagreement, and suggests, in spite of its emphasis on rejection and condemnation of errors and contrary doctrine, the possibility of resolving and reconciling differences "under the guidance of the Word of God."

Rooted in this biblical and confessional understanding as stated in its Confession of Faith (ELCA Constitution, Chapter 2), the Evangelical Lutheran Church in America identifies itself with this vision of a greater wholeness of Christ's people.

Chapter 4 of the constitution, "Statement of Purpose," declares that the Evangelical Lutheran Church in America is committed both to Lutheran unity and to Christian unity (4.03.d. and 4.03.f.).

The understanding of ecumenism in the Evangelical Lutheran Church in America embraces more than Lutheran denominations. This church rejoices in the movement toward agreement in the Gospel with other churches of differing historical and theological heritages. The degree of openness on the part of others and our own confessional commitment have a bearing upon the developing relations and growth in unity with "all those who in every place call on the name of our Lord Jesus Christ, their Lord and ours" (1 Corinthians 1:2).

## **B. Ecumenical Heritage**

The twentieth century has brought continuous, active, and official involvement of churches, including predecessors of the Evangelical Lutheran Church in America, in the quest to overcome Christian division and, but God's Spirit, to express the visible unity of Christ's people. The ecumenical movement needs to be seen as the stirring of Christians under the Spirit's prompting to disclose to those around them God's call for the church to be one. This movement is, therefore, much more than conferences and meetings of councils of churches, although such events serve as landmarks for the ecumenical movement.

Prior to World War II, Lutherans from the churches of northern Europe and some from North America were present at World Missionary Conferences, a major impetus to the modern ecumenical movement, as well as Faith and Order Conferences and Life and Work Conferences. It is true that American Lutherans were initially hesitant and cautious, with some remaining more guarded, because of their concern for confessional truth, while others with the same concern for confessional truth were becoming more open to ecumenical participation. The conferences eventually became part of a more continuous and unified organization, the World Council of Churches.

## **Councils of Churches**

By 1948, North American Lutherans took a prominent place in the formation of the World Council of Churches and successfully insisted that the representation from churches be determined in a major way according to confessional families. Within a decade, almost all of the antecedents to the Evangelical Lutheran Church in America held membership in the council. At that time Lutherans made up the largest confessional group in the council. The council has given significant attention to issues of Christian unity, mission, and service.

In varying degrees the uniting churches and their members have participated in state and local councils of churches, and in the National Council of the Churches of Christ in the U.S.A. Such

involvement brought greater understanding of the opportunities and challenges of ecumenical activity.

### **Ecumenical Dialogues**

By 1950, many North American Lutherans were fully committed to ecumenical partnership around the world and in this country. In the next decade, they were involved actively in the development of ecumenical dialogues. After 1965, these dialogues received new stimulus from the entry of the Roman Catholic Church into the ecumenical movement, an event marked and ratified by the Second Vatican Council. Other dialogues were continued or initiated with Reformed and Presbyterians, Episcopalians, United Methodists, Orthodox, Baptists, and conservative evangelicals. Participation in the dialogues by the predecessor bodies of the Evangelical Lutheran Church in America was unified through the National Lutheran Council, later the Lutheran Council in the U.S.A., and the Lutheran World Federation. Lutheran unity and Christian unity were progressing together.

By 1982, when official approval was given for a commission to plan the union that produced the Evangelical Lutheran Church in America, ecumenical developments were expanding rapidly.

### **Lutheran World Federation**

The membership and active role of the uniting churches in the Lutheran World Federation produced new ecumenical perceptions. At the assembly in 1984, the member churches of the federation declared themselves to be in *altar and pulpit fellowship*. The churches of the federation declared themselves to be a communion of churches. This declaration may have profound effects on the nature of the federation itself and on the churches' understandings of their relationships to one another and to nonmember churches. The 1984 assembly also adopted the following understanding of unity, which is compatible with the vision set forth in the accompanying document statement of the Evangelical Lutheran Church in America:

The true unity of the church, which is the unity of the body of Christ and participates in the unity of the Father, Son, and Holy Spirit, is given in and through proclamation of the Gospel in Word and Sacrament. This unity is expressed as a communion in the common and at the same time, multiform confession of one and the same apostolic faith. It is a communion in Holy Baptism and in the eucharistic meal, a communion in which the ministries exercised are recognized by all as expressions of the ministry instituted by Christ in his church. It is a communion where diversities contribute to fullness and are no longer barriers to unity. It is a committed fellowship, able to make common decisions and to act in common.

The diversity present in this communion rises out of the differing cultural and ethnic contexts in which the one church of Christ lives out its mission and out of the number of church traditions in which the apostolic faith has been maintained, transmitted, and lived throughout the centuries. In recognizing these diversities as expressions of the one apostolic faith and the one catholic church, traditions are changed, antagonisms overcome, and mutual condemnations lifted. The diversities are reconciled and transformed into a legitimate and indispensable multiformity within the one body of Christ.

This communion lives out its unity in confessing the one apostolic faith. It assembles in worship and in intercession for all people. It is active in common witness to Jesus Christ; in advocacy for the weak, poor, and oppressed; and in striving for peace, justice, and freedom. It is ordered in all its components in conciliar structures and actions. It is in need of constant renewal and is at the same time, a foretaste of that communion, which the Lord will at the end of time

bring about in his kingdom.

American Lutherans were encouraged by the ecumenical participation in the celebration of the 450th anniversary of the Augsburg Confession in 1980 and the 500th anniversary of the birth of Martin Luther in 1983.

### **Positions of the Uniting Churches**

In 1978, The American Lutheran Church and the Lutheran Church in America approved "A Statement on Communion Practices." Section II, Recommendations for Practice, adopted by both churches in convention, included a subsection on intercommunion. This sub-section provided guidance for eucharistic sharing in Lutheran settings and ecumenical gatherings.

At its eleventh biennial convention in 1982, the Lutheran Church in America approved as its official position the document, "Ecumenism: A Lutheran Commitment." This statement became a charter for a deliberate program of ecumenical study and activity. Three years later, the Church Council of The American Lutheran Church approved a similar document for the church entitled, "Ecumenical Perspective and Guidelines." Thus, two of the uniting churches had recent and strong statements expressing their rationale for ecumenical involvement.

In 1982, all three predecessor churches entered into the "Lutheran-Episcopal Agreement" with the Episcopal Church in the United States. After years of bilateral dialogues, these churches were able to enter into a new level of fellowship that provided for mutual recognition of churches, joint prayer and study, joint commitment to evangelism and mission, interim sharing of the Eucharist, future dialogue, and a commitment to work for full communion. In 1988, this agreement entered into the life of the Evangelical Lutheran Church in America.

When the third series of Lutheran-Reformed dialogues reported to the churches in 1984, its recommendations confronted the uniting churches with critical questions. Acceptance of this dialogue report, *An Invitation to Action*, was uneven. All three uniting churches did recognize the Reformed Church in America and the Presbyterian Church (U.S.A.) as churches in which the Gospel is preached, and committed themselves to joint projects and at least limited common worship. The Association of Evangelical Lutheran Churches and The American Lutheran Church in 1986 entered into a new relationship with the Presbyterian Church (U.S.A.) and the Reformed Church in America. The Lutheran Church in America in 1986 took action in conformity with, but not exceeding, a "Statement on Common Practices" of 1987. With the formation of the Evangelical Lutheran Church in America, the relationships established in 1986 ended. The commitments to fuller relationships with the Reformed Church in America and the Presbyterian Church (U.S.A.), made in 1986 by the three uniting churches, were left as a challenge to the Evangelical Lutheran Church in America.

All these events indicate that official reception of the results from dialogues has become a major concern as reports from the dialogues ask the sponsoring churches to take specific actions. Such requests highlight the need for the churches to take seriously the reception of the work of the dialogues into their life and faith.

### **During Formation of the Evangelical Lutheran Church in America**

Between 1982 and the constituting of the Evangelical Lutheran Church in America, the three bishops of the uniting churches, and other leaders, formed relationships with major church leaders throughout the world. These associations had antecedents in earlier years, but the deliberateness and

intensity of the contacts in the 1980s formed new levels of trust, commitment to the unity of the church, and potential for new ecumenical advances.

In 1983, the Faith and Order Commission of the World Council of Churches transmitted to the churches for their response and reception the document, *Baptism, Eucharist, and Ministry*. Two of the churches forming the Evangelical Lutheran Church in America made official responses to this text of convergences. Responses from churches around the world have demonstrated an overwhelming interest in what has become a major ecumenical process that will continue.

The years prior to the Evangelical Lutheran Church in America represent a period of rich ecumenical growth that was given to the merged church as it began its life.

### **Minutes of Plenary Session Five (continued)**

Bishop Chilstrom thanked the committees and staff for their hard work in bringing this statement, which had been a working document for two years, to the Churchwide Assembly for its affirmation.

### **Lutheran-Episcopal Dialogue III**

Reference: *1991 Reports and Records, Volume 1, Part 2*, pages 1230-1231.

Mr. Warren Zenk (Saint Paul Area Synod) asked how the recommendation of the Church Council, subsequently adopted by the Churchwide Assembly, related to the completion of the Study of Ministry. Bishop Chilstrom indicated that the result of the action would be to delay formal discussion and study of Lutheran-Episcopal Dialogue mI until completion of the Study of Ministry in 1993.

### **ASSEMBLY**

#### **ACTION**

**Yes--850; No--31; Abstain--11**

#### **CA91.3.8**

**To extend thanks to members of the Lutheran-Episcopal Dialogue III for documents that make explicit the conditions for a possible approach to the desired goal of full communion;**

**To acknowledge that these conditions present to the Evangelical Lutheran Church in America confessional matters of fundamental magnitude that require investigation of doctrine and practice;**

**To make a final decision on the Lutheran-Episcopal Dialogue III report after the Study of Ministry is completed and the recommendations of the Study of Ministry are adopted by the Churchwide Assembly;**

**To develop a study process for "Toward Full Communion" and "The Concordat of Agreement" in conjunction with the Episcopal Church and to begin formal study following the 1993 Churchwide Assembly, with a subsequent report to the 1995 Churchwide Assembly; and**

**To continue to study *Implications of the Gospel* by the Evangelical Lutheran Church in America in the next two years and to include it in the formal study of all three Lutheran-Episcopal Dialogue documents at the completion of the Study of Ministry.**

The Rev. James A. Nestingen continued the study of the Lord's Prayer with the third petition, "Your Will Be Done." He reviewed the petitions treated at previous plenary sessions, and observed that we place the petitions into relationship with ourselves-"hallowed be my name, my kingdom come, and now we come to my will be done." He stated, "when we come into the orbit of the third petition, we enter a scene of conflict. Where the will is involved, there is going to be trouble and there is going to be opposition." God's will is done when God hinders and defeats the devil, the world, and our sinful self and strengthens and upholds all those who bear the mark of the cross. "When Luther speaks of the devil, he speaks of the concentrated power of unbelief, the force that attacks faith," he said. Pastor Nestingen described the world in which we live as "the public arenas in which the faith that we cherish is not valued." We also face opposition within ourselves, "encountering opposition as we resolve and attempt to do, encountering opposition within ourselves as we decide and choose and accept, and yet face the fact that our decisions seem to be undermined within ourselves, moved in such a way that our best intentions somehow come adrift." He concluded by stating that God hinders and defeats every evil scheme and purpose of the devil, the world, and our own sinful selves, but does not destroy; in this life, we will continue to struggle with opposition. "At the same time, God strengthens us and holds us firm in the Word," he said.

**Focus on *Mission90*: "See"**

Bishop Chilstrom called upon the Rev. J. Christian Quello and Ms. Mary Vandenberg of First English Lutheran Church (Appleton, Wis.), and Mr. David Welch, vice chair of the board of the Commission for Communication, to present a brief vignette highlighting the ways in which First English Lutheran Church had utilized *Mission90* videos. Assembly members then were invited to share personal experiences of *Mission90* with each other.

**Greetings and Introductions:**

**\* National Council of the Churches of Christ in the U.S.A.**

Bishop Chilstrom introduced the Rev. Joan Campbell, general secretary of the National Council of the Churches of Christ in the U.S.A., who brought greetings from the council and its 32 member churches. She expressed gratitude for the contributions of Bishop Herbert W. Chilstrom and the Rev. William G. Rusch, executive director of the Office for Ecumenical Affairs, to the work of the council. She observed that these may be difficult but also exciting days for "the ecumenical venture." Every church body is important to the council, she said, "because it brings something to our mix, that no other church can offer.... Our challenge for the

future is that our churches must come to know one another better, to appreciate one another's theology and one another's history." Pastor Campbell urged the churches to look beyond "professionalized ecumenism," in order to foster local and congregational expressions of cooperation and understanding.

**\* World Council of Churches**

Bishop Chilstrom introduced the Rev. Donald Black, interim executive director of the U.S. Office of the World Council of Churches, who brought greetings to the assembly from the 315 member churches of the council, including its newest member, the China Christian Council. Pastor Black stated, "Those who have attended WCC assemblies have considered the worship experiences to be the high point of those assemblies. For many of them, it is a once-in-a-lifetime experience to meet in worship with people from all parts of the world and to sense there that the faith that binds Christians together is so much stronger than the ideas that separate humans." He stated that the ELCA statement on ecumenism would be a vital contribution to the work of the council. He indicated that the council was revising its structure, in order to demonstrate its deep commitment to a worldwide community of faith. Pastor Black concluded, "May God bless you in your participation and in your ministry in an ecumenical context."

Bishop Chilstrom read a greeting from Bishop K. H. Ting, president of the China Christian Council, expressing appreciation for prayers from the Evangelical Lutheran Church in America as "a sign of solidarity with us with which we do feel supported and strengthened."

**United Methodist Church**

Bishop Chilstrom recognized the Rev. H. Hasbrouak Hughes Jr., bishop of the Florida Conference of the United Methodist Church, and invited the assembly to greet him.

**Elections:  
(continued)**

\*

**ELCA Vice President**

Reference: Continued from Plenary Session Four, pages 236 and 333.

Bishop Chilstrom reviewed election procedures and indicated that electronic voting would be used in electing one of the seven persons remaining on the ballot to the office of ELCA vice president. He explained that the results would not appear immediately on the screen, because the Elections Committee would need to review and verify the results. He reminded assembly members that a two-thirds majority was required for election on the third ballot. Bishop Chilstrom led the assembly in prayer prior to balloting. He instructed voting members to cast ballots and subsequently declared balloting to be closed. The results of the third ballot are reported on page 368 of these minutes.

**Report: Study of Ministry**

Reference: *1991 Reports and Records, Volume 1, Part 2*, pages 1122-1185.

Bishop Chilstrom called upon the Rev. John H. P. Reumann, chair of the Task Force on the Study of Ministry, and the Rev. Paul R. Nelson, director for the study, together with other members of the task force present, to report on the progress of the study. Pastor Nelson noted that the report was presented with the unanimous approval of the task force, the board of the Division for Ministry, and the Church Council. He said that the study from the beginning "called for an intensive and participatory churchwide study of the nature of ministry. Since we began in 1988, we have committed the study to hearing from the church, as well as speaking to it." He invited assembly members to complete a survey form distributed in the assembly registration packet. "It is a major commitment, but it is an exercise in partnership," he remarked. Pastor Nelson introduced the following task force members: Sister Elizabeth A. Steele, the Rev. Fred W. Meuser, the Rev. April Ulring Larson, Bishop Wayne E. Weissenbuehler, Ms. Sue Setzer; and liaisons, the Rev. James G. Cobb (Church Council) and the Rev. Connie A. Miller (board of the Division for Ministry).

The full membership of the task force is comprised of: The Rev. John H. P. Reumann, chair (Philadelphia, Pa.); Ms. Teresa Bailey (Palo Alto, Calif.); the Rev. Carl Braaten (Chicago, Ill.); the Rev. Norma Cook Everist (East Dubuque, Ill.); Mr. John Graff (Annandale, Va.); Ms. Gracia Grindal (Saint Paul, Minn.); the Rev. LaVem Grosc (Lincoln, Nebr.); the Rev. Will Herzfeld (Oakland, Calif.); the Rev. April Ulring Larson (Rochester, Minn.); Ms. Marjorie Leegard, secretary (Detroit Lakes, Minn.); the Rev. Fred W. Meuser (Columbus, Ohio); the Rev. Jose Rodriguez (Chicago, Ill.); the Rev. Paul J. Seastrand (Missoula, Mont.); Ms. Sue Setzer (Charlotte, N.C.); Sr. Elizabeth Steele (Columbus, Ohio); Mr. Nelvin Votes (Maxatawny, Pa.); the Rev. Wayne E. Weissenbuehler (Denver, Colo.).

Pastor Nelson noted that final report and recommendation of the Task Force on the Study of Ministry would be presented to the 1993 Churchwide Assembly for action.

Pastor Nelson introduced Chair Reumann, who noted that the present report of the task force was foundational and did not yet contain recommendations. He commented on the "three models for ordering ministries and the ten options within them." He urged the assembly to reflect on the possible models "with openness," to consider the ministry of the whole baptized people of God, and, thereby, to assess the implications of the models for the doctrine of the Church.

## **Elections:**

**(continued)**

### **\* ELCA Vice President**

Reference: Continued from pages 236, 333, 367; continued on pages 371, 375, 386.

Bishop Chilstrom called upon Treasurer George E. Aker, chair of the Elections Committee, to report the results of the third ballot for the election of vice president.

### **Report of the Third Ballot for Vice President:**

962 votes cast;

642 necessary;

No candidate received the necessary two-thirds majority.

Ms. Kathy J. Magnus 361

Ms. Sylvia J. Pate 221

Mr. Athornia Steele 180

Ms. Kathleen S. Hurty 68

Ms. Marybeth A. Peterson 51

Ms. Edith M. Lohr 47

Ms. Alice E. Carter 34

Bishop Chilstrom announced that the fourth ballot would be limited to the three candidates who had received the most votes on the third ballot and that a 60 percent majority would be required to elect. The names of the following nominees would appear on the fourth ballot: Ms. Kathy J. Magnus, Ms. Sylvia J. Pate, and Mr. Athornia Steele.

### **Conclusion of Plenary Session Five**

Bishop Chilstrom called upon Secretary Almen, who reported the death of the Rev. Joseph W. Ottoson (Duluth, Minn.) and the Rev. John Stephen Bremmer (Madison, Wis.). They were remembered in prayer during midday worship.

The Churchwide Assembly recessed at 12:34 P.M. Midday worship was led by the Rev. Kathryn E Groenewold (De Forest, Wis.), leader; the Rev. Ruben F DurAn (Chicago, Ill.), preacher; Mr. David Motl (Mandan, N. Dak.), lector; the Rev. Frank W. Stoldt (Chicago, Ill.), assembly organist; and cantors from the National Lutheran Choir (Minneapolis, Minn.).



**Plenary Session Six**  
**Saturday, August 31, 1991**  
**2:30 P.M. -**

**3:45 P.M.**

The Rev. Herbert W. Chilstrom, bishop of the Evangelical Lutheran Church in America, declared the assembly to be in session at 2:32 P.M. Eastern Daylight Time. Bishop Chilstrom reviewed the agenda for the afternoon session and announced changes to the printed order of business.

**Elections:**  
(continued)

**\* ELCA Vice President**

Reference: Continued from pages 236, 333, 367, 368; continued on pages 375, 386.

The three final nominees for vice president of the Evangelical Lutheran in America were each invited to speak to the assembly for five minutes. The order of appearance was determined by lot.

Mr. Athornia Steele (Columbus, Ohio) was the first to speak. He stated, "I do not intend to address any specific topic or issues of this church. While those issues are important, I think in terms of my vision for this church and a question that needs to be raised. I will attempt to present how I see that question as a lay member of this church. ... If the church is no longer central to the lives of many people, the question might be asked, should it be? If the answer to that question is yes, then the question is, how does it become central again?" Referring to a quotation that "there is a difference between spirituality and church," he stated that spirituality and the organized church are not necessarily incompatible and asked, "How does the organized church relate to spirituality?" Both are important to our lives and for our world. The Evangelical Lutheran Church in America has taken a leadership role in its corporateness. As a church, we must continue to provide guidance and possible answers to questions. He urged everyone to embrace the roles of teacher, example, and witness.

Ms. Sylvia J. Pate (Dayton, Ohio), the second nominee to speak, recounted the story of how 16 months earlier she had been asked to consider serving as interim executive director of the Commission for Women. She said that she had always found it difficult to say, "no," when asked to do something for the church, because she always believed she was part of God's great plan and "that all I have to do is to listen very carefully and I will know exactly what is expected of me. I will know what God wants me to do and, with God's grace, I know that I will be able to do it." She ultimately was offered and accepted the position. Ms. Pate expressed appreciation for the opportunity to work with the Church Council, Cabinet of Executives, and the staff at the churchwide offices. She stated that in the reconfigured churchwide structure, adopted by the assembly under "Focusing for Mission," there would be a need for "building new relationships and that planning and working together will be extremely important." She said that the members of

this church need to listen to one another, hear the hopes of people from across the church, and listen to long-time members, to those new to the church, and to those on the fringes, as well as to the Holy Spirit. "We need to keep moving forward; we need to risk and to dare to do what God is challenging us to do. Together we can do the will of God," she said.

Ms. Kathy J. Magnus (Denver, Colo.), the third nominee to speak, said that she was excited to be a lay woman in this church and to be a nominee for the position of vice president. "I am excited about this church. I think we do know who we are and what the tasks ahead of us are. The last four years have been just plain hard work. After four years, I think we are coming to grips with what it means to be a church of more than five million people. We know now that we need to focus very carefully so that we can carry out the responsibilities that have been placed before us," she stated. She observed that the resources of this church allow it to be an assertive force in the world and that this church can make a difference. She said that there is a need to tell the story clearly. She spoke to the need for outreach in multicultural communities and the need to affirm the gifts of women and laity in this church. There are opportunities to work for justice and to strive for greater unity in our ecumenical endeavors. There is diversity, but the church should be clear about its direction and mandate. She said, "While our message of salvation remains constant, we must find new ways to tell the message." She concluded by saying, "Let's commit the energy and the excitement of both the laity and the clergy in this church and move into the creative work that lies ahead for us, a people shaped by the cross."

The Rev. Lowell G. Almen, secretary of the Evangelical Lutheran Church in America, requested voting members to refrain from operating the electronic voting keypads of absent voting members.

Bishop Chilstrom led the assembly in prayer prior to balloting. He then instructed that ballots be cast and subsequently declared balloting to be closed.

### **Report of the Church Council:**

#### **\* "Social Practice Statement on the Death Penalty"**

**(continued)**

Reference: *1991 Reports and Records, Volume 1, Part 2*, pages 1213-1217; continued from pages 72, 323, 333; continued on page 376.

Bishop Chilstrom called upon the Rev. Franklin D. Fry (New Jersey Synod) to report on behalf of the committee appointed by the chair to consider amendments to the "Social Practice Statement on the Death Penalty." Pastor Fry reviewed the amendments to the proposed statement, adopted by the assembly during Plenary Session Four (see minutes pages 323, 333), and then moved the following on behalf of the committee:

***MOVED;***

***SECONDED: To amend the proposed "Social Practice Statement on the Death Penalty":***

(1) By inserting after the section titled, "Points of View," and before the section titled, "Ministries of Restoration," the following

**An Affirmation**

**On the basis of Scripture**

**and the Lutheran Confessions we hold**

**that, through**

**the divine authority of the Law, God preserves**

**creation, orders society, and promotes justice in a broken world.**

**God works through the state and other structures of society**

**necessary for life in the present age.**

The state is responsible under God for the protection of its citizens and the maintenance of justice and public order. God entrusts the state with the power to take human life when failure to do so constitutes a dear danger to society.

However this does not mean that governments have an unlimited right to take life. Neither does it mean that governments must punish crime by death. We increasingly question whether the death penalty has been and can be administered justly.

(2) By amending the first paragraph of the section titled, "Ministries of Restoration, to read:

Lutheran theological tradition has maintained that society is ruled by the Law and is influenced and nourished by the Gospel. Renewed by the Gospel, Christians, as salt of the earth (Matthew 5:13) and light of the world (Matthew 5:14), are called to respond to violent crime in the restorative way taught by Jesus (Matthew 5:38-39) and shown by his actions John 8:3-11).

(3) By amending the last paragraph of the section titled, "Ministries of Restoration." to read:

This church recognizes the need to protect society from people who endanger that society: removing offenders from the general population, placing them in a secure facility, and denying them the possibility of committing further crime (i.e., incapacitating them). Our challenge is to incapacitate offenders in a manner that limits violence, and holds open the possibility of conversion and restoration.

(4) By amending Note 2. to read:

2. The following are issues reviewed during churchwide deliberation on the death penalty. They are offered here as a summary of points of view presented in the course of developing this statement. Members of the Evangelical Lutheran Church in America should be aware of them and may find some of them helpful for further discussion.

(5) By amending under Note 2. the first paragraph of the section titled,

"n Favor of the Death Penalty," to read:

Those who support the use of the death penalty often do so on the basis of Scripture, especially "you shall give life for life" (Exodus 21:23b) and "let every person be subject to the governing authorities . . . for the authority does not bear the sword in vain" (Rom. 13:1-7; cf., 1 Peter 2.13-14).

(6) By amending under Note 2. the first paragraph of the section titled, "In Opposition to the Death Penalty," to read:

Those who oppose the death penalty do so on the basis of Scripture, arguing that Jesus in his teaching abolished the death penalty in the Law (Matthew 5-38-39) assuming the Sermon on the Mount applies not only to Christians but to all peoples and by example (John 8.3-11).

(7) By inserting after Note 3. the following as a new Note 4.:  
4. "The Church in Society A Lutheran Perspective" (adopted by the Evangelical Lutheran Church in America Churchwide Assembly, 1991).

and by renumbering subsequent NOTES; and,

(8)

**By amending what is to be numbered as Note 8. to read:**

8.

"The scribes and the Pharisees ... and do not sin again." On restoration see also: Matthew 5:21-24; Romans

12:19-21; 1 Thes-

salonians 5:15; 1

Peter 2:23).

Bishop Jon S. Enslin (South-Central Synod of Wisconsin) proposed to insert the word, "often," between the words, "penalty" and "do," in item (6) of the proposed amendments. The suggestion was received as a friendly amendment.

Mr. Petros Demissie (Metropolitan Washington, D.C., Synod) observed that both persons in favor of the death penalty and persons opposing the death penalty quote Scripture to support their beliefs and asked, "Is there a conflict in the Scripture itself, or which group is right?" The Rev. Jerald L. Folk, executive director of the Commission for Church in Society, responded on behalf of the committee and indicated that adoption of social practice statements such as this one does not end discussion of scriptural interpretation, but rather encourages such discussion, as the document itself suggests. The spirit of the document honors the position of Scripture as the authoritative source of discussion in the church.

Mr. Erik M. Phelps (Northwest Synod of Wisconsin) moved the following:

**MOVED;**

**SECONDED: To amend the third paragraph of item 1, "An Affirmation," second sentence, to delete the word, "must," and insert the word, "should."**

The Rev. Jerald L. Folk responded on behalf of the committee and observed that

the motion was tantamount to editorial revision.

Bishop William H. Lazareth (Metropolitan New York Synod) spoke against the motion, and said, "The helpful thrust of the committee's affirmation is that biblically, capital punishment is permissible, but that ethically it is not advisable, and, therefore, the "must" is preferable to "should." The Rev. Franklin D. Fry (New Jersey Synod) opposed the amendment saying, "the use of "should" instead of "must" does not serve the flow of the argument."

An unidentified voting member called the question:

**MOVED;**

**SECONDED;**

**2/3 Vote Required**

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

**MOVED;**

**SECONDED;**

**Yes-178; No--824; Abstain--17**

**DEFEATED: To amend the third paragraph of item 1, "An Affirmation", second sentence, to delete the word, "must," and insert the word, "should."**

**Greetings**

Bishop Chilstrom called for the orders of the day and introduced the Rev. Milton B. Efthimiou, ecumenical officer of the Greek Orthodox Archdiocese of North and South America, who brought greetings to the assembly. He commended the assembly for the Christian witness evidenced by the way the assembly was conducting its business. He brought a special greeting from Archbishop Achieves, primate of the Greek Orthodox Archdiocese of North and South America and spiritual leader of three million Greek Orthodox Christians. Father Efthimiou expressed "his respect and admiration of those Lutheran clerics whose commitment to Christian unity is to be emulated by all Christians who believe in Christ's dictum, "that they all may be one." He concluded by reading a message from Archbishop Achieves.

Bishop Chilstrom then introduced the Rev. Leonid Kishkovsky, ecumenical officer of the Orthodox Church in America and current president of the National Council of the Churches of Christ in the U.S.A. Bishop Chilstrom said, "We know that your church here in America has very close and profound ties with the Orthodox Church in the Soviet Union. We want to assure you that we have been deeply in prayer, not only for that nation, but especially for the people of the church. We rejoice in their new freedom and join in the prayer that the freedom will continue." Father Kishkovsky stated that Lutherans and the Orthodox together have a great deal to contribute to ecumenical discussions. He said, "Ecumenism requires honesty. Indeed, Christianity requires honesty, and I would be dishonest, if I did not tell you today that in the view of many Orthodox theologians and leaders, and many Orthodox lay leaders as well, the ecumenical movement and the Christian faith is undergoing a certain crisis. It is ecumenically a time of fragility and reassessment--at least it is for the Orthodox." He commented on the role of the church in the changes that have recently occurred in the world, i.e., the Roman Catholic Church in Poland, the Protestant churches in Germany, and the Orthodox Christian Church

in Russia. He noted that Christianity in Europe has great vitality today. "Let us see the images of Eastern Europe and Russia also primarily as images of the cross, of the Church, and of Christians witnessing to human dignity and hope, and as images of resurrection-of hope in the resurrection of Christ, which it is our purpose as Christians to confess and of which to be witnesses," he said.

**Elections:  
(continued)**

**ELCA Vice President**

Reference: Continued from pages 333, 367. 371; continued on page 386.

Bishop Chilstrom called upon Treasurer George E. Aker, chair of the Elections Committee, to report the results of the fourth ballot for vice president. Mr. Aker announced that the fourth ballot did not result in an election.

**Report of the Fourth Ballot for Vice President:**

No. of ballots cast: 1,026

No. of votes required for election: 616

Ms. Kathy J. Magnus 432

Ms. Sylvia J. Pate 399

Mr. Athornia Steele 195

Bishop Chilstrom stated that the final ballot would be cast on Sunday morning, September 1, 1991, and would list the names of Ms. Kathy J. Magnus and Ms. Sylvia J. Pate. He noted that a simple majority was required for election.

The Rev. Richard O. Scherch (Florida Synod)<sup>6</sup> moved the following, which was carried by voice vote:

<sup>6</sup>Renamed Florida-Bahamas Synod upon approval by the 1991 Churchwide Assembly.

***MOVED;***

***SECONDED;***

***CARRIED:*** To extend the plenary session by 15 minutes, in order to complete action on the proposed "Social Practice Statement on the Death Penalty."

**Report of the Church Council:**

**\* "Social Practice Statement on the Death Penalty"**

(continued)

Reference: *1991 Reports and Records, Volume 1, Part 2*, pages 1213-1217, continued from pages 333, 372.

Discussion resumed of the recommendation of the committee appointed to consider amendments to the proposed statement on the death penalty (See page 372 of these minutes.). Ms. Patricia Knodel (Delaware-Maryland Synod) inquired about the use of abstentions on the voting machines. Bishop Chilstrom indicated that he

would seek counsel on this matter.

The Rev. Stanley E. Sultemeier (Southwestern Texas Synod) called the question:

**MOVED;**

**SECONDED;**

**2/3 Vote Required**

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

**MOVED;**

**SECONDED;**

*Yes-941; No--33; Abstain-3*

**CARRIED:** To adopt proposed amendments to the proposed "Social Practice Statement on the Death Penalty" as follows:

(1) By inserting after the section titled, "Points of View," and before the section titled, "Ministries of Restoration," the following:

An Affirmation

On the basis of Scripture and the Lutheran Confessions we hold that, through the divine authority of the Law, God preserves creation, orders society and promotes justice in a broken world. God works through the state and other structures of society necessary for life in the present age.

The state is responsible under God for the protection of its citizens and the maintenance of justice and public order. God entrusts the state with the power to take human life when failure to do so constitutes a dear danger to society.

However, this does not mean that governments have an unlimited right to take life. Neither does it mean that governments must punish crime by death. We increasingly question whether the death penalty has been and can be administered justly.

(2) By amending the first paragraph of the section titled, "Ministries of Restoration," to read:

Lutheran theological tradition has maintained that society is ruled by the Law and is influenced and nourished by the Gospel. Renewed by the Gospel, Christians, as salt of the earth (Matthew 5:13) and light of the world (Matthew 5:14), are called to respond to violent crime in the restorative way taught by Jesus (Matthew 5:38-39) and shown by his actions John 8:3-11).

(3) By amending the last paragraph of the section titled, "Ministries of Restoration," to read:

This church recognizes the need to protect society from people who endanger that society: removing offenders from the general population, placing them in a secure facility, and denying them the possibility of committing further crime (i.e., incapacitating them). Our challenge is to incapacitate offenders in a manner that limits violence, and holds open the possibility of conversion and restoration.

(4) By amending Note 2. to read:

2. The following are issues reviewed during churchwide deliberation on the death penalty. They are offered here as a summary of points of view presented in the course of developing this statement. Members of the Evangelical Lutheran Church in America should be aware of them and may find some of them helpful for further discussion.

(5) By amending under Note 2. the first paragraph of the section titled, "In Favor of the Death Penalty," to read:

Those who support the use of the death penalty often do so on the basis of Scripture, especially "you shall give life for life" (Exodus 21:23b) and "let every person be subject to the governing authorities ... for the authority does not bear the sword in vain" (Rom. 13:1-7; cf., 1 Peter 2:13-14).

(6) By amending under Note 2. the first paragraph of the section titled, "In Opposition to the Death Penalty," to read:

Those who oppose the death penalty often do so on the basis of Scripture, arguing that Jesus in his teaching abolished the death penalty in the Law (Matthew 5:38-39), assuming the Sermon on the Mount applies not only to Christians but to all peoples, and by example (John 8:3-11).

(7) By inserting after Note 3. the following as a new Note 4.:  
4. "The Church in Society: A Lutheran Perspective" (adopted by the Evangelical Lutheran Church in America Churchwide Assembly, 1991).

and by renumbering subsequent NOTES; and,

(8) By amending what is to be numbered as Note 8. to read:  
8. "The scribes and the Pharisees . . . do not sin again." On restoration see also: Matthew 5:21-24; Romans 12:19-21; 1 Thesalonians 5:15; 1 Peter 2:23).

Mr. Amel Olson (Sierra Pacific Synod) moved the following:  
*MOVED;*

***SECONDED:*** To amend the proposed statement on the death penalty, under "Ministries of Restoration" by inserting at the beginning of paragraph 2, in boldface type, "It is because of Jesus' teaching that we oppose the death penalty."

Mr. Olson spoke to the motion and said, "The reason I feel that this is important is that the other three reasons printed in boldface are good reasons, but they are not the basic reason, and I feel this is the keystone of all of them." The committee indicated that the proposed amendment was considered to be a substantive change and that it was necessary to the flow of the statement. Bishop Chilstrom called for the vote on the motion.

***MOVED;***

***SECONDED;***

***Yes-143; No-815; Abstain-6***

**DEFEATED:** To amend the proposed statement on the death penalty, under "Ministries of Restoration," by inserting at the beginning of paragraph 2, in boldface type,

**"It is because of Jesus' teaching that we oppose the death penalty."**

Mr. David Femelius (Minneapolis Area Synod) sought to move the following amendment:

In the second paragraph, under item 1, "An Affirmation," to delete the second sentence; and under item 3, modify as follows: to delete, "and," in the second line and to add after the parentheses in the third line the words, "and in certain extreme cases administering the death penalty however this church's commitment ....

Bishop Harold S. Weiss (Northeastern Pennsylvania Synod) inquired whether the foregoing would be considered a substantive amendment.

Bishop Chilstrom ruled that the amendment offered by Mr. Femelius was substantive. He then inquired of the assembly whether it wished to consider the amendment:

*VOTE TO*

**CONSIDER**

*Yes-115; No--855; Abstain-4*

**DEFEATED:** To consider the motion offered by Mr David Fernelius of the Minneapolis Area Synod.

Ms. Dorothy Jacobs (Southwestern Texas Synod) called the question:

**MOVED;**

**SECONDED;**

**CARRIED:**

**To move the previous question.**

**ASSEMBLY**

**ACTION**

**CA91.3.9**

*Yes--907; No--89; Abstain--1*

**To adopt the the following "Social Practice Statement the Death Penalty" as amended, with the intent that:**

- (1) this statement be studied and given serious consideration by members of this church as they form their own judgments on the death penalty;**
- (2) this statement guide the institutional life of this church in accordance with "Social Statements in the Evangelical Lutheran Church in America: Principles and Procedures" (CA89.3.14).**

**THE DEATH PENALTY**

A Social Practice Statement<sup>1</sup>

[includes amendments from CWA]

## **A Climate of Violence**

Violent crime is as ancient as the human family. Since Cain slew Abel, the blood of countless victims has cried out to the Lord (Genesis 4:10). Our hearts, too, cry out to the Lord who gives life. We grieve with the family and friends of the victim--the violated one.

Violent crime has a powerful, corrosive effect on society. Bonds of trust, the very assumptions that allow us to live our lives in security and peace, break down. Instead of loving, we fear our neighbor. We especially fear the stranger.

The human community is saddened by violence, and angered by the injustice involved. We want to hold accountable those who violate life, who violate society. Our sadness and anger, however, make us vulnerable to feelings of revenge. Our frustration with the complex problems contributing to violence may make us long for simple solutions.

Such are the circumstances under which we, as the Evangelical Lutheran Church in America, speak to the death penalty. At the request of a number of congregations to synod assemblies, and in response to the memorials of those synods, the 1989 Churchwide Assembly placed the issue of the death penalty on the church's social agenda. Discussions on the death penalty then took place in local churches and at synodical and regional hearings.

## **Points of View**

Members of the Evangelical Lutheran Church in America have different points of view with regard to social issues.<sup>2</sup> While the Spirit makes us one in our *faith in the Gospel*, we can and do vary in our *responses to the Gospel*.

While we all look to the Word of God and bring our reason to the death penalty issue, we can and do assess it with some diversity. Social statements of our church do not intend to end such diversity by 'binding' members to a particular position.<sup>3</sup> Social statements acknowledge diversity and address members in their Christian freedom.

This church has not finished its deliberation on the death penalty. Members of the Evangelical Lutheran Church in America continue the deliberation, upholding together the authority of Scripture, crees and confessions; the value of God-given life; and the commitment to serve God's justice. Members continue their discussion, knowing they have in common the goals of justice, peace, and order.

As a church united in resistance to hate (Luke 6:27), we minister to an often vengeful society. As a Church united in joy over the good news of God's healing grace, we minister to a battered society. As a church heeding the call to do justice (Jeremiah 22:3), we minister to a broken society. As a church united for mission, we organize for ministries of restoration.

## **An Affirmation**

On the basis of Scripture and the Lutheran Confessions we hold that, through the divine activity of the Law, God preserves creation, orders society, and promotes justice in a broken world. God works through the state and other structures of society necessary for life in the present age.<sup>4</sup>

The state is responsible under God for the protection of its citizens and the maintenance of justice and

public order. God entrusts the state with power to take human life when failure to do so constitutes a clear danger to society.

However, this does not mean that governments have an unlimited right to take life. Nor does it mean that governments must punish crime by death. We increasingly question whether the death penalty has been and can be administered justly.

### **Ministries of Restoration**

Lutheran theological tradition has maintained that society is ruled by the law and is influenced and nourished by the Gospel. Renewed by the Gospel, Christians, as salt of the earth (Matthew 5:13)<sup>5</sup> and light of the world (Matthew 5:14)<sup>6</sup>, are called to respond to violent crime in the restorative way taught by Jesus (Matthew 5:38-39)<sup>7</sup> and shown by his actions (John 8:3-11)<sup>8</sup>.

For the Evangelical Lutheran Church in America, following Jesus leads to a commitment to restorative justice. This commitment means addressing the hurt of each person whose life has been touched by violent crime. Restorative justice makes the community safer for all.

**It is because of this church's ministry with and to people affected by violent crime that we oppose the death penalty.** Executions focus on the convicted murderer, providing very little for the victim's family or anyone else whose life has been touched by the crime. Capital punishment focuses on retribution, sometimes reflecting a spirit of vengeance. Executions do not restore broken society, and can actually work counter to restoration.

This church recognizes the need to protect society from people who endanger that society: removing offenders from the general population, placing them in a secure facility, and denying them the possibility of committing further crime (i.e., incapacitating them). Our challenge is to incapacitate offenders in a manner that limits violence, and holds open the possibility of conversion and restoration.

### **Doing Justice**

Christians live in anticipation of the day when "justice roll[s] down like waters, and righteousness like an ever flowing stream" (Amos 5:24). In the meantime, God holds governments accountable to ensure justice. In a democracy, where government is by the people, justice is the responsibility of all citizens.

Violent crime is, in part, a reminder of human failure to ensure justice for all members of society.<sup>9</sup> People often respond to violent crime as though it were exclusively a matter of the criminal's individual failure. The death penalty exacts and symbolizes the ultimate personal retribution.

Yet, capital punishment makes no provable impact on the breeding grounds of violent crime.<sup>10</sup> Executions harm society by mirroring and reinforcing existing injustice. The death penalty distracts us from our work toward a just society. It deforms our response to violence at the individual, familial, institutional, and systemic levels. It perpetuates cycles of violence.

**It is because of this church's commitment to justice that we oppose the death penalty.** Lutheran Christians have called for an assault on the root causes of violent crime,<sup>11</sup> an assault for which

executions are no substitute. The ongoing controversy surrounding the death penalty shows the weaknesses of its justifications. We would be a better society by joining the many nations that have already abolished capital punishment.

### **Executions in the United States**

Despite attempts to provide legal safeguards, the death penalty has not been, and cannot be made fair. The race of the victim plays a role in who is sentenced to death and who is sentenced to life imprisonment,<sup>12</sup> as do the gender, race, mental capacity, age, and affluence of the accused. The system cannot be made perfect, for biases, prejudices, and chance affect whom we charge with a capital crime, what verdict we reach, and whether appeals will be successful.

Since human beings are fallible, the innocent have been executed in the past, and will inevitably be executed in the future. Death is a different punishment from any other; the execution of an innocent person is a mistake we cannot correct.

**It is because of this church's concern regarding the actual use of the death penalty that we oppose its imposition.** The practice of the death penalty undermines any possible moral message we might want to 'send.' It is not fair, and fails to make society better or safer. The message conveyed by an execution, reflected in the attention it receives from the public, is one of brutality and violence.<sup>13</sup>

### **Commitments of This Church**

As a community gathered in faith, as a community dispersed in daily life, as a community of moral deliberation, and as a church body organized for mission, this church directs its attention to violent crime and the people whose lives have been touched by it.

*As a community gathered in faith:*

- ! we welcome victims of violent crime and their families, standing with them and for them during their times of grief and anger;
- ! we welcome offenders and their families, supporting them in their recovery;
- ! we welcome partnership with faith communities within the correctional system, joining them in ministries of restoration;
- ! we welcome people who work in criminal justice and their families, recognizing the special burden that accompanies such work.

*As a community dispersed in daily life:*

- ! we continue to offer ministries of healing and reconciliation to victims of violent crime, to families of victims, and to neighborhoods that have experienced violence;
- ! we recognize and affirm ministries by those who, in word and action, announce the good news

to the imprisoned and their families;

- ! we encourage the ministries conducted by people through their work in the criminal justice system;
- ! we seek further opportunity to serve people caught in cycles of violence, and call for training to respond to the fear and anger of individuals, families, and society.

*As a community of moral deliberation:*

- ! we invite and encourage moral deliberation on the causes and effects of criminal behavior, the function of punishment, and the role of the criminal justice system--a deliberation grounded in Scripture and informed by reason and knowledge, including the social sciences;
- ! we shall discuss criminal justice in connection with other issues of concern to this church, such as racism, poverty, abuse, and chemical dependency;
- ! we ask that available resource materials be distributed, and that a resource specific to the present statement be developed, printed, and distributed.

*As a church organized for mission:*

- ! we recognize that the government bears responsibility for protecting people, and give it our support in the exercise of this function;
- ! we commend public officials, and others, who shape the vision of a just society and work toward it;
- ! we know the Church is called by God to be a creative critic of the social order, and to speak on behalf of justice, peace, and order;
- ! we urge the abolition of the death penalty, and support alternative and appropriate punishment for capital crime, including the possibility of life sentence without parole;
- ! we call for an ongoing reform of the criminal justice system, seeking means of incapacitation that protect citizens while limiting violence and holding open the possibility of conversion and restoration, and education for future responsible citizenship in society;
- ! we direct state public policy offices and the Lutheran Office for Governmental Affairs to work against the death penalty and for alternative and appropriate punishment for capital crime, such as imprisonment for natural life;
- ! we ask congregations, synods, agencies, and institutions of this church to support the work of state advocacy offices and the Lutheran Office for Governmental Affairs in effecting the abolition of the death penalty;
- ! we seek ways to work with our ecumenical partners, with other faith groups, and with other organizations with similar goals.

## NOTES

1. ``Social practice statements ... focus on policy guidelines for the ELCA's responsibility in society. They are especially important in defining and developing priorities and directives for this church's advocacy and corporate social responsibility practices. In their use as teaching documents, their authority is persuasive, not coercive" ("Social Statements in the Evangelical Lutheran Church in America," adopted by the 1989 Churchwide Assembly).

2. The following are issues reviewed during churchwide deliberation on the death penalty. They are offered here as a summary of points of view presented in the course of developing this statement. Members of the Evangelical Lutheran Church in America should be aware of them and may find some of them helpful for further discussion.

### **In Favor of the Death Penalty**

Those who support the use of the death penalty often do so on the basis of Scripture, especially ``you shall give life for life" (Exodus 21:23b) and ``let every person be subject to the governing authorities . . . for the authority does not bear the sword in vain" (Romans 13:1-7; cf., 1 Peter 2:13-14).

Proponents of the death penalty remind us that the Lutheran tradition has stressed the scriptural distinction between Law and Gospel, maintaining the right of the state under the realm of Law to punish evildoers.

Those who would retain the death penalty testify to the value of the life God has given and the murderer has taken; they assert the value of the victim's life by demanding the offender's death.

Supporters of the death penalty feel it makes society safer by permanently incapacitating convicted murderers.

Proponents argue that states have written death penalty statutes limiting the risk of error, and meeting standards set by the United States Supreme Court.

Advocates of the death penalty claim it to have a deterrent effect, causing would be murderers to hesitate before taking actions that could result in the loss of their own lives.

### **In Opposition to the Death Penalty**

Those who oppose the death penalty often do so on the basis of Scripture, arguing that Jesus in his teaching abolished the death penalty in the Law (Matthew 5:38-39, assuming the Sermon on the Mount applies not only to Christians but to all peoples), and by example (John 8:3-11).

Opponents of the death penalty note from Scripture and the confessions that God ordained government for the sake of good order, and oppose a practice they believe to be violent, unjust, and, therefore, contrary to good order.

Those who would abolish the death penalty observe that executions violate the sanctity of the offender's life, which God has given and which God values despite the repulsiveness of what the offender has done.

Opponents claim the state need not implement the death penalty to incapacitate safely those who

threaten society, as attested by the international movement away from the death penalty and toward alternative and effective means of incapacitation.

Those who would abolish the death penalty assert that it continues to fall disproportionately upon those least able to defend themselves, and to run the risk of an irreparable mistake.

Arguing against the death penalty, people point to the unlikelihood of proving that the death penalty has a deterrent effect, and note that executions contribute to a climate of vindictiveness and violence.

3. "The Church in Society: A Lutheran Perspective," adopted by the 1991 Churchwide Assembly.

4. For more on social statements, see: "Social Statements in the Evangelical Lutheran Church in America" (full reference at note 1).

5. "You are the salt of the earth; but if salt has lost its taste, how can its saltiness be restored? It is no longer good for anything, but is thrown out and trampled under foot."

6. "You are the light of the world. A city built on a hill cannot be hid."

7. "You have heard that it was said, 'An eye for an eye and a tooth for a tooth.' But I say to you, Do not resist an evildoer. But if anyone strikes you on the right cheek, turn the other also. . . ."

8. The scribes and the Pharisees brought a woman who had been caught in the act of adultery; and making her stand before all of them, they said to him, "Teacher, this woman was caught in the very act of committing adultery. Now in the Law Moses commanded us to stone such women. Now what do you say?" They said this to test him, so that they might have some charge to bring against him. Jesus bent down and wrote with his finger on the ground. When they kept on questioning him, he straightened up and said to them, "Let anyone among you who is without sin be the first to throw a stone at her." And once again he bent down and wrote on the ground. When they heard it, they went away, one by one, beginning with the elders; and Jesus was left alone with the woman standing before him. Jesus straightened up and said to her, "Woman, where are they? Has no one condemned you?" She said, "No one, sir." And Jesus said, "Neither do I condemn you. Go your way, and from now on do not sin again." (On restoration, see also: Matthew 5:(21-22) 23-24; Romans 12:19-21; 1 Thessalonians 5:15; 1 Pet 2:23.)

9. "In Pursuit of Justice and Dignity: Society, the Offender, and Systems of Correction," adopted by the Lutheran Church in America, 1972.

10. The body of research on deterrent effect indicates, at best, conflicting evidence. Many proponents of the death penalty have abandoned the deterrence theory altogether, and argue for the death penalty on the basis of incapacitation or just retribution. Many opponents claim the death penalty stimulates crime, a claim for which there is also conflicting evidence.

11. "Capital Punishment," adopted by the Lutheran Church in America (1966), urged "the continued development of a massive assault on those social conditions which breed hostility toward society and disrespect for the law." "Capital Punishment," adopted by The American Lutheran Church (1972), called for "the correction of conditions which contribute to crime."

12. The United States Supreme Court, in *McCleskey v. Kemp* (1987), acknowledged the findings of the David Baldus study in Georgia, which showed that the murderer of a white victim was more likely to

receive a death sentence than the murderer of an African American. The implication--that a white life is considered more valuable than an African American life in the criminal justice system--has been of concern to the United States Congress in the drafting of racial justice legislation.

13. William J. Bowers and Glen J. Pierce, "Deterrence or Brutalization: What is the Effect of Executions?" in *Crime and Delinquency* 26 (1980), 453-484.

### **Conclusion of Plenary Session Six**

Bishop Chilstrom gave instructions for the review groups that were to be held directly following Plenary Session Six. He explained that the review groups function as committees of the assembly. "The purpose of these review groups is to provide voting members of the assembly with an indepth opportunity to review the ongoing work of churchwide units," he said. He also stated that resolutions may be developed in the review groups that would then be submitted to the assembly for subsequent action.

Secretary Almen made several additional announcements. The assembly recessed at 4:00 P.M.



**Plenary Session Seven**  
**Sunday, September 1, 1991**  
**10:15 A.M. - 12:30 P.M.**

The Rev. Herbert W. Chilstrom, bishop of the Evangelical Lutheran Church in America, called Plenary Session Seven to order at 10:15 A.M. Eastern Daylight Time. He indicated that the *Mission90* emphasis, "Serve," and concern for children at risk would be the two focuses for the day. Bishop Chilstrom then reviewed the agenda for the day.

Bishop Chilstrom acknowledged the six, recently-elected synodical bishops who assumed office this day, namely, the Rev. E. LeRoy Riley Jr. (New Jersey Synod); the Rev. Dale R. Skogman (Northern Great Lakes Synod); the Rev. George P. Mocko (Delaware-Maryland Synod); the Rev. Arthur V. Rimmereid (Northwestern Minnesota Synod); the Rev. Kenneth E. Zindle (Slovak Zion Synod); and the Rev. Mark W. Menees (North Carolina Synod).

Bishop Chilstrom also invited the Rev. Joanne S. Richmond (La Crosse Area Synod) to rise, in order that the assembly might greet her on the occasion of her birthday.

Bishop Chilstrom announced that the assembly's consideration of the proposed "Social Teaching Statement on Abortion" would resume on Monday morning, September 2, 1991. The Rev. Lowell G. Almen, secretary of the Evangelical Lutheran Church in America, made several announcements.

**Greetings:**

**\* Women of the Evangelical Lutheran Church in America**

Bishop Chilstrom welcomed Ms. Gwen Carry, president of Women of the Evangelical Lutheran Church in America. She greeted the assembly on behalf of the "community of women" of this church. Ms. Carry stated that the purpose statement of the organization describes it as "a community of women, called, empowered, growing in faith, affirming our gifts, supporting one another in our callings." But this triennium, she said, the women's organization has chosen to focus on the second part of that purpose statement which "calls us to engage in ministry and action, to promote healing and wholeness, not only in our own community, but in the church, society, and the world." She called attention to the women and children in this nation who are at risk and in need of aid, and to the need for this nation to begin to ask questions of justice: Why in this very affluent country in which we live are people going hungry? Why are 78 percent of persons living below the poverty line women and children? Why do people in this country have difficulty gaining access to such basic needs as food, housing, health care, education, and employment? Why are we willing to spend billions of dollars on weapons of destruction, but seem somehow to be offended to spend billions of dollars on the needs of children and the poor? She also noted that Women of the Evangelical Lutheran Church in America has made a major commitment to address the issue of poverty in this nation. "I hope that when we look back at this point in history, we see the Women of the Evangelical Lutheran Church in America, and the Evangelical Lutheran Church in America, as revolutionary organizations that saw the need and addressed the need, not because it was the right thing to do at the time

or because it was popular, but because it was the thing that we are all called to do," she said. "God grant us the spirit of love, courage, discipline, and power to do what we are all called to do."

Bishop Chilstrom thanked Ms. Carry for her greeting.

**Elections:**

**\* ELCA Vice President**

**(continued)**

Reference: Continued from pages 368, 371, 375; continued below.

Bishop Chilstrom announced that voting would proceed with the fifth ballot for vice president. He instructed voting members to cast ballots for one nominee—either Ms. Kathy J. Magnus or Ms. Sylvia J. Pate. Prior to voting he led the assembly in prayer. Bishop Chilstrom then instructed that ballots be cast and subsequently declared balloting to be closed. The results of the fifth ballot are reported later on this page.

**Report of the Church Council:**

**\* Constitutional and Bylaw Amendments**

**(continued)**

Reference: *1991 Reports and Records, Volume 1, Part 2*, pages 1287-1395; continued from pages 250, 260; continued on pages 430, 613.

Secretary Almen gave notice of amendments to proposed constitutional and bylaw amendments offered by voting members, noting that two additional such amendments pertained to bylaws 17.61.13. and 13.41.11. He stated that in keeping with ELCA 21.21. these would be presented at a later time with a recommendation from the Committee of Reference and Counsel. In addition, amendments to proposed constitutional provisions 8.16.; 8.20.; 8.21.; 8.23.; 8.25.; and S13.01. had been submitted and that those amendments would also come before the assembly at a later time.

**Elections:**

**\* ELCA Vice President**

**(continued)**

Reference: Continued from pages 368, 371, 375. and this page above.

Bishop Chilstrom called upon Treasurer George E. Aker, chair of the Elections Committee, to report on the results of the fifth ballot for vice president. Treasurer Aker commented that the chair of the Elections Committee was not required to cast his vote, in order to determine an election.

**Results of Fifth Ballot for Vice President:**

Ballots cast 979

Ms. Kathy J. Magnus 490

Ms. Sylvia J. Pate 489

Bishop Chilstrom declared Ms. Kathy J. Magnus (Denver, Colo.) to be elected to a four-year term as vice president of the Evangelical Lutheran Church in America. She thanked the assembly, and said, "I will pray for you and hope that you will

pray for me. May God go with us." Bishop Chilstrom congratulated her upon her election, noting that she has served as a "very competent and superb" synod staff member. He also expressed appreciation to Ms. Sylvia J. Pate for her willingness to consider service as an officer of this church.

**Elections:  
(continued)**

\*

**ELCA Secretary**

Reference: Continued on pages 403-404.

Bishop Chilstrom introduced procedures for electing the secretary of the Evangelical Lutheran Church in America. He explained that the secretary is elected by nominating ballot and that the secretary of this church may be either an ordained minister or a lay member of the church. The vote required for election on the first ballot was a three-fourths majority. He invited questions before the assembly proceeded with balloting.

Secretary Almen noted that three synodical bishops were absent (South Dakota Synod, North Carolina Synod, and West Virginia-Western Maryland Synod) and that members of the Elections Committee would distribute ballots to the voting members of those synods in their stead.

Bishop Chilstrom led the assembly in prayer prior to balloting. He then instructed that ballots be cast, and subsequently declared balloting to be closed.

**Focus on *Mission90*- "Serve"**

The members of the Churchwide Assembly viewed the video, "Our Children at Risk," as part of the *Mission90* emphasis, "Serve," and in conjunction with the recommendation of the Church Council on the document, "A Call to Action: Women and Children Living in Poverty."

**Greetings:**

**Lutheran World Relief**

Bishop Chilstrom observed that one of the most effective ways for this church to reach out to children throughout the world is through Lutheran World Relief. He called upon Ms. Belletech Deressa, director for development in the Division for Global Mission, to introduce the work of Lutheran World Relief (LWR). She reviewed the history of the organization and noted the importance of the work carried out by Lutheran World Relief today as the overseas development and relief arm of the Evangelical Lutheran Church in America and The Lutheran Church-Missouri Synod.

Ms. Deressa introduced Mr. Norman E. Barth, LWR executive director. Using a video presentation, Mr. Barth called attention to the enormous number of children whose lives are at risk in the world today. Citing a UNICEF statistic that 40,000 children under the age of five die each day, he observed, "It is as if 100 "747" airplanes, each carrying 400 children, crashed each day killing all on board.... Would this make the news? We find it hard to believe this statistic, but it is true."

Mr. Barth described the many ways that Lutheran World Relief responds to persons in need throughout the world, and thanked the members of the assembly for caring and this church for its work. He observed that there is hope and that the basis for that hope is God's care for all people.

Mr. Barth introduced the Rev. Pedro Caceras, associate director of the ELCA World Hunger Appeal, who commented on the needs of persons in Latin America and the "transformation" that is occurring, due to the work of Lutheran World Relief among poor and hungry persons. He stated that where there is no prophecy, revelation, or vision, the people perish.

#### · **Lutheran Immigration and Refugee Service**

Bishop Chilstrom introduced the Rev. Charles S. Miller, executive director of the Division for Social Ministry Organizations. Pastor Miller noted the important work carried out by Lutheran Immigration and Refugee Service (LIRS). He introduced Mr. Ralston H. Deffenbaugh Jr., LIRS executive director, who stated, "For 52 years, the Lutheran Immigration and Refugee Service has been the doorway to new life for people uprooted by war and turbulence in their home countries." He asked assembly members to respond when he called out time periods that matched the eras when members of their families immigrated to the United States. "Most of us share uprooted roots, the heritage of having come to this country from somewhere else.... We know how important freedom is. It has been the mission of Lutheran Immigration and Refugee, Service to keep raising up this torch of freedom," he said.

He then introduced Mr. Raphael Portillo, a 17-year-old refugee who described his difficult journey from El Salvador to the United States. He thanked this church for the help he had received through Lutheran Immigration and Refugee Service and Bethany Christian Services of Grand Rapids, Mich., and told of his hopes for the future and his desire now to help others. Mr. Gilberto Perez, a vocational counselor from Grand Rapids, Mich., was invited to address the assembly. Through the work of Bethany Christian Services, he and his wife have been foster parents for two youths from Honduras. He said, "From my experience, I feel that-for the refugees who come from abroad, who are in shelter homes, such as Raphael, who were detained, put in solitary confinement, and mistreated, because they were refugees-we, as American citizens, and with your help and God's, need to find a place for them to stay. They need a caring place to stay with sensitive people-sensitive to their needs and their culture. They need food, shelter, education, as well as a chance to grow." He described experiences with his two foster children. Mr. Perez concluded by asking assembly members to applaud themselves in appreciation for the support given to this program through this church and asked that each one continue to support the refugee programs.

#### **ELCA World Hunger Appeal**

Bishop Chilstrom introduced the Rev. Roger O. Livdahl, director for the ELCA World Hunger Appeal in the ELCA Commission for Financial Support. Pastor Livdahl affirmed that "there is hope for a hungry world." He declared that God indeed cares for hungry persons and that is the basis for our hope. He thanked

assembly members for the morning's offering, designated for world hunger, that totaled more than \$10,000. He described some of the "miracles" occurring in various areas of the world and the United States because of Hunger Appeal funding. Pastor Livdahl stated that this church's response to the appeal is creating miracles and giving hope. He introduced the Rev. Sharon Streater, the lead organizer of "HOPE" (Hillsboro Organization for Progress and Equality), who described the work of that organization among persons in need in the Tampa, Fla., area. She stated, "HOPE is a church-based community organization working for justice in predominantly African American neighborhoods. It enables people to confront problems they identify by holding the powers that be accountable." She thanked the members of the assembly for "sharing your loaves and fish" with those in need.

**Report of the Church Council:**

**\* "A Call to Action: Women and Children Living in Poverty"**

Reference: *1991 Reports and Records, Volume 1, Supplement*, pages C-89 through C-119.

The recommendation of the Church Council on the report, "A Call to Action: Women and Children Living in Poverty," had been introduced earlier during this plenary session through a video that detailed facts about poverty in the United States, entitled, "Our Children at Risk." Vice President Christine H. Grumm asserted, "These are not mere statistics ... These are our neighbors." She challenged the assembly to act, declaring, "now is the time." She stated that in the coming year the Evangelical Lutheran Church in America will raise up the *Mission90* emphasis, "Serve," and attention will be focused on children at risk.

Bishop Chilstrom called upon Ms. Doris E. Strieter, director for service and development in Women of the Evangelical Lutheran Church in America, and the Rev. E. Taylor Harmon, associate executive director of the ELCA Division for Outreach, to serve as resource persons during assembly consideration of the recommendation of the Church Council. Ms. Strieter and Pastor Harmon co-chaired the staff working group on women and children living in poverty. Discussion was invited. There being none, Bishop Chilstrom called for the vote on the recommendation of the Church Council.

ASSEMBLY  
ACTION

Yes--859; No--7; Abstain--6

CA91.4.10 To adopt the following affirmation and action:

- Rejoicing
- ! in the call to mission--to bear witness to God's creating, redeeming, and sanctifying activity in the world;
- ! in the free gift of salvation through faith in Christ;
- ! in the gifts created by God for the enjoyment and use of all in society;
- ! in the vision of justice that compels an equitable distribution of the gifts of creation;
- ! in the lives of all persons created in God's image--and particularly the children,

whose lives are signs of God's graciousness and hope for our future together;

Acknowledging with sorrow

! the staggering dimensions of poverty in our neighborhoods, throughout the U.S. and the Caribbean, and in the global community;

! the increasing number of women and children who lack the basic necessities for healthy living;

! the failure of individuals and institutions of society, including government, to respond adequately to meet immediate human need;

! the failure to address the underlying causes of poverty, in which systemic factors and individual choice are intertwined.

Thanking God

! for the courage and hope of persons, families, and households that have experienced poverty or who are at risk of poverty;

! for all persons of good will and all institutions in our society whose response to the realities of poverty reflects a partnership with persons living in poverty and a sign of hope for the future; and

! for the ongoing ministry of those in this church who act with and on behalf of persons living in poverty:

through their ministry in daily life,

living out the commitment to service and to justice for persons living in poverty in their varying vocations;

through congregations,

which reach out in proclamation and in service to their neighbors who are living in poverty and act in solidarity with them and which benefit from the gifts and insights of members who have experienced poverty;

through coalitions and clusters and community organizations,

where human need is addressed and where persons living in poverty are empowered for leadership;

through synods,

whose programs and activities undergird ministry with and among persons living in poverty;

through social ministry organizations,

which serve persons in need, in particular persons living in poverty and those with limited options;

through ELCA early childhood centers and schools,

where children are taught and equipped to participate fully in society;

through the colleges and universities and the seminaries of this church,

where the causes and effects of poverty are studied and experienced and where persons are prepared for future leadership in church and society;

through the churchwide organization,

where this church's ministry and advocacy with and on behalf of persons living in poverty is coordinated, supported, and undergirded.

! for the human capacity to envision alternatives to poverty, dependence, and despair and for the will within this church and in society to develop new models for action that bring such alternatives into being; and

Responding

in faith and with hope for the future in the face of the pervasive poverty that characterizes our context for ministry in the closing years of the twentieth century.

The Evangelical Lutheran Church in America in assembly

Affirms that ministry . . .

Renews its commitment with persons living in poverty is a primary and ongoing mission focus of this church, through its congregations, synods, and the churchwide organization, and through the agencies and institutions created by this church.

! Nurture in the Christian life of and with persons who live in poverty and who are at risk of poverty;

! Service in partnership with persons living in poverty, by which this church responds to the varied needs of impoverished persons and develops alternatives and models to address the causes of poverty;

! Evangelical outreach, by which members and congregations of this church reach out to unchurched persons living in poverty with the Gospel, welcome them into their communities of faith, and rejoice in the gifts they bring to those communities and to the wider church; and

! Advocacy, by which the church seeks justice in partnership with persons living in poverty and with others of good will in society--by addressing the causes of poverty and by promoting those strategies, policies and programs which contribute to human dignity, material well-being, and increased opportunity for persons living in poverty;

Holds up

the particular needs of Women and Children Living in Poverty

! as congregations, synods and the churchwide organization of the ELCA respond to the *Mission90* invitation to SERVE--by seeking new ways to address the needs of Our Children at Risk;

! as Women of the ELCA continue their triennial emphasis on "Women and Children Living in Poverty";

! as the ecumenical community throughout the world intensifies its emphasis on the Ecumenical Decade: Churches in Solidarity with Women; and

! as the Evangelical Lutheran Church in America continues its ongoing work in this area; and

Calls for Prayer

throughout the Evangelical Lutheran Church in America, that God would grant individuals and all expressions of our church the wisdom, insight and will to respond with joy to the call to be in ministry with persons living in poverty.

To assist the Evangelical Lutheran Church in America in America to respond to this call to action, the 1991 Churchwide Assembly calls upon the churchwide organization to:

! To continue and intensify its ongoing efforts to undergird this church's ministry with persons in poverty, in cooperation with congregations, synods, social ministry organizations, seminaries, colleges, universities, and schools of this church;

! To raise up in this biennium issues related to Women and Children in Poverty through the *Mission90* emphasis on Our Children at Risk; and

! To develop in the coming biennium a churchwide strategy for addressing the issue of Women and Children Living in Poverty, in partnership with persons living in poverty and in consultation with synods and this church's agencies and institutions, colleges and seminaries, with a report to the 1993 Churchwide Assembly.

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

Reference: *1991 Reports and Records, Volume 1, Supplement*, section M; continued from pages 228, 334; continued on pages 422, 453, 571.

Bishop Chilstrom called upon Mr. Athonia Steele, chair of the Memorials Committee, to continue the report of the committee. Chair Steele indicated that the following had been added to the list of memorials to be considered by the assembly separately from the *en bloc* resolution: Memorial Section 4; Memorial Section 30, Part 2; and Memorial Section 33, Part 2, letter G.

**Section 11-Environmental Concerns**

Reference: *1991 Reports and Records, Volume 1, Supplement*, pages M-33 through M-37.

**A. Southern California (West) Synod (2B) [1991 Memorial]**

WHEREAS, we are called to and entrusted with stewardship of all God's creation; and

WHEREAS, the theme of this year's Synod Assembly is "Renewing God's Creation"; and

WHEREAS, our call as stewards of creation compels us to give proper attention to procurement and disposal of limited resources; and

WHEREAS, while we recognize the efforts that have been made by the Evangelical Lutheran Church in America in the area of conservation of resources, we also recognize the need to do much more; now, therefore, be it

RESOLVED, that the 1991 assembly of the Southern California (West) Synod memorialize the 1991 Churchwide Assembly of the Evangelical Lutheran Church in America, its intention being that the churchwide body be an example of the use of recycled materials in its publications and correspondence, and that it direct its units to utilize recycled materials whenever possible; and, be it further

RESOLVED, that the Evangelical Lutheran Church in America provide encouragement to its member congregations and institutions to recycle reusable materials, including those marketed and distributed by the churchwide offices; and, be it further

RESOLVED, that those congregations and institutions seek diligently to instill in their members and employees an appreciation of creation and an understanding of these actions as Christian witnesses.

**B. Metropolitan Chicago Synod (5A) [1990 Memorial]**

WHEREAS, our synod's statement of purpose provides for "doing all ministry with a global awareness consistent with the understanding of God as Creator, Redeemer, and Sanctifier of all" (tS6.02.b.); and

WHEREAS, God's creation is threatened by pollution of the water, destruction of the land, extinction of species, overpopulation, and harmful alteration of the atmosphere; now, therefore, be it

RESOLVED, that the third regular assembly of the Metropolitan Chicago Synod of the Evangelical Lutheran Church in America endorse an educational program, to be led by the Working Group on Environmental Concerns, to educate the members and congregations of this synod about threats to the environment and about ways of responding to them as stewards of God's creation; and, be it further

RESOLVED, that the Metropolitan Chicago Synod urge its members, congregations, and officials to work for governmental actions to (a) establish effective recycling programs, (b) strengthen soil and land conservation programs, (c) protect endangered species, (d) promote responsible family planning, and (e) seek binding international agreements to protect the ozone layer and to deal with acid rain and global warming; and, be it further

RESOLVED, that the Metropolitan Chicago Synod memorialize the second Churchwide Assembly of the Evangelical Lutheran Church in America to address threats to the environment and promote Christian stewardship of God's creation by actions at the churchwide level.

### **C. Southeastern Iowa Synod (5D) [1991 Memorial]**

WHEREAS, humans are directed by God to be stewards of the earth and to protect and nurture the earth's environment; and

WHEREAS, what humans take out of the earth and its environment for human use and consumption may radically alter and even destroy the earth's environment through depletion of non-renewable resources; and

WHEREAS, the United States, with only about five percent of the world's population, consumes about 25 percent of its energy; and

WHEREAS, the United States, along with many other nations, recently fought a tragic and destructive war at least in part to protect access to Persian Gulf oil; and

WHEREAS, United States dependence on foreign oil, most of which comes from the Middle East, accounted for as much as one-half of the nation's oil consumption in 1990, while imports of oil have risen more than 60 percent since 1985; and

WHEREAS, development of a comprehensive national energy strategy in the past (following the 1973 and 1979 oil crises) has lost momentum as public attention wanes; and

WHEREAS, the current administration's proposed energy strategy heavily emphasizes increased oil production (including measures to open environmentally fragile areas to exploration and drilling), while neglecting conservation, alternative fuels, and renewable energy sources; and

WHEREAS, the Southeastern Iowa Synod Board of Social Ministry "encourages everyone, as individuals and corporately, to continue to develop life styles and programs that reflect our nation's need to reduce/reuse/recycle all the gifts of

creation"; now, therefore, be it

RESOLVED, that the Southeastern Iowa Synod and its congregations be requested to engage in study and dialogue that will encourage and lead to attitudes and actions of environmental stewardship, energy conservation, and use of alternative fuels and renewable energy sources; and, be it further

RESOLVED, that the Southeastern Iowa Synod memorialize the second biennial Churchwide Assembly of the Evangelical Lutheran Church in America to adopt a similar resolution, and to direct the Lutheran Office for Governmental Affairs to advocate a comprehensive national energy strategy that stresses lessening of dependence on non-renewable energy sources and encourages conservation, alternative fuels, renewable energy sources, and environmental protection.

#### **D. Western Iowa Synod (5E) (1991 Memorial)**

WHEREAS, the members of the Evangelical Lutheran Church in America are becoming increasingly aware of their calling to be stewards of God's creation; and WHEREAS, those members will be encouraged, through the *Mission90* program of the Evangelical Lutheran Church in America, to consider that role in their service to God and his people (especially "Our Children at Risk"); and

WHEREAS, many members of the Evangelical Lutheran Church in America and their congregations already have taken seriously their role by using recycled paper for their office use and publications; now, therefore, be it

RESOLVED, that the Western Iowa Synod of the Evangelical Lutheran Church make efforts to use recycled paper whenever possible; and, be it further

RESOLVED, that the Western Iowa Synod urge congregations of that synod to use recycled paper whenever possible; and, be it further

RESOLVED, that conferences be encouraged to form coops, as necessary, to purchase recycled paper in quantities that keep the price close to that currently paid for non-recycled paper upon the advice and assistance of the synod; and, be it further

RESOLVED, that the synod and the congregations that use recycled paper promote its use by using the "recycled paper" logo as a witness to members and the general public; and, be it further

RESOLVED, that the Western Iowa Synod memorialize the Evangelical Lutheran Church in America at its 1991 Churchwide Assembly to:

- (1) use recycled paper whenever possible;
- (2) encourage region offices, synod offices, and congregations of the Evangelical Lutheran Church in America at its 1991 Churchwide Assembly to do the same; and
- (3) continue to study ways in which we can be good stewards of creation through recycling paper, glass, plastic, metals, etc.; reducing the amount of paper and other resources used; buying only ecologically safe products, e.g., cleaning supplies, soy-based inks, etc.; and eliminating common, unsafe consumables, e.g., styrofoam cups and plates.

#### **E. Allegheny Synod (8C) [1990 Memorial]**

WHEREAS, the launching of helium balloons into our environment introduces a

hazardous material that is not readily biodegradable or digestible by wildlife; and WHEREAS, this material often is found and ingested by wildlife on land and in the sea, often causing death; and WHEREAS, such a hazard is well within our purview to control and eliminate as caring stewards of the Lord's creation; now, therefore, be it RESOLVED, that the Allegheny Synod of the Evangelical Lutheran Church in America discontinue the launching of such balloons into our environment by its various agencies and congregations; and, be it further RESOLVED, that the Allegheny Synod of the Evangelical Lutheran Church in America memorialize the Evangelical Lutheran Church in America to discontinue the launching of such balloons into our environment by its various agencies, synods, and congregations.

***RESPONSE OF THE  
MEMORIALS COMMITTEE***

The 1989 Churchwide Assembly, acting in response to memorials from five synods, took the following action (CA89.8.108):

... To encourage all members, congregations, synods, and the churchwide organization to discontinue wherever possible the use of non-biodegradable polystyrene foam products and other non-biodegradable and non-recyclable products for their activities;

To encourage a reduction in use and increase in the recycling of paper products, as well as the use of recycled paper wherever possible;

To encourage the development of a national policy for recycling waste and the strengthening of international agreements that would accelerate the phase-out schedule of chemicals, which contribute to stratospheric ozone depletion, maximize the recovery and recycling of these chemicals, and assist developing nations in dealing with the implications of such action. .

Environmental stewardship has been an important emphasis of the work of the ELCA World Hunger Program and has been the subject of legislative advocacy at the national and at the state level (see background to the memorial in Section 21 related to the ELCA World Hunger Program on page 644 of these minutes).

Environmental stewardship practices have been instituted in the churchwide offices. For example, it is estimated that the recycling program at the Lutheran Center at Chicago, El., has saved more than 6,000 trees over the last 21 months. A simple change, like the installation of roll rather than individual towel dispensers, has meant an annual savings of 33 cubic yards (6.6 tons) of virgin paper and landfill space-which translates into 112 mature trees. More and more resources, including materials for this Churchwide Assembly, are being printed on recycled paper. Information on what ELCA congregations can do has been distributed to congregations and synods and will be available at the Churchwide Assembly.

*The Mission90* emphasis under the "SERVE" commitment will focus on "Justice, Peace, and the Care of Creation." Additional resources to support

congregations in their efforts are under development. The "Peli-can" stewardship emphasis, being developed by the Commission for Financial Support to undergird broad stewardship education for children, will feature, among other emphases, the care of creation.

In addition, the Commission for Church in Society has begun the process for developing a social statement on the environment that will be discussed widely throughout the Evangelical Lutheran Church in America in the coming biennium and that will be considered by the 1993 Churchwide Assembly. Shareholder resolutions on environmental issues also have been initiated and supported through the commission.

*The Memorials Committee recommended that the response of the Churchwide Assembly to the memorials of the Southern California (West) Synod, Metropolitan Chicago Synod, Southeastern Iowa Synod, Western Iowa Synod and Allegheny Synod be:*

**MOVED;**

**SECONDED: To affirm the commitment of the Evangelical Lutheran Church in America**

**to faithful and careful stewardship of God's creation;**

**To encourage individuals, congregations, synods, the churchwide organization and Lutheran agencies and**

**institutions to give expression to**

**this commitment within** their context for *ministry* through study and

**through the introduction of environmental stewardship** practices that

**focus on** recycling, reduction in energy consumption, and other envi-

**ronmentally sound practices;**

**To encourage individuals and congregations**

**to engage in the process of**

**analysis, deliberation, and reflection that will lead**

**to the development**

of a social statement on the environment that

**is scheduled** to be con-

sidered by the

**1993 Churchwide Assembly;**

**To affirm the memorial of the Allegheny Synod;** to recommend to all

**congregations, synods, churchwide units, and other agencies and insti-**

**tutions of this church that the launching of helium balloons into the**

**environment be discontinued, because of the proven damage  
this practice  
causes to wildlife  
and to the environment; and to instruct the Commission  
for Church  
in Society to convey the rationale for this recommendation  
to the synods and congregations of  
this church; and  
To refer to the  
Commission for Church in Society the memorial of the  
Southeastern Iowa Synod relative to advocacy for a comprehensive na-**

**tional energy strategy, as that  
commission engages in ongoing advocacy  
efforts.**

Bishop Chilstrom recognized Ms. Sarah W. Wing (Northwest Washington Synod) who moved to amend the recommendation of the Memorials Committee as follows:

***MOVED;***

***SECONDED:*** To add the

**phrase, "To affirm the memorial of the Allegheny Synod;  
and" at the beginning of the second paragraph;**

**to add the phrase, "that  
include avoidance of the launching of helium balloons into the envi-  
ronment and" after the words, "environmental stewardship practices"**

**in the second paragraph; and to delete the fourth paragraph.**

Ms. Wing spoke to the motion and said, "What I am trying to do is to strengthen what I would view as a strong general statement anyway. My reason for changing it the way I did is that I think we are confusing apples and oranges or balloons and global concerns, so that we are getting something specific in the fourth paragraph, which I don't think we need.... We need to put the specifics together in the second paragraph and then the entire statement gives us a strong statement on working on environmental concerns."

Chair Steele indicated that the Memorials Committee would accept the motion as a friendly amendment. There being no objection to the proposed amendment, Bishop Chilstrom declared it to be so ordered. Bishop Chilstrom then called for the vote on the recommendation of the Memorials Committee, as amended.

ASSEMBLY

ACTION

Yes--811; No--49; Abstain--13

CA91.4.11 To affirm the commitment of the Evangelical Lutheran Church in America to faithful and careful stewardship of God's creation;

To affirm the memorial of the Allegheny Synod; and to encourage individuals,

congregations, synods, the churchwide organization, and Lutheran agencies and institutions to give expression to this commitment within their context for ministry through study and through the introduction of environmental stewardship practices that include avoidance of the launching of helium balloons into the environment and that focus on recycling, reduction in energy consumption, and other environmentally sound practices;

To encourage individuals and congregations to engage in the process of analysis, deliberation, and reflection that will lead to the development of a social statement on the environment that is scheduled to be considered by the 1993 Churchwide Assembly;

To affirm the memorial of the Allegheny Synod; to recommend to all congregations, synods, churchwide units and other agencies and institutions of this church that the launching of helium balloons into the environment be discontinued, because of the proven damage this practice causes to wildlife and to the environment; and to instruct the Commission for Church in Society to convey the rationale for this recommendation to the synods and congregations of this church.

### **Section 28-Raoul Wallenberg**

Reference: *1991 Reports and Records, Volume 1, Supplement*, page M-77.

#### **Northern Texas-Northern Louisiana Synod (4D) [1991 Memorial]**

WHEREAS, Raoul Gustaf Wallenberg, born August 4, 1912, in Sweden to a distinguished Lutheran family of bishops, bankers, and industrialists, led a valiant and creative effort to save thousands of Jews in Hungary during World War II, then mysteriously disappeared into Russian custody on January 13, 1945; and WHEREAS, evidence exists that Raoul Wallenberg has languished for decades in Russian prisons and may have been alive into the decade of the 80s; and WHEREAS, repeated inquiries of the U.S.S.R. by his family, the Swedish government, and other governments, including that of the United States, have been met with frustrating statements of untruth or silence; now, therefore, be it RESOLVED, that the assembly of the Northern Texas-Northern Louisiana Synod request the Evangelical Lutheran Church in America to petition formally the U.S.S.R. for a detailed accounting of Raoul Wallenberg's life while in their custody and, if he is deceased, that his body be released to his family.

*The Memorials Committee recommended that the Churchwide Assembly adopt the following resolution:*

#### **MOVED;**

**SECONDED:** WHEREAS, Raoul Gustaf Wallenberg, born August 4, 1912, in Sweden to a distinguished Lutheran family of bishops, bankers, and industrialists, led a valiant and creative effort to save thousands of Jews in Hungary during World War

**II**, then mysteriously disappeared into Russian custody on January 13, 1945; and

WHEREAS, evidence exists that Raoul Wallenberg has languished for decades

**in** Russian prisons and may have been alive into the decade of the 80s; and

WHEREAS, repeated inquiries

**of** the U.S.S.R. by his family, the Swedish government, and other governments, including that of the United States, have been met with frustrating statements

**of** untruth or silence;

now, therefore, be

**it**

**RESOLVED**, that the second Churchwide Assembly of the Evangelical Lutheran Church in America petition the

**government of** the U.S.S.R.

for a detailed accounting

**of Raoul** Wallenbergs life while in their custody

**and, if** he is deceased, that his body be released to his family; and, be

**it** further

**RESOLVED**, that the second Churchwide Assembly of the Evangelical Lutheran Church in America instruct the ELCA bishop, acting in consultation with the Lutheran World Federation, to convey this request to the Soviet government and to request that the U.S. government continue its advocacy on this matter

Chair Steele introduced the recommendation of the Memorials Committee for disposition of the memorial of the Northern Texas-Northern Louisiana Synod with respect to Raoul Wallenberg. Ms. Nancy Hicks (Northern Texas-Northern Louisiana Synod) spoke in favor of the recommendation of the Memorials Committee as being consistent with the foundational social statement previously adopted by this assembly.

The Rev. Richard O. Scherch (Florida-Bahamas Synod; formerly, Florida Synod) proposed the following amendment to the recommendation of the Memorials Committee:

**MOVED;**

**SECONDED;**

*Yes-23; No-59; Abstain-9*

**CARRIED:**

**To** amend the recommendation of the Memorials Committee, by inserting the words, "or its successor body or bodies" following the words,

**"the government of the**

**U.S.S.R"**

Bishop Chilstrom called for the vote on the original recommendation as amended.

ASSEMBLY  
ACTION  
CA91.4.12

Yes--884; No--14; Abstain--2

WHEREAS, Raoul Gustaf Wallenberg, born August 4, 1912, in Sweden to a distinguished Lutheran family of bishops, bankers, and industrialists, led a valiant and creative effort to save thousands of Jews in Hungary during World War II, then mysteriously disappeared into Russian custody on January 13, 1945; and

WHEREAS, evidence exists that Raoul Wallenberg has languished for decades in Russian prisons and may have been alive into the decade of the 80s; and

WHEREAS, repeated inquiries of the U.S.S.R. by his family, the Swedish government, and other governments, including that of the United States, have been met with frustrating statements of untruth or silence; now, therefore, be it

RESOLVED, that the second Churchwide Assembly of the Evangelical Lutheran Church in America petition the government of the U.S.S.R. or its successor body or bodies for a detailed accounting of Raoul Wallenberg's life while in their custody and, if he is deceased, that his body be released to his family; and, be it further

RESOLVED, that the second Churchwide Assembly of the Evangelical Lutheran Church in America instruct the ELCA bishop, acting in consultation with the Lutheran World Federation, to convey this request to the Soviet government and to request that the U.S. government continue its advocacy on this matter.

**\* Section 30-Constitutional Changes (Part 5)  
Voting Privileges for Congregations under  
Development**

Reference: *1991 Reports and Records, Volume 1, Supplement*, pages M-85 and M-86.

**North Carolina (9B) [1991 Memorial]**

WHEREAS, the Statement of Purpose for this church, Chapter 6 of the Constitution for Synods, calls for the churchwide organization and the synod to "Carry out Christ's Great Commission by reaching out to all people to bring them to faith in Christ.. ." and "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 exercising of their Christian calling, and to use the gifts of the Spirit for their life together and for their calling in the world"; and

WHEREAS, the policies of the Division for Outreach call for a developing mission to have reached an average attendance goal of 75 to 80 persons, which would mean that there are approximately 100-120 persons involved in the worship group before the organization of the ministry as a congregation; and

WHEREAS, the outreach mission of Living Waters, Cherokee Indian Reservation, North Carolina, which experienced such slow growth that the years of faith building and proclamation of the Gospel have produced a worshipping community, which

is but one-third of the Division for Outreach goals; and  
WHEREAS, the recommendation of the North Carolina Synod Outreach Committee and the Synod Council that Living Waters be organized as a congregation was disapproved by the Division for Outreach; and  
WHEREAS, Chapter 7 of the synod constitution provides two lay members, one male and one female, to be elected from each congregation related to the synod to be voting members of the Synod Assembly; and  
WHEREAS, Chapter 7 of the synod constitution does not allow for lay representation from developing ministries at the synod assemblies; and  
WHEREAS, the Native American members of the Living Waters ministry have been called upon to participate in the boards, committees, etc., of both the church-wide organization and the synod, as well as to demonstrate faithful stewardship through their benevolence, while not being given vote at synod assemblies; now, therefore, be it  
RESOLVED, that the North Carolina Synod in assembly memorialize the Evangelical Lutheran Church in America to review item 9.41. of the ELCA Constitutions, Bylaws, and Continuing Resolutions and the provisions of Chapter 7 of the approved Constitution for Synods and provide for elected voting representation from the several developing mission ministries prior to the official organization of the ministry into a congregation.

#### ***RESPONSE OF THE***

#### ***MEMORIALS COMMITTEE***

Given the specific stipulation (+S7.21.c. and related provisions) for representation in synod assemblies of lay voting members from congregations of this church, and given the varied status of ministries and congregations under development, this proposal raises several issues. No amendment, as requested by the memorial, could be completed at the 1991 Churchwide Assembly. During the next biennium, the matter could be studied by the Church Council's Legal and Constitutional Review Committee, in consultation with the Division for Outreach, for consideration of a possible proposal for the 1993 Churchwide Assembly. In the meantime, it is noted that synods, under rules of procedure for synod assemblies, may grant voice but not vote to representatives of congregations under development.

*The Memorials Committee recommended that the response of the Churchwide Assembly to the memorial of the North Carolina Synod be:*

***MOVED;***

***SECONDED:***

**To refer the memorial of the North Carolina Synod on voting representation at synod assemblies by congregations under development to the Church Councils Legal and Constitutional Review Committee for study and for preparation, in consultation with the Division for Outreach, of a possible recommendation for the 1993 Churchwide Assembly.**

Chair Steele introduced the recommendation of the Memorials Committee for

the disposition of the memorial of the North Carolina Synod with respect to voting privileges of congregations under development. Bishop Chilstrom invited discussion; there being none, he called for the vote.

ASSEMBLY

ACTION

Yes--818; No--45; Abstain--20

CA91.4.13 To refer the memorial of the North Carolina Synod on voting representation at synod assemblies by congregations under development to the Church Council's Legal and Constitutional Review Committee for study and for preparation, in consultation with the Division for Outreach, of a possible recommendation for the 1993 Churchwide Assembly.

**Section 37-Discipline Document**

Reference: *1991 Reports and Records, Volume 1, Supplement*, pages M-118 and M-119.

**Metropolitan New York Synod (7C) [1991 Memorial]**

WHEREAS, on January 21, 1990, two congregations of the Evangelical Lutheran Church in America, St. Francis and First United Lutheran churches of San Francisco, installed as assistant pastor, openly lesbian women (St. Francis) and an openly gay man (First United); and

WHEREAS, Bishop Lyle G. Miller and the Synod Council of the Sierra Pacific Synod of the Evangelical Lutheran Church in America formally filed charges against both congregations for willfully disregarding the criteria for recognition as ELCA congregations by failing to call pastoral leadership in accordance with the ELCA call procedures; and

WHEREAS, a Discipline Committee was convened and a three-day disciplinary proceeding was held on July 7-9, 1990, in which charges against the congregations, as well as the congregational defenses, were presented; and

WHEREAS, the Discipline Committee sustained the charges and imposed discipline against the congregations in the form of a five-year suspension, to end on December 31, 1995, and to be followed by expulsion from the Evangelical Lutheran Church in America, if the practices of these congregations are not in accordance with the ELCA criteria for pastoral leadership at that time; and

WHEREAS, the Discipline Committee imposed this five-year suspension period to allow time for (1) study and dialogue within the Evangelical Lutheran Church in America with respect to its practices regarding ordination of homosexual persons, and (2) action at one or more churchwide assemblies; and

WHEREAS, the Discipline Committee further recommended that the churchwide organization of the Evangelical Lutheran Church in America and the Conference of Bishops "initiate steps that will involve all expressions of this church in study, discussion, and prayer"; and

WHEREAS, the Discipline Committee commended issues raised during the pro-

ceedings and the concerns of the congregations of St. Francis and First United Lutheran churches to all members of the Evangelical Lutheran Church in America; now, therefore, be it

RESOLVED, that the Metropolitan New York Synod memorialize the Churchwide Assembly to use whatever means necessary to distribute copies of the complete document of the "Decision of the Discipline Committee in the Matter of the Disciplinary Proceedings against the Congregations of St. Francis Lutheran Church and First United Lutheran Church of San Francisco" to all churchwide and synodical leaders, clergy and associates in ministry, and congregations within the Evangelical Lutheran Church in America; and, be it further

RESOLVED, that the churchwide organization of the Evangelical Lutheran Church in America, including the Conference of Bishops, use whatever means and facilities necessary to lead and to encourage dialogue and study among ELCA clergy, associates in ministry, and congregations prior to the 1995 Churchwide Assembly.

### ***RESPONSE OF THE MEMORIALS COMMITTEE***

The full report of the discipline committee that was called on to act in the case referred to in the memorial of the Metropolitan New York Synod was distributed immediately after the completion of its work to all synod bishops and to all pastors and congregations in the Sierra Pacific Synod, where St. Francis and First United Lutheran churches are located. The findings of the committee were widely reported through ELCA publications, and copies of the committee's work were available upon request. There is no general provision that the decisions of discipline committees receive wide distribution throughout this church, and the cost of such churchwide distribution would be prohibitive.

The Evangelical Lutheran Church in America, in a future assembly, will consider a social teaching statement on human sexuality that will include issues related to homosexuality. There will be wide discussion throughout the congregations of this church on this statement in the next biennium. And, acting in response to a resolution from the Sierra Pacific Synod, the ELCA Church Council voted in April 1991:

To consider engaging through the Division for Ministry in a study of this church's policy regarding the ordination of homosexual persons, after the reports of the Study of Ministry and the Study of Human Sexuality are completed, with a report to the 1995 Churchwide Assembly.

*The Memorials Committee recommended that the response of the Churchwide Assembly to the memorial of the Metropolitan New York Synod be:*

***MOVED;***

***SECONDED: To request synods to inform their congregations, pastors, and associates in ministry of the availability of the report, "Decision of the Discipline***

**Committee in the Matter of the Disciplinary Proceedings against the Congregations of St. Francis Lutheran Church and First United Lutheran Church of San Francisco," through synod offices; and To transmit this minute/information to the Metropolitan New York Synod.**

Chair Steele introduced the recommendation of the Memorials Committee for the disposition of the memorial of the Metropolitan New York Synod with respect to distribution of the report of the Discipline Committee with regard to two congregations in San Francisco, Calif.

Speaking against the recommendation, Mr. Leo Treadway (Saint Paul Area Synod) stated, "There has been concern within the wider church that full information about the disciplinary process and the findings in the document have not been widely distributed." He commented that he believed the cost of distributing the report of the committee to the ELCA congregations in the unified mailing would not be excessive.

**ASSEMBLY**

**ACTION**

Yes--681; No--195; Abstain--22

CA91.4.14 To request synods to inform their congregations, pastors, and associates in ministry of the availability of the report, "Decision of the Discipline Committee in the Matter of the Disciplinary Proceedings against the Congregations of St. Francis Lutheran Church and First United Lutheran Church of San Francisco," through synod offices; and

To transmit this minute/information to the Metropolitan New York Synod.

**Elections:  
(continued)**

\*

**ELCA Secretary**

Reference: Continued from page 387; continued on page 404.

Bishop Chilstrom called upon Treasurer George E. Aker, chair of the Elections Committee, to report on the balloting for election of the ELCA secretary.

**Results of the first (nominating) ballot for secretary:**

Ballots cast:

**982**

Legal ballots:

**980**

Illegal ballots: 2

Ballots necessary for election: 737

Ballots cast for the Rev. Lowell G. Almen totaled: 796.

**Number of      percent of**

**votes votes**

<b>Name of Nominee</b>	<b>Received</b>	<b>Cast</b>
Rev. Lowell G. Almen	796	81.1
Ms. Sylvia J. Pate	51	5.2
Rev. John T. Lohre	20	2.0
Rev. Gilbert B. Furst	13	1.3
Rev. A. Craig Settlage	11	1.1
Mr. Athornia Steele	9	.9
Rev. Karl Nelson	6	.6
Rev. Guy S. Edmiston Jr.	5	.5
Rev. James Ellison	5	.5
Rev. Thomas M. BeMiller	4	.4
Rev. L. David Brown	3	.3
Rev. William H. Lazareth	3	.3
Rev. Craig J. Lewis	3	.3
Ms. Kathryn E. Baerwald	2	.2
Rev. Kirk W. Bish	2	.2
Rev. Thomas H. Dodd	2	.2
Rev. Curtis W. Gerald	2	.2
Rev. John G. Pearson	2	.2
Rev. James Peterson	2	.2
Rev. Albert Starr Jr.	2	.2
Rev. Philip L. Wahlberg	2	.2
Rev. David J. Berggren	1	.1
Rev. Maria R. Copeland	1	.1
Rev. Eric C. Folkers	1	.1
Mr. Samuel H. Giesy Jr.	1	.1
Rev. Steven P. Goldhammer	1	.1
Rev. George E. Handley	1	.1
Mr. David J. Hardy	1	.1
Ms. Linda Hartke	1	.1
Rev. David J. Haven	1	.1
Rev. Sherman G. Hicks	1	.1
Rev. Eleanor M. Hunsberger	1	.1
Number of	percent of	

**votes votes**

<b>Name of Nominee</b>	<b>Received</b>	<b>Cast</b>
Rev. E. Harold Jansen	1	.1
Rev. Mark D. Johns	1	.1
Ms. Darlene K. Krautwurst	1	.1
Rev. Barbara K. Lundblad	1	.1
Rev. Robert D. Lynne	1	.1
Ms. Kristie Melendez	1	.1
Rev. Connie A. Miller	1	.1
Rev. Lawrence A. Miller Jr	1	.1

Rev. Donald D. Parsons	1	.1
Ms. Mary A. Pellauer	1	.1
Rev. Gregory R. Pile	1	.1
Rev. David W. Preus	1	.1
Rev. Lynn R. Ronsberg	1	.1
Mr. Michael Sanborn	1	.1
Rev. Kenneth H. Sauer	1	.1
Rev. Marvin J. Schumacher	1	.1
Mr. Kenneth Swenson	1	.1
Mr. Paul Teylor	1	.1
Rev. David L. Tiede	1	.1
Rev. Edgar R. Trexler	1	.1
Rev. Kenneth M. Vogler	1	.1
Mr. Bryce Willman	1	.1
Rev. David C. Wold	1	.1
Rev. Martin L. Yonts	1	.1
<i>Illegal 2</i>		.2

Bishop Chilstrom declared the Rev. Lowell G. Almen re-elected to a four-year term as secretary of the Evangelical Lutheran Church in America. Bishop Chilstrom congratulated Secretary Almen and his wife, Sally A. Almen, who had joined him on the dais. Referring to Pastor Almen's election on the first ballot, Bishop Chilstrom remarked, "I think the first thing that Kathy Magnus and I agree on is that that was too easy; but, we are pleased." He referred to the close working relationship between the secretary and the synodical bishops of this church and commented that bishops frequently have said that Pastor Almen is a "remarkable gift to this church."

Secretary Almen expressed gratitude for the opportunity to have served this church as secretary during the past four years and stated that he interpreted the assembly's action to be an affirmation of his efforts to serve well during the initial years of this church. He thanked his family members for their willingness to relocate and for their support, and he acknowledged his co-workers, and stated the expectation that the members of the assembly would, "after electing officers of this church by casting your ballots, look upon those ballots as your promise to continue to pray for us. Do not just send us off to do our tasks and abandon us, but remember to pray for us and for the well-being of our church in all its expressions as we seek together to see, grow, and serve to the glory of God."

### **Conclusion of Plenary Session Seven**

Bishop Chilstrom recalled that four of 29 ELCA colleges and universities are related to this church through the Churchwide Assembly: Dana College (Blair, Neb.); Luther College (Decorah, Iowa); St. Olaf College (Northfield, Minn.); and Wartburg College (Waverly, Iowa). He explained that the voting members of the Churchwide Assembly serve as voting members of those college corporations. The assembly then recessed at 12:15 P.M., for the purpose of convening college corporation meetings.

### **College Corporation Meetings**

Corporation meetings of the following colleges were convened *seriatim* immediately after Plenary Session Seven for the purpose of electing or ratifying the election of regents, and approving amendments to governing documents: Dana College (Blair, Neb.); Luther College (Decorah, Iowa); St. Olaf College (Northfield, Minn.); and Wartburg College (Waverly, Iowa).



**Plenary Session Eight**  
**Monday, September 2, 1991**  
**8:30 A.M. - 12:30 P.M.**

The second Churchwide Assembly of the Evangelical Lutheran Church in America reconvened on Monday, September 2, 1991, at 8:30 A.M., Eastern Daylight Time.

The Rev. Herbert W. Chilstrom, bishop of the Evangelical Lutheran Church in America, thanked assembly members for their promptness in arriving for a long and arduous day of work. The plenary session began with morning worship led by Mr. George E. Harris (Carson, Calif.), a member of the Church Council, and the Rev. Frank W. Stoldt (Chicago, Ill.), assembly organist.

Bishop Chilstrom noted that the day would focus on the *Mission90* emphasis, "Grow," with special attention to evangelism, multicultural mission, global mission, and stewardship. He thanked the volunteers who worked to provide the communication support for the assembly, and Lutheran Brotherhood, which provided a grant to make electronic media services possible. He invited the assembly to participate in a survey undertaken by the Office for Research, Planning, and Evaluation.

Bishop Chilstrom recognized the 30th wedding anniversary of Norma and Verlyn Weiden of Waverly, Iowa. Ms. Weiden was a voting member from the Northeastern Iowa Synod.

Bishop Chilstrom outlined the agenda for the day and reviewed major items acted upon to date by the Churchwide Assembly. Bishop Chilstrom reported that abstentions would no longer be recorded by the electronic voting machines. He asked those who wished to have their abstention recorded to pass a note to the nearest page. The abstention then would be recorded by the secretary.

**Elections:**

**\* Church Council, and Churchwide Boards and Committees**

Reference: *1991 Reports and Records, Volume 1, Supplement, Sections E and E/1.*

Bishop Chilstrom noted that, in order to complete the ballot for elections to fill vacancies on the Church Council, and churchwide boards and committees, voting members would need the nominee list, a computer-readable ballot form, and a No. 2 pencil for marking the ballots. He referred voting members to the biographical descriptions of the nominees printed in Section E of *1991 Reports and Records, Volume 1, Supplement* and noted that floor nomination information had been distributed with the nominee list. He indicated that the voting members would view a video detailing election procedures.

Bishop Chilstrom called on Secretary Lowell G. Almen to comment on the nominating and voting procedures that would not be treated in the video. Secretary Almen announced that voting members would have opportunity throughout the morning and until 2:25 P.M. on that day to complete the ballots and to deposit them in the ballot boxes in the corridor outside the assembly hall. He explained that at

least five persons from predecessor boards would be retained on the newly-structured boards that were being formed as a result of the "Focusing for Mission" reconfiguration of the churchwide organization. Secretary Almen reported that the  
\* 407

Rev. Charles D. Brown had withdrawn his nomination to the board of the Division for Congregational Ministries, because his employment with the Eastern North Dakota Synod was partially funded by that division. Bishop Chilstrom led the assembly in prayer prior to beginning the process of voting.

**Report of the Church Council:**

**\* "Social Teaching Statement on Abortion"**

**(continued)**

Reference: *1991 Reports and Records, Volume 7, Part 2*, pages 1204-1212.

Bishop Chilstrom provided instructions for the conduct of the debate on the proposed "Social Teaching Statement on Abortion." He noted that the version of the statement to which voting members were to refer was the seven-page document in which each line was numbered, and which was a revised version of that printed in *1991 Reports and Records, Volume 1, Part 2*, pages 1205-1212. He indicated that the recommendation of the Church Council as revised was printed on the cover of the nine-page document, "Amendments/Substitutions to Statements before the 1991 Churchwide Assembly: Abortion." Two proposed amendments to the Church Council's recommendation also were reproduced on the cover of that document. Bishop Chilstrom noted that the statement would be considered section by section. He said, "We are here debating a very sensitive issue, but we are debating it not as unbelievers. We are debating it as believers and I believe that if there is any word that I would lift up for you today, it would be that very concise but helpful word from the Apostle Paul and that is to speak the truth in love."

The following recommendation of the Church Council was now before the Churchwide Assembly for its consideration:

***RECOMMENDATION OF THE  
CHURCH COUNCIL:***

***MOVED;***

***SECONDED:***

**To adopt the "Social Teaching Statement on Abortion," with the amendment of Section IV.B., paragraph seven, to read:**

**... This church opposes ending intrauterine life when a fetus is developed enough to live outside a uterus with the aid of reasonable and necessary technology. If a pregnancy needs to be interrupted after**

**this point, every reasonable and necessary effort should be made to support this life .. ;**

**and**

**with the intent that:**

- 1. this statement be studied and given serious consideration by members of this church as they form their own judgments on abortion;**
- 2. this statement guide the institutional life of this church in accordance with "Social Statements in the Evangelical Lutheran Church in America: Principles and Procedures" (CA89.3.14);**
- 3. there be ongoing deliberation on this issue throughout this church, using "Abortion A Call to Deliberate" and other resources; and**
- 4. further educational resources on this topic be developed through the Division for Congregational Life (Ministries) in cooperation with the**

**Commission (Division) for Church in Society and other churchwide units, as well as the synods of this church.**

Mr. David Hinaman (Upper Susquehanna Synod) moved the following:

***MOVED;***

***SECONDED: That on the abortion issue assembly members not vote electronically, but stand up and be counted using the colored voting cards.***

Mr. Joel Hylden (Eastern North Dakota Synod) spoke in opposition to the motion, because he felt that such action would inhibit decisions to be made.

The Rev. David M. Deal (Southeastern Pennsylvania Synod) requested clarification of the motion and asked whether non-electronic voting would apply to every amendment or only to action on the final recommendation. Bishop Chilstrom replied that the motion pertained to any motion that required vote.

The Rev. Bruce H. Davidson (New Jersey Synod) spoke against the motion and observed that electronic voting helped to hasten the debate process. He said, "We have a lot of business to do on this particular issue, but also on other issues, and by separating this one out as the one issue for which we need to stand up and be counted does a disservice to the other business and the other reasons we are here."

Mr. Paul V. Rieke (Northwest Washington Synod) spoke against the motion on the basis of accuracy and said, "We may find ourselves with very close votes, and it is very difficult to count the votes when we use the cards." Ms. Lynnea Wesley-Dickson (Metropolitan New York Synod) opposed the motion, because, she said, "I feel it is a tactic to intimidate, and I feel that the electronic system is much more expedient." Ms. Nancy Hicks (Northern Texas-Northern Louisiana Synod) spoke against the motion and said, "I just say, "amen," to what the person preceding me has said." Ms. Marilyn Samuelson (Western Iowa Synod) spoke in favor of the motion and stated, "If we are not willing to stand up and be counted, we do not belong here."

The Rev. James M. Ellison (West Virginia-Western Maryland Synod) called the question.

***MOVED; 2/3 Vote Required***

***SECONDED; Yes--1004; No-13***

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

**MOVED;**

**SECONDED;**

*Yes--25; No--994*

**DEFEATED: That on the abortion issue assembly members not vote electronically, but stand up and be counted using the colored voting cards.**

The Rev. Richard C. Little (North Carolina Synod) offered the following motion:

**MOVED;**

**SECONDED:**

**That the more substantive amendments and substitutes to the proposed "Social Teaching Statement on Abortion" be dealt with first; and that the movers of the more friendly and editorial amendments be asked to meet together with staff of the Commission for Church in Society to combine their motions into a composite to be presented on Tuesday, September 3, 1991.**

Pastor Little spoke to the motion and said that, having himself submitted amendments and now recognizing the large number of amendments and substitute motions before the assembly, he offered the present motion to facilitate action on the proposed statement on abortion.

The parliamentarian indicated that there were two motions included in Pastor Little's proposal.

Bishop Chilstrom asked Pastor Little whether he was prepared to identify substantive amendments as opposed to friendly and editorial amendments. Pastor Little responded that he was not prepared to do so. Bishop Chilstrom advised assembly members that staff had reviewed the amendments and substitutions submitted by voting members and suggested that such information might be helpful to the debate on this issue. Pastor Little stated that he would welcome such assistance. Bishop Chilstrom called on the Rev. Karen L. Bloomquist, director for studies of the ELCA Commission for Church in Society, who reported that staff had made a preliminary assessment of the amendments that could be considered "friendly and editorial." She then listed those possible amendments, which might be incorporated in the less substantive part of Pastor Little's motion. She also stated that there were some items that would be affected by earlier action.

Pastor Little offered to amend his motion to read as follows:

**MOVED;**

**SECONDED: To substitute the following for the previous motion:**

**That the items in the amendment document, designated by staff as non-substantive, be accepted as such; and**

**That those items be referred to**

**a committee for report to, and for**

**action at, a subsequent plenary session of the 1991 Churchwide Assembly.**

Mr. Joel Hylden (Eastern North Dakota Synod) sought to table consideration of the motion until the afternoon session. The motion failed for lack of a second.

Bishop Chilstrom called for the vote on the motion to substitute.

**MOVED;**

**SECONDED;**

*Yes--942; No-69*

**CARRIED: To substitute the following for the previous motion:**

That

**the items in the amendment document, designated by staff as non-substantive, be accepted as such; and**

That

**those items be referred to a committee for report to, and for action at, a subsequent plenary session of the 1991**

**Churchwide Assembly.**

The motion to substitute prevailed.

Mr. Paul Hasbargen (Saint Paul Area Synod) offered the following substitute motion, titled, "Sanctity of Human Life and Abortion," for the proposed "Social Teaching Statement on Abortion":

**MOVED;**

**SECONDED: To**

**substitute the following for the recommendation of the Church Council**

**WHEREAS, a human being is fearfully and wonderfully made in the**

**image of God, being knit**

**together and formed by God in his or her**

**mother's womb, a person for whom God has a divine purpose that only that**

**unique being can fulfill to the glory of God and for the benefit of humankind (Psalm 139);**

**and**

**WHEREAS, the Church has the blessed responsibility of proclaiming from the Holy Scriptures the eternal worth of every individual human being created by God the Father and for whom God the Son died and**

**rose again; and**

**WHEREAS, one-third of all pregnancies in America now end in abor-**

**tion (4,300 daily); and**

**WHEREAS, the primary argument for abortion on demand is based**

**on cases of rape, incest, and the life of the mother, which combined**

account for

**less** than three percent of all abortions; and

WHEREAS,

**it** is the responsibility of the **church** to **speak out for the most** defenseless and vulnerable in our society, especially those who cannot speak for themselves (Proverbs 24:11); and

**WHEREAS**, we desire to warn against the sin of abortion while calling compassionately to repentance those who have been involved in an abortion and proclaiming to them the sure forgiveness of sins through Jesus Christ for all who believe; and

WHEREAS, the Church has the responsibility of teaching chastity

**outside marriage, helping care for those with untimely pregnancies,** single or married; of providing constructive alternatives to abortion; of protecting the unborn; of promoting adoption as a loving alternative to abortion in continuance with the Church's long tradition of offering loving care for the weak and dependent; now, therefore, be

**it**

**RESOLVED**, that the second Churchwide Assembly of the Evangelical Lutheran Church in America recognize the sanctity of human life from conception to natural death, and reject induced abortion for any reason other than saving the life of the mother; and, be it further

**RESOLVED**, that the Evangelical Lutheran Church in America in its policies and practices encourage Christians everywhere to respect, nurture, and defend all human life from conception to natural death; that this policy be applicable also in its hospitals; and that the Evangelical Church

**in** America endorse legal means to effect changes in law necessary to provide full protection for all unborn and born chil-

**dren.**

Bishop Chilstrom indicated that at this time there were two motions on the floor, the enabling motion for adopting the proposed "Social Teaching Statement on Abortion" and the substitute motion, which had been offered to replace the entire statement on abortion.

An unidentified voting member spoke in favor of the substitution and recounted personal experience with persons who have had abortions. He said, "I have heard several say here at this assembly that there are good things in the proposed statement and I agree. But we must then ask, does it put good before God? Does it put good before Gospel? ... The proposed statement fails to call sin, sin. Without sin, is a Savior needed, or a church? The proposed statement fails to call this church and this nation to repentance for a great social sin." He opined that the proposed "Social Teaching Statement on Abortion"... is not consistent with our Lutheran roots,

our Lutheran policy positions, or our Lutheran goals."

Mr. David Soderlund (Upstate New York Synod) questioned whether the substitute motion was more properly intended to be a substitute for the enabling motion or for the statement itself. Bishop Chilstrom indicated that substitute motion was intended as a substitute to both.

The Rev. David W. Preus (Minneapolis Area Synod) spoke in opposition to the substitute motion and in support of the document before the assembly. He said, "I think that the motion before us, calling for a substitute, deals drastically and overly simply with a difficult and complicated subject. The study process that has been followed has helped to develop a statement that says a great deal, indeed. If we can find consensus in this assembly on that which has been stated in the committee's document, we will have come a long way in the debate on this subject that divides us as well as the people of the nation. To be able to say as much as we do in this statement, and to give the guidance that is therein, is helpful."

Mr. Robert Elliott (Metropolitan Chicago Synod) inquired whether it would be possible to display the original text alongside proposed amendments on the video screen. Bishop Chilstrom responded that it would not be possible.

The Rev. Donald H. Maier (Northwest Washington Synod) called the question on the substitute motion.

**MOVED;**     *2/3 Vote Required*  
**SECONDED;**         *Yes-818; No-183*  
**CARRIED:** To move the previous question.

**MOVED;**  
**SECONDED;**                                     *Yes-165; No--827*  
**DEFEATED:** To

**substitute** the following for **the** recommendation of the Church Council:

WHEREAS, a human being  
**is** fearfully and wonderfully made in the image of God, being knit together and formed by God in his or her mothers womb, a person for whom God has a divine purpose that only that unique being can fulfill to **the** glory of God and for the **benefit** of humankind (Psalm 139); and  
WHEREAS,  
**the** Church has **the blessed responsibility** of proclaiming **from the Holy Scriptures the eternal** worth of every individual human

**being created** by God  
**the Father** and for whom God the Son died and rose again; and  
WHEREAS, one-third of all pregnancies in America now end in abortion (4,300 daily); and

WHEREAS, the primary argument for abortion on demand is based on cases of rape, incest, and the life of the mother, which combined account for less than three percent of all abortions; and  
WHEREAS, it is the responsibility of the church to speak out for the most defenseless and vulnerable in our society, especially those who cannot speak for themselves (Proverbs 24:11); and  
WHEREAS, we desire to warn against the sin of abortion while calling compassionately to repentance those who have been involved in an abortion and proclaiming to them the sure forgiveness of sins through Jesus Christ for all who believe; and  
WHEREAS, the Church has the responsibility of teaching chastity outside marriage, helping care for those with untimely pregnancies, single or married; of providing constructive alternatives to abortion; of protecting the unborn; of promoting adoption as a loving alternative to abortion in continuance with the Church's long tradition of offering loving care for the weak and dependent; now, therefore, be it  
RESOLVED, that the second Churchwide Assembly of the Evangelical Lutheran Church in America recognize the sanctity of human life from conception to natural death, and reject induced abortion for any reason other than saving the life of the mother; and, be it further  
RESOLVED, that the Evangelical Lutheran Church in America in its policies and practices encourage Christians everywhere to respect,

**nurture, and defend all human life from conception to natural death;  
that this policy be applicable also in its hospitals; and that the Evangelical Church in America endorse legal means to effect changes in law necessary to provide full protection for all unborn and born children.**

Discussion returned to the substitute motion authored by the Rev. Richard C. Little (North Carolina Synod):

**MOVED;**

**SECONDED;**

*Yes-945; No-41*

**CARRIED: That the items in the amendment document, designated by staff as non-substantive, be accepted as such; and  
That those items be referred to a committee for report to, and for action at, a later plenary session of the 1991 Churchwide Assembly.**

A section-by-section review of the proposed "Social Teaching Statement on Abortion" ensued. No one rose to speak to sections I.A. and I.B.  
Mr. Joel Hylden (Eastern North Dakota Synod) moved the following:

**MOVED;**

**SECONDED:** To

**refer the following two amendments to the committee reviewing non-substantive and editorial changes:**

**To amend the proposed "Social Teaching Statement on Abortion"**

**by deleting in Section I.C., paragraph two, the sentence, "A**

**developing**

**life in the womb does not have an absolute right to be born, nor does**

**a pregnant woman have an absolute right to terminate a pregnancy.";**

**and the sentence, "This**

**requires that we move beyond the usual "pro-life"**

**versus "pro-choice" language in discussing abortion."**

Bishop Jon S. Enslin (South-Central Synod of Wisconsin) asked for comment by the committee that was to consider the non-substantive issues, since they had not previously listed these two items. The Rev. Jerald L. Folk, executive director of the Commission for Church in Society, responded that the committee regarded those two issues to be substantive, but would be willing to consider them. He stated, however, that the committee felt that to do so would violate the intention of the action previously taken by the assembly.

Bishop Sherman G. Hicks (Metropolitan Chicago Synod) spoke against the motion to refer and said, "I think this does change the entire document and I do not believe that [decision] should be given to the committee, but should be decided here."

The Rev. Daniel K. Johansson (New Jersey Synod) rose to a point of order, and inquired whether it would not be necessary first to place the amendments on the floor before moving to refer them to committee. Bishop Chilstrom ruled that it would not be necessary to do so.

An unidentified voting member called the question.

**MOVED; 2/3 Vote Required**

**SECONDED; Yes-949; No-54**

**CARRIED: To**

**move the previous question.**

**MOVED;**

**SECONDED:**

**Yes-104; No-884**

**DEFEATED: To refer the following two amendments to the committee reviewing non-substantive and editorial changes:**

**To amend the proposed "Social**

**Teaching Statement on Abortion"**

**by deleting in Section I.C., paragraph two, the sentence, "A**

**developing**

**life in the womb does not have an absolute right to be born, nor does**

**a pregnant woman have an absolute right to terminate a pregnancy.";**

and the sentence, "This requires that we move beyond the usual "pro-life"

**versus "pro-choice" language in discussing abortion:"**

Mr. Erling Hjortedal (Eastern Washington-Idaho Synod) offered the following motion:

***MOVED;***

***SECONDED:* That the assembly deviate from section-by-section consideration of the abortion statement, in order to consider all the proposed amendments submitted by Mz Joel Hylden (Eastern North Dakota Synod).**

Mr. Hjortedal spoke to the motion and said, "If you have analyzed item number four [i.e., in the document detailing proposed amendments], it basically guts the statement. I think, if we adequately debate item number four, and my point of view would be to defeat it, we would then be able to proceed rather smoothly through most of the other amendments. Even though some of them are substantive, they do not basically change the direction of the statement. This one really drastically changes the direction of the statement." The Rev. Joy M. K. Bussert (Minneapolis Area Synod) asked whether the author of the amendments in question could, if he wished, withdraw the entire item. Bishop Chilstrom responded that technically this item was not yet before the assembly and that, therefore, the author could not withdraw them at this time.

Bishop David W. Olson (Minneapolis Area Synod) spoke against the motion to change the debate procedure and recommended that it would be more helpful to continue through the document section by section and to consider the amendments in the order of occurrence. Bishop Lowell O. Erdahl (Saint Paul Area Synod) spoke against the motion to change the procedure. Ms. Patricia A. Dunlop (Saint Paul Synod) spoke in favor of the motion.

Ms. Rhonda S. Richards (Delaware-Maryland Synod) called the question.

***MOVED;* 2/3 Vote Required**

***SECONDED;* Yes-971; No-31**

***CARRIED:***

**To move the previous question.**

Mr. Robert Nelson (Sierra Pacific Synod) requested clarification regarding the debate procedure. Bishop Chilstrom assured him that regardless of the action taken on this motion, all would come before the assembly. The motion under consideration merely would make the amendments submitted by Mr. Joel Hylden the next ones to be considered.

***MOVED;***

***SECONDED;* Yes-487; No-502**

***DEFEATED:* That the assembly deviate from section-by-section consideration of the abortion statement, in order to consider all the proposed amendments submitted by Mx Joel Hylden (Eastern**

**North Dakota Synod).**

Ms. Emelda Rasmussen (Southeastern Minnesota Synod) requested clarification regarding the appropriate time to call the question. In response, Bishop Chilstrom noted that a motion to call the question is in order any time that a motion is on the floor, but that the maker of such a motion would be called upon only when it was that person's turn at a microphone.

Mr. Joel Hylden (Eastern North Dakota Synod) offered the following motion:

***MOVED;***

***SECONDED: To amend the proposed "Social Teaching Statement on Abortion" by***

***deleting in Section I.C., paragraph two, the sentence, "A developing life***

***in the womb does not have an absolute right to be born, nor does a pregnant woman have an absolute right to terminate a pregnancy."***

Mr. Hylden spoke to the motion and said, "I believe that a life does have the absolute right to be born even though God may take that life before it is born, and, therefore, this line should not exist in the statement."

Bishop William H. Lazareth (Metropolitan New York Synod) spoke against the motion and said, "The evangelical genius of this statement is precisely to move beyond the secular language of absolute rights, pro-life and pro-choice, and to provide us with a third way that is grounded in our evangelical freedom, granted the ambiguities of historical existence. These two sentences make dear that we do not simply provide an illicit proof text to arguments that come from the sidewalk. These are grounded evangelically in the document in the language of responsibility before God and with each other. Before God, Christians have no absolute rights."

Bishop Lowell O. Erdahl (Saint Paul Area Synod) spoke against the motion and stated, "I affirm what Bishop Lazareth has said and add to it that I am very surprised that the maker of this motion would wish to delete the statement, "A developing life in the womb does not have an absolute right to be born," because, if the developing life has an absolute right to be born, then there is no justification for any abortion including the abortion to save the life of the mother. The other part of this, "nor does a pregnant woman have an absolute right to terminate a pregnancy," moves this out of the realm of rights into the realm of justifiable versus unjustifiable abortion. There is where we debate this issue on ethical grounds."

The Rev. George E. Keck (Southeastern Pennsylvania Synod) called the question.

***MOVED; 2/3 Vote Required***

***SECONDED; Yes-923; No-2***

***CARRIED:***

***To move the previous question.***

***MOVED;***

***SECONDED;***

***Yes-85; No-927***

***DEFEATED: To amend the proposed "Social Teaching Statement on Abortion" by***

**deleting in Section I.C., paragraph two, the sentence, "A developing life in the womb does not have an absolute right to be born, nor does a pregnant woman have an absolute right to terminate a pregnancy."**

The Rev. Carl A. Johnson (Southwestern Pennsylvania Synod) moved to extend debate by 45 minutes.

*MOVED; 2/3 Vote Required*

*SECONDED; Yes-774; No-232*

**CARRIED: To extend debate on the proposed "Social Teaching Statement on Abortion" for 45 minutes.**

Mr. Joel Hylden (Eastern North Dakota Synod) offered the following motion:

*MOVED;*

**SECONDED: To amend the proposed "Social Teaching Statement on Abortion" by deleting in Section I.C., paragraph two, the sentence, This requires that we**

**move beyond the usual "pro-life" versus "pro-choice" language in discussing abortion."**

The Rev. Carl D. Shankweiler (Northeastern Pennsylvania Synod) called the previous question.

*MOVED; 2/3 Vote Required*

*SECONDED; Yes-850;*

*No--117*

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

*MOVED;*

*SECONDED; Yes-69; No--923*

*DEFEATED: To*

**amend the proposed "Social Teaching Statement on Abortion" by deleting**

**in Section I.C., paragraph two, the sentence, "This requires that we move beyond the usual "pro-life" versus "pro-choice" language in discussing abortion."**

Mr. Joel Hylden (Eastern North Dakota Synod) offered the following motion:

*MOVED;*

**SECONDED: To amend the proposed "Social Teaching Statement on Abortion" by deleting in Section**

**I3, paragraph two, the clause, "although it is women who**

**are most** intimately affected by decisions about abortions."

Mr. Hylden spoke to the motion and stated that although women may be more

intimately affected by the decision about abortion, "women and men share equally in the responsibility and accountability for procreation."

The Rev. Paul E. Bartlett (Southeastern Pennsylvania Synod) called the question.

**MOVED;** 2/3 Vote Required

**SECONDED;** Yes-847; No-113

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

**MOVED;**

**SECONDED;** Yes-178; No-796

**DEFEATED:**

To amend the proposed "Social Teaching Statement on Abortion" by deleting in Section

**II**, paragraph two, the clause, "**although it is women** who are most intimately affected by decisions about abortions."

Bishop Harold S. Weiss (Northeastern Pennsylvania Synod) observed that voting members who offer motions are granted three minutes to speak to their motions.

Mr. Petros Demissie (Metropolitan Washington, D.C., Synod) sought to speak to the previous motion and was declared to be out of order by Bishop Chilstrom.

Mr. Terry K. Urich (Lower Susquehanna Synod) offered the following motion:

**MOVED;**

**SECONDED:** To amend the proposed "Social Teaching Statement on Abortion" by inserting in Section

**II**, paragraph three, penultimate sentence, the phrase,

**"begins at conception," so that the sentence would read, "Human life**

begins

at conception in all phases of its development and is God-given and, therefore, has intrinsic value, worth, and dignity."

Mr. Paul Johnson (Saint Paul Area Synod) rose to a point of order regarding a previous motion to complete consideration of all amendments submitted by Mr. Joel Hylden before other amendments were offered. Bishop Chilstrom indicated that the motion in question had been defeated.

Mr. Warren Zenk (Saint Paul Area Synod) sought to offer a friendly amendment to add the word, "and," after the phrase, "begins at conception". The Rev. Mary Sue Dreier (Southeastern Minnesota Synod) commented that while it was not a part of the friendly amendment, Mr. Zenk had deleted the word, "and," after the phrase, "phases of its development," as he read the sentence. Bishop Chilstrom requested Mr. Zenk to clarify his intention. Mr. Zenk then offered the following formal amendment to the motion to amend:

**MOVED;**

**SECONDED:** To

**amend the motion by inserting the word, "and," after the phrase, "begins at conception"; and by deleting the word, "and",**

**after the word,  
"development."**

Ms. Sarah W. Wing (Northwest Washington Synod) noted a typographical error in the document detailing the proposed amendments.

The Rev. Roger A. Willer (Northeastern Ohio Synod) called the question.

**MOVED;**     *2/3 Vote Required*  
**SECONDED;**     *Yes--96; No-12*  
**CARRIED:** **To move the previous question.**

**MOVED;**  
**SECONDED;**                             *Yes-699; No-246*  
**CARRIED:** To  
**amend the motion by inserting the word, "and;" after the phrase,  
"begins at conception"; and by deleting the word, "and," after the word,  
"development."**

Bishop Chilstrom then read the original motion as amended:

**MOVED;**  
**SECONDED:** To  
**amend the proposed "Social Teaching Statement on Abortion" by  
inserting in Section II, paragraph three, penultimate sentence, the phrase,  
"begins  
at conception and,' so that the sentence would read, "Human  
life begins at conception and  
in all phases of its development is God-  
given and, therefore, has  
intrinsic value, worth, and dignity."**

The Rev. Joy M. K. Bussert (Minneapolis Area Synod) requested clarification regarding which amendment was now under consideration. Bishop Chilstrom reiterated the foregoing motion. Pastor Bussert then spoke against the amendment and said, "The question of the precise point at which life or personhood begins is a very complex question. Neither scientists nor theologians have unraveled the nuances of this question and surely in a document like this it would be premature to try it here. Secondly, and more importantly, the strength of this document is that it avoids any of the commonly used phrases or terminology at either extreme position in the abortion debate, so to introduce this wording at this point would cloud the issue and weaken the document."

Mr. Joel Hylden (Eastern North Dakota Synod) spoke in favor of the motion and stated that the Scriptures are dear that life begins at conception and commented that he has located "literally hundreds of passages that show that God says in the Scriptures that life begins at conception." The Rev. Richard H. Englund (Lower Susquehanna Synod) spoke in opposition to the amendment and said, "Life is a

beautiful, wonderful, and also mysterious thing. Is there not life in the ovum and the sperm before conception? . . . Life is a continuum, we cannot say that life begins at any particular moment." The Rev. Kent W. Wallace (Saint Paul Area Synod) spoke in favor of the amendment and observed that a weakness of the document was that it did not address some of these issues. Ms. Thelma M. Zink (Northwestern Ohio Synod) spoke against the motion and said, "By inserting that phrase, we assume that everyone in this room agrees that life begins at conception, and I am not sure that is right."

Mr. Warren Zenk (Saint Paul Area Synod) spoke in favor of the motion and cited a quotation from a book on embryology that stated "The genetic material from the egg and the sperm unite at the point of fertilization and form unique undifferentiated loose clusters of cells." Mr. Zenk stated, "When you have two cells joining and changing, if that is not life, I don't know what life is. Dead cells do not combine and become something different. Therefore, I think we have life when the egg and the sperm unite."

Mr. Walter Sogn (South Dakota Synod) spoke against the motion and contributed information regarding the time lapse of up to two weeks between the uniting of the sperm and the egg, and the implantation of the egg. He also stated that up to 70 percent of the fertilized eggs do not implant. He said, "It seems inconsistent to me that God, who is in favor of life, would eliminate up to 70 percent of the possible lives."

Ms. Emelda Rasmussen (Southeastern Minnesota Synod) spoke in favor of the motion. She referred to Scripture and especially to the "portion of Scripture where we read about the birth of Jesus. It says "the child conceived in her womb from the Holy Spirit." Life begins at conception," she concluded.

Ms. Mary Jane Schieve (South-Central Synod of Wisconsin) spoke in opposition to the amendment and said that there is not a clear definition of when life begins, and "for us to try to determine that here at this assembly would mean we would be here until eternity. There are varied understandings of ensoulment [sic] or personhood in various religious bodies, and it depends on the interpretation of Scripture."

Ms. Diane K. Greve (Indiana-Kentucky Synod) requested that the committee explain its rationale for not incorporating the wording proposed in the motion to amend.

Pastor Bloomquist, speaking on behalf of the committee, responded that there had been significant deliberation on this sentence and commented, "There was a real determination to try to avoid some of the catch-phrase or lightning-rod kinds of phrases that are all too present in the debate regarding this issue. Certainly, within the task force and within our discussion of the biblical and theological understandings, we were well aware that there are ongoing legitimate theological differences, and, therefore, the way the sentence is constructed was an attempt to say what we felt can be said, embracing and acknowledging what are some ongoing theological understandings, with some differences in those understandings, among Lutherans."

The Rev. Craig A. Boehlke (Saint Paul Area Synod) spoke in favor of the motion

and said that, when he has "dealt with numerous couples who have miscarried, and others who have aborted, my experience with them has been that in most instances those folks experience a phenomenon of life." An unidentified speaker spoke against the motion and stated that as much as we would like to have a precise definition, we simply cannot have one and the document should not suggest that such a definition is possible.

Mr. Carl Hill (Northern Illinois Synod) called the question.

**MOVED;** *2/3 Vote Required*

**SECONDED;** *Yes--911; No-59*

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

**MOVED;**

**SECONDED:** *Yes-231; No-761*

**DEFEATED:** **To amend the proposed "Social Teaching Statement on Abortion" by inserting in Section III, paragraph three, penultimate sentence, the phrase, "begins at conception and," so that the sentence would read, "Human life begins at conception and in all phases of its development is God-**

**given** and, therefore, has intrinsic value, worth, and dignity."

The Rev. Ann Marie Tiemeyer (New Jersey Synod) moved the following amendment:

**MOVED;**

**SECONDED:** **To amend the proposed "Social Teaching Statement on Abortion" by deleting in Section III, paragraph one, last**

**sentence, the words, "the**

**number of abortions," and by substituting the phrase, "the need to turn**

**to abortion as the answer to unintended pregnancies."**

Pastor Tiemeyer spoke to the motion and said, "The change in this wording puts an emphasis more on the church to be called to prevention of unintended pregnancies and it directly relates to how we as a church strategize on dealing with this issue. The wording change also creates more consistency within the document, for at the end of Section III, the same wording is used [in the final paragraph] so that we would begin and end this section, "The Relationship of the Church Being a Supportive Community," by calling ourself forth as a church to deal with the strategies of prevention of [unintended] pregnancy and putting our emphasis there."

The Rev. Bruce H. Davidson (New Jersey Synod) suggested changing the phrase, "as the answer to unintended pregnancies," to read, "thereby reducing the number of abortions," as a friendly amendment. Pastor Tiemeyer indicated that she would accept Pastor Davidson's suggestion as a friendly amendment. Objection was voiced in the assembly to receiving the change as a friendly amendment. Pastor Davidson then moved the following:

**MOVED:**

**SECONDED:** To amend the amendment by substituting the phrase, "thereby reducing the number of abortions," for the phrase, "as the answer to unintended pregnancies."

Pastor Davidson spoke to the motion and stated, "The change is meant to clarify and strengthen the statement."

Ms. Sarah W. Wing (Northwest Washington Synod) spoke against the amendment to the amendment and stated that the original motion's language was more forceful and focused more directly on the matter being considered, namely, unintended pregnancies. Ms. Kristen Kress (Eastern Washington-Idaho Synod) spoke against the amendment to the amendment and said, "The original language includes the possibility of rape and incest." Ms. Sheila E. Buttner (Delaware-Maryland Synod) spoke against the amendment to the amendment and stated, "The verb, "reduce," is used twice and it is very confusing."

The Rev. Richard O. Scherch (Florida Synod<sup>7</sup>) called the question.

**MOVED;** 2/3 Vote Required

**SECONDED;** Yes-942; No-23

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

<sup>7</sup>Renamed Florida-Bahamas Synod upon approval by the 1991 Churchwide Assembly.

**MOVED;**

**SECONDED;** Yes- 186; No-786

**DEFEATED:** To amend the amendment by substituting the phrase, "thereby reducing the number of abortions," for the phrase, "as the answer to unintended pregnancies."

The Rev. Richard O. Scherch (Florida Synod<sup>1s</sup>) spoke against the original motion and stated, "This amendment is a redundancy, because it is already stated [in the final paragraph of the section]. We do not need two statements in the same document saying the same thing." The Rev. Kristi Hanson-Kreamer (Southwestern Washington Synod) spoke against the amendment and said, "The word, "need," implies there is no other option or that it is not a choice..... It weakens our commitment to reduce the number of abortions." Ms. Lynnea Wesley-Dickson (Metropolitan New York Synod) spoke in favor of the amendment and said, "The church does need to speak more to options and to lift those up.... This tries to encourage us to go in that direction."

Mr. Jerry Christensen (Southeastern Iowa Synod) called the question.

**MOVED;** 2/3 Vote Required

**SECONDED;** Yes-896; No-76

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

The Rev. Kent W. Wallace (Saint Paul Area Synod) requested the chair to read the entire sentence as it would read, if amended.

*MOVED;*

*SECONDED;*

*Yes-536;*

*No-456*

*CARRIED:*

**To amend the proposed "Social Teaching Statement on Abortion" by deleting in Section III, paragraph one, last sentence, the words, "the number of**

**abortions" and by substituting the phrase, "the need to turn to abortion as the answer to unintended pregnancies!"**

Bishop Richard E Bansemer (Virginia Synod) offered the following motion:

*MOVED;*

***SECONDED:* To amend the proposed "Social Teaching Statement on Abortion" by inserting in Section III, paragraph one, the phrase, "and oppose induced abortions as a**

**method of birth control/" following the sentence, which reads, "We**

**mourn the loss of life that God has created."**

Bishop Bansemer spoke to the motion and said, "Part of our problem in this debate is knowing for whom the statement is intended. Is it for the world; is it for ourselves; is it for the people of the church? It has to accomplish both ends, but primarily we are speaking to ourselves with the hope that the world will look over our shoulders and listen. We have been called to be a little bit different than the rest of the world, and, therefore, I hope that we can offer guidance especially to our own people.... This statement says that we cannot use abortion as a method of birth control."

Mr. Robert Nelson (Sierra Pacific Synod) moved to suspend the orders of the day, and to extend debate by 20 minutes.

<sup>18</sup>Renamed Florida-Bahamas Synod upon approval by the 1991 Churchwide Assembly.

*MOVED;*

*SECONDED;*

*Yes-415; No-563*

***DEFEATED:* To extend debate on the proposed "Social Teaching Statement on Abortion" by 20 minutes.**

Consideration of the matter resumes on page 474 of these minutes.

**Elections:**

**\* Church Council, and Churchwide Boards and Committees**

**(continued)**

Reference: continued from page 407, continued on pages 479, 570.

Bishop Chilstrom returned to the orders of the day and called upon Secretary

Almen to introduce a video explaining the instructions for voting for the list of nominees for vacancies on the Church Council, and churchwide boards and committees using the electronic ballot form.

### **Interlude**

Bishop Chilstrom introduced Mr. Joas Kijugo, director of the School of Church Music at Rahija Academy (near Bukoba, Tanzania). Professor Kijugo led the assembly in the singing of several East African hymns.

### **Review Group Reports:**

#### **Division for Global Mission**

Bishop Chilstrom introduced the Rev. William E. Leshner, chair of the board of the Division for Global Mission, and the Rev. Mark W. Thomsen, executive director. Following a video presentation highlighting the division's work, Pastor Thomsen introduced the Rev. Wilson Sabiya, representing the Rev. David Windibiziri, bishop of the Lutheran Church of Christ in Nigeria, who brought greetings to the assembly. Pastor Thomsen described Pastor Sabiya as a fearless defender of the constitutional freedom of worship in Nigeria. Pastor Sabiya recounted the progress that was being made by his church in spreading the Gospel, and noted that the Lutheran Church of Christ in Nigeria had sent its first missionary to another country (Sierra Leone). He also described the many difficulties experienced by the church in a chiefly Islamic nation. He stated, "You may think that it is difficult to bring the Gospel to Muslims, and in some ways you are right. Mission to the Muslim world has always been a very hard field of work, but this will not make us give up."

Bishop David W. Olson (Minneapolis Area Synod) moved the following:

#### **ASSEMBLY**

#### **ACTION**

CA91.5.15      WHEREAS, our sisters and brothers in Nigeria witness to Jesus Christ in a sometimes hostile religious environment; and

WHEREAS, God has called leaders of the Lutheran Church of Christ in Nigeria, Bishop David Windibiziri and Pastor Wilson Sabiya, to give leadership in understanding and reconciliation; therefore, be it

RESOLVED, that this assembly offer thanks to God for our sister church and our partnership as we offer our continued support and prayer; and, be it further

RESOLVED, that Pastor Sabiya carry our greetings in Christ to the people of the Lutheran Church of Christ in Nigeria.

The resolution was adopted by voice vote without dissent.

Bishop Chilstrom recognized the Rev. David G. Gabel, a member of the Church Council and chair of the review group for the Division for Global Mission. Bishop

Chilstrom indicated that the review group had no motions to offer and invited assembly members to express appreciation to the board and staff of the division.

**\* Division for Outreach**

Bishop Chilstrom welcomed Ms. Nancy Lee Atkins, chair of the board of the Division for Outreach, and the Rev. Malcolm L. Minnick Jr., executive director, who introduced a video presentation reviewing the activities of the division. Bishop Chilstrom recognized Mr. George E. Harris, a member of the Church Council and chair of the review group of the Division for Outreach, who reported that no motions were offered. He invited assembly members to express appreciation to the board and staff of the division.

**\* Commission for Multicultural Ministries**

Bishop Chilstrom welcomed the Rev. Ruben E DurAn, vice chair of the board of the Commission for Multicultural Ministries, the Rev. Craig J. Lewis, executive director, and Mr. George E. Harris, a member of the Church Council and chair of the review group, who introduced a video presentation reviewing the activities of the commission. Bishop Chilstrom reported that no motions were offered and invited assembly members to express appreciation to the board and staff of the commission.

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

Reference: *1991 Reports and Records, Volume 1, Supplement, Section M.*

Bishop Chilstrom invited Mr. Athornia Steele, chair of the Memorials Committee, to continue the committee's report.

**\* Section 38-Pension and Health Plan**

Reference: *1991 Reports and Records, Volume 1, Supplement, pages M-119 through M-135.*

The Memorials Committee reviewed the memorials related to the ELCA Pension and Other Benefits Plan and received background information on the issues related to the Board of Pensions; that information is included in the text of the responses printed below. Section 1 contains background information on the ELCA plans that is relevant not only to the memorials in that section, but also to the memorials presented in subsequent sections.

The Memorials Committee noted that issues related to pension, health, and benefit plans were highly complex and involved difficult matters that society as a whole was facing. Decisions made in one area may affect several other areas within the whole, often with unintended-and sometimes negative-consequences. For example, a decision to respond affirmatively to one memorial calling for an increase in a specific benefit may undermine the intent of another memorial calling for a decrease in health-care costs. Synod memorials are sometimes responses to individual situations, the details of which are not fully described. Because of the complexity of these matters, the committee-and, indeed, the Churchwide Assembly-

is hampered by a lack of data about the full range of possibilities and the implications of proposed courses for action in this complex area.

Action taken on matters related to the health and pension plan can have a direct financial impact on congregations and other expressions of this church. The extent of that impact needs to be fully explored before action is taken on specific proposals. For these reasons, the Memorials Committee recommended that the response of the Churchwide Assembly to these memorials be either a referral to the Church Council or the Board of Pensions or the transmittal of information to the originating synod.

The recommended assembly action in Section 38, Part 1, which deals with health-care costs, provides an important perspective for all of the responses in this section. It asks the Church Council to consider appointing an independent, "blue ribbon" committee that would review the current plan, in the light of four years of experience, and provide a report to the 1993 Churchwide Assembly.

**\* Section 38-Part 1: Pension and Health Plan - Health Care Costs**

Reference: *1991 Reports and Records, Volume 1, Supplement*, pages M-120 through M-124.

**A. Southeastern Iowa Synod (5D) [1990 Memorial]**

WHEREAS, costs of obtaining quality health care continues to increase nationwide at rates significantly above general price increases; and  
WHEREAS, provision of adequate and affordable health care for persons serving its congregation is a recognized obligation of each congregation; and  
WHEREAS, for many congregations the costs of providing this health care as presently structured must increasingly compete with other necessary and desirable congregational programs and obligations; now, therefore, be it  
RESOLVED, that the congregations of the Southeastern Iowa Synod strongly urge that alternative methods of funding these costs be examined as a priority concern of the Evangelical Lutheran Church in America:

**B. Indiana-Kentucky Synod (6C) [1991 Memorial]**

WHEREAS, the Evangelical Lutheran Church in America has attempted to serve and minister on behalf of all its members and congregations while under severe financial restraints, since its founding in 1988; and  
WHEREAS, congregations of the Evangelical Lutheran Church in America have had their budgets restricted by the escalating costs of the health insurance for their professional leaders, which costs appear to be considerably higher than premiums paid by many others for health insurance; and  
WHEREAS, total contributions received by ELCA congregations have continued to rise, but more of those funds are being retained for necessary local use, primary among them being health-care insurance coverage for their professional staff, while synodical and ELCA receipts have not experienced the same increase in availability of funds; and

WHEREAS, the increases in health-insurance costs total more than the shortfall in ELCA benevolence receipts; now, therefore, be it  
RESOLVED, that the Indiana-Kentucky Synod of the Evangelical Lutheran Church in America, in assembly in 1991 memorialize the Evangelical Lutheran Church in America to direct the Church Council to appoint a Blue Ribbon Commission, which includes current users, to ascertain the cost effectiveness of its present health-insurance plan, make appropriate recommendations, and report to the 1993 Churchwide Assembly.

**C. Northeastern Pennsylvania Synod (7E) [1991 Memorial]**

WHEREAS, it is the responsibility of congregations and the ELCA churchwide organization to provide for the support of pastors, associates in ministry, and other congregational staff; and

WHEREAS, it is imperative to maintain efficiency and effectiveness in all congregational and ELCA operations; and

WHEREAS, the adoption of alternative processes may provide the needed protection for church staffs and lower cost; and

WHEREAS, the achievement of lower benefit costs may enable additional monies to be spent in other high priority areas of ministry; now, therefore, be it

RESOLVED, that the 1991 ELCA Churchwide Assembly be petitioned to request a study of alternative means to manage and control the costs of life and health insurance and related benefits for church staffs, while maintaining present needed levels of protection for staff members.

**D. Lower Susquehanna Synod (8D) [1990 Memorial]**

WHEREAS, the Board of Pensions is the primary organization through which health, dental, life, and disability insurance is available to pastors and their families; and

WHEREAS, pastors are required by policy to couple pension contributions to the Board of Pensions insurance plan known as Ministerial Health and Benefits Plan; and

WHEREAS, pastors are not permitted to obtain independent health and/or dental insurance separately from that provided by the Board of Pensions unless it is obtained in addition to the church plan; and

WHEREAS, premiums for health and dental insurance are calculated as a percentage of compensation as opposed to being fixed, dependent only upon family size and elected coverage; and

WHEREAS, pastors have no choice in the level of coverage afforded themselves, nor of deductibles, thus must either pay uncovered expenses out of their own pocket or forgo medical and/or dental care; now, therefore, be it

RESOLVED, that the Lower Susquehanna Synod memorialize the assembly of the Evangelical Lutheran Church in America to allow the synods to establish

group insurance plans from commercial insurance carriers that may offer improved coverage options at lower cost to the insured and their congregations, and that this memorial be referred to the ELCA Board of Pensions for consideration and response to the Lower Susquehanna Synod Council.

## ***RESPONSE OF THE***

### ***MEMORIALS COMMITTEE***

*The following response is based on information provided to the Memorials Committee by the Board of Pensions:*

*A "Bundled" Pension and Health Plan.* The Board of Pensions administers the Pension and Other Benefits Program as it was formulated by a task group on church pensions and adopted by the Commission for a New Lutheran Church and finally by the ELCA constituting convention. The benefits program as adopted by the constituting convention was based on a "bundled"-concept set of plans financed entirely by employing organizations. By a "bundled" plan it is meant that, if a participant is enrolled in one of the ELCA plans, that participant must be enrolled in the entire program. The second underlying concept of the benefits program is the method by which it is financed. All required contributions are determined as a percentage of compensation. In 1988, the Board of Pensions initiated a major study of the Pension and Other Benefits Program in response to concerns over the benefit plan design. Substantive recommendations were made, which were eventually adopted by the 1989 ELCA Churchwide Assembly. A primary change in the ELCA Medical and Dental Benefits Plan, which became effective January 1, 1990, was the unbundling of dependents' medical and dental coverage from other benefits. For various reasons, it was decided to retain bundled benefits for plan members. Following a thorough study, it was also decided that the cost of benefits for both members and dependents would remain on a percentage of salary basis within minimums and maximums. Separate contribution rates for member-only and family coverage were developed, so that those members with no dependents, or those with access to family coverage elsewhere would not be required to duplicate dependent coverage.

*ELCA Medical and Dental Plan.* The ELCA Medical and Dental Benefits Plan, as adopted by the constituting convention of the Evangelical Lutheran Church in America, is a self-insured, self-administered health-benefits plan. The cost of the plan is based on a percentage of compensation, because of the desire of the Evangelical Lutheran Church in America to incorporate "sharing" into the rate structure. Under this structure, congregations served by high-salaried individuals subsidize the cost of coverage for congregations served by low-salaried individuals. Also, congregations served by persons who do not need dependent coverage subsidize the cost of coverage for congregations served by persons who require dependent coverage. The desire for this structure was confirmed by the survey of plan members and treasurers of congregations in 1989, and by consultations with the Office of the Bishop, the Conference of

Bishops and the ELCA Church Council.

The program administered by the Board of Pensions provides uniform benefits to all members, and permits members to choose their physicians and hospitals, regardless of where they reside. This structure recognizes the mobility of pastors. By being covered under a churchwide, uniform plan, a pastor is able to move from one congregation or synod to another, without a break in coverage or benefits, even if the pastor or family member experiences adverse health conditions. If various synods established independent plans through commercial carriers, as suggested in the memorial of the Lower Susquehanna Synod, a pastor transferring from one synodical plan to another would potentially subject her/himself and family to pre-existing exclusionary periods, as well as new deductibles and out-of-pocket requirements. In addition, the impact of such a proposal on other synods, which might choose not to establish independent plans or be unable to do so, could be substantial.

*Costs and*

***Benefits of the Plan.*** The formula for determining the necessary contribution for coverage under the ELCA Medical and Dental Benefits Plan is as follows:

Claims Experience

+ Administrative Expenses

- Investment Income

Total Required Contributions

Claims experience will be substantially influenced by a number of factors, which include age, gender, health status, geographic variations in medical costs, work place environment, etc. Whether the plan is self-administered or underwritten through a commercial insurance carrier, the plan experience will be the same. The Board of Pensions has no control over the factors affecting overall cost increases, but is responsible as a fiduciary to keep the plan financially sound.

The benefits available under the Medical and Dental Benefits Plan are consistent with benefits that may be found in the industry. In a recent survey of over 500 major U.S. employers, 65 percent had individual deductibles of \$200 or more. The 1991 deductible under the Medical and Dental Benefits Plan is \$250 per individual, \$500 per family. Also, 75 percent of the employers surveyed had maximum out-of-pocket amounts in excess of \$1,000. The maximum out-of-pocket amount in 1991 under the ELCA plan is \$1,220 per individual, \$2,440 per family.

*"Self-Funded" Plan v. Plan Offered*

***by a Commercial Insurer*** The medical plan administered by the Board of Pensions is self-funded, because that is the most efficient way to deliver medical/dental benefits. In a typical commercial insurance plan, approximately 14-18 percent of the premium is retained by the insurance company for administrative expenses, marketing costs, state premium taxes, and profit. Because the Board of Pensions does not pay advertising expenses, premium taxes, sales commissions, and other overhead incurred by

insurance companies, the Board of Pensions is able to have an operating expense rate that is lower than that of insurance companies. The lower expense rate means that more of the contribution dollars are returned to members in the form of health benefits.

Further, under an insured approach, it is likely that the insurer would need to be changed from time to time to maintain the lowest premiums. Or, the insurer may decide to terminate business for a particular employer group. In 1988, approximately 60,000 employers had coverage terminated under multiple employer trusts that were eliminated by insurers. Effective January 1, 1991, the Lutheran Group Insurance Trust was cancelled by The John Hancock Mutual Insurance Company.

A recent analysis by the consulting actuary to the board, TPF&C, concluded that the ELCA Medical and Dental Benefits Plan provides uniform and continuous coverage in the most cost-efficient manner available. Further, "the Board of Pensions provides more operation and administrative services than are available in the marketplace and provides those services at a lower cost than the market would charge." Therefore, it is not expected that the synods, either collectively or individually, could purchase comparable coverage through commercial insurance carriers at a lower cost.

*Addressing Rising Health-Care Costs.* At its April 1991 meeting, the ELCA Church Council asked the Board of Pensions to provide alternatives, for consideration by the Church Council, to "cap" the increases in medical insurance costs to 10 percent in 1992 and to report these alternatives to the Church Council at its August 1991 meeting. Requests to limit the cost increases of the plan and to consider alternative methods of funding are regularly received from both plan members and from representatives from congregations and other ELCA organizations.

Out of concern for the need to address rising health costs, an interdenominational Church Healthcare Network was formed in 1990 for the purpose of exploring cooperative efforts to control rising health-care costs of denominational medical/dental plans. The Church Healthcare Network currently is exploring ways in which the denominations, working jointly, may purchase health-care services and negotiate reduced rates with health-care intermediaries and providers.

*The Memorials Committee recommended that the response of the Churchwide Assembly to the memorial of the Southeastern Iowa Synod, Indiana-Kentucky Synod, Northeastern Pennsylvania Synod, and Lower Susquehanna Synod be:*

***MOVED;***

***SECONDED:*** To encourage the Board of Pensions and the Church Council to continue to explore all possible ways to reduce the cost of health care for members, while retaining necessary coverage for church workers; To commend to the Church Council for consideration the proposal

**that an independent, blue-ribbon committee be appointed to review the current ELCA Medical and Dental Plan and make recommendations, and that a report be provided to the 1993 Churchwide Assembly; and To refer the memorials of the Southeastern Iowa Synod, Indiana-Kentucky Synod, Northeastern Pennsylvania Synod and Lower Susquehanna Synod to the Board of Pensions and to the ELCA Church Council as information, as they**

**explore options for decreasing health-care costs.**

The Rev. Terry K. Boggs (Northern Texas-Northern Louisiana Synod) requested that the phrase, "independent, blue-ribbon committee," be defined. Chair Steele noted that the Memorials Committee had concluded that the memorials intended to request that a committee with membership from outside this church be established; in deference to budgetary considerations the Memorials Committee recommended referral of the memorials to the Church Council for determination of the necessary scope of the review. Pastor Boggs expressed concern that, "The language, "independent, blue-ribbon committee" calls forth some history within the predecessor bodies of this church, and I would recommend that such language not be used. Also ... within this church there are numerous persons who could give additional thinking, and who might not be within [the membership of] the Church Council. To say "independent, blue ribbon" raises the question of how independent, to whom are they answerable, and what are the lines of accountability."

#### ASSEMBLY

#### ACTION

Yes 792; No--83

CA91.5.16

To encourage the Board of Pensions and the Church Council to continue to explore all possible ways to reduce the cost of health care for members, while retaining necessary coverage for church workers;

To commend to the Church Council for consideration the proposal that an independent, blue-ribbon committee be appointed to review the current ELCA Medical and Dental Plan and make recommendations, and that a report be provided to the 1993 Churchwide Assembly; and

To refer the memorials of the Southeastern Iowa Synod, Indiana-Kentucky Synod, Northeastern Pennsylvania Synod and Lower Susquehanna Synod to the Board of Pensions and to the ELCA Church Council as information, as they explore options for decreasing health-care costs.

#### **Conclusion of Plenary Session Eight**

Bishop Chilstrom called upon Secretary Almen to make several announcements. The Rev. John T. Lohre (Saint Paul Area Synod) requested that the hymn, "Bwana Yesu Kafufuka," be sung as the dose of the worship service instead of the hymn appointed. He stated that hymn requested would be the only hymn in a language other than English that the assembly would be singing as a full group together.

Bishop Chilstrom responded that since the worship committee had very carefully prepared the worship for each part of the day it would, therefore, not be possible to make the change. He referred the suggestion to the worship committee for consideration for another time in the remainder of the assembly. [Editor's Note: Both hymns in question were from the contemporary East African tradition.] Plenary Session Eight concluded with midday worship. Participants included Ms. Avis R. Johnson (Pacifica Synod), leader; the Rev. Ronald J. Lavin (Grand Canyon Synod), preacher; Ms. Judy Lindgren (Nebraska Synod), lector; and the Rev. Frank W. Stoldt (Chicago, Ill.), assembly organist. Following worship, the assembly recessed at 12:30 P.M.

**Plenary Session Nine**  
**Monday, September 2, 1991**  
**2:30 P.M. - 6:15 P.M.**

The Rev. Herbert W. Chilstrom, bishop of the Evangelical Lutheran Church in America, declared the assembly to be in session at 2:32 P.M., Eastern Daylight Time. Birthday greetings were extended to the Rev. Valerie K. Reinhold (Northeastern Pennsylvania Synod) and the Rev. William D. Peugeot (Indiana-Kentucky Synod). Bishop Chilstrom reviewed the agenda for the afternoon. He indicated that previously scheduled presentations on churchwide strategies, the "Evangelism Strategy" and the "Multicultural Mission Strategy," would be deferred until Tuesday morning, September 3, 1991. Because the review groups had produced few resolutions for assembly consideration, Bishop Chilstrom recommended that separate reports not be heard unless special action was necessary by the assembly. There being no objections from the floor, Bishop Chilstrom declared the agenda to be so ordered. Bishop Chilstrom also announced that it likely would be necessary to hold a plenary session on Tuesday evening, September 3, 1991.

**Review Group Reports:**

· **Commission for Financial Support  
and Division for Congregational Life**

Bishop Chilstrom called upon the Rev. Paul A. Johns, executive director of the Commission for Financial Support, to introduce the "spokesbird" for stewardship, known as "Peli-Can," a toy, stuffed-animal pelican. Assembly members then viewed a video presentation on the work of the unit. Following the video, Pastor Johns and the Rev. Eldon G. DeWeerth, executive director of the Division for Congregational Life, presented "Peli-Oscar" awards to participants in the video, "I Can, Like Peli-Can," members of Apostles Lutheran Church in Brandon, Fla.: the Rev. Mary L. Canniff-Kuhn, Ms. Ellen Kleinschmidt, Ms. Ingrid Kauffman, Ms. Eleanor Hammon, Mr. Michael Abraham, and Mr. Brian Kleinschmidt. It was announced that another video on stewardship would be released during fall 1991.

**Introductions and Greetings:**

· **The Lutheran Church-Missouri Synod**

Bishop Chilstrom introduced the Rev. Ralph A. Bohlmann, president of The Lutheran Church-Missouri Synod. President Bohlmann congratulated Bishop Chilstrom upon his re-election. He stated that he treasures the personal relationship they enjoy. He also congratulated Secretary Lowell G. Almen on his re-election. Speaking on behalf of the members of The Lutheran Church-Missouri Synod, President Bohlmann attested to their care and prayers for the members of this church. "As you see, grow, and serve, may Christ's cross and the radiance that comes from it always be typical of your work and ours," he said. President Bohlmann commented on the major changes that recently had occurred in the world and said, "Who cannot believe that God can help us all to remove the obstacles that still keep us from being as faithful, united, loving, and committed as he would have us be as his Church." He emphasized that both church bodies

have a tremendous opportunity to be harbingers of hope-to bring community, celebration, and caring to a fragmented, changing world. "We are congregations . . . our task is, simply stated, to tell everyone what he [Christ] has done-to do that in ways that magnify the Gospel and the mission of the Church and that focus on people and congregations. For after all, the congregations are not merely gatherings that are intended to help the church body do its task; it is really the other way around. We who serve at the church-body level are there to strengthen, support, and help the congregations to carry out God's mission," he said.

### **"Focusing for Mission"-Constitutional Changes**

Reference: *1991 Reports and Records, Volume 1, Part 2*, pages 1287-1386.

Bishop Chilstrom called upon the Rev. Lowell G. Almen, secretary of the church, who explained the process for considering the balance of the proposed constitutional and bylaw changes. Secretary Almen reviewed the three categories of provisions in the governing documents (constitutional provisions, bylaws, and continuing resolutions) and the necessary procedure and requirements for amending each type.

#### **· Bylaw 17.61.03.-Board of Pensions:**

##### **Representation on Board of Trustees**

The Rev. Theodore L. Menter (Southeast Michigan Synod) moved the following amendment, which had been seconded by 25 voting members whose signatures were attached to the notice of intent. Pastor Menter spoke to the motion and said, "I propose this to make certain that there will be six persons who are participants in the plan either as laypersons, clergy, or recipients of plan benefits, rather than to have a variation ranging from three to six people. It is reasonable that a little less than one-third of the pension board be participants."

**MOVED;**

**SECONDED;**

*Yes-876; No-74*

**CARRIED: To amend proposed bylaw 17.61.03.**

**by striking the words, "Not less than three nor more than."**

Further action on this provision is reported on page 432 of these minutes.

#### **· Constitution Provision 8.16.-Relationship between Congregations, Synods, and the Churchwide Organization**

Ms. Gloria Ishida (Metropolitan Chicago Synod) moved the following amendment. She then spoke to the motion and observed that the word, "fulfilling," means "bringing to completion." "We as individuals, and as congregations, and synods, cannot do that. That is exactly the mission of God. We can be faithful participants

as individuals, in our congregations and synods," she said.

**MOVED;**

**SECONDED;**

**Yes-868; No--139**

**CARRIED: To amend proposed constitutional provision 8.16.**

**by deleting the word,**

**"fulfilling,"**

**and inserting "faithful participation in"; and by inserting**

**the words, "and through," after the words, "mission of God in."**

*ASSEMBLY 2/3 Vote Required*

ASSEMBLY

ACTION

Yes--951; No--11

CA91.5.17 To approve proposed constitutional provision 8.16., as amended.

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 distinctly Lutheran emphases and growing ecumneical cooperation.

### **Provisions related to Candidacy and Discipline**

Mr. Robert Nelson (Sierra Pacific Synod) had requested that proposed provisions regarding candidacy and discipline be removed for separate consideration from the *en bloc* resolution enabling approval of amendments to ELCA governing documents. He had not submitted specific amendments to those provisions with the request for separate consideration. Bishop Chilstrom recognized Mr. Nelson, in order that he might explain his request for removal of those provisions from the *en bloc* resolution. Mr. Nelson stated, "As a member of the Sierra Pacific Synod Council during the last few very difficult years, I understand how very important these sections of our constitutions are in our interdependent life as the body of Christ. I feel strongly that we need to read these sections and take ownership of them by voting or changing things that we want to change."

ASSEMBLY

ACTION

Yes--892; No--51

CA91.5.18 To approve proposed bylaw 9.21.11.<sup>6</sup>

*Add for clarification of the meaning of constitutional provision 8.21.d. (renumbered*

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<sup>6</sup> This provision subsequently was renumbered 9.21.01., in the printed edition of the ELCA governing documents.

9.21.d.) a new bylaw, 9.21.11., to read:

**9.21.01.** Approval of the synodical bishop, as required in 8.21.d: 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.

The Rev. Kirk W. Bish (Southwestern Pennsylvania Synod) noted that the assembly failed to approve bylaw 17.61.03. after amending it (see page 430 of these minutes).

ASSEMBLY

2/3 Required

ACTION

Yes--942; No--7

CA91.5.19

To approve proposed amendments to bylaw 16.51.34., as amended and renumbered 17.61.03., to read:

~~16.51.34.~~

**17.61.03.**

~~The~~ This board shall be have a board of trustees composed of 21 persons elected for one six-year term with no consecutive reelection and with one-third elected each biennium as provided in Chapter ~~17~~ 19. In addition, ~~members~~ the trustees of this board shall include persons with expertise in investments, insurance, and pensions, and not less than three nor more than ~~five~~ six persons who are participants in the plans, at least one of whom shall be a lay plan participant or lay recipient of plan benefits and at least one of whom shall be an ordained minister who is a plan participant. The Conference of Bishops shall elect one bishop to serve as an advisory member of the Board of Pensions.

ASSEMBLY

2/3 Required

ACTION

Yes--949; No--14

CA91.5.20

To approve proposed amendments to constitutional provision 10.21. And a+s6.03.a., to read:

*Delete in 9.21.a.1) and a.3) [renumbered 10.21.a.1)] and a.3)] (and in +S6.03.a.) the word "certifying" and substitute "approving" to apply the correct term to the process.*

**9: 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, and associates in ministry in the synod, including:
  - 1) **certifying 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) **certifying approving associates in ministry, which may be done through multi-synodical committees;**
  - 4) **consulting in the calling process for ordained ministers and in the selection of associates in ministry.**

And

+S6.03. a. 1) **certifying approving candidates for the ordained ministry in cooperation with the appropriate seminaries of this church, which may be done through multi-synodical committees;**

ASSEMBLY

2/3 Required

ACTION

Yes--940; No--15

CA91.5.21 To approve proposed amendments to constitutional provision 10.31.a.9.) and +S8.12., to read:

*Correct the terminology of 9.31.a.9 (renumbered 10.31.a.9) and +S8.12.i. from "all accepted candidates" to "approved candidates who have received and accepted a properly issued, duly attested letter of call" and add "solely" after "Exercise" to make clear that ordinations may occur on behalf of this church only under the authority of the synod exercised by the bishop, so that the revised provision would read:*

- 9: 10.31.a.9) Exercise solely this church's power to ordain (or provide for the ordination of) **all accepted approved candidates who have received and accepted a properly issued, duly attested letter of call** for the office of ordained ministry; and shall install (or provide for the installation of):**
- a) **the pastors of all congregations of the synod;**
  - b) **ordained ministers called to extraparish service within this church; and**
  - c) **associates in ministry rostered in the synod.**

And

- +S.8.12. I. Exercise solely this church's power to ordain (or provide for the ordination of) **all accepted \_\_\_\_\_ approved candidates who have received and accepted a properly issued, duly attested letter of \_\_\_\_\_ call** for the office of ordained ministry; and shall install (or provide for the installation of):
- 1) **the pastors of all congregations of the synod;**
  - 2) **ordained ministers called to extraparish service within this church; and**
  - 3) **associates in ministry rostered in the synod.**

**MOVED;**

**SECONDED: To approve proposed amendments to constitutional provision 7.22.**

Bishop Mark B. Herbener (Northern Texas-Northern Louisiana Synod) inquired whether it might be possible to vote *en bloc* on all items for which no amendments had been proposed. The chair ruled that those provisions must be considered individually in accordance with the Rules of Organization and Procedures adopted by the assembly. Mr. Carl Dodenhoff (Metropolitan New York Synod) appealed the decision of chair.

**MOVED;**

**SECONDED;**

*Yes--613; No-297*

**CARRIED:**

**To sustain the decision of the chair**

An unidentified voting member requested clarification of the language in constitutional provision 7.22., specifically, the meaning of the phrase "whose life and conduct are above reproach." Secretary Almen explained that the proposed amendment did not alter the substance of the original provision but only effected a grammatical correction by deleting the word, "whose". He indicated that the provision parallels constitutional language from ELCA predecessor church bodies and that other policy documents have been developed that specify expectations and the definition of the bases for discipline of ordained ministers.

Ms. Sarah W. Wing (Northwest Washington Synod) observed that matters before the house were limited to the proposed amendments *per se*, and that discussion was not open to the entire text of the provisions in question. The chair concurred with that assessment. The Rev. Roald K. Harswick (East-Central Synod of Wisconsin) objected and stated that some issues and provisions deserved to be debated by the assembly. Secretary Almen confirmed that each item removed from the *en bloc* resolution would be placed on the floor *seriatim*.

The Rev. Donald H. Maier (Northwest Washington Synod) called the question regarding proposed constitutional provision 7.22.

**MOVED; 2/3 Vote Required**

**SECONDED; Yes--33; No--**

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

ASSEMBLY

ACTION

Yes--887; No--19

CA91.5.22 To approve proposed amendments to constitutional provision 7.22. to read:

*Correct provision 10.22. (renumbered 7.22.) by removing the word "whose" before*

*"educational qualifications" because the process of examination and approval relates to all the aspects noted in the provision, namely, "commitment to Christ, soundness in the faith, aptness to preach, teach, and witness, and educational qualifications...."*

~~10.22.~~

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 whose 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. A minister shall comply with the constitution of this church.**

**MOVED;**

**SECONDED: To approve proposed amendments to constitutional provision 7.23.**

The Rev. Mary E. Hinkle (Eastern North Dakota Synod) suggested that voting by voice might save more time than electronic voting. The chair concurred. The subsequent amendments were approved by substantially greater than the two-thirds vote required.

ASSEMBLY

ACTION

2/3 Required

CA91.5.23 To approve proposed amendments to constitutional provision 7.23. to read:

*Change in 10.23. (renumbered 7.23.) the phrase, "included in the bylaws" to "provided for in the bylaws" because other portions of the governing documents call for and require policy statements that guide acceptance and oversight of ordained ministry that are not a part of the constitutions and bylaws of this church.*

~~10.23.~~

7.23.

**The standards for acceptance and continuance in the ordained ministry of this church shall be ~~included~~ set forth in the bylaws.**

ASSEMBLY

ACTION

2/3 Required

CA91.5.24 To approve proposed amendments to bylaw 7.31.11. to read:

*Add for clarity to bylaw 10.23.11. (renumbered 7.31.11.) at the end of the introductory statement after "maintain the following" the additional statement "as defined by this church in its governing documents and in policies developed by the Division for Ministry, reviewed by the Conference of Bishops, and adopted by the Church Council:".*

~~10.23.11.~~

7.31.11.

Persons admitted to and continued in the ordained ministry of this church shall satisfactorily meet and maintain the following, as defined by this church in its

governing documents and in policies developed by the Division for Ministry, 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;
- e. life consistent with the Gospel and personal qualifications including leadership abilities and competence in interpersonal relationships;
- f. receipt and acceptance of a letter of call; and
- g. membership in a congregation of this church.

ASSEMBLY  
ACTION  
CA91.5.25

2/3 Required

To approve new bylaw 7.31.12. to read:

**7.31.12.**

*Add a new bylaw as ELCA 7.31.12. that affirms the previously existing provisions in the Constitution for Synod and the Model Constitution for Congregations regarding ordained ministers:*

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, with 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 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.

To approve proposed amendments to bylaw 7.31.13. to read:

*Renumber 10.23.12. as 7.31.13., and add "and Approval" to introductory heading to read, "Preparation and Approval."*

*To reflect more accurately the process for candidates:*

- a. Correct terminology of in 10.23.12.a. (renumbered 7.31.13.a.) from "endorsement" to "registration", and in 10.23.12.e. (renumbered 7.31.13.e.) from "endorsed" to "recommended",*
- b. Add to 10.23.12.b. (renumber 7.31.13.b. "been endorsed and" at the beginning and change "recommended" to "approved",*
- c. Add to 10.23.12.f. (renumbered 7.31.13.f.) "criteria, policies, and" before "procedures" to read "according to criteria, policies, and procedures established by the Division for Ministry, after consultation with the Conference of Bishops and adoption by the Church Council;,"*
- d. Add an additional section to 10.23.12. (renumbered 7.31.13.g.) to read: "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 Division for Ministry, reviewed by the Conference of Bishops, and adopted by the Church Council;," and delete "with the seminaries of this church," because that process occurs through the Division for Ministry in the development of procedures and policies, and*
- e. Add an additional section to 10.23.12. (renumbered 7.31.13.h.) to read: "received and accepted a properly issued and attested letter of call."*

**10.23.12.**  
**7.31.13.**

**Preparation and Approval.** Except as provided below, a candidate for ordination shall have:

- a. membership in a congregation of this church and ~~endorsement~~ registration by its pastor and council of the candidate with the candidacy committee;
- b. been endorsed by and under the guidance and supervision of the appropriate committee for at least a year before being ~~recommended~~ approved for ordination;
- c. satisfactorily completed the requirements for the Master of Divinity degree from an accredited theological school in North America, including practical preparation as defined by the Division for Ministry such as internship and supervised clinical work;
- d. completed at least one year of residency in a seminary of this church, except when waived by the appropriate committee in consultation with the faculty of a seminary of this church;
- e. been ~~endorsed~~ recommended for approval by the faculty of a seminary of this church; and
- f. been examined and approved by the appropriate committee according to criteria, policies, and procedures established by the Division for Ministry, after consultation with ~~the seminaries of this church~~ 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 Division for Ministry, 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.

***MOVED;***

***SECONDED: To approve proposed amendments to Chapter 19, renumbered as Chapter 20, of the ELCA Constitution, Bylaws and Continuing Resolutions.***

The Rev. Roald K. Harswick (East-Central Synod of Wisconsin) voiced his concern about the proposed change from open to normatively closed hearings on matters of discipline except in cases in which both the accuser and the accused agree to open hearings. He requested that Vice President Christine H. Grumm explain the rationale for the change in process. Ms. Grumm stated, "One of the concerns in relation to open and closed hearings is protecting both the person who has been accused as well as the accusers ... There are victims who do not come forward, if they feel they are going to be victimized once again in the process of an open hearing." Pastor Harswick expressed hope, particularly in the case of the discipline of congregations, "that if the accused would like to have a public hearing, our church would be open to it, in spite of the ramifications of bad publicity and other things that might come out of it. We as a church need to take that risk and be open." Secretary Almen provided additional rationale for the proposed changes. Mr. Leo Treadway (Saint Paul Area Synod) moved the following:

***MOVED;***

***SECONDED: To refer proposed Chapter 20 back to the Church Council for further consideration and resubmission to the 1993 Churchwide Assembly.***

Mr. Treadway spoke to the motion and observed that, "in the process of focusing on some issues, it has raised other issues, and the process of correcting some of the difficulties inherent in the document now would require a substantial amount of work. We, as an assembly, would not be able to do that.... I would like to see it [Chapter 20] go back to the Church Council for additional work around some specific issues and then be brought back to the 1993 Churchwide Assembly when it has been tightened up."

The Rev. Mary J. Konopka (Southeast Michigan Synod) spoke in favor of referral, because "we are faced with the choice between privacy and protection of victims over and against principles of openness, information, and democracy... The assembly is neither the time nor the place to resolve these issues." The Rev. Kathryn E Groenewold (South-Central Synod of Wisconsin) spoke against referral and stated that it is important that there be opportunity for a dosed hearing. Ms. Sarah W. Wing (Northwest Washington Synod) also opposed the motion to refer. Bishop E. Harold Jansen (Metropolitan Washington, D.C., Synod) spoke against the motion to refer and stated, "The Conference of Bishops has reviewed this process for a year and a half. The Conference of Bishops has unanimously approved

this, not in general, but line by line, word by word, incident by incident, implication by implication.... We are committed to the changes that are proposed. We find in our present document some serious lapses, some openings for real problems as we work through the serious aspects of discipline."

The Rev. Lynne A. Silva-Breen (Northwest Synod of Wisconsin) spoke against the motion to refer and said, "I see this addition as not only valuable to persons who have accusations to make against clergy or parts of our corporate life, but I also see it as supportive of pastors. It is not of benefit for anyone to be accused publicly.... I see it as supportive of pastors who may be falsely accused."

Bishop Peter Rogness (Greater Milwaukee Synod) spoke against the motion to refer, because, if the chapter were to be referred, this church would continue to operate under a process that presents serious difficulties. "I urge that we adopt these provisions and at a later time consider whether further improvements might be made," he said.

There being no objection from the floor, Bishop Chilstrom indicated that debate would be extended to no later than 4:00 P.M.

Bishop Henry Schulte Jr. (Southwestern Texas Synod) spoke against the motion to refer and stated, "The careful plans for providing means of consultation prior to formal charges being filed is very necessary at this time. We do not want to lose this for a two-year period of time." The Rev. Roger P. Olson (Northwestern Minnesota Synod) opposed the motion to refer by reason of his experience as a member of the Discipline Committee of the Evangelical Lutheran Church in America.

Mr. Gary Aamodt (South-Central Synod of Wisconsin) called the question.

**MOVED;**

**SECONDED;**

**2/3 Vote Required**

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

**MOVED;**

**SECONDED;**

**Yes--0; No-931**

**DEFEATED: To refer proposed Chapter 20**

**back to the Church Council for further**

**consideration and resubmission to the 1993 Churchwide Assembly.**

The Rev. James W. Addy (South Carolina Synod) moved the following:

**MOVED;**

**SECONDED;**

**CARRIED: To consider all**

**items proposed by the Church Council for revised Chapter**

**20**

**as one unit.**

Mr. Roger A. Katzenmaier (Saint Paul Area Synod) moved the following:

**MOVED;**

**SECONDED: To amend proposed constitutional provision 20.13.,**

**just prior to the last sentence, after the words, "public hearing," by inserting a comma and adding the clause, "with the exception that, if the Evangelical Lutheran Church in America is the accuser, the hearing will be open unless the accused requests that**

**the hearing not be open."**

Mr. David J. Hardy, ELCA general counsel, rose to a point of order. He noted that the Evangelical Lutheran Church in America is never the accuser. (Disciplinary procedures are initiated by synods and congregations, rather than the churchwide organization.) Therefore, the amendment as offered would have no application. The Rev. Carl D. Shankweiler (Northeastern Pennsylvania Synod) inquired whether floor amendments to constitutional provisions were in order, or whether such amendments required written submission supported by 25 signatures. Secretary Almen explained amendment procedures for enacting constitutional amendments. Bishop Chilstrom then ruled the amendment to be out of order, because it did not have the necessary 25 signatures and was not submitted in accordance with the necessary procedure for constitutional amendments.

Mr. James Mericle (Pacifica Synod) spoke against proposed constitutional amendment 20.13., and stated, "If the reason for accusation is not abuse but is based on theological grounds, ... the pastor should have the right to an open hearing."

The Rev. Donald H. Maier (Northwest Washington Synod) called the question on the motion to approve amendment of Chapter 20.

***MOVED;***

***SECONDED;***

***2/3 Vote Required***

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

ASSEMBLY

ACTION

Yes--944; No--46

CA91.5.27 To approve proposed amendments to Chapter 20, of the ELCA Constitution, Bylaws and Continuing Resolutions to read:

**Chapter 20.**

**CONSULTATION, DISCIPLINE, APPEALS AND ADJUDICATION**

**19 20.10. Consultation and Discipline**

**19 20.11. There shall be set forth in the bylaws a process of discipline governing ordained ministers, officers, the editor of the church periodical, associates in ministry, congregations, and members of congregations. 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/congregational relationships, the disciplinary process shall be a responsibility of the synod on behalf of this church and jointly with it.**

*Present 19.12. to be renumbered 20.15.*

~~19.13.~~

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 public hearing before a discipline hearing committee as provided in 20.13., at the request of the person or entity charged; 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.**

20.13.

**The accused shall be entitled to a hearing before a discipline hearing committee as described in the bylaws. The hearing shall not be open to the public unless both the accuser 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 chosen by the accused.

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.

*Present 19.14. to be renumbered 20.16.*

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 conduct of which the accused is charged is a continuing course of conduct occurring subsequent to the prior hearing before a discipline hearing committee.
- c. 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.

*Present 19.15. to be renumbered 20.17.*

~~19.12.~~  
20.15.

The procedures for **further consultation, investigation, and discipline** set forth in the bylaws shall be the exclusive means of resolving all matters pertaining to the discipline of congregations of this church. Neither this church nor a synod of this church shall institute legal proceedings in which conduct described in provision ~~19.16.01.~~ 20.18.01. is the basis of a request for relief consisting of suspension of that congregation from the rights and privileges of a congregation of this church or removal of that congregation from the roll of congregations of this church. A congregation of this church shall not institute legal proceedings against this church or a synod of this church seeking injunctive or other relief against the imposition or enforcement of any disciplinary action against that congregation.

*Present 19.16. to be renumbered 20.18.*

~~19.14.~~  
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.

*Present 19.17. to be renumbered 20.19.*

~~19.15.~~  
20.20.

### **Ordained Ministers**

~~19.15.01.~~  
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; or
- d. willfully disregarding the provisions of the constitution or bylaws of this church.

~~19.15.02.~~  
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, ~~except in the case of discipline for willfully disregarding provisions of the constitution and bylaws of this church, other than 19.15.01. a., b., and c.~~

~~19.15.03.~~  
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; or
- e. the synodical bishop.

~~19.15.04.~~

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; and if those efforts fail, the synod then shall activate the procedures for further consultation, investigation, and discipline, if warranted. 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 lay persons) appointed from the members of the Synod Consultation Committee by the synodical bishop, or at the request of the synodical bishop, by the Synod 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 lay persons) appointed by synodical bishop shall assist the synodical bishop in efforts to resolve a situation by consultation.

~~19.15.05. A consultation committee and a committee on discipline, both of which shall be standing committees of the synod, shall be utilized. The bishop of the synod shall be a member of the consultation committee ex officio except in instances when the bishop brings charges against an ordained minister. The bishop shall not be a member of the committee on discipline. The following procedure shall be employed:~~

- a. ~~There shall be a consultation committee consisting of 12 persons, of whom five shall be ordained ministers, who shall each be elected by the synod assembly for a term of six years without consecutive reelection. From this committee the Synod Council, or a committee authorized by the council to make the selection, shall appoint five persons (three ordained ministers and two laypersons) to serve as a special consultation committee to consider the dispute. The special consultation committee shall meet with the accused and the accuser(s) in an effort to resolve the issue(s). If as a result of the consultation the charges are withdrawn, no further proceedings shall be required. If the charges are not withdrawn, the special consultation committee shall:~~

- 1) ~~in the case of charges that do not anticipate disciplinary action, submit a report in writing to the bishop of the synod which sets forth the charges and the action or actions recommended by the special consultation~~

- ~~committee; or~~
- ~~2) in the case of charges that may result in disciplinary action, refer the charges in writing to the synodical committee on discipline for a hearing.~~
- ~~b. In the case of charges which do not anticipate disciplinary action, the bishop shall convey the recommendations of the special consultation committee to the parties. If either party does not accept the recommendations, that party may appeal the matter to the Synod Council, whose decision shall be final.~~
- 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 may also 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, the synodical bishop may refer such charges to a consultation panel as provided in 20.17.04.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.  
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.
- c. 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.
- d. In the case of charges that anticipate disciplinary action that have not been withdrawn or dismissed as a result of a. or b. above, the charges shall be referred to a discipline hearing committee for a hearing.
- e. The work of a consultation panel under this section should be completed within 30 days from the time the panel was constituted.
- 20.21.07. When charges are brought by a synodical bishop, 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 20.17.06., the synodical bishop shall deliver a copy of the charges to the accused and the secretary of this church.
- ~~19.15.05. c. There shall be a committee on discipline which shall be composed of 12 persons, of whom six (three ordained ministers and three laypersons) shall be the standing committee of the synod elected by the Synod Assembly for a term of six years each without consecutive reelection, and of whom six (three ordained ministers and three laypersons) shall be appointed by the Executive Committee of the Church Council for the specific case. These six persons, appointed by the~~

~~Executive Committee of the Church Council, shall be selected from a committee of 21 persons elected by the Churchwide Assembly for a term of six years each without consecutive reelection, to serve as needed in any of the synods of this church. The accused shall have the privilege of selecting two of the six who are to be appointed from the pool of 21. Each biennium the Synod Council shall~~

~~designate the chair of the synodical committee on discipline from among the members of the committee on discipline elected by the Synod Assembly.~~

~~When a specific case arises the chairperson of the committee on discipline shall advise the vice-president of this church of the need for the appointment of six persons from the churchwide committee to serve with the synodical committee. The vice-president, as chair of the Church Council, shall then bring the matter to the Executive Committee of the Church Council for the selection of the six persons from the panel~~

- 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 the members of the Synod Discipline Committee and six shall be selected from the Churchwide Discipline Committee under the process described in 20.17.10. A hearing officer selected from the Churchwide Committee of Hearing Officers under the process described in 20.17.12. shall preside as the nonvoting chair of the discipline hearing committee.
- 20.21.11. The Churchwide Discipline Committee shall consist of 21 persons elected by the Churchwide Assembly for a term of six years, each without consecutive reelection, to serve as needed on a discipline hearing committee in any of the synods in this church.
- 20.21.12. The accused shall have the privilege of selecting two persons (one clergy and one lay) of the six persons from the Churchwide Discipline Committee to serve on a discipline hearing committee. The remaining four persons (two clergy and two lay), or six, if the accused does not exercise the privilege, shall be selected by the Executive Committee of the Church Council.
- 20.21.13. The Churchwide Committee of Hearing Officers shall consist of six persons elected by the Church Council for a term of six years, each without consecutive reelection, to serve as needed on a discipline hearing committee in any of the synods in this church.
- 20.21.14. The 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 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.

*19.15.05.c. continued*

- 20.21.17. In each specific case ~~that may result in discipline for which a discipline hearing committee has been constituted, the synodical committee, as thus constituted,~~ shall, within ~~45~~ 60 days after ~~receipt of the charges~~ the secretary of this church has given notice of the selection by the Executive Committee of the members of the Churchwide Committee on Discipline to serve on a discipline hearing committee, meet with the ~~ordained minister accused~~ and the accuser(s) to hold a hearing and render its judgment written decision. ~~If the charges are sustained, the committee shall impose the discipline appropriate to the case.~~
- 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 ~~ordained minister~~ 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 ~~ordained minister~~ shall be entitled to present evidence. The accused and the accuser(s), or other person acting on behalf of either of them, shall be entitled to question the other party or any of the witnesses appearing on behalf of the other party. A verbatim record shall be made by a stenographer or by tape recording of the hearing.
- 20.21.21. The discipline hearing committee shall render its decision in writing. The written decision shall be in two parts:
- a. Findings of Fact. In this part, the committee shall set forth what it has found to be the relevant facts -- that is, what it believes to be the truth of the matter.
- b. Determination. In this part, the committee shall state whether, based upon the facts that it has found, it believes discipline should be imposed and, if so, what discipline it has chosen to impose.
- ~~19.15.05.~~ d.
- 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 unless, within 30 days, one of the parties appeals to the Committee on Appeals. The decision of the Committee on Appeals shall be final.
- ~~19.15.05.~~ e.
- 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 parish congregation 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 parish congregation without prejudice and with pay provided through a joint churchwide/synod fund and with housing provided by the congregation.
- 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 effecting compensation and housing.

~~19.16.~~  
**20.30.**

## **Congregations**

~~19.16.01.~~  
20.31.01.

Congregations shall be subject to discipline for:

- a. departing from the faith confessed by this church; ~~or~~
- b. willfully disregarding or violating the criteria for recognition as congregations of this church.; or
- c. willfully disregarding or violating the provisions of the constitution or bylaws of this church.

~~19.16.02.~~  
20.31.02.

The discipline actions which may be imposed are:

- a. censure and admonition by the bishop of the synod;
- b. suspension from ~~the rights and privileges of a congregation of 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 any member of the congregation has 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 of 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 roll of congregations of this church; or
- d. removal from the roll of congregations of this church.

~~19.16.03.~~  
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 confirmed 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.

~~19.16.04.~~  
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; ~~and if those efforts fail, the synod then shall activate the procedures for further consultation, investigation, and discipline, if warranted. in the same manner as set forth above for ordained ministers in 20.17.04. through 20.17.06.~~

~~19.16.05.~~  
20.31.05.

If those efforts fail, the procedures for further consultation, investigation, and discipline shall be the same as that set forth above for ordained ministers. in 20.17.07. through 20.17.19.

~~19.17.~~

**20.40.**

**Members of Congregations**

~~19.17.01.~~

**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.

~~19.17.02.~~

**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 having been received by the member at least 10 days prior to the meeting.

If proposed discipline against a member proceeds beyond counseling and private admonition by the pastor, the charges against a member must be specific and in writing.

~~19.17.03.~~

**20.41.03.**

Should the accused be found guilty by the vote of at least two-thirds of the members of the Congregation Council and 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.

~~19.17.04.~~

**20.41.04.**

Appeal from any disciplinary action imposed by the Congregation Council may be made to the Synod Council, whose decision shall be final.

~~19.17.05.~~

**20.41.05.**

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.

~~19.20~~ **20.50.**

**Recall or Dismissal**

~~19.21~~ **20.51.**

**The recall or dismissal of the bishop, vice-president, or secretary of this church or the editor of the church periodical and the vacating of office may be effected:**

- a. **for willful disregard or violation of the constitution and bylaws of this church;**
- b. **for such physical or mental disability as renders the officer incapable of**

- c. performing the duties of office; or  
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.

- ~~19.22~~ 20.52. Proceedings for the recall or dismissal of such an officer shall be instituted by petition by:
- the Church Council on a vote of at least two-thirds of its elected members;
  - or
  - 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.

- ~~19.24~~ 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.

- ~~19.25~~ 20.53.11. ~~The Church Council shall appoint three members from the~~ The Committee on Appeals ~~who shall recommend~~ also shall establish a similar process for the recall or dismissal of an officer of a synod, which process shall become operative when ratified by the ~~Churchwide Assembly~~ Church Council.

*Continuing Resolution 19.25.A89. dealing with Recall or Dismissal of a Synod Officer has not yet been revised with conforming changes to reflect other proposals regarding Chapter 19; these revisions will be made as provided in proposed 20.25.11.*

- ~~19.30~~ 20.60. Committee on Appeals

- ~~19.31~~ 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 or the editor of the church periodical. The Church Council shall appoint three members from the Committee on Appeals who shall adopt recommend rules of procedure for the performance of its duties. The rules shall become effective when ratified by the ~~Churchwide Assembly~~ Church Council.

*Continuing Resolution 19.31.A89. dealing with Rules of the Committee on Appeals has not yet been revised with conforming changes to reflect other proposals regarding Chapter 19; these revisions will be made as provided in proposed 20.31.*

- ~~19.32.~~ ~~The Committee on Appeals shall determine if due process has been properly followed. If due process has not been followed, the matter shall be returned to the committee on discipline for further consideration. If due process has been followed, the judgment of the committee on discipline shall be sustained unless either party submits new evidence that, in the judgment of the Committee on Appeals, should be considered. If new evidence is accepted for consideration, the Committee on Appeals shall then meet with the accused and accuser according to the same procedure specified for the committee on discipline and render a judgment.~~

- 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 reversal

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 are 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 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 has determined that one of the conditions listed in 20.32.01.a.1) or 20.32.01.a.2) exists, the Committee 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 has determined that the condition listed in 20.32.01.a.3) exists, it shall render its own decision, which shall be final and unappealable.
- c. If the Committee has determined that one of the conditions listed in 20.32.01.b., 20.32.01.c. or 20.32.01.d. exists, it shall return the matter to the discipline hearing committee for further proceedings.

19.33. Appeals to the Committee on Appeals may be made by:

- a. an ordained minister whom the committee on discipline has decided to suspend or remove from the clergy roster;

~~b. a commissioned teacher, a consecrated deacon, or a consecrated deaconess whom the committee on discipline has decided to suspend or remove from a roster of this church;~~

~~c. a congregation which the committee on discipline has decided to suspend or remove from the roll of congregations of this church.~~

**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. a commissioned teacher, consecrated deacon or consecrated deaconess upon whom discipline has been imposed by a discipline hearing committee.**

~~19.34~~ **20.64. The Committee on Appeals shall be comprised of six ordained ministers and six laypersons, elected by the Churchwide Assembly for a term of six years, without consecutive reelection.**

~~19.35~~ **20.65. The Committee on Appeals shall elect its own officers.**

~~19.36~~ **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.**

~~19.40~~ **20.70. Definitions and Guidelines**

~~19.11. And 19.41.~~

~~20.71.11.~~ **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.**

~~19.41.a89.~~ **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 19 20.41.11.**

~~19.50~~ **20.80. Adjudication**

~~19.51~~ **20.81. The bishop and the Executive Committee of the Church Council shall be available to give counsel when disputes arise within this church.**

~~19.52~~ **20.82. When there is disagreement on a substantive issue among churchwide units which cannot be resolved by the parties, the aggrieved party or parties may appeal to the 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.

- ~~19.53~~ **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 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.

*19.61. through 19.64. are transferred to appear as \*S17.01. through \*S17.04.*

- ~~19.61.~~ ~~The synodical bishop and the Executive Committee of a Synod Council shall be available to give counsel when disputes arise within a synod.~~

- ~~19.62.~~ ~~The synodical bishop and the Executive Committee shall receive expressions of concern from ordained ministers, associates in ministry, consecrated deacons and deaconesses, commissioned teachers, certified and commissioned lay professionals, congregations, and organizations within the 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 which could lead to the discipline of an ordained minister, associate in ministry, consecrated deacon or deaconess, commissioned teacher, or certified or commissioned lay professional shall not be addressed by the Executive Committee but shall be resolved through the disciplinary process set forth in this chapter.~~

- ~~19.63.~~ ~~When there is disagreement among units of the synod on a substantive issue which 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.~~

- ~~19.64.~~ ~~When a component or beneficiary of a synod 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 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.~~

*19.71. is transferred to appear as \*S17.11. and C15.11.*

- ~~19.71.~~ **20.84.** ~~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.~~

**Report of the Memorials Committee:**

**(continued)**

Reference: *1991 Reports and Records, Volume 1, Supplement, Section M.*  
Bishop Chilstrom called upon Mr. Athornia Steele, chair of the Memorials Committee, to continue the report of the committee.

**\* Section 18-Native American Concerns**

Reference: *1991 Reports and Records, Volume 1, Supplement, pages M-52 through M-64.*

**Part 1-Columbus Quincentenary**

*Memorials on the "Columbus Quincentenary: Year of Remembrance, Repentance, and Renewal," were adopted by 26 synods. In addition, Columbus Quincentenary resolutions, which were adopted by the*

*Grand Canyon Synod*

*(2D),*

*South Dakota Synod (30, Northeastern Minnesota Synod (3E), Southwestern Minnesota (3F, and Upper Susquehanna Synod (8E), were directed to the Church Council or the council's Executive Committee.*

**"Model Memorial"**

**(Preamble)**

WHEREAS, the \_\_\_\_\_ Synod of the Evangelical Lutheran Church in America affirms with the psalmist that "the earth is God's and the fullness thereof, the world and all that dwell therein" (Psalm 24), and seeks to honor God's creation through acceptance and respect for all humankind; and

WHEREAS, the \_\_\_\_\_ Synod is committed to the fulfillment of the biblical and ELCA constitutional mandates for racial and cultural inclusiveness and diversity, as well as to uphold and protect the integrity of the history and culture of all people, and to give particular emphasis to the issue of justice for Native Americans, African-Americans, Hispanics, and Asians within our church, as well as within society; and

WHEREAS, the \_\_\_\_\_ Synod believes that the Columbus Quincentenary, like all historical observances, should be presented with all the facts from every point of view and with comprehensive exposure and sensitivity to the effects these events have had on the history of people of color in America, as well as on the history and future of the Evangelical Lutheran Church in America; and

WHEREAS, the Columbus Quincentenary provides for the Christian churches an opportunity to remember and relearn our history, to reflect upon and repent of our errors, and to renew our commitments to serve God and all God's people; now, therefore, be it

*(First*

***Resolve)***

RESOLVED, that the \_\_\_\_\_ Synod of the Evangelical Lutheran Church in America:

(a) Declare that 1992 shall be designated a "Year of Remembrance, Repentance, and Renewal" of relationships with Native American people, as well as with other racial/ethnic groups within the territory of this synod who have faced suffering and oppression during the 500 years of American history.

We will act on this declaration by (1) designating this as a theme of the 1992 Synod Assembly, and (2) creating a multicultural task force responsible for planning the implementation of this and the following items;

(b) Encourage and assist congregations and individual members to acquire educational materials and learn more fully the history of the church and society with regard to the events related to the Columbus Quincentenary, as well as to learn, understand, and appreciate the history, heritage, and culture of Native American people; and

(c) Develop and implement efforts for synod membership to listen to the voices of Native American people on the territory of this synod, and to build and improve relations with them, through such activities as expressions of repentance and other projects that demonstrate true acceptance and the desire for reconciliation; and

(d) Initiate and renew efforts to eliminate racism and work together for justice with Native American people and other people of color on the territory of this synod, and particularly to advocate more forcefully for Native American treaty rights and Native American religious freedom; and be it further

***(Second Resolve)***

RESOLVED, that the \_\_\_\_\_ Synod memorialize the Evangelical Lutheran Church in America at its Churchwide Assembly in Orlando, Florida, August 28 - September 4, 1991, to:

(a) Declare that January 1992 through December 1992 be designated as a "Churchwide Year of Remembrance, Repentance, and Renewal" of relationships with Native American people, as well as with other racial/ethnic groups which have faced suffering and oppression during the 500 years of American history; and act on this declaration by (1) encouraging the emphasis of this theme in 1992 ELCA synod assemblies; and (2) requesting that the Church Council, or its designee, create a churchwide task force, with significant representation of Native Americans and other persons of color, which shall be responsible for planning the implementation of this declaration and of the following other items; and

(b) Encourage and assist synods, congregations, and individual members to acquire educational materials and learn more fully the history of the church and society with regard to the events related to the Columbus Quincentenary, as well as to learn, understand, and appreciate the history, heritage,

and culture of Native American people; and

(c) Develop and implement churchwide efforts to listen to the voices of Native American people and to build and improve relations with them through such activities as expressions of repentance, apology, and other projects that demonstrate true acceptance and the desire for reconciliation, and to declare an annual Native American Awareness Sunday in the ELCA calendar; and

(d) Initiate and renew churchwide efforts to eliminate racism and work together for justice with Native American people and other people of color, and particularly to advocate more forcefully for Native American treaty rights and Native American religious freedom.

*A. Synod changes in the "model memorial's" preamble and first resolve (which deals with synod activities) are not reproduced here. The following synods adopted in its entirety the "model memorial's" second resolve (which calls for Churchwide Assembly action):*

**Eastern North Dakota Synod (3B) [1991 Memorial]**

**Missouri-Kansas Synod (48) [1991 Memorial]**<sup>I</sup>

**Northern Texas-Northern Louisiana Synod (4D) [1991 Memorial]**

**Northwest Synod of Wisconsin (5H) [1991 Memorial]**

**Greater Milwaukee Synod (5J) [1991 Memorial]**

**South-Central Synod of Wisconsin (SK) [1991 Memorial]**

**Southeast Michigan Synod (6A) [1991 Memorial]**

**North/West Lower Michigan Synod (6B) [1991 Memorial]**

**New Jersey Synod (7A) [1991 Memorial]**

**Southeastern Pennsylvania Synod (7F) [1991 Memorial]**

*B. As in "A" above, changes in the preamble and first (synod) resolve of the "model memorial" are not reproduced here. Those synods which adopted all or part of the model memorial, but with changes in the second (churchwide) resolve are:*

**Alaska Synod (1A) [1991 Memorial]**

*Note that (a) calls for the creation of a churchwide task force, with significant representation of "multicultural people," rather than "Native Americans and other persons of color."*

*Note that (c) calls for a "'Multicultural," rather than "Native American," Awareness Sunday*

**Southwestern Washington Synod (1C) [1991 Memorial]**

*Note that (b) and (c) state:*

(b) encourage congregations and individual members to acquire educational materials, engage in dialogue with Native Americans of the Pacific Northwest and gain appreciation of their history, culture, and religious contributions;

(c) develop and implement efforts for synod membership to listen to the voices of Native American peoples on the territory of this synod, and to build and improve relations with them;

*Note that the memorial includes a final resolve:*

RESOLVED, that the Southwestern Washington Synod memorialize the Evangelical Lutheran Church in America at its Churchwide Assembly in 1991, to recognize the Columbus Quincentenary, particularly as it reflects the contributions of Native Americans, and to promote inclusion and the awareness of

t<sup>9</sup>Renamed Central States Synod upon approval by the 1991 Churchwide Assembly.

unresolved Native American issues, oppose racism, and present the evangelical invitation of Christ to our oldest known American cultures.

### **Oregon Synod (1E) [1991 Memorial]**

*Note differences:*

(a) declare that January 1992 through December 1992 be designated a "Year of Remembrance, Repentance, and Renewal" and include this in the theme of the 1992 Synod Assembly;

(b) provide and promote use of study materials which explore the role of the church in the conquest of the "new world" and which explore the histories, heritage, and cultures of Native American peoples and all other multicultural communities;

(c) develop and implement efforts for synod members to listen to Native American, Asian, African, and Hispanic peoples and to build and improve relations with them, through expressions of repentance and projects which demonstrate acceptance and desire for reconciliation; and

(d) initiate and renew broad efforts to eliminate racism, and particularly to advocate Native American treaty rights and religious freedom, as well as learning about and responding to other multicultural communities.

### **Minneapolis Area Synod (3G) [1991 Memorial]**

*Note that (a) does not include (1) and (2);*

*Note that (c) is not included, but the following resolve is included:*

strongly encourage the Central Committee of the Minneapolis Area Synod to designate the theme, "Year of Remembrance, Repentance, and Renewal," as the theme of the 1992 Synod Assembly.

### **Saint Paul Area Synod (3H) [1991 Memorial]**

*Note that (a) states:*

declare that January 1992 through December 1992 shall be designated a "Year of Remembrance, Repentance, and Renewal" of relationships with Native American people, as well as with other racial/ethnic groups within the territory of this synod who have faced suffering and oppression during the last 500 years of American history, and designate this as the theme of

the 1992 Synod Assembly.  
*Note that (c) is not included.*

**Arkansas-Oklahoma Synod (4C) [1991 Memorial]**

*Note that (a) concludes with "and act on this declaration; and"*

**Southeastern Iowa Synod (5D) [1991 Memorial]**

*Note that the resolve states:*

(a) to declare that January 1992 through December 1992 be designated as "Churchwide Year of Remembrance, Repentance, and Renewal" of relationships with Native American people, as well as with other racial/ethnic groups that have faced suffering and oppression during the 500 years of American history, and to encourage the emphasis of this theme in 1992 ELCA synod assemblies; and

(b) to request that the ELCA Commission for Multicultural Ministries continue to develop and implement churchwide opportunities for dialogue; and to commend the Commission for Multicultural Ministries of the Evangelical Lutheran Church in America for its work and research with Native Americans and request its continued assistance to synods and congregations with educational materials, in order that all may have a full understanding of history as it relates to the events planned for the Columbus Quincentenary.

**Northern Great Lakes Synod (5G) [1991 Memorial]**

*Note that (d) states:*

(d) to initiate and renew churchwide efforts to eliminate racism and work together for justice with Native American peoples and other people of color.

**La Crosse Area Synod (5L) [1991 Memorial]**

*Note that the resolve states:*

(a) to declare that January 1992 through December 1992 shall be designated as a "Churchwide Year of Remembrance, Repentance, and Renewal" of relationships with Native American people; and

(b) to provide educational materials to synods and congregations regarding the events related to the Columbus Quincentenary, as well as the history, heritage, and culture of Native American people; and

(c) to declare an annual Native American Awareness Sunday in the ELCA calendar; and

(d) to advocate more forcefully for Native American treaty rights, justice, and Native American religious freedom.

**Northwestern Pennsylvania Synod (8A) [1991 Memorial]**

*Note that (b) is the same and that (a), (c) and (d) state:*

(a) Declare that January 1992 through December 1992 be designated as a

"Churchwide Year of Remembrance, Repentance, and Renewal" of relationships with Native American People, and act on this declaration by (1) encouraging the emphasis of this theme in 1992 ELCA Synod Assemblies, and (2) requesting that the Commission for Multicultural Ministries be responsible for planning the implementation of this declaration and of the following other items:

(c) to continue the development of and improve the implementation of churchwide efforts to listen to the voices of Native American peoples, and to build and improve relations with them; and

(d) to renew churchwide efforts to eliminate racism and work together for justice with Native American peoples and all people, and particularly to advocate better for Native American treaty rights.

### **West Virginia-Western Maryland Synod (8H) [1991 Memorial]**

*Note that the resolve states:*

(a) to encourage and assist synods, congregations, and individual members to-acquire educational materials and study more fully the history of the church and society with regard to the events related to the Columbus Quincentenary, as well as to study, understand, and appreciate the history, heritage, and culture of Native American people; and

(b) to develop and implement churchwide efforts to listen to the voices of Native American people and to build and improve relations with them; and

(c) initiate and renew churchwide efforts to eliminate racism and work together for justice with Native American people and other people of color.

### **Virginia Synod (9A) [1991 Memorial]**

*Note that (b), (c), and (d) are the same, and (a) states:*

Declare 1992 as a "Year of Remembrance, Repentance and Renewal" of relationships with Native American people, as well as with other racial/ethnic groups who have faced suffering and oppression.

### **Caribbean Synod (9F) [1991 Memorial]**

*Note that in (a) "Native American people" is replaced with "Native people of the Americas and the Caribbean," and that "significant representation of multicultural people" is replaced with "native people of the Americas and the Caribbean and other persons of color."*

*Note that in (b) "culture of Native American people" is replaced with "culture of native peoples of the Americas and the Caribbean."*

*Note that in (c) "declare an annual Native American Awareness Sunday" is replaced with "declare an annual Native People of the Americas and the Caribbean Awareness Sunday."*

*Note that (d) states:*

Initiate and renew churchwide efforts to eliminate racism and work together

for justice with native people of the Americas and the Caribbean and other people of color, and particularly to advocate more forcefully for native people of the Americas and the Caribbean treaty rights, religious freedom and general defense of human rights.

**C. Nebraska Synod (4A) [1991 Memorial]**

RESOLVED, that the concerns expressed by the first part of Resolution 1991:2 be referred to the Synod Multicultural Ministry Committee with the request that by the time of the 1992 Synod Assembly, the committee:

- a. identify and publicize educational materials which congregations and individuals can use to become informed regarding the history of the church and society with regard to the events related to the Columbus Quincentenary, as well as to learn, understand, and appreciate the history, heritage, and culture of the native American peoples;
- b. suggest ways in which the synod membership might listen to the voices of Native American peoples in the territory of this synod, and to build and improve recitations with them; and
- c. arrange for a presentation for the 1992 synod assembly on the theme of remembrance, repentance, and renewal of relationships with Native American people, as well as with other racial/ethnic groups within the territory of the synod; and be it further

RESOLVED, that the Nebraska Synod memorialize the Evangelical Lutheran Church in America at its Churchwide Assembly in Orlando, Florida, August 28 - September 4, 1991, to:

- a. identify and publicize educational materials which synods can use to become informed regarding the history of the church and society with regard to the events related to the Columbus Quincentenary, as well as to learn, understand, and appreciate the history, heritage, and culture of Native American people;
- b. declare an annual Native American Awareness Sunday in the ELCA calendar; and
- c. encourage each synod to offer a presentation at a future synod assembly on the theme of remembrance, repentance, and renewal of relationships with Native American people, as well as with other racial/ethnic groups within each individual synod.

**D. Metropolitan Chicago Synod (5A) [1991 Memorial]**

WHEREAS, the Evangelical Lutheran Church in America is constitutionally mandated to participate in God's mission by "advocating dignity and justice for all people, working for peace and reconciliation among the nations" (ELCA Constitution 4.02.c.), "and standing with the poor and powerless and committing itself to their needs" (ELCA Constitution 4.02.c.) and "To fulfill these purposes, this church shall: 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 (ELCA Constitution 4.03.1.);

and

WHEREAS, the Metropolitan Chicago Synod of the Evangelical Lutheran Church in America supports this mandate providing through its statement of purpose to "Carry out Christ's Great Commission by reaching out to all people ... and by doing all ministry ... consistent with the understanding of God as Creator, Redeemer, and Sanctifier of all" (S6.02.b.); to "Serve in response to God's love to meet human needs ... advocating dignity and justice for all people ... standing with the poor and powerless, and committing itself to their needs" (S6.02.c.); and WHEREAS, Native American people have historically been disenfranchised from their land, their resources, their culture, and their rights, which is in opposition to the church's advocacy for peace and justice; and

WHEREAS, Native American people have struggled with threats to their religious freedom, experienced cultural exploitation, cultural genocide, and have survived a system of racial discrimination and oppression; and

WHEREAS, every aspect of the lives of Native American people hinges on federal legislation, including the threat of abrogation of treaty rights, which as stated in Article VI, Section II of the Constitution of the United States of America, is the supreme law of the land; and

WHEREAS, the Columbus Quincentenary provides for the Christian churches, and especially the Metropolitan Chicago Synod of the Evangelical Lutheran Church in America, an opportunity to engage in a ministry of reconciliation by remembering and relearning our history as it relates to Native American people, by reflecting upon and repenting our errors, and by renewing our commitments to serve God and all God's people; now, therefore, be it

RESOLVED, that the Metropolitan Chicago Synod of the Evangelical Lutheran Church in America use the occasion of the Columbus Quincentenary to:

a. utilize the theme, "Remember, Repent, and Renew," throughout the calendar year of 1992 as an opportunity to initiate dialogue with Metropolitan Chicago Native American leadership in order to develop a comprehensive understanding of the diverse and complex issues that Native Americans face;

b. create a working group to prepare, in consultation with Native American leadership from the Metropolitan Chicago area, appropriate materials and events which will assist the church and its members in this year-long emphasis. This working group will act in concert with the synod Multicultural Advisory Committee to recommend appropriate on-going efforts for the synod;

c. focus the synod's on-going efforts to identify and eliminate racism in ways that will address specific issues identified by Native American people and to seek their guidance for appropriate methods of resolve; and be it further

RESOLVED, that the bishop be authorized, and members of the Metropolitan Chicago Synod of the Evangelical Lutheran Church in America be encouraged, to study the Native American courageous struggles for freedom, justice, and dignity, and to actively advocate at the executive and congressional level to bring about just and moral decisions and ask them to:

- a. Affirm the treaty relationship between the Indian Nations and the United States;
- b. Support the American Indian Religious Freedom Act of 1978 which guarantees Native American people the right to exercise their religious beliefs;
- c. Support legislation which addresses the right of Indian Nations to live with dignity and hope and free of oppression;

and be it further

RESOLVED, that the Metropolitan Chicago Synod of the Evangelical Lutheran Church in America memorializes this resolve to the ELCA Churchwide Assembly in Orlando, Florida, August 28-September 4, 1991, to be implemented on a church-wide basis recognizing Native Americans as caring stewards of God's creation and as a symbol of our belief that we are all God's people.

#### **E. Northeastern Ohio Synod (6E) [1991 Memorial]**

WHEREAS, October 1992 will be the occasion for the observance of the 500th anniversary of the voyages of Christopher Columbus which culminated in the settlement of North and South America by European colonists; and

WHEREAS, while the settlement eventually brought much prosperity to the European settlers and their home countries, it had a devastating impact on the indigenous native populations which occupied the continents; and

WHEREAS, there continues to be great suffering and injustice experienced by Native Americans of both hemispheres; now, therefore, be it

RESOLVED, that the year beginning January 1 to December 31, 1992, be designated a Year of Remembrance, Repentance, and Renewal; and be it further

RESOLVED, that the Northeastern Ohio Synod of the Evangelical Lutheran Church in America will provide educational resources and forums which promote awareness of Native American culture, the impact of European settlement on their lives, and issues of continuing concern within Native American communities; and be it further

RESOLVED, that Sunday, October 11, 1992, be designated a day of reconciliation within the congregations of the Northeastern Ohio Synod and that the synod make available through staff, committees, and congregations, worship and educational resources; and be it further

RESOLVED, that the Church in Society Committee of the synod provide to the congregations of the synod resources to enable our members to advocate on behalf of, and in partnership with, Native Americans, for respect of treaty rights and other issues of justice for native peoples on the local, state, and federal level; and be it further

RESOLVED, that the Northeastern Ohio Synod in Assembly at Kent State University, June 27-29, 1991, memorialize the Evangelical Lutheran Church in America to provide educational and advocacy resources relating to Native American culture and justice concerns for the congregations and synods of our church, and to encourage a ministry of advocacy for Native American rights in partnership with native peoples.

## **Part 2-Justice and Advocacy Issues**

*A. The following memorial was adopted by three synods:*

**Central/Southern Illinois Synod (5C) [1991 Memorial]**

**Southeastern Iowa Synod (5D) [1991 Memorial]**

**East-Central Synod of Wisconsin (51) [1991 Memorial]**

WHEREAS, the Evangelical Lutheran Church in America constitution requires the church to be an inclusive church (3.02.); and

WHEREAS, the ELCA Statement of Purpose states: "To participate in God's mission, this church shall: 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" (4.02.c); and to fulfill these purposes this church shall "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" (4.03.1.); and

WHEREAS, the abrogation of Indian treaty rights and the breaking of one's word of honor creates peace and justice issues; and

WHEREAS, the treaties remain the supreme law of the land as stated in Article VI, Clause II of the Constitution of the United States of America; now, therefore, be it

RESOLVED, that the \_\_\_\_\_ Synod of the Evangelical Lutheran Church in America commit itself to recognize and affirm the treaty relationship between the Indian Nations and the United States; and be it further

RESOLVED, that as Christians within this church we have a mandate from Christ Jesus to resolve conflicts, make agreements, and preserve the resources that will nurture and support all of God's people to live with dignity and hope; and be it further

RESOLVED, that the \_\_\_\_\_ Synod strengthen its efforts of reconciliation and advocacy to "Lift its voice 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" (4.03.g.); and be it further

RESOLVED, that the bishop and members of the \_\_\_\_\_ Synod be requested to write letters to the Congress of the United States in support of treaty relationships between Indian Nations and the United States; and be it further

RESOLVED, that the \_\_\_\_\_ Synod commend the Lutheran Office for Governmental Affairs of the Evangelical Lutheran Church in America for making support of Indian treaties one of its priorities, and we urge that this priority be continued; and be it further

RESOLVED, that the \_\_\_\_\_ Synod Assembly memorialize the Evangelical Lutheran Church in America in assembly to continue to provide leadership in promoting harmony, reconciliation, and mutual understanding with Native Americans; to commit itself to recognize and affirm the treaty relationships between Indian Nations and the United States of America; and to request the bishop of this church and members of the Evangelical Lutheran Church in America to write letters

to members of the Congress of the United States of America in support of Indian Nations' sovereignty in exercising their rights which are defined in treaties with the United States of America.

**B. Northern Great Lakes Synod (5G) [1991 Memorial]**

WHEREAS, the foundational documents of the Evangelical Lutheran Church in America recognize the pluralistic nature of the American society (ELCA 4.02.f.); and

WHEREAS, the Evangelical Lutheran Church in America has shaped its constitution to insure that this church be an inclusive church (ELCA 3.02.); and

WHEREAS, the Evangelical Lutheran Church in America states in its Statement of Purpose:

To participate in God's mission, this church shall 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 (ELCA 4.02.c.);

and to fulfill these purposes, this church shall:

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 (ELCA 4.03.1.); and

WHEREAS, the Northern Great Lakes Synod supports and has taken actions in support of Indian treaties and the sovereignty of Indian treaties and the sovereignty of Indian nations through an adopted synod assembly resolution in June 1988 which states:

WHEREAS, the abrogation of Indian treaty rights and the breaking of one's word of honor is in opposition to peace and justice issues as seen by this church and synod; and

WHEREAS, the treaties remain the supreme law of the land as stated in Article VI, Section 2 of the Constitution of the United States of America; therefore be it

RESOLVED, that the Northern Great Lakes Synod Assembly of the Evangelical Lutheran Church in America commit itself to recognize and reaffirm the treaty relationship between the Indian nations and the United States; now, therefore, be it

RESOLVED, that as Christians within this community we have a mandate from Christ Jesus to resolve conflicts, engage in a ministry of reconciliation, and work for agreements and the availability of resources that will nurture and support all of God's people to live with dignity and hope; and be it further

RESOLVED, that the focus of our Christian community, energy, and being be upon what we are for - peace, love, justice, and hope; and be it further

RESOLVED, that the Northern Great Lakes Synod reaffirms its resolve of 1988; and be it further

RESOLVED, that the Northern Great Lakes Synod strengthen its effort of reconciliation and advocacy to "Lift its voice in concern 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 (ELCA 4.03.g.); and be it further

RESOLVED, that the bishop and members of the Northern Great Lakes Synod be requested to write letters to Congress in support of treaty relationships between Indian nations and the United States; and be it further

RESOLVED, that the Northern Great Lakes Synod commends the Lutheran Office for Governmental Affairs of the Evangelical Lutheran Church in America for making a priority concern of support of Indian treaties, and urges that this priority be continued; and be it further

RESOLVED, that the Northern Great Lakes Synod memorializes the Evangelical Lutheran Church in America to continue to provide leadership in promoting harmony, reconciliation, and mutual understanding within our communities; and be it further

RESOLVED, that the Northern Great Lakes Synod also memorializes the Evangelical Lutheran Church in America to commit itself to recognize and reaffirm the treaty relationships between Indian nations and the United States of America; and be it further

RESOLVED, that the Northern Great Lakes Synod also memorializes the bishop of this church and members of the Evangelical Lutheran Church in America to write letters to members of Congress in support of Indian nations' sovereignty in exercising their rights, which are defined in treaties with the United States of America.

### **C. Northwest Synod of Wisconsin (5H) [1991 Memorial]**

WHEREAS, the Evangelical Lutheran Church in America has shaped its constitution to ensure that this church be an inclusive church (3.02.); and

WHEREAS, the Evangelical Lutheran Church in America states in its Statement of Purpose: "To participate in God's mission, this church shall: Serve in response to God's love to meet human needs, caring for the sick and 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" (4.02.c.); and, "To fulfill these purposes, this church shall: 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" (4.03.1.); and

WHEREAS, treaties are the supreme law of the land as stated in Article VI, Section

**II**, of the Constitution of the United States of America; and

WHEREAS, in May of 1991, the State of Wisconsin and the Chippewa Indians ended a 17-year-old legal battle that affirms the tribe's treaty rights to hunt, fish, and gather food in northern Wisconsin; and

WHEREAS, the decision has been announced by the State of Wisconsin Attorney General's office and the leaders of the state's six Chippewa bands that there will be no appeal of U. S. District Judge Barbara Crabb's recent decision summarizing

previous rulings in the case; now, therefore, be it

RESOLVED, that as Christians within this church we commit ourselves to seek better understandings and relationships among Indian and non-Indian peoples; and be it further

RESOLVED, that as Christians and congregations, following the example of Jesus Christ, we show love for our neighbor and promote peacemaking; and be it further

RESOLVED, that the Northwest Synod of Wisconsin strengthen its efforts of reconciliation and advocacy to "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" (4.03.g.); and be it further

RESOLVED, that the Northwest Synod of Wisconsin memorialize the Evangelical Lutheran Church in America to continue to provide leadership in promoting harmony, reconciliation, and understanding among the races within our communities.

### ***RESPONSE OF THE MEMORIALS COMMITTEE***

In 1990, the bishop of the ELCA requested that the Commission for Multicultural Ministries take the lead in developing a churchwide response to the Columbus Quincentenary. Under the leadership of the commission, and with input from the Native American community through the commission, a working group consisting of the Office of the Bishop, the Office for Ecumenical Affairs, the Division for Congregational Life, the Division for Global Mission, the Division for Outreach, the Commission for Church in Society, and the Commission for Women has been meeting to develop a plan for a churchwide response. Educational resources are being planned to assist in this effort.

In addition, the Commission for Church in Society, in cooperation with the Commission for Multicultural Ministries, will be developing a major social teaching statement on "Race, Ethnicity and Culture," which will address some of the underlying issues that relate to relationships with Native Americans.

There will be broad churchwide deliberation as this statement is developed.

As several of these memorials recognize, the ELCA, through its Washington, D.C., office, has been advocating in support of the treaty rights of Native American persons, in keeping with the position taken by the predecessor church bodies.

*The Memorials Committee recommended that the response of the Churchwide Assembly to the memorials of the Alaska Synod, Southwestern Washington Synod, Oregon Synod, Eastern North Dakota Synod, Minneapolis Area Synod, Saint Paul Area Synod, Nebraska Synod, Missouri-Kansas Synod,<sup>2</sup> Arkansas-Oklahoma Synod, Northern Texas-Northern Louisiana Synod, Metropolitan Chicago Synod, Central/Southern Illinois Synod, Southeastern Iowa Synod, Northern Great Lakes Synod, Northwest Synod of Wisconsin, East-Central Synod of Wisconsin, Greater Milwaukee Synod, South-Central Synod of Wisconsin, La Crosse Area Synod, Southeast Michigan Synod, North/West Lower Michigan Synod, Northeastern Ohio Synod, New Jersey Synod, Southeastern Pennsylvania Synod, West Virginia-*

*Western Maryland Synod, Virginia Synod, and Caribbean Synod, found in Parts I and 2 of this section, be:*

**MOVED;**

**SECONDED:**

***1992Z Year of Remembrance, Repentance, and Renewal***

**To declare 1992, the Columbus Quincentenary, as a year for remembrance, repentance, and renewal throughout the church and as a year for developing and deepening relationships with Native American people, as well as others who have faced suffering and oppression during the past 500 years;**

**To request that the inter-unit task force on the Columbus Quincentenary, under the leadership of the Commission for Multicultural Ministries and in conversation with the Native American community, bring its plan for implementing this commitment to the November 1991 meeting of the ELCA Church Council. This plan will include ways by which the churchwide organization will assist individuals, congregations, synods, the churchwide organization and Lutheran agencies, institutions and schools**

"Renamed Central States Synod upon approval by the 1991 Churchwide Assembly.

\* to understand more fully the historical context and the impact of the coming of Columbus on the indigenous peoples who populated the Caribbean and the North and South American continents;

\* to understand and respond to issues relating to treaty rights, to racism and to poverty that affect the well-being of Native Americans in this country and indigenous peoples throughout the world;

\* to understand and appreciate the history, heritage and culture of Native American peoples and to acknowledge the contributions that Native Americans have made to the life and the culture of this country; and

\* to engage in dialogue with Native American brothers and sisters and to build and improve relations with them;

To encourage each synod to give attention at its 1992 synod assembly to the theme of remembrance, repentance and renewal of relationships with Native American people, as well as with other racial/ethnic groups within that synod, and to undertake additional efforts during 1992 to assist congregations and individuals to respond to the opportunity that the Columbus Quincentenary offers to strengthen relationships with Native American people.

*Solidarity and Advocacy with Native Americans*

To affirm the commitment of the Evangelical Lutheran Church in America to support the sovereignty of Native American tribes, to speak out for just treatment of Native Americans, and to promote harmony, reconciliation and mutual understanding within and among our communities;

To instruct the Commission for Church in Society, in consultation with the Commission for Multicultural Ministries, to recommend policy for advocacy in the area of treaty rights, tribal sovereignty, and religious freedom;

To affirm the ongoing work in this area of individuals, congregations and synods and of the churchwide organization, including the Commission for Church in Society (Lutheran Office for Governmental Affairs) and the Commission for Multicultural Ministries;

To increase efforts in this area, including advocacy for justice for Native Americans by the bishop of this church, by the Lutheran Office for Governmental Affairs in Washington, D.C., by synods and their bishops, by congregations and by individuals throughout this church, particularly during the Columbus Quincentenary year;

*Congregational Study and Observances*

To encourage individuals and congregations to engage seriously in the churchwide discussion relating to the development of a social teaching statement on "Race, Ethnicity and Culture" and to address issues relating to Native Americans and the Columbus Quincentenary within this context; and

To commend to the Commission for Communication the request of the Nebraska Synod and LaCrosse Area Synod that congregations observe a Native American Awareness Sunday each year, as that commission, in consultation with other units, develops the annual ELCA Calendar of Emphases.

Bishop Chilstrom invited the Rev. Gordon J. Straw, director for Native American Ministries in the ELCA Commission for Multicultural Ministries, to serve as resource.

Mr. Frederick K. Schilling (Delaware-Maryland Synod) moved the following:

***MOVED;***

***SECONDED:*** To

**amend the recommendation of the Memorials Committee by:**

1.

**Inserting between the words, "remembrance" and "repentance" in the title, and in paragraphs one and three the word, "celebration" so that the phrase then would read, "remembrance, celebration, re-**

**pentance, and renewal,"**

2.

**Striking in paragraph one, the words, "as well as others who have faced suffering and oppression during the past 500 years"; and moving the semicolon to after the word, "people";**

**3. Inserting in paragraph two immediately after the word, "schools," as a new bulleted item, the phrase, "to celebrate the historic voyage of**

## **Christopher Columbus; and**

### **4. Striking**

**from paragraph three, the words, "as well as with other racial/ethnic groups within that synod."**

Mr. Schilling spoke to the motion and said, "This would strengthen and make this proposal more generally acceptable. I am always searching for reasons to celebrate, and it appears to me that the 500th anniversary of the historic and courageous voyage of Christopher Columbus is such an occasion. We, as a church, can well say so. We can also repent."

The Rev. David M. Deal (Southeastern Pennsylvania Synod) spoke against the motion and stated, "It is unnecessary for the Evangelical Lutheran Church in America to emphasize remembrance and celebration; that will be happening throughout our culture.... We have a special mission in our church to talk about repentance and renewal." Mr. Erik M. Phelps (Northwest Synod of Wisconsin) spoke against the motion and opined that this church does not have an obligation to advocate for the wealthy and powerful in the nation, but instead has an obligation to advocate for the poor and oppressed. Ms. Jennie Hutcheson (Minneapolis Area Synod) spoke against the motion. She observed, "This really isn't a time to celebrate, but a time to look back, remember, and renew commitments."

Chair Steele commented that the Memorials Committee had reviewed the proposed amendment and had concluded that it was inconsistent with the intent of the synodical memorials.

The Rev. Grace D. Hanson (Florida Synod<sup>21</sup>), called the question.

***MOVED;***

***SECONDED;***

***2/3 Vote Required***

***CARRIED To***

**move the previous question.**

***MOVED;***

***SECONDED;***

***Yes-241; No-648***

***DEFEATED: To amend the recommendation of the Memorials Committee by:***

**1. Inserting between the words, "remembrance" and "repentance" in the title, and in paragraphs one and three the word, "celebration" so that the phrase then would read, "remembrance, celebration, re-**

**pentance, and renewal?**

**2. Striking in paragraph one, the words, "as well as others who have**

**faced suffering and oppression during the past 500 years"; and moving**

**the semicolon to after the word, "people";**

<sup>21</sup>Renamed Florida-Bahamas Synod upon approval by the 1991 Churchwide Assembly.

**3. Inserting in paragraph two immediately after the word, "schools," as**

a new bulleted item,

**the phrase, "to celebrate the historic voyage of Christopher Columbus;** and

**4. Striking from** paragraph three, the words, "as well as with other racial/ethnic groups within that synod."

The following amendment was proposed by Ms. Bonnie Evans (Southwestern Washington Synod):

*MOVED;*

**SECONDED:** To amend the recommendation of the Memorials Committee by:

1.

**Inserting between the words, "Quincentenary," and "under" in paragraph two, the phrase, "along with other appropriate resource persons,";**

2. Changing the word, "conversation" to "consultation" in paragraph two;

3. Deleting the word, "community" and inserting between the words, "Native American" and "bring," the **words, "African Americans, Hispanic, and Asian communities," in paragraph two.**

**4. Inserting between the words, "Native American peoples" and "and to acknowledge/" in the third bulleted item the**

**words, "and other**

**communities of color," and between the words, "Native Americans" and "have made," the words, "Asians, African Americans, and Hispanics"; and**

5. Inserting between the words, "Multicultural Ministries" and "to rec-

**ommend,** in paragraph two under the section, "Solidarity and Advocacy

**with Native Americans," the words, "and the Native American Lutheran Association."**

Ms. Evans spoke to the motion and stated, "This amendment will allow the expansion of input from many resources within other cultures and backgrounds in our church family. We can be in conversation with anyone, but we need consultation and exchange of thoughts and interpretations of ideas to recognize truly the contributions every person in the Evangelical Lutheran Church in America makes to its growth and unity."

Ms. Jennie Hutcheson (Minneapolis Area Synod) spoke in favor of the amendment and said, "It is important to remember that it is not only Native Americans that have been affected by this oppression but that it is all indigenous people." Mr. Grover C. Wright (Southeastern Pennsylvania Synod) spoke in favor of the amendment and stated that he appreciated the naming of the communities affected. Chair Steele stated that the Memorials Committee had considered this amend-

ment favorably and recommended adoption.

Ms. Dorothy Jacobs (Southwestern Texas Synod) called the question on all pending matters before the house.

**MOVED;**     *2/3 Vote Required*

**SECONDED;**             *Yes-539; No-389*

**DEFEATED:** To move the previous question on all matters pending before the house.

The Rev. Janice E. Mynchenberg (South-Central Synod of Wisconsin) moved to divide the question.

**MOVED;**

**SECONDED;**                                     *Yes-236; No-658*

**DEFEATED:** To divide the question, considering items one, two, and five together; and items three and four together

Mr. Jerry Christensen (Southeastern Iowa Synod) called the question.

**MOVED;**

**SECONDED;**                                     *2/3 Vote Required*

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

**MOVED;**

**SECONDED;**                                     *Yes-672; No-231*

**CARRIED:** 1. Inserting between the words, "Quincentenary," and "under," in paragraph two, the phrase, "along with other appropriate resource persons";

2. Changing the word, "conversation" to "consultation" in paragraph two;

3. Deleting the word, "community" and inserting between the words, "Native American" and "bring," the words, "African Americans, Hispanic, and Asian communities," in paragraph two.

4. Inserting between the words, "Native American peoples" and "and to *acknowledge*," in the third bulleted item the words, "and other communities of color," and between the words, "Native Americans" and "have made," the words, ", Asians, African Americans, and Hispanics"; and

5. Inserting between the words, "Multicultural Ministries" and "to recommend," in paragraph two under the section, "Solidarity and Advocacy with Native Americans," the words, "and the Native American Lutheran Association."

Mr. Paul Hasbargen (Saint Paul Area Synod) moved the following:

**MOVED;**

**SECONDED:** To substitute the following for the recommendations of the Memorials Committee as amended:

To declare 1992, the Columbus Quincentenary, as a "Year of Remembrance, Repentance, Renewal, and Recommitment" to the orig-

inal purpose that God gave Columbus and the founding fathers for the establishment of America;

Remembering that Christopher (meaning Christ-bearer) Columbus wrote giving the Holy Spirit credit for calling him "to bear the light of Christ westward to heathen in undiscovered lands" and "It was the Lord who put into my mind (I could feel his hand upon me) the fact that it would be possible to sail from her to the Indies," and that a missionary's vision of a new land to the west that should hear the Gospel and then send it forth throughout the world was passed on to him by his grandfather; remembering also that our founding fathers wrote in the Declaration of Independence that America would have "a firm reliance on the protection of Divine Providence" and that Samuel Adams arose after everyone signed that document saying, "We have this day restored the Sovereign, to whom alone man ought to be obedient. He reigns in heaven and . . . from the rising to the setting sun may His Kingdom *come.*"

Repentance for the way that we, the people of this nation, have turned from the original evangelical purpose that God had for us—turning toward the temptation of gold (material things) even as Columbus did. "If my people

**who** are called by my name humble themselves, and pray and seek my face, and turn

**from** their wicked ways,

**then I will** hear from heaven, and will forgive their sin and heal their land" (2 Chronicles 7:14).

Renewal of ourselves and

**our** churches in his love, heeding Paul's

call to "Put off your old nature ... and be renewed in the spirit of

**your minds**, and put on the new nature created after the likeness of God in true righteousness and holiness" (Ephesians 4:22-24).

Recommitment to that original purpose God gave to Columbus, to the king and queen of Spain, to the Puritan colonists, and to the founding fathers who drew up the Declaration of Independence—to be a

"**city on a hill**," a people that would love God and love one another under his

**Law** and spread the Gospel around the world. This commitment is, in fact, the same as the one that the

**ELCA Division**

for Global Mission called for in its recent statement, "We are committed to proclaim to those

**who** have not heard or **who** have not fully heard

the Gospel that Jesus Christ is Savior and Lord, in order that they

**might believe.**

To encourage and assist synods, congregations, and individual members to acquire educational materials from the Division for Global Mission that will help them to learn of the spiritual heritage of this country, and of the evidence that God had a plan for America.

Mr. Hasbargen spoke to the motion and said, "Most of the recommendations put forward by the Church Council already are being done by the multicultural group [Commission for Multicultural Ministries] and some of our other organizations."

With no dissent from the assembly, the chair extended debate by five minutes.

Mr. Erik M. Phelps (Northwest Synod of Wisconsin) spoke against the substitute motion and said, "This motion too closely parallels the man in the voyage ...

The focus in the quincentenary will be the imperialist hegemony of that period."

Chair Steele stated that the Memorials Committee had reviewed the substitute motion and recommended that it not be adopted.

Mr. Sergio G. Mendes (Virginia Synod) spoke against the substitute motion and commented that it is often difficult for persons who have experienced oppression as a result of the arrival of Columbus in North America to understand that he had evangelism in his heart. "We see today the result of his actions. He came to rape the land for the Europeans. ... There was not concern for the people here."

Mr. Jerry Christensen (Southeastern Iowa Synod) called the question.

***MOVED;***

***SECONDED;***

***2/3 Vote Required***

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

***MOVED;***

***SECONDED;***

***Yes-198; No-710***

***DEFEATED:*** To substitute the following for the recommendations of the Memorials Committee as amended:

To declare 1992, the Columbus Quincentenary, as a "Year of Remembrance, Repentance, Renewal, and Recommitment" to the original purpose that God gave Columbus and the founding fathers for the establishment of America;

Remembering that Christopher (meaning Christ-bearer) Columbus wrote giving the Holy Spirit credit for calling him "to bear the light of Christ westward to heathen in undiscovered lands" and "It was the Lord who put into my mind (I could feel his hand upon me) the fact that it would be possible to sail from her to the Indies," and that a missionary's vision of a new land to the west that should hear the Gospel and then send it forth throughout the world was passed on to him by his grandfather; remembering also that our founding fathers wrote in the Declaration of Independence that America would have "a firm reliance on the protection of Divine Providence" and that Samuel Adams arose after everyone signed that document saying,

"We have this day restored the Sovereign, to whom alone man ought to be obedient. He reigns in heaven and ... from the rising to the setting sun may His Kingdom come."

Repentance for the way that we, the people of this nation, have turned from the original evangelical purpose that God had for us—turning toward the temptation of gold (material things) even as Columbus did. "If my people who are called by my name humble themselves, and pray and seek my face, and turn from their wicked ways, then I will hear from heaven, and will forgive their sin and heal their land" (2 Chronicles 7:14).

Renewal of ourselves and our churches in his love, heeding Paul's call to "Put off your old nature ... and be renewed in the spirit of your minds, and put on the new nature created after the likeness of God in true righteousness and holiness" (Ephesians 4:22-24).

Recommitment to that original purpose God gave to Columbus, to the king and queen of Spain, to the Puritan colonists, and to the founding fathers who drew up the Declaration of Independence—to be a "city on a hill," a people that would love God and love one another under his Law and spread the Gospel around the world. This commitment is, in fact, the same as the one that the ELCA Division for Global Mission called for in its recent statement, "We are committed to proclaim to those who have not heard or who have not fully heard the Gospel that Jesus Christ is Savior and Lord, in order that they might believe."

To encourage and assist synods, congregations, and individual members to acquire educational materials from the Division for Global Mission that will help them to learn of the spiritual heritage of this country, and of the evidence that God had a plan for America.

Mr. Jim Dahlquist (South-Central Synod of Wisconsin) moved the following:

***MOVED;***

***SECONDED:*** To amend the recommendation of the Memorials Committee by deleting in paragraph two under the section, "Solidarity and Advocacy with Native Americans," the term, "tribal sovereignty."

Mr. Dahlquist spoke to the motion and said, "It is clear that the gist of all this is an awareness of Native Americans and that is certainly reasonable for our church. The terms, "tribal" and "sovereignty," however, extend into the political realm, and I would submit that "tribes," including those in the State of Wisconsin, can be as difficult a governmental entity [with which to deal] as any other. The church should stay away from that [i.e., the issue of sovereignty] and stay with the elements of treaty rights, racism, and other matters in section one, as well as religious freedom." Bishop Chilstrom called upon Pastor Straw to comment on the issue of tribal sovereignty. Pastor Straw stated, "The issue of tribal sovereignty is a very complex but also an extremely important issue, not only to the Indian tribes and the Indian

people, but also to the United States. The Native American people is the only group of people that is named specifically in the United States Constitution as sovereign. To delete and ignore the issue of tribal sovereignty as we dialogue about this issue is to ignore one of the most important issues of the quincentenary."

Mr. Erik M. Phelps (Northwest Synod of Wisconsin) spoke against the motion and said, "Tribal sovereignty is an important part of empowerment of an oppressed people, and it should be an important component in how we deal with this issue."

Ms. Jennie Hutchenson (Minneapolis Area Synod) spoke against the motion and said, "It is important to remember that American Indian people have a government to government relationship. This is a very unique status and we cannot deny that."

Mr. Carl Hill (Northern Illinois Synod) called the question.

**MOVED;**

**SECONDED;**

**2/3 Vote Required**

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

**MOVED;**

**SECONDED;**

**Yes-131; No--817**

**DEFEATED: To amend the recommendation of the Memorials Committee by deleting in paragraph two under the section, "Solidarity and Advocacy with Native Americans," the term, "tribal sovereignty"**

The Rev. Christopher M. Miller (Missouri-Kansas Synod<sup>2</sup>) inquired about the disposition of the amendment previously offered by Ms. Bonnie Evans. Bishop Chilstrom indicated that the motion had been approved (see page 468).

The Rev. Arthur L. Olsen (South Dakota Synod) requested clarification regarding the use of the word, "remembrance". Chair Steele responded, "The language, for the most part, in our recommendation is the language that appears in the many memorials that came to the committee." Bishop Chilstrom called upon Pastor Straw, who explained, "The issue of remembrance in the formula, Remembrance, Repentance, and Renewal, is in order for us as human beings to gather together in true dialogue, to speak to each other in truth and love. We need to remember the truth. We need to remember historical events as they happened and not as they have been portrayed in inaccurate historical representations. So, the issue of remembrance is to remember not only the bad, but also the good that has happened in the past 500 years, but to remember it for the sake of renewal and to remember it for the sake of repentance."

Mr. David Newman (Southeastern Minnesota Synod) spoke in favor of the memorial, but appealed for advocacy without extremes, suggesting instead advocacy with moderation. He also cited historical information about the breaking of treaties with Native American peoples.

The Rev. Glenn L. Borreson (LaCrosse Area Synod) called the question.

<sup>22</sup>Renamed Central States Synod upon approval by the 1991 Churchwide Assembly.

**MOVED;**

*SECONDED;*

*2/3 Vote Required*

*CARRIED:* To move the previous question.

ASSEMBLY

ACTION

CA91.5.28 To approve the recommendation of the Memorials Committee, as amended: 1992:  
Year of Remembrance, Repentance, and Renewal

To declare 1992, the Columbus Quincentenary, as a year for remembrance, repentance, and renewal throughout the church and as a year for developing and deepening relationships with Native American people, as well as others who have faced suffering and oppression during the past 500 years;

To request that the inter-unit task force on the Columbus Quincentenary, along with other appropriate resource persons, under the leadership of the Commission for Multicultural Ministries and in consultation with the Native American, African-American, Hispanic, and Asian communities, bring its plan for implementing this commitment to the November 1991 meeting of the ELCA Church Council. This plan will include ways by which the churchwide organization will assist individuals, congregations, synods, the churchwide organization and Lutheran agencies, institutions and schools

- ◆ to understand more fully the historical context and the impact of the coming of Columbus on the indigenous peoples who populated the Caribbean and the North and South American continents;
- ◆ to understand and respond to issues relating to treaty rights, to racism and to poverty that affect the well-being of Native Americans in this country and indigenous peoples throughout the world;
- ◆ to understand and appreciate the history, heritage and culture of Native American peoples and other communities of color, and to acknowledge the contributions that Native Americans, Asians, African-Americans, and Hispanics, have made to the life and the culture of this country; and
- ◆ to engage in dialogue with Native American brothers and sisters and to build and improve relations with them;

To encourage each synod to give attention at its 1992 synod assembly to the theme of remembrance, repentance and renewal of relationships with Native American people, as well as with other racial/ethnic groups within that synod, and to undertake additional efforts during 1992 to assist congregations and individuals to respond to the opportunity that the Columbus Quincentenary offers to strengthen relationships with Native American people.

Solidarity and Advocacy with Native Americans

To affirm the commitment of the Evangelical Lutheran Church in America to support the sovereignty of Native American tribes, to speak out for just treatment of Native Americans, and to promote harmony, reconciliation and mutual understanding within and among our communities;

To instruct the Commission for Church in Society, in consultation with the Commission for Multicultural Ministries and the Native American Lutheran Association to recommend policy for advocacy in the area of treaty rights, tribal sovereignty, and religious freedom;

To affirm the ongoing work in this area of individuals, congregations and synods and of the churchwide organization, including the Commission for Church in Society (Lutheran Office for Governmental Affairs) and the Commission for Multicultural Ministries;

To increase efforts in this area, including advocacy for justice for Native Americans by the bishop of this church, by the Lutheran Office for Governmental Affairs in Washington, D.C., by synods and their bishops, by congregations and by individuals throughout this church, particularly during the Columbus Quincentenary year;

#### Congregational Study and Observances

To encourage individuals and congregations to engage seriously in the churchwide discussion relating to the development of a social teaching statement on "Race, Ethnicity and Culture" and to address issues relating to Native Americans and the Columbus Quincentenary within this context; and

To commend to the Commission for Communication the request of the Nebraska Synod and LaCrosse Area Synod that congregations observe a Native American Awareness Sunday each year, as that commission, in consultation with other units, develops the annual ELCA Calendar of Emphases.

#### **Bible Study**

The Rev. James A. Nestingen continued the study of the Lord's Prayer with the fifth petition, "Forgive us our trespasses." He said, "Starting with the fourth petition, we have come to the Easter side of the Lord's Prayer. We begin to see the gifts that are available to us, the gifts that sustain us.... The fifth petition is another step in the resurrection side of the prayer."

"We feel guilty and we need forgiveness, we feel guilty and forgiveness becomes the guarantee that we can leave our guilt behind. That will do for a start, just for a start," he said. Pastor Nestingen commented that there is more to this petition and to forgiveness itself than just simple therapy. God makes us even more desperately aware of how far short we fall, but, grace sensitizes us to the goodness of Christ. "Because of that sheer word of grace, which grips us and holds us in such a way that we must confess, we must tell the truth of ourselves, we must speak of our shortcoming and failing, and so we must turn to Christ." Pastor Nestingen quoted a friend who said, "When will we learn that forgiveness is not an act, but a condition?" He concluded, "It is thus as forgiven sinners that we can talk realistically about seeing, growing, and serving. We can talk realistically about living to the glory of God-about a church assembling now, congealing to the glory of God. And we can preach this forgiveness and bear witness to it in our community, having been gripped by the miracle of this all-encompassing grace. We may then be borne forth in the new mission."

## **Interlude**

A musical interlude was provided by Professor Joas Kujugo, director of the School of Church Music at Rahija Academy (near Bukoba, Tanzania), who led the members of the assembly in contemporary East African song.

## **Report of the Church Council: "Social Teaching Statement on Abortion"**

**(continued)**

Reference: *1991 Reports and Records, Volume 1, Part 2*, pages 1206-1212.

Discussion of the proposed "Social Teaching Statement on Abortion," continued with the following amendment previously moved during Plenary Session Eight by Bishop Richard E Bansemer (Virginia Synod):

***MOVED;***

***SECONDED:*** To amend the proposed "Social Teaching Statement on Abortion" by

**inserting in Section III., paragraph 1, the phrase, "and oppose induced**

**abortions as a matter of birth control." following the sentence, "We mourn**

**the loss of life that**

**God has created."**

The Rev. Karen L. Bloomquist, director for studies in the Commission for Church in Society, spoke on behalf of the committee and indicated that the committee did not oppose the amendment.

The Rev. Susan E. Tjornehoj (Northwestern Minnesota Synod) spoke against the amendment and said, "It is inappropriate to introduce this particular phrase in this section of the document, entitled, "The Church as a Community Supportive of Life"; it is introducing new material. Secondly, the document clearly states when the decision to terminate pregnancy is morally responsible, namely, as a threat to the physical life of the woman, extreme abnormalities, or in the case of rape or incest. It is only in these situations that terminating a pregnancy is morally responsible."

Ms. Bertina Helmers (North/West Lower Michigan Synod) spoke against the amendment and suggested that the implications of the proposed statement be considered with respect to the world as a whole. Ms. Martha Esmay (Grand Canyon Synod) spoke against the amendment and observed that the amendment introduced language that the task force had attempted to avoid. She said, "I do not believe that there are many women who take abortion so lightly that they would use abortion as a method of birth control."

The Rev. E. Peter Strommen (Northeastern Minnesota Synod) spoke in favor of the amendment and stated, "I believe it restores a greater balance [to the statement]. ... One should state very dearly what is in fact in the document. What is stated here is already implied in the document."

Mr. Vernon Stenoien (Northern Illinois Synod) spoke against the amendment, and observed that the amendment might inhibit the use of some existing and future

methods of birth control. Ms. Sally Moldwin (New England Synod) spoke against the amendment, and expressed affirmation and thanksgiving for the work of the task force and "for being gracious and providing us a guideline wherein we may be able to affirm our unity in our theological positions and still be diverse in our implementation of our faith." An unidentified voting member spoke in favor of the amendment and stated that he thought the amendment would strengthen the statement.

Ms. Sheila E. Buttner (Delaware-Maryland Synod) spoke against the motion and questioned whether the amendment also applied to the use of inter-uterine devices. Pastor Bloomquist reiterated that the committee did not oppose the amendment, but noted responsibility of the assembly to decide the matter.

Mr. Joel Hylden (Eastern North Dakota Synod) spoke in favor of the amendment. The Rev. Larry V. Smoose (Southeastern Pennsylvania Synod) spoke in opposition to the amendment, "because the information regarding opposition to abortion was more appropriately stated in another section of the statement."

Mr. Jerry Christensen (Southeastern Iowa) called the question.

***MOVED;***

***SECONDED;***

***2/3 Vote Required***

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

***MOVED;***

***SECONDED;***

***Yes--351; No-617***

***DEFEATED: To amend the proposed "Social Teaching Statement on Abortion" by inserting in Section HI., paragraph 1, the phrase, "and oppose induced***

**abortions as a matter**

**of birth control." following the sentence, "We mourn the loss of life that God has created."**

Bishop Richard F. Bansmer (Virginia Synod) referred to an amendment he previously had submitted and stated that he now desired to amend the wording as follows:

***MOVED;***

***SECONDED: To amend the proposed "Social Teaching Statement on Abortion" by amending paragraph three of Section Im, to read:***

**We recognize**

**that the violation or the taking of human life in any**

**way is not in accord with God" ultimate will for creation and is**

**therefore sinful. We confess our sin as a community of faith. All who participate in this decision must be guided by the principles of "tragic**

**last option" or a "grater good," which acknowledges that God has**

**given to humankind the gift of discernment. We often have fallen short in inspecting God's gift of life and in providing conditions more conducive for bringing new life into the world.**

Bishop Bansmer spoke to the motion and said, "No woman ought to have to

face abortion alone. No woman should have to have the guilt of an abortion on her own. We are in this thing together. All who participate in this matter share in the guilt."

The Rev. Paul E. Bartlett (Southeastern Pennsylvania Synod) spoke against the motion and observed that the previously adopted statement of the death penalty "cites Scripture knowing that the state has the right to take human life, but we as a church have opposed that right at this point." Mr. Paul Hasbargen (Saint Paul Area Synod) spoke in favor of the motion and expressed concern that abortion has not been identified as a sin. Ms. Sally Moldwin (New England Synod) spoke against the motion and suggested that the "code" words in this amendment were not helpful in understanding that sometimes "life is more than physical life; . . . we are about the wholeness of life."

The Rev. Beth Spitzner Neubauer (Metropolitan Washington, D.C., Synod) spoke in favor of the motion and said, "We need to look at abortion with the same stance of prayer and humility that we look at war. There are times when difficult decisions are made. ... As a pastor, I would like to have one of the wonderful tools given to me from my Lord, and that is absolution. I would like to offer it corporately and individually to people who have to make the difficult decision of abortion."

The Rev. Bruce H. Davidson (New Jersey Synod) spoke against the motion and observed that the original document "does talk about sin. It talks about our sin—our sin as a community of faith and our sin as a society. It makes it very difficult for people in some cases to want to bring new life into the world. That is not a condemnation of people who choose abortion, but a condemnation of us."

The Rev. James M. Ellison (West Virginia-Western Maryland Synod) spoke against the amendment and observed that some of the wording of the amendment would make it a "less friendly document for presenting in a congregation." The Rev. Susan E. Tjornehoj (Northwestern Minnesota Synod) spoke against the amendment and said that the amendment is unnecessary because the intent of the amendment was evident elsewhere in the document. The Rev. Paul L. Knudson (South Dakota Synod) spoke in favor of the motion and said, "I cannot understand why there is such a fear of any one person acknowledging guilt, as well as of our community." He urged the assembly to show concern for voting members who may feel that their convictions had not been addressed.

Ms. Berttina Helmers (North/West Lower Michigan Synod) spoke against the motion and indicated that she considered the amendment to contain too many words that were absolute. "In this document, we have agreed that the termination of pregnancy to save the life of the woman is a morally acceptable act, not to speak of some other places in which it is possible to accept incest and rape as reasons for abortion..... To call all these actions without exception, sin, is not an acceptable thing for us to do," she said.

Mr. Carl Hill (Northern Illinois Synod) called the question.

***MOVED;***

***SECONDED;***

***2/3 Vote Required***

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

**MOVED;**

**SECONDED;**

*Yes-383; No-617*

**DEFEATED: To amend the proposed "Social Teaching Statement on Abortion" by amending paragraph three of Section HI, to read:**

**We recognize that the violation or the taking of human life in any**

**way is not in accord with God's ultimate will for creation and is therefore sinful. We confess our sin as a community of faith. AU who participate**

**in this decision must be guided by the principles of "tragic last option" or a "greater good," which acknowledges that God has given to humankind the gift of discernment. ~~We often have fallen short in inspecting God's gift of life and in providing conditions more conducive for bringing new life into the world.~~**

Mr. Joel Hylden (Eastern North Dakota Synod) moved that the assembly recess into a committee of the whole for the remaining time allotted to the session.

**MOVED;**

**SECONDED;**

*Yes-219; No-770*

**DEFEATED: To recess into a committee of the whole for the remaining time allotted to the session.**

Ms. Martha Esmay (Grand Canyon Synod) moved the following:

**MOVED;**

**SECONDED: To amend the proposed "Social Teaching Statement on Abortion," Section m,**

**paragraph four by the addition of the following sentence: "As Lutherans we need to voice our conviction that as Christians we support freedom of conscience; we believe the Gospel of Jesus compels us to**

**show love to women in distress and acceptance of the choices they make."**

Ms. Esmay spoke to the motion and said, "I felt the need for a more positive and concrete statement about the rationale for the way the diversity of opinion on this issue is being handled. Therefore, I believe that we need just this kind of an addition to reinforce the fact that we do allow for vast differences in belief, and in some cases in practice, and can still consider ourselves faithful Lutherans."

Pastor Bloomquist stated that the committee believed this would introduce a substantive change in the document and should be debated by the assembly.

The Rev. Kristi Hanson Kreamer (Southwestern Washington Synod) spoke against the motion and stated, "I find it to be very troubling that we would indicate that, although we do not like abortion, it is out of compassion for the woman that we would broaden our perimeters around which we would justify abortion." The Rev. Timothy J. Baglien (Minneapolis Area Synod), spoke against the motion and recommended that the assembly "retain the balance of the document and not get into language that would swing the document into one camp or the other." The Rev. Ardelle M. Mason (Upper Susquehanna Synod) observed, "We, as a church, have

an obligation to show compassion to a woman in distress, but we do not need to endorse all choices that woman would make."

Mr. Larry Rasmussen (Metropolitan New York Synod) offered the following wording as a friendly amendment: "We believe the Gospel of Jesus compels us to show love to women in distress and acceptance of them whatever their choices." He stated that the emendation indicated acceptance of the woman in distress as distinguished "from a moral judgement on the choices themselves. We would not say, "yes," to all conceivable choices from a moral point of view, but we would say, "yes," to the women from every point of view." He also said that he was troubled by the use of the phrase "freedom of conscience," since that is such a strong authority for Lutherans and in society.

Bishop Chilstrom asked Ms. Esmay, the author of the amendment, whether she indeed had intended the sentence to be added to the end of paragraph four of Section III., or whether the addition was intended for the end of Section IV., "Guidance in Making Decisions Regarding Unintended Pregnancies." Ms. Esmay responded that she had intended it to be added to Section m. Ms. Esmay agreed to accept the wording suggested by Mr. Rasmussen as a friendly amendment. The chair, however, declared the emendation to be out of order. Pastor Bloomquist commented that in the committee's judgment with respect to the organization of the document, the addition might be inserted more appropriately at the end of Section IV. Ms. Esmay reiterated that it was her intention that the sentence be added to Section m.

The Rev. Kent W. Wallace (Saint Paul Area Synod) spoke against the motion and said, "We have refused to put a little teeth in this statement in some other things, and now this amendment would lessen the impact of the statement even more." The Rev. Charles Tews (East-Central Synod of Wisconsin) called the question.

***MOVED;***

***SECONDED;***

***2/3 Vote Required***

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

Bishop Lyle G. Miller (Sierra Pacific Synod) requested clarification regarding the emendation suggested by Mr. Larry Rasmussen. Bishop Chilstrom indicated that no action had been taken.

***MOVED;***

***SECONDED;***

***Yes--118; No-865***

***DEFEATED: To amend the proposed "Social Teaching Statement on Abortion," Section m,***

***paragraph four, by the addition of the following sentence: "As Lutherans we need to voice our conviction that as Christians we support freedom of conscience; we believe the Gospel of Tesus compels us to show love to women in distress and acceptance of the choices they make."***

**Greetings**

**\* Lutheran Laity Movement**

Bishop Chilstrom introduced Mr. Clinton P. Schroeder, executive director of Lutheran Laity Movement for Stewardship (LLM), who brought greetings to the assembly.

**\* Lutheran Youth Organization**

Bishop Chilstrom called upon the representatives of the Youth Convocation that was meeting concurrently with the Churchwide Assembly to make a special presentation on behalf of the Lutheran Youth Organization (LYO). He introduced the Rev. Walter J. (Mark) Knutson and the Rev. Rebecca L. von Fischer, staff members of the Division for Congregational Life. Bishop Chilstrom congratulated Ms. Stacey Miller on her 17th birthday occurring on this day. The group sang several songs after which Mr. Tim Seitz, newly elected president of the Lutheran Youth Organization, addressed the assembly. Several LYO representatives recounted experiences in the organization and the contributions they would like to make to this church.

**Conclusion of Plenary Session Nine**

Following announcements by Secretary Lowell G. Almen, the assembly recessed at 6:20 P.M.

**Plenary Session Ten**  
**Tuesday, September 3, 1991**

**8:30 A.M. -**

**12:30 P.M.**

The Rev. Herbert W. Chilstrom, bishop of the Evangelical Lutheran Church in America, declared the assembly to be in session at 8:32 A.M., Eastern Daylight Time. Ms. Mary Ann Bengston, a member of the Church Council from Peoria, In1., led the assembly in the opening hymn and prayer.

**Introductions**

Bishop Chilstrom recognized the voting members of the Churchwide Assembly who were youth. He expressed appreciation to Jill and Wayne Nelson, members of the Local Arrangements Committee, who coordinated the distribution of materials to assembly members. He then introduced Elizabeth and Richard Keeran, volunteers assisting the Local Arrangements Committee, who were celebrating their 50th wedding anniversary this very day. Ms. Keeran addressed the assembly and said, ". . . God has surely been with us these 50 years. It is appropriate that we celebrate today with our spiritual family."

Bishop Chilstrom then reviewed the agenda for the day.

**Greetings:**

**Lutheran Men in Mission**

Bishop Chilstrom introduced Mr. Harold Arne (Fayetteville, N.C.) president of Lutheran Men in Mission (LMM), who described the work of the organization. He reported that the number of LMM synodical organizations has grown in two years from six to 34. Membership has grown from 350 members in 1989 to 4,618 currently. President Arne invited interested persons to attend a breakfast on Wednesday, September 4, 1991, and requested assembly members to pray on behalf of Lutheran Men in Mission.

**Introductions**

Bishop Chilstrom recognized the Rev. H. George Anderson, chair of the board of the Publishing House of the Evangelical Lutheran Church in America, and the Rev. Leonard R. Flachman, assistant to the president, who were present at the assembly. Bishop Chilstrom indicated that Mr. Albert E. Anderson, president, was unable to attend the assembly due to illness and expressed appreciation to him for the significant contributions he has made to the life of this church.

**Elections:**

**(continued)**

\*

**Church Council, and Churchwide Boards and  
Committees-Report of First  
Ballot**

Reference: *1991 Reports and Records, Volume 1, Supplement*, pages E/1-

E/76a; *Volume 2*, Exhibit B, "Report of the Elections Committee," pages 795-824; continued from pages 407, 421; continued during Plenary Session Twelve, page 570.

Bishop Chilstrom called upon Treasurer George E. Aker, chair of the Elections Committee, to report on the results of elections to fill vacancies on the Church Council, and churchwide boards and committees. He indicated that a written report had been distributed to assembly members.

An unidentified voting member moved the following motion, which was approved without discussion:

**MOVED;**

**SECONDED;**

**CARRIED: To dispense with the reading of the election report.**

Bishop Chilstrom declared nominees who had received a greater than majority vote to be elected to their respective positions. The results of the election are reported in Exhibit B, "Report of the Elections Committee." The Rev. Lowell G. Almen, secretary of this church, instructed voting members in procedures for completing the runoff ballot for the purpose of filling the 18 positions where a majority vote had not been achieved.

### **Report of the Church Council:**

**(continued)**

#### **\* Evangelism Strategy**

Reference: *1991 Reports and Records, Volume 1, Part 2*, pages 1232-1241.

Bishop Chilstrom called upon Ms. Elna K. Solvang, director for education and training in the Commission for Women, the Rev. Eldon G. DeWeerth, executive director of the Division for Congregational Life, and the Rev. Malcolm L. Minnick Jr., executive director of the Division for Outreach, to introduce and serve as resource persons during the discussion of the proposed Evangelism Strategy.

Following a parable told by Ms. Solvang, Pastor DeWeerth described several key themes of the Evangelism Strategy: "1) It calls the Evangelical Lutheran Church in America-it calls you and me-first to pray to the Lord of this church on behalf of each other and on behalf of our congregations that God's Spirit will stir within us the courage and the power to witness faithfully-to give away our lives to the world in that witness; 2) It calls upon all members of the Evangelical Lutheran Church in America to respond to their vocation to witness at home and in the workplace, as well as in their congregations, and indeed among all of their friends and the persons with whom they associate in their communities; 3) It challenges each of our 11,000 congregations faithfully to support, equip, and strengthen the witness of their members, and to assess and engage in the tremendous evangelism opportunities that are before them in their communities-their service areas-to become mission outposts in a mission-field reality in our world today; 4) It invites us to work and learn with our partner churches around the globe to meet the global challenges of evangelization; 5) It calls us to equip and develop leaders who will

model and support this evangelical commitment by strengthening the evangelism training of our pastors through our seminaries and continuing-education programs, by engaging designated leaders-congregation councils and others-in congregations to create a vision of God's telling mission through the congregation and to develop strategies for how that vision will be accomplished in their context; 6) It places before the Evangelical Lutheran Church in America a growth challenge, that the Spirit of God indeed will work, bear fruit, and bring to this church a minimum three-PERCENT growth over the decade of the '90s that will result in a membership of this church of more than 6.8 million by the end of that time; 7) It calls us to reach out and invite *all* persons to know Christ and to know the fellowship with him in this church-and to do that regardless of race, creed, ethnic origin, economic condition, or life situation. Truly, we are called upon to recognize that the doors of hospitality in our congregations must become as wide as the out-stretched arms of God's grace and love for all people; and 8) It calls us to make evangelism a priority in our deliberations and in our actions in and through our congregations, synods, and the churchwide organization.... The intention of this document is to make evangelism a priority in our church," he said.

Ms. Solvang reviewed the contents of the strategy and described the four emphases of the evangelism strategy: 1) evangelism in overseas locations; 2) evangelism through existing congregations; 3) development of congregations; and 4) evangelism through the use of public media. She noted that eight churchwide units cooperated in the development of the strategy, including the Division for Congregational Life, Division for Outreach, Division for Global Mission, Commission for Communication, Commission for Multicultural Ministries, and Commission for Women. Pastor Minnick underscored the importance of "speaking of Jesus" and sharing the "food of the grace of God." ". .. This is an opportunity of the baptized to share Jesus with the people we already know and the people we are yet to meet," he said. Pastor Minnick told a personal "God story" and then invited the members of the assembly to share their own stories of faith with one another.

Secretary Almen introduced the following recommendation of the Church Council:

***MOVED;***

***SECONDED:*** WHEREAS,

**to participate in Gods mission, the Evangelical Lutheran Church in America (ELCA)**

**purposes to "Proclaim God's saving Gospel**

**of justification by grace for Christ's sake through faith alone ..**

**(4.02.a.); and**

**WHEREAS, the Evangelical Lutheran Church in America purposes to**

**"Carry out Christ's Great Commission by reaching out to all people to bring them to faith in Christ. . (4.02.b.);**

**and**

WHEREAS,

**the Evangelical Lutheran Church in America in assembly in 1989 called for the development of an evangelism strategy as part of establishing directions for the 1990s; and**

**WHEREAS, it is the intention of the Evangelical Lutheran Church in America to renew its commitment to be faithful in witness to God's good news in Jesus Christ and to be an evangelical people reaching out, inviting, and showing hospitality to all; and**

**WHEREAS, the Evangelical Lutheran Church in America is challenged by new opportunities for proclamation to unbelievers and the unchurched in the United States, the Caribbean, and throughout the world; therefore, be it**

**RESOLVED, that the Evangelical Lutheran Church in America renew its commitment to be "A Telling Witness to God's Good News"\*; and, be it further**

**RESOLVED, that the Evangelical Lutheran Church in America in all its expressions set as a priority nurturing and enabling all the baptized to be faithful witnesses to God's good news in their daily lives; and, be it further**

**RESOLVED, that each congregation, in consultation with other congregations and ministries in its area, examine its own ministry of hospitality, review the opportunities for sharing God's good news with the people in its unique setting, and develop ways to meet, engage, witness to, and invite those people to faith in Jesus Christ; and, be it further**

**RESOLVED, that the Evangelical Lutheran Church in America commit itself to reach out, invite, and welcome people to faith in Jesus Christ and, recognizing the goal of at least 10 percent African American, Asian, Hispanic, and Native American members to be a central component, that the Evangelical Lutheran Church in America challenge itself to grow in net membership by three percent in each of the remaining years of this decade; and, be it further**

**RESOLVED, that the Evangelical Lutheran Church in America implement strategies for expanded use of the public media to proclaim the good news of Jesus Christ and to invite people into the community of faith; and, be it further**

**RESOLVED, that the Evangelical Lutheran Church in America nurture and develop lay and clergy leaders with vision, commitment, and skills for evangelization; and, be it further**

**RESOLVED, that the Evangelical Lutheran Church in America continue to provide support and personnel to assist partner churches in other countries to witness to the good news of Jesus Christ in ways appropriate to their context, and initiate the development of new Christian communities in areas where the Christian Church is not present; and, be it further**

**RESOLVED, that the Evangelical Lutheran Church in America con-**

tinue the development of new congregational ministries throughout the United States and the Caribbean, particularly in locations where the Lutheran Church has not been present; and, be it further

RESOLVED, that financial support for evangelism work be a priority in the churchwide budget and that synods and congregations be encouraged to make this work a priority within their budgets also; and, be it further

RESOLVED, that the ELCA Churchwide Assembly affirm the commitments outlined in this strategy, commend the work under way in support of this evangelism strategy, and call members, congregations, synods, and churchwide units to follow up on all recommended actions to accomplish this work; and, be it further

RESOLVED, that the bishop appoint a coordinating committee to oversee the implementation and further development of this evangelism strategy, to facilitate the involvement of all expressions of this church in a comprehensive approach, to develop means for monitoring and celebrating progress, and to report annually to the Church Council and biennially to the Churchwide Assembly.

"The text of the document is printed below (pages 497-503) following the resolution as adopted by the Churchwide Assembly.

The Rev. Michel D. Clark (Northern Illinois Synod) moved the following:

*MOVED;*

*SECONDED:* To amend the recommendation of the Church Council regarding the proposed Evangelism Strategy by inserting after the third "RESOLVED" paragraph an additional paragraph to read:

RESOLVED, "that the Evangelical Lutheran Church in America work toward establishing 50 new congregations a year and seek designated giving (Partners Plus); and, be it further"

Pastor Clark noted that the goal of establishing 50 new congregations was identical to the goal stated in the text of the Evangelism Strategy document.

The Rev. Frederick W. Simmel (Allegheny Synod) proposed the following emendation:

To amend the proposed amendment by inserting the words, "and/or new ministries" after the words, "50 new congregations."

There being no objections, Bishop Chilstrom indicated that the emendation would be received as a friendly amendment.

Mr. Grover C. Wright (Southeastern Pennsylvania Synod) expressed concern that the resolution explicitly address the matter of the closing of congregations in urban areas. Pastor Minnick suggested that the concern be submitted to the Committee of Reference and Counsel for consideration. Bishop Chilstrom concurred.

Speaking in reference to the setting of priorities for establishing new ministries and supporting existing ministries, Church Council member William E. Diehl (Northeastern Pennsylvania Synod) cautioned that "with our limited resources this

assembly should be very careful about the way in which it conveys to the Church Council and the churchwide units what is the main priority of our church in terms of outreach." Bishop Robert L. Isaaksen (New England Synod) observed the need to increase congregational awareness of the degree of funding necessary for this church to accomplish its mission. "It [establishing new congregations] is a desperate need and it is something that has to be done; but the division cannot do it without the resources," he said. The Rev. Gregory H. Gaskamp (Missouri-Kansas Synod<sup>2</sup>) recommended on the basis of his experience as a mission developer that new congregations not be started unless adequate funding is available.

In response to an inquiry by Mr. William Quade (Southern California (West) Synod) Pastor Minnick indicated that 22 new congregations would be started in 1991. Ms. Patricia Knodel (Delaware-Maryland Synod) a member of the board of the Division for Outreach, encouraged assembly members to inform their congregations of the Mission Partners and Partners Plus programs as a means of support for the establishment of new congregations. The Rev. La Vern D. Rasmussen (Delaware-Maryland Synod) requested clarification of the distinction between "new congregations" and "new ministries." Pastor Minnick defined "new ministries" as "forms of ministry other than congregational." Of the 145 ministries under development, nine would likely be ministries other than congregational, he stated. The Rev. Richard E. Boye (Minneapolis Area Synod) moved the following:

***MOVED;***

***SECONDED: To amend the motion by substituting the number, "30," for the number,***

***"***  
<sup>50</sup>

Pastor Boye indicated that he offered the amendment as a more realistic goal for this church to be able to achieve in the coming year. Mr. Thomas Koch (New England Synod) urged, "Let us set our sights high . . . and be faithful to our evangelistic task and our people will provide the funds to do the job." Mr. Warren Zenk (Saint Paul Area Synod) advocated an emphasis on the quality, rather than quantity, of new congregations and ministries, and on the strengthening of existing ministries. The Rev. Timothy J. Baglien (Minneapolis Area Synod) affirmed the merit of the Mission Partners and Partners Plus programs as means of outreach support.

Ms. Lynnea Wesley-Dickson (Metropolitan New York Synod) requested further

<sup>2</sup>Renamed Central States Synod upon approval by the 1991 Churchwide Assembly.

clarification of the definition of a "new" congregation or ministry. Pastor Minnick indicated that in a suburban area development generally is achieved within 15-18 months, while in an urban area the development stage may last two to three years. He noted, however, that once congregations have organized, the Division for Outreach continues to support the congregations until they become financially self-reliant—a period of three to ten years depending on the economic condition of the community. Currently 145 congregations are under development, he said.

The Rev. Allen R. Riethmiller (Southwestern Pennsylvania Synod) called the question.

**MOVED;**

**SECONDED;**

*2/3 Vote Required*

**CARRIED:** To move the previous question and all pending questions.

**MOVED;**

**SECONDED;**

*Yes-435; No-494*

**DEFEATED:** To amend the motion by substituting the number, "30," for the number, "50"

**MOVED;**

**SECONDED;**

*Yes--667; No-270*

**CARRIED:** To amend the recommendation of the Church Council regarding the proposed Evangelism Strategy by inserting after the third "RESOLVED" paragraph an additional paragraph to read:

RESOLVED, "that the Evangelical Lutheran Church in America work toward establishing 50 new congregations a year and seek designated giving (Partners Plus); and, be **it** further.. . "

Following assembly action to adopt the recommendation of the Church Council as amended, Elna K. Solvang led the assembly in the litany, "We celebrate God's Good News," from the text of the Evangelism Strategy document (see below, pages 488-489). At its conclusion, Bishop Chilstrom bade the assembly rise and repeat the last respond of the litany, "Christ is risen indeed! Alleluia!"

#### ASSEMBLY

#### ACTION

Yes--894; No-- 52

CA91.6.29

WHEREAS, to participate in God's mission, the Evangelical Lutheran Church in America (ELCA) purposes to "Proclaim God's saving Gospel of justification by grace for Christ's sake through faith alone . . ." (4.02.a.); and

WHEREAS, the Evangelical Lutheran Church in America purposes to "Carry out Christ's Great Commission by reaching out to all people to bring them to faith in Christ . . ." (4.02.b.); and

WHEREAS, the Evangelical Lutheran Church in America in assembly in 1989 called for the development of an evangelism strategy as part of establishing directions for the 1990s; and

WHEREAS, it is the intention of the Evangelical Lutheran Church in America to renew its commitment to be faithful in witness to God's good news in Jesus Christ and to be an evangelical people reaching out, inviting, and showing hospitality to all; and

WHEREAS, the Evangelical Lutheran Church in America is challenged by new

opportunities for proclamation to unbelievers and the unchurched in the United States, the Caribbean, and throughout the world; therefore, be it

RESOLVED, that the Evangelical Lutheran Church in America renew its commitment to be "A Telling Witness to God's Good News" [text attached]\*; and, be it further

RESOLVED, that the Evangelical Lutheran Church in America in all its expressions set as a priority nurturing and enabling all the baptized to be faithful witnesses to God's good news in their daily lives; and, be it further

RESOLVED, that each congregation, in consultation with other congregations and ministries in its area, examine its own ministry of hospitality, review the opportunities for sharing God's good news with the people in its unique setting, and develop ways to meet, engage, witness to, and invite those people to faith in Jesus Christ; and, be it further

RESOLVED, that the Evangelical Lutheran Church in America work toward establishing 50 new congregations a year and seek designated giving (Partners Plus); and, be it further

RESOLVED, that the Evangelical Lutheran Church in America commit itself to reach out, invite, and welcome people to faith in Jesus Christ and, recognizing the goal of at least 10 percent African American, Asian, Hispanic, and Native American members to be a central component, that the Evangelical Lutheran Church in America challenge itself to grow in net membership by three percent in each of the remaining years of this decade; and, be it further

RESOLVED, that the Evangelical Lutheran Church in America implement strategies for expanded use of the public media to proclaim the good news of Jesus Christ and to invite people into the community of faith; and, be it further

RESOLVED, that the Evangelical Lutheran Church in America nurture and develop lay and clergy leaders with vision, commitment, and skills for evangelization; and, be it further

RESOLVED, that the Evangelical Lutheran Church in America continue to provide support and personnel to assist partner churches in other countries to witness to the good news of Jesus Christ in ways appropriate to their context, and initiate the development of new Christian communities in areas where the Christian Church is not present; and, be it further

RESOLVED, that the Evangelical Lutheran Church in America continue the development of new congregational ministries throughout the United States and the Caribbean, particularly in locations where the Lutheran Church has not been present; and, be it further

RESOLVED, that financial support for evangelism work be a priority in the churchwide budget and that synods and congregations be encouraged to make this work a priority within their budgets also; and, be it further

RESOLVED, that the ELCA Churchwide Assembly affirm the commitments outlined in this strategy, commend the work underway in support of this evangelism strategy, and call members, congregations, synods, and churchwide units to follow up on all recommended actions to accomplish this work; and, be it further

RESOLVED, that the bishop appoint a coordinating committee to oversee the implementation and further development of this evangelism strategy, to facilitate the involvement of all expressions of this church in a comprehensive approach, to develop means for monitoring and celebrating progress, and to report to the annually to the Church Council and biennially to the Churchwide Assembly.

## A Telling Witness to God's Good News ELCA Commitments and Strategies for Evangelism for the '90s

### Introduction

"You will be my witnesses." This is the expectation and the power we receive from the risen Christ. The Evangelical Lutheran Church in America was formed in 1988 with the hope of better serving this call. This document has been prepared to help strengthen our dedication to be Christ's witnesses.

Many have asked: What is the Evangelical Lutheran Church in America doing in evangelism? The urgency behind this question is directly related to the content of the good news - God seeks to be reconciled with every human being. The urgency of this question is also related to an urgent human need - millions of individuals in our country and around the world have not heard the news about God from a living voice speaking to their own lives and experiences.

As we become that living voice we can be confident in God's Spirit speaking through us. Now is the time to speak. We should not be lulled into complacency or tempted to leave the witnessing to others. We need not seek excuse for inaction by thinking the task is hopeless. We need not see "secularism" or "pluralism" in society as obstacles to witnessing. We can honor religious freedom without sidestepping into awkward silence, by stepping forward to meet our neighbor in sincere dialogue. We need not be swept up in the privatization of faith, keeping our faith from our neighbors, but can express interest in their spiritual journey and speak about our own. We can hear the questions of people who have heard no "good" in the message of the church. We can accept criticism where the church has failed in communicating God's good news, without hesitating to tell the news so that it might be heard anew.

Whatever the obstacle, Christ's expectation and power remain with us. God wills to speak to others through us. That good news is intended for us as well. We are invited to hear the good news again for ourselves.

The material that follows can be a means of engaging all members of this church in dialogue about the good news we have heard and how we will share it. Each section can be used in a variety of ways by congregations, synods, and churchwide units.

The first section is a vision, helping us see how our lives, individually and collectively,

are shaped by hearing, believing, and sharing the news of the risen Christ.

The litany of celebration of the news of the risen Christ can be used in corporate or private worship.

The commitments express our intention to speak and act on God's good news in ways most appropriate for the people and situations of our world.

The strategies describe churchwide plans that are intended to support our individual and common witness.

The proposed resolution for the churchwide assembly provides direction and unites all expressions of this church in a common undertaking of the work of sharing God's good news.

Throughout all that is written and all that is proposed is the fervent prayer that we, individually and as a Church, might move with the confidence of God's good news in our time in response to Christ's address to us: "You will be my witnesses."

## The Power of God's Good News

### *To Hear*

She couldn't believe what she was hearing!

There was nothing in common between them, yet he addressed her. He spoke to her about the origins of his life and of the work he was to do.

Then they spoke of her life - her struggles, the loneliness, the rejection, the despair, the expectation of something different. There was no need for her to deny them. This one who knew everything about her didn't reject her.

Instead, they talked of God. They talked together about where God is found, about worship, about God's promises and when God's promises would be fulfilled. She dared to share her faith, her hope. A revelation of who God is came to her, not from far away, but from the one speaking to her.

Filled with joy, she went and told many others about the one she had met and how her life was known. Because of her words they went and heard for themselves. They believed, too, and now they tell,

"...this is indeed the Savior of the world!" (John 4:5-26, 39-42).

### *To Believe*

Belief begins with hearing - hearing of the teaching, life, death, and resurrection of Jesus and hearing the promise: this is **for you**.

To believe is to accept this promise **for me**, receiving how God has acted in Jesus as the sign of God's love and the pledge for how God will act in the future.

Belief is a gift.

To believe is to receive God's love and forgiveness.

It is to have confidence that God has heard our lives and our needs.

It is to be amazed and even perplexed by the news of what God has done.

It is to become part of the universal company of believers, Christ's Church.

Belief is a relationship with God that finds expression in living words and deeds.

### ***To Tell***

God's good news is no secret. It is alive in word and deed. God has spoken to humankind directly -not from a distant place or in foreign speech, but by coming to dwell with us. God knows our life. God has spoken to us through the life, death, and resurrection of Jesus the Christ. In Christ we see and hear God's amazing love for us and for the whole world. In wonder and in joy we share in the excitement of the apostles:

"For we cannot keep from speaking about what we have seen and heard" (Acts 4:20).

We know there is something that has happened in our life to be shared.

We know there is something in the lives of others to be heard.

We believe that God's good news makes a difference for the world.

This is the news we have to offer to the one who joins us at the well, the one who sits next to us on the bus, lives adjacent to us in the neighborhood, stands behind us in the employment line, eats beside us at the dinner table, visits with us at the coffee hour.

### ***A Treasure in Human Vessels***

The telling of the good news began in the person of Jesus, the Christ. Jesus not only spoke the good news, Jesus is God's good news. In Jesus Christ, God took on human flesh, crossing the distance, exposing the pain and pretension of human living, risking our rejection, taking on the punishment we deserve as well as the evil we suffer.

Human flesh was no disguise for God. Instead, it was the way God chose to be revealed. It was the means to reach us, to free us and to give us strength to respond in love and faith.

Christ died in this process of getting to us.

But God's good news is that death and destruction do not have the last word. Christ was raised from the dead. God's love and power have prevailed!

God has acted for us. We are possessors of a treasure not dependent on our goodness, nor upon our earthly wealth, position, age, nationality, education, ability or character. This treasure of life and love has been poured into us.

### ***Poured Out for the World***

God's good news came to the world as a living voice. At the cross it was a lone voice and the tomb threatened to silence it forever. The first witnesses at the tomb were fearful, and even as they

began to speak about what they had seen and heard they kept the news within their small community.

But God's good news is not just for some, it's for *every one*.

The small, stunned, and fearful community was entrusted to be God's living voice, to repeat the news of what God had done. Those amazed, wondering hearers, whose lives were completely changed by the announcement, "Christ is Risen," those who gathered to hear and celebrate this news, they were turned back out to the world to love and serve and to tell.

All who believe bear the living voice of God in the world today. This voice won't be stopped up inside us; it must come pouring out. We are to speak of how we have been received by God. We have received the Holy Spirit to help us tell what has happened.

The news we tell is of God's love poured out for the world. Jesus Christ is the unique news the Church has to offer the world. Christ is present in our speech, bringing cool water to those whose lives are parched land, healing ointment to those whose lives are open wounds, blazing fire to those in the cold grip of death, alienation, and despair.

The day of God's full revelation is yet to come, but all that Christ is and does is ours and the world's *today*.

We Celebrate God's Good News

The heart of God's Good News is announced in these words:

*CHRIST IS RISEN!*

This is the message that the Church bears:

*CHRIST IS RISEN!*

It is not an announcement that rolls glibly off the tongue. Twenty centuries do not make it easier to comprehend, even for a church and for church people. But it is the belief around which Christians gather to glorify the Risen One.

*CHRIST IS RISEN!*

This faith is God's gift. It is a treasure carried in human vessels. Someone first told us. We believe what we have heard.

*CHRIST IS RISEN!*

This announcement puzzled, gladdened, and terrified its first hearers at the tomb. It amazed and perplexed those whom they told in Jerusalem. It confronts, confounds, and delights those who hear it today.

*CHRIST IS RISEN!*

The news reaches our ears, but it is the Holy Spirit that prepares our hearts to believe and our voices to share this life-changing proclamation.

*CHRIST IS RISEN!*

This Jesus who shared our human temptations, hopes, and sufferings has been raised from the dead. Only God's power could defeat death! But why? Because "*God so Loved the World...*"

*CHRIST IS RISEN!*

God is present in the world. In loving compassion, God is seen in human flesh living, teaching, healing, forgiving, inviting, transforming, dying, and rising. Those who believe in Christ can trust God's promises.

*CHRIST IS RISEN!*

The truth of this announcement cannot be measured in human terms. Violence and suffering surround us. Millions seek refuge from war, starvation, economic turmoil, ethnic hatred or religious persecution. Emptiness and despair fill old and young, wealthy and impoverished. But in this world filled with death, God brings forth life.

*CHRIST IS RISEN!*

This announcement brings new hope to the world: new life is the gift of God who raised Christ from death. Here our confidence can rest. Genuine community is formed around this faith. Forgiveness is received. Deeds of love--for the sake of the world--flow freely. Voices are raised to shout:

*CHRIST IS RISEN!*

And all people in the world are invited to share this faith and join this shout of joy:

*CHRIST IS RISEN INDEED! ALLELUIA!*

The Evangelical Lutheran Church in America Commits Itself to:

! *Pray* for all who believe in Christ, including ourselves, that we may speak gladly and freely of God's love and deeds for us.

! *Practice* speaking the good news so that we do not fear our own voice and so that faith will have a home not only in our hearts but in our words and deeds.

! *Encourage* conversation about faith in public and private settings so that faith is respected as a part of human experience and expression and so that individuals are not pressured to be subversive, coercive or silent in witness to their faith.

! *Cooperate* with other Christian churches in the telling of God's good news so that it is clear to those telling and those hearing that there is only **one** Christ.

! *Tell* people about Jesus Christ and invite them to share in the community of faith.

! *Root* our words and deeds of witness in the lives and needs of the people with whom we

Speak.

! *Accompany* our words with actions that are the fruit of the faith at work in our lives.

! *Reach* people where they live, communicate, and form their values, through use of public media.

! *Welcome* all people to hear the good news.

! *Train* leaders who can inspire, teach, and guide the baptized to tell and live God's good news.

! *Speak* of Christ in the language of our neighbor.

! *Be sensitive* to differences in history, culture, language, meaning, and experience, which confuse the telling or hearing of the good news.

! *Rejoice* in the telling of God's good news in languages other than our own.

! *Return* thanks to God for the good news we have heard and which has been entrusted to us as a real gift to share with our neighbors.

### Strategies to Support the Telling of God's Good News

The first three years of this church's life have been a time *to identify* our strengths and weaknesses, *to evaluate* our faithfulness to God's calling in light of the context in which we live, and *to lay the groundwork* for some renewed commitments and new directions. We have walked together so that now we can step out boldly to bear witness to God's good news. We call upon the Holy Spirit to fill us and move us beyond the communion we have become to open our mouths to speak God's good news with our neighbors - whatever their circumstance, history, or language--and to receive them as sisters and brothers.

We celebrate the initiatives of congregations, synods, seminaries, colleges, and churchwide units,, which support the telling of God's good news. Channels for consultation and means for sharing ideas, personnel, resources, and encouragement will make it possible in future reports to include information reflecting strategies and experiences of all expressions of this church in the telling of God's good news.

Careful listening, planning, and consultation with synods, congregations, and partner churches in the U.S. and other countries have led to the development of the ELCA churchwide strategies and programs, which appear on the following pages. Though the focus of reporting is on churchwide unit activities, this work must be seen as a complement to and in light of the needs, directions, and plans of all other expressions of this church.

To support, encourage, and assist individual and collective witness to God's good news, ELCA churchwide units will:

***assist all the baptized to tell God's good news;***

! Develop and offer bible study and witness education programs (e.g., Mission90 Bible Study/Witness: "Witness to the Word") to help build skills for telling the good news.

! Publish resources, which assist individuals and congregational committees to do evangelism through their regular activities.

! Provide guidance for sponsoring revivals, for sharing the personal experience of God's good news, and for encouraging words and deeds of witness in the world.

! Develop events, and resources, which support all the baptized to recognize their daily life ministries as their God-given context for witness.

! Provide resources to help people express their experience of God's good news.

! Hold regional events offering inspiration, motivation, and practical assistance for telling the good news.

! Develop resources geared for different life stages (children, youth, college students, young adults, and older adults) to encourage and equip individuals to share their faith with others.

***assist ELCA congregations as they reach out to meet people in their locations with God's good news;***

! Provide resources for congregations to study their communities, set goals, and implement effective plans for witness.

! Provide resources for individuals and congregations to use in addressing barriers to becoming multicultural congregations.

! Assist synods as they work with congregations in developing their potential for ministry and for growth.

! Assist synods in establishing mission outreach strategies, including the identification of congregations that are in transitional communities.

! Work with 100 additional congregations in transition each year during the decade to assist them in the change, and development of their ministry.

! Provide materials and consultation to support synods and congregations in their evangelism work.

! Develop a network to assist synods in sharing with each other ideas and plans for evangelism ministries.

! Provide resources for "hearing," "speaking," studying, singing, and sharing God's good news in spoken and signed languages other than English.

! Make available programs and resources for evangelism among children, youth, and young adults.

! Support efforts to reach the goal of membership of at least 10 percent African American, Asian, Hispanic, and Native American persons in the Evangelical Lutheran Church in America before 1997.

! Provide resources for congregations to use in strengthening their ministries of hospitality, so that they might be places of welcome to all people.

! Assist congregations to create access and welcome for persons with handicapping conditions.

! Develop evangelism, worship, and educational materials that are faithful to the good news and to the Lutheran Confessions but speak with the experience and the language of the diversity (i.e., age, gender, ethnicity, type of household, ability, class, geography) of this society.

! Demonstrate compassion for individuals and work for justice in society through the services provided by Lutheran social ministry organizations and congregations.

***gather new Christian communities;***

! Work with synods, congregations, and other Christian churches in the planning, support, and development of new communities of faith, in the United States, in the Caribbean and around the world.

! Cooperate with other Christian churches in studying religious groups (both Christian and non-Christian), which are growing, where appropriate, apply the results of such research to evangelism efforts.

! Develop pilot projects for evangelization in public higher education settings.

! Work toward establishing a minimum of 50 new congregations a year; and seek designated giving (Partners Plus) so that by 1997 there will be 100 new congregations established each year.

! Establish at least 20 percent of new ministries in ethnic-specific or multicultural communities.

! Invite to share in the hearing and telling of the Word and to gather in community those marginalized or ignored in contemporary society, including the poor, the imprisoned, the differently-abled, the elderly.

! Develop intentional outreach to poor people through ministries of proclamation, service to human need, and advocacy for justice.

***cooperate with partner churches around the world;***

! Share mutually the Christian faith and life as well as personnel and resources for the telling and serving of God's good news.

! Plant and support the growth of new congregations and churches where Christ is not yet known.

! Witness to people of other faiths that Jesus Christ has died for them and is the normative and unsurpassable revelation of God.

! Engage in inter-faith conversations and dialogue to understand persons of other faiths, listen to what God has to say to us and witness to the crucified and risen Christ.

! Give special emphasis to witness in the world of Islam, in other countries, and in the United States.

! Witness to Jesus Christ in word and deed, seeking to alleviate suffering, empower the weak, advocating and laboring for righteousness, justice, peace, and the renewal of all creation.

! Develop expertise in the study of Buddhism and secularism as they both develop in modern Asia.

! Support the evangelistic efforts and contextualized witness of churches with which we cooperate in mission.

! Provide missionaries, as requested by partner churches, for work in evangelism.

! Offer residencies in selected ELCA congregations in the United States for pastors from partner churches interested in learning about evangelism programs currently effective in the United States .

***use the public media to help tell God's good news;***

! Develop resources and training to assist children and adults to use available media in a responsible way.

! Develop media resources to educate, inform, support, and encourage members of this church to articulate their faith in the language and situations of their daily lives.

! Utilize media to reach beyond this faith community to speak God's good news to those who may never have heard it, those who may not have understood it and those who may have rejected it, and to invite them to the Christian community.

! Develop radio spots for specifically targeted audiences (e.g., multicultural communities, youth).

! Provide print, visual, and audio resources that articulate clear, accessible, and contemporary statements of the ELCA's mission directions.

! Share ecumenically in the development and placement of VISN cable network to offer quality programs to raise religious awareness and faith consciousness in the general population..

! Provide an effective presence in the public media (e.g., radio, television) in order to reach out to people where they live.

! Develop culturally relevant resources in Spanish and Asian languages and public media ministries for multicultural audiences.

! Develop television programming to lift up and remind people of the religious dimension of

human life.

! Work with synods and congregations to train lay and clergy leaders to use the media to communicate the gospel message and to state the Church's mission.

! Promote more visible Lutheran presence through print, audio, and video media in predominantly African American, Asian, Hispanic, and Native American communities.

! Offer media training for pastors and church leaders to enable them to be spokespersons through the media to the larger community.

***train leaders to tell God's good news.***

! Train leaders for the ministries of this church who know, speak, and live out God's good news.

! Receive insights for evangelism from partner churches around the world.

! Provide continuing education for pastors and associates in ministry to strengthen them as evangelists so to enable all the baptized to be faithful disciples.

! Support the development of new artists, spokespersons, and evangelists, and apply their talents in telling the good news.

! Encourage and promote an expanded repertoire of church music, particularly music in contemporary language and form, works by African American, Asian, Hispanic, and Native American writers and by women.

! Work with seminaries to strengthen witness training in theological education.

! Prepare leaders for witness in African American, Asian, Hispanic, and Native American communities.

! Recruit African American, Asian, Hispanic, and Native American leaders, women and men, for ministries of witness.

! Encourage the development of regional and local efforts, academies, and movements that support and expand evangelism ministries.

**Report of the Church Council:  
(continued)**

**\* Multicultural Mission Strategy**

Reference: *1991 Reports and Records, Volume 1, Part 2*, pages 1241-1249.

Bishop Chilstrom called upon the Rev. Craig J. Lewis, executive director of the Commission for Multicultural Ministries, to introduce the proposed Multicultural

Mission Strategy. Others present for the presentation were the Rev. Frederick E. N. Rajan, director for the Multicultural Mission Strategy, and several members of the task force that developed the document, namely, the Rev. Eldon G. DeWeerth, Mr. Ira B. Frank, Bishop Sherman G. Hicks, Ms. Charlotte D. Light, Bishop Rafael Malpica Padilla, the Rev. Malcolm L. Minnick Jr., the Rev. Morris A. Sorenson Jr., and the Rev. Joseph M. Wagner. Ms. Carol E. Becker, executive director of the Commission for Communication, also was present.

The full membership of the Multicultural Mission Strategy task force was comprised of: Bishop Herbert W. Chilstrom, chair, Ms. Christine Myers Crist, formerly executive director of the Commission for Women; the Rev. Eldon G. DeWeerth, executive director of the Division for Congregational Life; Mr. Ira B. Frank (Auburn, Wash.), representing the Native American Community; the Rev. Will L. Herzfeld (Oakland, Calif.), representing the African American community; Bishop Sherman G. Hicks (Chicago, Ill.), representing the Conference of Bishops; the Rev. Craig J. Lewis, executive director of the Commission for Multicultural Ministries; Ms. Charlotte D. Light (St. Louis, Mo.), representing the Church Council; Bishop Rafael Malpica Padilla (Sanurce, P.R.), representing the Hispanic community; the Rev. Malcolm L. Minnick Jr., executive director of the Division for Outreach; the Rev. Morris A. Sorenson Jr., executive assistant to the bishop; the Rev. Joseph M. Wagner, executive director of the Division for Ministry; and, the Rev. Edmond Yee (Berkeley, Calif.), representing the Asian community.

Pastor Lewis briefly introduced the Multicultural Mission Strategy, reminding the assembly that "the Lutheran church in the Americas has long been multicultural- racially and ethnically diverse. Today more than 100,000 African American, Asian, Hispanic, and Native American persons are a part of the Evangelical Lutheran Church in America. Yet, our problem has been the sin of omission, a failure to reach out with the Gospel to all people we encounter as we move across this land. God forgives our sins and provides us with the opportunity today to go out and make disciples of all peoples."

Pastor Rajan then described how more than 25 resource groups working throughout this church and 70 ELCA congregations with significant growth in ethnic membership were consulted in the development of the proposed strategy to achieve the goal adopted by the ELCA constituting convention that within 10 years of its establishment the church's membership include at least 10 percent persons of color or whose primary language is other than English. Subsequently, six working groups (Communication, Congregational Resource Development, Ministries Development, Leadership Development, Social Ministry Development, and Theological Development) evaluated those recommendations and formulated specific strategies. Pastor Rajan urged the assembly to commit this church to reach out to the African American, Asian, Hispanic, and Native American peoples in the United States and the Caribbean, and to develop the leadership needed to achieve this goal.

Secretary Almen introduced the following recommendation of the Church Council:

**MOVED:**

**SECONDED:** WHEREAS, a stated purpose of the Evangelical Lutheran Church in America is to "carry out Christ's Great Commission by reaching out to all people to bring them to faith in Christ... ."

(ELCA 4.01.b.), and

WHEREAS, this church further purposes to "manifest the unity given to the people of God by living together in the love of Christ" (ELCA 4.01.f.); and

WHEREAS,

this church, "in faithfulness to the Gospel, is committed to be an inclusive church in the midst of division in society" (ELCA 5.01.b.); and

WHEREAS, this church at its constituting convention set a goal that within 10 years of its establishment the membership of this church "shall include at least 10 percent people of color and/or primary language other than English" (ELCA 5.01.A87.); and

WHEREAS, the achievement of this goal will require much intentional activity of all expressions of this church-the congregations, the synods,

the churchwide organization, the regions, the colleges, universities, schools, seminaries, and other institutions; therefore, be it

**RESOLVED**, that the Evangelical Lutheran Church in America make outreach and ministry among those in the African American, Asian, Hispanic, and Native American

communities a major priority for the rest of the decade; and, be it further

**RESOLVED**, that, in the spirit of interdependence, the members,

congregations, synods, regions, agencies and institutions, and churchwide units evaluate their specific mission assignments in light of this call to multicultural mission in Christ, and that each articulate a plan of

action to participate in this mission; and, be it further

**RESOLVED**, that

Section m and Section IV of the Multicultural Mission Strategy (the "Action Plan" and "Implementation Steps") be adopted as the strategy by which this church works towards its inclusiveness

goal (ELCA 5.01.A87.), and that the bishop of this church name a Multicultural Mission Strategy Consulting Committee; and, be it further **RESOLVED**, that all congregations and members of the Evangelical Lutheran Church in America be asked to pray

for each other and all

people, that the Evangelical Lutheran Church in America may truly become a

**multicultural church, expressing God's love for all people, and may be granted the wisdom and strength to implement this Multicultural Mission Strategy.**

Bishop Chilstrom invited questions from the floor. The Rev. David M. Deal (Southeastern Pennsylvania Synod) observed similarity in the goals of the Evangelism Strategy already adopted by the Churchwide Assembly and the proposed Multicultural Mission Strategy. The Rev. Malcolm L. Minnick Jr., executive director of the Division for Outreach, confirmed that more than one third of all new ministries and more than one half of the new congregations initiated since the beginning of this church have been located in ethnic-specific communities.

The Rev. Paul M. Cornell (Southeastern Pennsylvania Synod) inquired whether it was intended that the strategy, in order to "strengthen the ministries of existing African American, Asian, Hispanic, and Native American congregations" (Section III.B.I.a.), "would be a major, primary effort in forming the agenda and work of this commission and this church." Pastor Lewis responded affirmatively. The Rev. Donald R. Koepke (Southern California (West) Synod) observed that in adopting the proposed strategy, the members of the Churchwide Assembly would be embracing change. An unidentified voting member urged greater integration of existing congregations. The Rev. E. Holle Plaehn (Southwestern Washington Synod) expressed his conviction that the proposed strategy is not merely a "strategy" but a "possibility.... and a blessing that our church needs desperately today." Mr. Grover C. Wright (Southeastern Pennsylvania Synod) lamented that a "sensitivity gap" persists in the manner in which ethnic diversity within this church is communicated and portrayed; for example, he cited what he considered stereotypical representation in some ELCA-produced videos.

Mr. James Mericle (Pacifica Synod) called the question.

***MOVED;***

***SECONDED;***

***2/3 Vote Required***

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

Assembly

Action

Yes--836; No--16

CA91.6.30

WHEREAS, a stated purpose of the Evangelical Lutheran Church in America is to "carry out Christ's Great Commission by reaching out to all people to bring them to faith in Christ. . . ." (ELCA 4.04.b.), and

WHEREAS, this church further purposes to "manifest the unity given to the people of God by living together in the love of Christ" (ELCA 4.01.f.); and

WHEREAS, this church, "in faithfulness to the Gospel, is committed to be an inclusive church in the midst of division in society" (ELCA 5.01.b.); and

WHEREAS, this church at its constituting convention set a goal that within 10 years of its establishment the membership of this church “shall include at least 10 percent people of color and/or primary language other than English” (ELCA 5.01.A87.); and

WHEREAS, the achievement of this goal will require much intentional activity of all expressions of this church—the congregations, the synods, the churchwide organization, the regions, the colleges, universities, schools, seminaries, and other institutions; therefore, be it

RESOLVED, that the Evangelical Lutheran Church in America make outreach and ministry among those in the African American, Asian, Hispanic, and Native American communities a major priority for the rest of the decade; and, be it further

RESOLVED, that, in the spirit of interdependence, the members, congregations, synods, regions, agencies, and institutions, and churchwide units evaluate their specific mission assignments in the light of this call to multicultural mission in Christ, and that each articulate a plan of action to participate in this mission; and, be it further

RESOLVED, that Section III and Section IV of the Multicultural Mission Strategy (the “Action Plan” and Implementation Steps”) be adopted as the strategy by which this church works towards its inclusiveness goal (ELCA 5.01.A87.), and that the bishop of this church name a Multicultural Mission Strategy Consulting Committee; and, be it further

RESOLVED, that all congregations and members of the Evangelical Lutheran Church in America be asked to pray for each other and all people, that the Evangelical Lutheran Church in America may truly become a multicultural church, expressing God’s love for all people, and may be granted the wisdom and strength to implement this Multicultural Mission Strategy.

## **Multicultural Mission Strategy**

*A Strategy for Proclamation of the Gospel*

### **I. Preamble**

The Evangelical Lutheran Church in America, at its Constituting Convention, declared that this church is to be an inclusive community and adopted the following goal:

**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.A87.).**

To implement the constitutional commitment and to meet this goal, the ELCA Church Council authorized the bishop to establish a task force to provide guidance and oversight and to develop a strategy for this church to accomplish the goal. The task force was made up of representatives of the

African American, Asian, Hispanic, and Native American communities; representatives of the Conference of Bishops and the Church Council; executive directors of several churchwide units; and the bishop of this church. The Rev. Frederick E. N. Rajan was named director for the Multicultural Mission Strategy.

Six working groups were named to articulate specific strategies in the areas of: communication, congregational resource development, leadership development, ministries development, social ministry, and theological development. A total of 92 people from 14 churchwide units and the African American, Asian, Hispanic, and Native American communities served on the working groups. Consultations were held in 25 different locations across this church, and recommendations were received through these consultations. Participants in the 1989 Multicultural Mission Institute described strategies that they have implemented within their congregations. Recommendations from the consultations and institute strategies were shared with the working groups. All these efforts contributed to the development of this report.

## **II. Vision for a Multicultural Christian Church**

### **A. God's Mission**

God's mission is to restore creation and all humanity to relationship with God and with each other. In the covenant of baptism God establishes that this is our God and we are God's people and through us all the ends of the earth will come to know the living God. In the incarnation God is revealed in fullness and love, the gift of grace through justification by faith is manifested. The Church is God's people. God entrusts the mission to the Church and calls it to faithfulness and sends it into the world to make the Good News known to every human being.

As Lutheran Christians we are heirs to a tradition that confesses Jesus Christ as Lord. Christ, through faith by the power of the Holy Spirit, calls us, a people of diverse cultures, to be God's people. Christ sends us among all peoples with a unique mission to baptize and teach (Matthew 28:18-20). As Christian people carrying out God's mission of proclaiming the Gospel "to the end of the age," we encounter each other and each other's culture.

In recognizing our cultural differences, we affirm that Christ was crucified, died, and was resurrected for people of every culture and race. As members of one Holy, Catholic, and Apostolic Church, we meet each other in our diversity as the body of Christ. In the Church, as in the rest of society, our cultural differences are a reality with which we must contend.

In the midst of our cultural differences the love of God revealed in Jesus Christ compels us to reach out with the Gospel. Christian mission can be authentic only when we confess our sin of not participating in God's mission and reach out to all people irrespective of race or culture. The call to carry out God's mission is to everyone. However, attitudes of fear and distrust of others and the sins of racism, classism, and sexism stand in the way. And we suffer individually and corporately. Before we can go forth as ambassadors for Christ, we have to be liberated from immobilizing aspect of our struggle. That is why Christ calls us to a ministry of liberation and empowers us for the ministry of reconciliation through the gift of the Holy Spirit. Christ reminds us that "the harvest is plentiful, but the laborers are few" (Matthew 9:37).

Christ calls, empowers and sends us to this ministry of reconciliation. We are joined to Christ's work, "bring good news to the poor, proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free" (Luke 4:18-19). Therefore, the essential mission work of this church

consists of worship, evangelism, advocacy for justice, service to human needs, preparing people for leadership in church and society, nurturing people in faith and witness, being diligent in prayer, and empowering and equipping congregations to serve as God's instruments of mission regardless of cultural differences. In faithfulness to this mission, we are confident God will empower us.

## **B. Context - The Opportunity for Ministry**

The United States has always been a land of diversity, and now it is becoming more diverse. World conditions, immigration quotas in the United States, and population growth have an impact on population trends. Current projections indicate the number of African Americans, Asians, Hispanics, and Native Americans will grow from one-fifth of the population in 1980 to one-third by the year 2020. By the year 2080, the African American population is projected to be 18 million greater than in 1987. The growth of the Asian and Native American populations will increase by almost 25 million during the same period. The Hispanic population will grow by almost 44 million between 1982 and 2080. From 1987 to 2080, the White population is predicted to grow by six million.<sup>7</sup>

The projected change in racial and ethnic composition is already a reality in several places. In Los Angeles, 17 percent of the children in public schools are White. In the District of Columbia, Baltimore, Detroit, Atlanta, and New Orleans, African Americans are the majority population group. Hispanics are the majority in El Paso and San Antonio, Texas and Miami.

Today, the Evangelical Lutheran Church in America is predominantly a White, middle-class church whose members are mostly of Estonian, Danish, Finnish, German, Latvian, Norwegian, Slovak or Swedish ethnic heritage. Some outreach efforts among African American, Asian, Hispanic, and Native American people were made by The American Lutheran Church, The Association of Evangelical Lutheran Churches and Lutheran Church in America in the decades of the '60s, '70s and '80s. However the membership of African American, Asian, Hispanic, and Native American members of all the three predecessor church bodies combined was less than two percent of the total membership. At a time when approximately 23 percent of the United States is African American, Asian, Hispanic, and Native American, the Evangelical Lutheran Church in America has adopted a mission challenge, an achievable goal of a membership that is at least 10 percent African American, Asian, Hispanic, and Native American members within 10 years. In faithfulness to the biblical mandate to proclaim the Gospel, and acknowledging the trends in population expansion, the Constituting Convention of the Evangelical Lutheran Church in America committed this church to reach out to a greater degree than had been done by the predecessor church bodies among those in the African American, Asian, Hispanic, and Native American communities.

The resources of this church for the outreach effort are the 5.2 million members, 11,000 congregations, synods, churchwide units agencies, and institutions. This is a mighty resource for the

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<sup>7</sup>The population projections for African Americans, Asians, Hispanics, Native Americans, and Whites are based on a modified 1980 census count that provided the latest available detailed information on these groups. The projections were prepared by the U.S. Census Bureau, and assumptions were made for the components of population change including births, deaths, and immigration. The White population is projected to grow by only six million because: the number of White births is likely to decline due to the future decrease in the number of White women in the primary childbearing age groups; the number of deaths would steadily increase especially as the persons born during the Baby Boom begin to reach age 65; and immigration from Europe is relatively low. A possible significant increment in the White population due to recent immigration law allowing more migrants from Europe was not considered in this projection. The increase in the populations size of the other groups is expected to be higher because of: a higher birth rate; a younger population keeping the number of births relatively higher; and higher rates of immigration.

proclamation of the Gospel and, for this intentional outreach ministry. As the fourth largest Protestant denomination in this country, the Evangelical Lutheran Church in America has vast support systems through the congregations, synods and churchwide expressions to provide able leadership, resource support, and assistance to those who are sharing God's saving Gospel with people of all races and cultures. What sociologists call the colorization of America is fast happening. We are faced with a challenge: Does this church has a leadership role to play and are we willing to take this role ? Yes, the Evangelical Lutheran Church in America is committed to serving in the context of racial diversity as a response to God's call to a ministry of reconciliation with faithfulness to God's call and to do justice in this world.

### **C. ELCA Goal and Commitments**

To be faithful to God's mission and take a major step towards this outreach effort, the Evangelical Lutheran Church in America set a goal that within 10 years of its establishment, its membership shall include at least 10 percent persons of color and/or whose primary language other than English. This means an increase of 440,000 members from the African American, Asian, Hispanic, and Native American communities by the end of the 10 year period. The goal is achievable if each congregation receives into membership four people during each of the 10 years. It is achievable if 3,000 congregations in transitional communities receive 15 members for each of the 10 years. The 10 percent goal, however, does not simply call for a 10 year project, rather it calls the Evangelical Lutheran Church in America to an intense beginning of an ongoing comprehensive ministry in which there is a commitment to:

1. confess that we have been unfaithful to God's mission and to seek God's forgiveness;
2. create an attitude and climate within this church for an intentional outreach ministry to all people;
3. reach out with the Gospel to the unchurched;
4. help all members understand the evangelical roots of multicultural ministries in ways that are biblically, confessionally, and pastorally sound;
5. develop strategies that will assist ministries in African American, Asian, Hispanic, and Native American congregations; congregations in transitional communities; and new ministry starts in African American, Asian, Hispanic, Native American, and multicultural communities;
6. provide language- and culture-specific resources for our congregations;
7. promote more visible Lutheran presence through print, audio, and video media in predominantly African American, Asian, Hispanic, and Native American communities;
8. recruit and prepare African American, Asian, Hispanic, Native American, and White individuals, lay and ordained, for multicultural ministry in this church;
9. and expand advocacy, health, education, and social service delivery systems for African American, Asian, Hispanic, and Native American people.

## **III. Action Plan**

### **A. Strategy for a Multicultural Church**

God calls the Evangelical Lutheran Church in America to do ministry in the world. The call is to share the Good News of Jesus Christ with all people, so that all may know God's saving love. As society becomes increasingly multicultural, the church must be intentional in outreach among the African American, Asian, Hispanic, and Native American communities. In faithfulness to God's

mission and the opportunity God has given us, this strategy calls for:

1. all baptized members of the Evangelical Lutheran Church in America to reflect, confess, and act on our personal commitment for ministries with African American, Asian, Hispanic, and Native American people;
2. all congregations to learn their communities and develop and implement plans for outreach in their neighborhoods with African American, Asian, Hispanic, and Native American people;
3. all members of the Evangelical Lutheran Church in America to support and encourage the ministry of congregations with predominantly African American, Asian, Hispanic, and Native American members;
4. all synods in cooperation with churchwide units to identify congregations in transitional communities and assist them to develop strategies for outreach;
5. all ELCA congregations to reflect on how they may become partners in this effort;
6. all synods to provide leadership to congregations that are engaged in or exploring ministry with African American, Asian, Hispanic, and Native American communities;
7. all ELCA pastors, colleges, universities, and seminaries to begin intentional efforts to recruit, develop, and support leaders to serve in multicultural ministries;
8. and the whole church to develop a financial base for this effort.

## **B. Supporting Strategies**

To achieve this goal and support the multicultural outreach activities, the programming of the various expressions of this church will be coordinated to focus on the outreach effort. Congregations and individuals of this church will be the primary centers of outreach activity. Synods will provide the leadership in their respective areas, the churchwide units will provide the appropriate resources, the institutions and agencies will provide support, and the Church Council and gatherings of the Churchwide Assembly will monitor the Multicultural Mission Strategy efforts throughout this church.

1. Congregations will be the primary ministry centers for the outreach effort. Strategies will be developed to:
  - a. strengthen the ministries of existing African American, Asian, Hispanic, and Native American congregations;
  - b. identify communities where transitional multicultural ministries are possible and develop intentional outreach ministry; and
  - c. work with new ministry starts that require different approaches for implementation, including the development of new ministries out of existing congregations.
2. To support this outreach effort and develop a theology of ministry, the following strategies are proposed:
  - a. study and articulate a theology of multicultural ministry including the implications of the role and nature of racism;
  - b. review and evaluate current multicultural theological resources and develop a multicultural theological education program in the Evangelical Lutheran Church in America that prepares ordained ministers and associates in ministry for an emerging multicultural church;
  - c. develop multicultural theological resources that inform various audiences such as pastors, laity, youth, and those preparing for ordained ministry;
  - d. develop multicultural theological resources, especially culture-specific Bible studies; and
  - e. organize ongoing public encounters, such as conferences and institutes addressing theological

issues confronting African American, Asian, Hispanic, and Native American communities.

3. To support this outreach effort, language- and culture-specific resources will be provided to meet the objectives for outreach and nurture specified in a needs assessment process developed with each ethnic community. This will include providing:
  - a. language-specific resources on the basis of present needs and outreach objectives of this church;
  - b. culture-specific resources that are sensitive to people's cultural backgrounds;
  - c. anti-racism resources and integration of anti-racism concepts in ELCA curriculum resources; and
  - d. resources to support cross-cultural evangelism.
  
4. To support and to facilitate a climate for this outreach effort, the following communication strategies are proposed:
  - a. design and implement a media campaign in partnership with the synods to present this church as people who are committed to living out their faith in Christ Jesus in an inclusive community;
  - b. design communication materials and resources to enable congregations to do local interpretation and media campaigns; and
  - c. incorporate the image of the Evangelical Lutheran Church in America as an inclusive community into programs and resources of the church.
  
5. To support this outreach effort, ordained and lay leadership will be developed. This will include development of:
  - a. continuing education in evangelism, in settings such as, outdoor camping ministries, youth ministries, and congregational Christian education to strengthen multicultural ministries;
  - b. career guidance and support programs for African American, Asian, Hispanic, Native American, and White ordained ministers and associates in ministry in the church; and
  - c. faculty and curriculum in seminaries that create a conducive climate for faculty and students for learning.
  
6. To support this outreach effort, the following social ministry strategies are proposed:
  - a. develop and monitor education programs for African American, Asian, Hispanic, and Native Americans in leadership development and administration of social ministry organizations.
  - b. develop leadership education events for clergy and lay leaders, including youth, in congregations and social ministry organizations so that they may be involved in outreach with African American, Asian, Hispanic, and Native American people.
  - c. encourage the development of social ministry networks in each synod to serve as resources for training and education in multicultural social ministry.
  - d. consult with members of the African American, Asian, Hispanic, and Native American communities to design congregational activities that assess community needs and opportunities and develop strategies to respond to these needs and opportunities for all age groups.
  - e. develop curriculum and worship materials that emphasize social justice for all.
  - f. develop strategies to increase the number of African American, Asian, Hispanic, and Native American leaders who have skills in human service delivery.

## **IV. Implementation Steps**

In adopting this strategy the Evangelical Lutheran Church in America initiates the planning for intentional outreach among those in the African American, Asian, Hispanic, and Native American communities. The plan is to use the existing structures, that is, to coordinate multicultural mission activities of the churchwide units, the synods and the regions; and to enable and equip congregations, colleges, universities, schools, seminaries and other institutions to participate in this outreach effort.

### **A. Interdependence and Coordination**

This Multicultural Mission Strategy will be implemented through the existing interdependent structures of this church. Congregations and individuals of this church will be the primary centers of outreach activity. Synods will provide leadership in the respective areas, churchwide units will provide the needed resources and the Church Council and the Churchwide Assembly will provide enabling and monitoring activities. A Multicultural Mission Strategy Consulting Committee will provide strategic guidance for this outreach effort of the Evangelical Lutheran Church in America.

***Multicultural Mission Strategy Consulting Committee:*** The Multicultural Mission Strategy Consulting Committee will be appointed by the bishop of the church to provide concentrated attention and recommendations to the Multicultural Mission Strategy efforts of this church. The Multicultural Mission Strategy Consulting Committee may include the bishop of the church; an assistant to the bishop; the executive director of the Commission for Multicultural Ministries; executive directors for the divisions for Church in Society; Congregational Ministries, Outreach, and Ministry; the director of the Department for Communication; a representative of the Church Council, the Publishing House of the Evangelical Lutheran Church in America, and the Conference of Bishops; and one representative each from the African American, Asian, Hispanic, and Native American communities.

***Multicultural Mission Strategy Staff Team:*** This staff team will provide coordination between and among the churchwide units and ensure that the ministry efforts of the various churchwide units are focused on the Multicultural Mission Strategy objectives. This staff team will be appointed by the executive assistant for administration.

***The Commission for Multicultural Ministries:*** The commission will provide the director for the Multicultural Mission Strategy. The commission will monitor the progress toward achieving this goal and report regularly to the Church Council and Churchwide Assembly. The director for Multicultural Mission Strategy, in consultation with the appropriate churchwide units, will draft the strategic plan and provide annual and/or periodic updates, work with churchwide units to focus on the activities needed to implement these strategies, and monitor progress toward achieving the goal.

### **B. Resource Development**

Planning for the development of language- and culture-specific resources will be implemented through the existing interdependent structures of this church. The Multicultural Mission Strategy Consulting Committee will provide counsel to the churchwide units to focus the planning processes for language- and culture-specific resources on the objectives of the Multicultural Mission Strategy.

The Resource Planning Groups and the resource planning systems now in place will develop the plans for language- and culture-specific resources. The unit and inter-unit decision making processes employed for other resources will also make decisions for language and culture-specific resources.

The Multicultural Mission Strategy Consulting Committee will serve as counsel to the resource planning process:

1. providing for a coordinated needs assessment to identify ministry needs that will translate to usage of resources.
2. overseeing preparation of long-range strategies for the development of resources in order that budgets can be set and/or funding sought.
3. serving as advisor to those units making decisions regarding resources to assure those units that proposed language- and culture-specific resources will contribute to the goals of the Multicultural Mission Strategy.

### **C. Financial Resource Development**

To fund this outreach effort, a churchwide financial resource development strategy will be developed that may:

1. request each synod and churchwide unit to review its budget for the purpose of ascertaining resources available to address the strategy;
2. establish this outreach effort as an area for designated gifts;
3. consider including the funding of this strategy in a special churchwide appeal;
4. approach external funding agencies for support of this outreach effort.

### **D. Evaluation**

The director for Multicultural Mission Strategy, working with the Office for Research, Planning and Evaluation, will provide instruments and a process to evaluate the progress towards the goal. Such evaluation will include all the measurable aspects of the activity such as attitudes, development of resources, synod involvement.

### **E. Progress Report to 1995 Churchwide Assembly**

The Commission for Multicultural Ministries will make a progress report to the 1995 Churchwide Assembly on the activities undertaken to achieve this goal.

## **V. Resolution**

WHEREAS, a stated purpose of the Evangelical Lutheran Church in America is to "Carry out Christ's Great Commission by reaching out to all people to bring them to faith in Christ..." (4.01.b.), and

WHEREAS, this church further purposes to "Manifest the unity given to the people of God by living together in the love of Christ..." (4.01.f.); and

WHEREAS, this church, "in faithfulness to the Gospel, is committed to be an inclusive church in the midst of division in society" (5.01.b.); and

WHEREAS, this church at its Constituting Convention set a goal that within 10 years of its establishment the membership of this church "shall include at least 10 per cent people of color and/or primary language other than English" (5.01.A87.); and

WHEREAS, the achievement of this goal will require much intentional activity of all expressions of this church -- the congregations, the synods, the regions, churchwide units, the colleges, universities, schools, seminaries, and other institutions; therefore, be it

RESOLVED that the Evangelical Lutheran Church in America make outreach and ministry among persons in the African American, Asian, Hispanic, and Native American communities a major priority for the rest of the decade; and be it further

RESOLVED that the interdependent expressions of the Evangelical Lutheran Church in America -- the members, congregations, synods, regions, agencies and institutions, and the churchwide units -- evaluate their specific mission assignment in light of this call to multicultural mission in Christ; and that each articulate a plan of action to participate in this mission.

RESOLVED that Section III, "Action Plan" and Section IV, "Implementation Steps" be adopted as the strategy by which this church works towards the goal; and that the bishop of this church be requested to name the Multicultural Mission Strategy Consulting Committee:

## **Action Plan**

### **A. Strategy for a Multicultural Church**

God calls the Evangelical Lutheran Church in America to do ministry in the world. The call is to share the Good News of Jesus Christ with all people, so that all may know God's saving love. As society becomes increasingly multicultural, the church must be intentional in outreach among the African American, Asian, Hispanic, and Native American communities. In faithfulness to God's mission and the opportunity God has given us, this strategy calls for:

1. all baptized members of the Evangelical Lutheran Church in America to reflect, confess and act on our personal commitment for ministries with African American, Asian, Hispanic, and Native American people;
2. all congregations to learn their communities and develop and implement plans for outreach in their neighborhoods with African American, Asian, Hispanic, and Native American people;
3. all members of the Evangelical Lutheran Church in America to support and encourage the ministry of congregations with predominantly African American, Asian, Hispanic, and Native American members;
4. all synods in cooperation with churchwide units to identify congregations in transitional communities and assist them to develop strategies for outreach;
5. all ELCA congregations to reflect on how they may become partners in this effort;
6. all synods to provide leadership to congregations that are engaged in or exploring ministry with African American, Asian, Hispanic, and Native American communities;
7. all ELCA pastors, colleges, universities and seminaries to begin intentional efforts to recruit, develop and support leaders to serve in multicultural ministries;
8. and the whole church to develop a financial base for this effort.

## **B. Supporting Strategies**

To achieve this goal and support the multicultural outreach activities, the programming of the various expressions of this church will be coordinated to focus on the outreach effort. Congregations and individuals of this church will be the primary centers of outreach activity. Synods will provide the leadership in their respective areas, the churchwide units will provide the appropriate resources, the institutions and agencies will provide support, and the Church Council and gatherings of the Churchwide Assembly will monitor the Multicultural Mission Strategy efforts throughout this church.

1. Congregations will be the primary ministry centers for the outreach effort. Strategies will be developed to:
  - a. strengthen the ministries of existing African American, Asian, Hispanic, and Native American congregations;
  - b. identify communities where transitional multicultural ministries are possible and develop intentional outreach ministry; and
  - c. work with new ministry starts that require different approaches for implementation, including the development of new ministries out of existing congregations.
  
2. To support this outreach effort and develop a theology of ministry, the following strategies are proposed:
  - a. study and articulate a theology of multicultural ministry including the implications of the role and nature of racism;
  - b. review and evaluate current multicultural theological resources and develop a multicultural theological education program in the Evangelical Lutheran Church in America that prepares ordained ministers and associates in ministry for an emerging multicultural church;
  - c. develop multicultural theological resources that inform various audiences such as pastors, laity, youth, and those preparing for ordained ministry;
  - d. develop multicultural theological resources, especially culture-specific Bible studies; and
  - e. organize ongoing public encounters, such as conferences and institutes addressing theological issues confronting African American, Asian, Hispanic, and Native American communities.
  
3. To support this outreach effort, language- and culture-specific resources will be provided to meet the objectives for outreach and nurture specified in a needs assessment process developed with each ethnic community. This will include providing:
  - a. language-specific resources on the basis of present needs and outreach objectives of this church;
  - b. culture-specific resources that are sensitive to people's cultural backgrounds;
  - c. anti-racism resources and integration of anti-racism concepts in ELCA curriculum resources; and
  - d. resources to support cross-cultural evangelism.

4. To support and to facilitate a climate for this outreach effort, the following communication strategies are proposed:
  - a. design and implement a media campaign in partnership with the synods to present this church as people who are committed to living out their faith in Christ Jesus in an inclusive community;
  - b. design communication materials and resources to enable congregations to do local interpretation and media campaigns; and
  - c. incorporate the image of the Evangelical Lutheran Church in America as an inclusive community into programs and resources of the church.
  
5. To support this outreach effort, ordained and lay leadership will be developed. This will include development of:
  - a. continuing education in evangelism, in settings such as, outdoor camping ministries, youth ministries, and congregational Christian education to strengthen multicultural ministries;
  - b. career guidance and support programs for African American, Asian, Hispanic, Native American, and White ordained ministers and associates in ministry in the church; and
  - c. faculty and curriculum in seminaries that create a conducive climate for faculty and students for learning.
  
6. To support this outreach effort, the following social ministry strategies are proposed:
  - a. develop and monitor education programs for African American, Asian, Hispanic, and Native Americans in leadership development and administration of social ministry organizations.
  - b. develop leadership education events for clergy and lay leaders, including youth, in congregations and social ministry organizations so that they may be involved in outreach with African American, Asian, Hispanic, and Native American people.
  - c. encourage the development of social ministry networks in each synod to serve as resources for training and education in multicultural social ministry.
  - d. consult with members of the African American, Asian, Hispanic, and Native American communities to design congregational activities that assess community needs and opportunities and develop strategies to respond to these needs and opportunities for all age groups.
  - e. develop curriculum and worship materials that emphasize social justice for all.
  - f. develop strategies to increase the number of African American, Asian, Hispanic, and Native American leaders who have skills in human service delivery.

## **Implementation Steps**

In adopting this strategy the Evangelical Lutheran Church in America initiates the planning for intentional outreach among those in the African American, Asian, Hispanic, and Native American communities. The plan is to use the existing structures, that is, to coordinate multicultural mission activities of the churchwide units, the synods and the regions; and to enable and equip congregations, colleges, universities, schools, seminaries and other institutions to participate in this outreach effort.

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resources on the objectives of the Multicultural Mission Strategy.

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3. serving as advisor to those units making decisions regarding resources to assure those units that proposed language- and culture-specific resources will contribute to the goals of the Multicultural Mission Strategy.

#### **C. Financial Resource Development**

To fund this outreach effort, a churchwide financial resource development strategy will be developed that may:

1. request each synod and churchwide unit to review its budget for the purpose of ascertaining resources available to address the strategy;
2. establish this outreach effort as an area for designated gifts;
3. consider including the funding of this strategy in a special churchwide appeal;
4. approach external funding agencies for support of this outreach effort.

#### **D. Evaluation**

The director for Multicultural Mission Strategy, working with the Office for Research, Planning and Evaluation, will provide instruments and a process to evaluate the progress towards the goal. Such evaluation will include all the measurable aspects of the activity such as attitudes, development of resources, synod involvement.

#### **E. Progress Report to 1995 Churchwide Assembly**

The Commission for Multicultural Ministries will make a progress report to the 1995 Churchwide Assembly on the activities undertaken to achieve this goal.

Bishop Chilstrom thanked the task force for its work. Pastor Lewis responded, "Now that we have made all of these resolutions, by the grace of God, let's just do it."

## **Interlude**

Mr. Joas Kijugo, director of the School of Church Music at Rahija Academy (near Bukoba, Tanzania) led the assembly in the singing of several hymns.

## **Report of the Church Council:**

### **\* "Social Teaching Statement on Abortion"**

**(continued)**

Reference: *1991 Reports and Records, Volume 1, Part 2*, pages 1204-1212; *Volume 2*, page 1159 (Errata to *Volume 1*, page 1205); continued from pages 408, 474; continued on page 538).

Bishop Chilstrom indicated that discussion would resume of the proposed Social Teaching Statement on Abortion. He reviewed the procedure for structured debate (see *1991 Reports and Records, Volume 1, Part 2*, pages 514ff.) and indicated that the substantive amendments that voting members had submitted to the secretary would continue to be considered at this time. He noted that the printed "Report of the Committee Convened to Consider and Make Recommendations regarding the Less-Substantive Amendments to the Abortion Statement" would be considered when disposition of the substantive amendments was concluded.

Mr. Joel Hylden (Eastern North Dakota Synod) requested that the rules be suspended on the time limit for individual comments in debate and that he be granted the privilege of addressing the assembly for seven minutes on the proposed amendments he previously had submitted. Bishop Chilstrom put the request to the assembly for its decision:

## ***TO GRANT PRIVILEGE***

### ***OF THE FLOOR:***

***Yes-356; No-434***

The request of Mr. Hylden was denied. Discussion continued with Section III. Ms. Joanna Pretz-Anderson (Northeastern Ohio Synod) moved the following:

## ***MOVED;***

***SECONDED: To amend the proposed "Social Teaching Statement on Abortion" by***

***appending to paragraph eight in Section m. the following sentence:***

***Mothers and fathers choosing to give up children for adoption also need affirmation and support in view of society's prejudices against such decisions.***

In speaking to the motion, she stated, "I feel that as a church we need to be truly life-affirming and encourage the continuation of pregnancy whenever possible. Secondly, I feel we need to affirm those parents who choose to give up for adoption and provide the emotional, spiritual, and physical support that they need. ... We need to work to break away the stigma against mothers and fathers who decide to allow their children to be born and then adopted."

Ms. Ruth Almen (Northern Great Lakes Synod) moved the following:

**MOVED;**

**SECONDED: To amend the proposed amendment by substituting the words, "release their" for the words, "give up," in the amendment.**

In speaking to the motion, she observed that the words, "give up," generally are used to signify "things that are unimportant to us or things that are bad for us, such as smoking, drinking, coffee.... We need to use words and language that acknowledge the loving and responsible decisions made by women and sometimes men who make adoption plans for their children and also to offer that positive feeling to adoptees," she said.

Mr. Jerry Christensen (Southeastern Iowa Synod) served notice of his intention to propose further emendation, if the motion offered by Ms. Almen were to be adopted, by adding the words, "in love," following the amended phrase, "release their children." Ms. Almen indicated that she would welcome the emendation as a friendly amendment. There being no objections from the floor, the emendation was accepted by consensus. Speaking on behalf of the task force, Ms. Kathleen S. Hurty, chair of the board of the Commission for Church in Society, urged that the term, "place," be substituted in preference to the phrase, "release their." The proposed editorial emendation, "release in love their children," was accepted by consensus.

Ms. Sarah W. Wing (Northwest Washington Synod) observed that the question of adoption is addressed later in the document and suggested that "either the amendment [offered by Ms. Pretz-Anderson] . . . is unnecessary or it might be better placed in that section."

Mr. Jeffrey Hittinger (Northeastern Pennsylvania Synod) moved the following:

**MOVED;**

**SECONDED: To amend the amendment by substituting for the phrase, "also need affirmation and support," the phrase, "should be affirmed and supported."**

Speaking to the proposed emendation, he observed that the tense of the proposed language would improve the syntax of the paragraph.

The Rev. Roger A. Willer (Northeastern Ohio Synod) called the question.

**MOVED;**

**SECONDED;**

*2/3 Vote Required*

**CARRIED: To move the question on all matters before the house.**

**MOVED;**

**SECONDED;**

*Yes-675; No-230*

**CARRIED: To amend the amendment by substituting for the phrase, "also need affirmation and support," the phrase, "should be affirmed and supported."**

**MOVED;**

**SECONDED;**

*Yes--27; No-102*

**CARRIED: To amend the proposed "Social Teaching Statement on Abortion" by**

**appending to paragraph eight in Section m. the following sentence:  
Mothers and fathers choosing to release in love their children for  
adoption should be affirmed and supported in view of society's prej-  
udices against such decisions.**

In response to a request for clarification by the Rev. E. Holle Plaehn (Southwestern Washington Synod) Bishop Chilstrom invited further discussion of Section III, beginning with paragraph four. Rising to a point of order, the Rev. Carl D. Shankweiler (Northeastern Pennsylvania Synod) inquired whether the resolution that moved "the question on all matters before the house" applied to the main motion as well as to the amendments. Bishop Chilstrom ruled that in this case it was intended to apply only to the amendments before the house.

Mr. Jerry Christensen (Southeastern Iowa Synod) moved the following:

***MOVED;***

***SECONDED:* To amend the proposed "Social Teaching Statement on Abortion" by**

**inserting after paragraph four in Section m.  
the following as a new  
paragraph:**

**The church must work vigorously to  
support state and national  
legislation to provide free prenatal and maternity care  
to women whose  
medical needs are not adequately met through medical insurance.**

In speaking to the motion, Mr. Christensen urged that the proposed statement address the effect of economic factors and the cost of medical insurance on decisions related to pregnancy and abortion. Ms. Kathleen J. Hurty, speaking for the committee, indicated that the proposed paragraph would be better placed between paragraphs two and three in Section V.B., which treats public policy issues. Mr. Christensen withdrew his motion and served notice of his intent to re-introduce the amendment during discussion of Section V.

Ms. Dorothy Scholz (Metropolitan New York Synod) sought to offer as a friendly amendment insertion of the words, "and/or adoptive," after the word, "foster," Section mI., paragraph five, sentence five ("Members should .... "). Objection was raised from the floor. Therefore, Ms. Scholz moved the following:

***MOVED;***

***SECONDED:* To amend the proposed  
"Social Teaching Statement on Abortion" by  
inserting, following the word, "foster"  
in Section m., paragraph five,  
sentence five, the words, "and/or adoptive."**

The Rev. Daniel K. Johansson (New Jersey Synod) noted that adoption was treated elsewhere in the proposed statement "giving a proper balance in the document." He encouraged the members of the assembly to respect the structure of the document as it treats the various issues and to refrain from introducing fragmented emendations during debate. The Rev. John A. Clausen (Northwestern Ohio Synod) observed that "adoption has to be lifted up as a primary consideration, if we want to say something about the joy and sanctity of life." The Rev. Roald K. Harswick (East-Central Synod of Wisconsin) spoke against encouraging all congregational members to become adoptive parents. Mr. Wolfgang D. Herz-Lane (New Jersey Synod) admonished that the paragraph under consideration was the proper place within the document for insertion of the proposed amendment concerning adoption. The Rev. Bruce H. Davidson (New Jersey Synod) observed that foster care was cited infrequently in the document and that connecting it to adoption in the present paragraph would obscure its affirmation as a viable option. Ms. Dorothy Scholz (Metropolitan New York Synod) stated to the contrary that "foster care and adoption are very closely linked. They cannot be separated..... They are things that go together in the laws of many states and I think our document should reflect that."

Mr. Robert Nelson (Sierra Pacific Synod) called the question.

**MOVED;**

**SECONDED;**

*2/3 Vote Required*

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

**MOVED;**

**SECONDED;**

*Yes--785; No-168*

**CARRIED: To amend the proposed "Social Teaching Statement on Abortion" by inserting, following the word, "foster" in Section III., paragraph five,**

**sentence five, the words, "and/or adoptive."**

The Rev. Anne L. Morawski (Northwest Washington Synod) moved the following:

**MOVED;**

**SECONDED: To approve *en bloc***

**the recommendations of the committee convened to consider the**

**less-substantive amendments to the proposed "Social Teaching Statement on Abortion."**

Pastor Morawski indicated that the intent of the motion was to facilitate debate.

Mr. Warren Zenk (Saint Paul Area Synod) observed that there had been insufficient opportunity for members of the assembly to study the committee's recommendations. Mr. Melvin Rachuy (Southwestern Minnesota Synod) argued that adopting the recommendations *en bloc* would result in a weaker statement.

Pastor Morawski reiterated her rationale for introducing the foregoing motion.

Bishop Chilstrom recommended that the assembly continue to follow the review procedure previously indicated in order to give opportunity for assembly members to request removal of items from *en bloc* for separate consideration. He indicated that the motion might nonetheless be amended to remove individual recommendations for later consideration. Bishop Lowell O. Erdahl (Saint Paul Area Synod) requested further clarification of the motion as intended by Pastor Morawski. The Rev. Gilbert E. Splett (South-Central Synod of Wisconsin) urged that the recommendations of the committee not be approved *en bloc*.

The Rev. Eugene R. Holtz (Pacifica Synod) moved to substitute the following for the motion before the assembly:

***MOVED;***

***SECONDED: To substitute the following for the motion before the house:***

***To deal now with the recommendations of the committee convened to consider the less-substantive amendments to the proposed "Social Teaching Statement on Abortion" amendments; and***

***To deal with them one by one.***

Pastor Morawski indicated that she did not object to the substitute motion, and that it had been her intent that the committee's recommendations be considered before amendments were offered from the floor. Bishop David W. Olson (Minneapolis Area Synod) stated his support of the substitute motion at that time.

Ms. Sarah W. Wing (Northwest Washington Synod) offered the following motion:

***MOVED;***

***SECONDED: To postpone consideration of the recommendations of the committee convened to consider the less-substantive amendments to the proposed "Social Teaching Statement on Abortion" until discussion of the substantive amendments has been completed.***

An unidentified voting member called the question.

***MOVED;***

***SECONDED;***

*2/3 Vote Required*

***CARRIED:*** To move the previous question to postpone to a certain time.

***MOVED;***

***SECONDED;***

*Yes-617; No-313*

***CARRIED:*** To postpone consideration of the recommendations of the committee convened to consider the less-substantive amendments to the proposed "Social Teaching Statement on Abortion" until discussion of the substantive amendments has been completed.

The Rev. Terry K. Boggs (Northern Texas-Northern Louisiana Synod) sought to move the following:

**MOVED:** To consider amendments to the proposed "Social Teaching Statement on Abortion" in the following order. (1) the substantive, written motions; (2) the recommendations of the committee convened to consider the less-substantive amendments; and (3) additional, friendly, non-substantive amendments or other amendments line by line.

Mr. Robert Nelson (Sierra Pacific Synod) rose to a point of order and objected that the motion had been made after the mover had made a speech. Bishop Chilstrom concurred. The Rev. James C. Bouzard (Southwestern Texas Synod) then moved the motion previously offered by Pastor Boggs.

**MOVED;**

**SECONDED:** To consider amendments to the proposed "Social Teaching Statement on Abortion" in the following order: (1) the substantive, written motions; (2) the recommendations of the committee convened to consider the less-substantive amendments; and (3) additional, friendly, non-substantive amendments or other amendments line by line.

Several voting members sought further clarification of the motion on the floor.

Mr. Warren Zenk (Saint Paul Area Synod) moved the following amendment:

**MOVED;**

**SECONDED;** To amend the motion by adding the words, "if we have time."

Mr. Zenk indicated that he considered the motion as a friendly amendment.

There being objection from the floor, however, the amendment required assembly action for adoption.

Mr. Gary Aamodt (South-Central Synod of Wisconsin) called the question:

**MOVED;**

**SECONDED;**

*2/3 Vote Required*

**CARRIED:** To move the previous questions and all matters before the house.

**MOVED;**

**SECONDED;**

*Yes-518; No-351*

**CARRIED:** To amend the motion by adding the words, "if we have time"

**MOVED;**

**SECONDED;**

*Yes-803; No-98*

**CARRIED:** To consider amendments to the proposed "Social Teaching Statement on Abortion" in the following order. (1) the substantive, written motions; (2) the recommendations

of the committee convened to consider the less-substantive amendments; and (3) additional, friendly, non-substantive amendments or other amendments line by line, if we have time.

Bishop Chilstrom indicated that discussion would continue with consideration of an amendment offered by Bishop Paull E. Spring (Northwestern Pennsylvania

Synod). Bishop Spring then moved the following:

**MOVED;**

**SECONDED:** To amend the proposed Social Teaching Statement on Abortion by inserting after paragraph one in Section IV. the following as a new paragraph:

The support given by members

**of this** church will seek to witness

to the Scriptural norm that God

**is** the creator and preserver of life.

This church, and especially the pastors, will carry out its ministry

with Gods Law and

**God's** Gospel, and will proclaim forgiveness and

new life

**to** all who are troubled and penitent.

Bishop Spring stated that the amendment "attempts to speak a pastoral word to the church about our ministry as a church. We are called to address our human situation on the basis of Law and Gospel. Our affirmation of people in different circumstances must go deeper than a mere acceptance of the choices that we make.

The mission of the Church is to speak the word of judgment and grace in such a way that God's Word is spoken and heard. The ultimate acceptance is God's acceptance of us and God's affirming promise of forgiveness and new life. ... The amendment is really an attempt to address pastoral issues regarding abortion."

Bishop Peter Rogness (Greater Milwaukee Synod) moved, in order to facilitate debate, the following:

**MOVED;**

**SECONDED:** To adopt the following procedure

**for** the remainder of the discussion

on the proposed "Social Teaching Statement on

**Abortion":**

1. That as the assembly moves through the statement, each amendment

**first** be moved and seconded; the mover of the amendment then be given opportunity to make a supporting statement;

2. That the committee be invited to respond;

3. That opportunity be given

**for** one opposing statement;

4. That the assembly vote on the proposed amendment; and

5. That all statements continue

**to be subject to** the three-minute limitation rule.

Mr. Samuel H. Giesy Jr. (Pacifica Synod) rose in a point of order to observe that motions to limit debate are not debatable.

*MOVED;*

*2/3 Vote Required*

**SECONDED;** *Yes-637; No-312*

**CARRIED:** To adopt the following procedure

**for** the remainder of the discussion

on the proposed

"**Social Teaching Statement on Abortion**":

1. That as the assembly moves through the statement, each amendment

**first** be moved and seconded; the mover

**of** the amendment then be

given opportunity

**to** make a supporting statement;

2. That the

**committee** be invited to **respond**;

3. That opportunity be given

**for** one opposing statement;

4. That the assembly vote on the proposed amendment; and

5.

**That all statements continue to be subject to the three-minute limitation rule.**

An unidentified voting member called for the orders of the day. Discussion of the proposed Social Teaching Statement on Abortion continues on page 538 of these minutes.

**Report of the Reference and Counsel Committee:**

Bishop Chilstrom called upon the Rev. Robert J. Marshall, chair of the Committee of Reference and Counsel, to report on behalf of the committee. Pastor Marshall indicated that in keeping with the Rules of Organization and Procedure, six motions pertaining to synodical memorials, which had been submitted to the Committee of Reference and Counsel, had been referred to the Memorials Committee for response.

**Motion 3-Namibia**

The Rev. Robert J. Marshall, chair of the Reference and Counsel Committee, reported that the committee had considered a motion regarding peace in southern Africa and aid to Namibia, submitted by the Rev. Susan Moline Larson (South-Central Synod of Wisconsin). He indicated that the Committee of Reference and Counsel recommended approval of the resolution.

The following motion was moved, seconded, and adopted without discussion from the floor:

Assembly

Action

Yes--80; No-- 27

CA91.6.31

WHEREAS, the Council of Churches in Namibia has requested partner churches in the United States to advocate for international financial assistance crucially needed to help that nation's fragile democracy survive and become self-supporting; and

WHEREAS, the Namibians have set for themselves detailed goals for progress in a wide range of areas, from agriculture, water resources, fisheries and forestry, community development, to health and social welfare for development following independence one and one-half years ago on March 21, 1990; and

WHEREAS, they must now cope with glaring poverty among the African population, widespread unemployment caused by colonial policies aimed at providing cheap and captive labor, high illiteracy maintained in order to exploit both people and resources, expropriation of land under apartheid laws, the continued illegal occupation of the only ocean port, Walvis Bay, by the South African military, and a weather cycle prone to drought; now, therefore, be it

RESOLVED, that members of ELCA congregations encourage their representatives in the United States Congress to increase the amount of development assistance for Namibia proposed by the U.S. State Department for fiscal 1992, and to encourage states, municipalities, and organizations which continue to maintain economic sanctions against the country of Namibia to end them; and be it further

RESOLVED, that the bishop and congregations of the Evangelical Lutheran Church in America continue to advocate for a just and lasting peace in this region of the world.

#### **Motion 4-Sanctions against South Africa**

The Rev. Robert J. Marshall, chair of the Reference and Counsel Committee, reported that the committee had considered a motion regarding sanctions against South Africa submitted by the Rev. Susan Moline Larson (South-Central Synod of Wisconsin). He indicated that the Committee of Reference and Counsel recommended approval of the resolution.

The following motion was moved, seconded, and adopted without discussion from the floor:

Assembly

Action

Yes--754; No--72

CA91.6.32

WHEREAS, the Comprehensive Anti-Apartheid Act of October 2, 1986, specified six conditions for the modification or termination of sanctions against the Republic of South Africa of which five must be satisfied, with these including the release of all persons persecuted for their political beliefs or detained without trial, the repeal of the state of emergency, the unbanning of democratic political parties and the free exercise by South Africans of all races to express political opinions, and to participate in the political process, the repeal of the Group Areas Act and the Population Registration Act with no institution of other measures with the same purpose, the entering into good faith negotiations with truly representative members of the majority, and making substantial progress toward dismantling of apartheid and establishing a non-racial democracy; and

WHEREAS, sanctions were imposed to be a catalyst toward negotiations capable of producing stable and lasting social change, and have been successful in heightening the urgency of the South African government's search for a new political order, and without sanctions, the non-white majority have no formal and effective means with which to hold the government accountable, or to participate in decisions affecting their lives and future; and

WHEREAS, the criteria for termination of sanctions remains unsatisfied since the South African Human Rights Commission reports over 900 political prisoners still in detention, racial categorization continues to determine rights and privileges for all but newborn children and immigrants, the apartheid system of schooling still differentiates in spending between white and black school children, an ongoing disparity in pension support is untouched by any legislation, bantustans or ethnic homelands still are not considered a part of the Republic of South Africa, parliamentary elections continue to take place on a racial basis excluding the majority of the people, residential segregation still is permitted under the guise of maintaining community norms, and there has been a rejection of proposals by the government for the convening of a representative assembly to draw up a democratic constitution; now, therefore, be it

RESOLVED, that voting members of the 1991 ELCA Churchwide Assembly affirm the reinstatement of sanctions against South Africa until "apartheid is totally dismantled," as communicated by Bishop Herbert W. Chilstrom in a letter to U.S. President George H.W. Bush on July 15, 1991; and be it further

RESOLVED, that members of ELCA congregations be asked to share this resolution with their U.S. senators and representatives, and to request immediate action as Congress reconvenes for the fall 1991 session.

**\* Motion 5-Conflict in the Middle East**

The Rev. Robert J. Marshall, chair of the Reference and Counsel Committee, reported that the committee had considered a motion regarding the Persian Gulf war and peace in the Middle East submitted by the Rev. Barbara S. Gazzolo (Metropolitan Chicago Synod). He indicated that the Committee of Reference and Counsel recommended approval of the resolution.

Pastor Gazzolo moved the following:

***MOVED;***

***SECONDED:*** *WHEREAS*, recognizing that the armed conflict in the Persian Gulf has resulted in the mass destruction of basic human services and the widespread devastation of communities, the death of many thousands of soldiers and civilians, and hundreds of thousands of wounded, homeless, sick, and hungry; and

*WHEREAS*, the Evangelical Lutheran Church in America has been deeply involved in the Middle East through the ministries of mission personnel, the Lutheran World Federation, and in partnership with the Evangelical Lutheran Church in Jordan and the Middle East Council of

Churches, and has frequently spoken up for issues of justice, freedom, and peace when acts of aggression and injustice have adversely affected all people living in the area; and

WHEREAS, the settlement of new Jewish immigrants in the Occupied Territories is viewed by Palestinians, Arabs, many Jews, and others as counterproductive to the peace process in the Middle East, and U.S. housing loan guarantees for Israel are being used to settle these new immigrants; and

WHEREAS, the Evangelical Lutheran Church in America, through its bishop, has asked its members to make peace in the Middle East a priority concern through prayer and fasting; therefore, be it

RESOLVED, that the 1991 Churchwide Assembly of the Evangelical Lutheran Church in America:

1. Express its gratitude to God that the fighting that forced an end to the occupation of Kuwait has ceased;
2. Express its grave concern about human suffering that continues among civilian populations in Iraq and Kuwait;
3. Urge congregations to be places of thoughtful reflection, healing, and reintegration for those who have been affected most acutely by war returning service people and veterans of earlier wars, their friends and families, health and human-service workers, and all those who have witnessed for peace;
4. Encourage individuals and congregations to reach out to people in the Muslim and Jewish communities in North America, in order to foster inter-religious dialogue and mutual understanding so that we may build trust relationships;
5. Encourage individuals and congregations to give sacrificially to the

**ELCA World Hunger Appeal** to assist the overwhelming numbers of victims of war and of natural disasters in the Middle East and elsewhere; and

6. Request that the bishop of this church write the President of the U.S.A. and encourage members of the Evangelical Lutheran Church in America to write to the President, their senators, and their members of Congress, asking them:

\* to reaffirm a continuing role for the United Nations in peacekeeping and in peacekeeping in the Persian Gulf and the Middle East;

\* to

**affirm** initiatives with Israelis, Palestinians, and the Arab states to seek mutually satisfactory and just solutions to regional disputes;

\* to pursue diligently and persistently nonviolent resolutions to conflicts in the Middle East;

\* to relate U.S. foreign assistance to the willingness of those nations

to negotiate with one another in good faith and to adhere to international law and human rights conventions; and  
\* to oppose further housing loan guarantees to Israel unless and until the construction and expansion of settlements in the occupied territories is stopped.

The Rev. Timothy J. Baglien (Minneapolis Area Synod) moved to amend the motion:

**MOVED;**

**SECONDED:** To add the words, "and express our support and gratitude to/" before the words, "returning service people and veterans of earlier wars/"

In speaking to the motion, Pastor Baglien read the following excerpt from a letter written to Bishop Herbert W. Chilstrom by Pastor Baglien's brother who had served as a chaplain during the Persian Gulf conflict. "Much of what was printed in *The Lutheran* was condescending towards those in the military, regarding us as poor unfortunates caught up in something evil. It's difficult enough to make sense of the horrors of war and to cope with them without having representatives of this church constantly decrying our action as sinful. ... More edifying reading might be found from Luther's lips in a devotional that I use, "What is said and written about war as a terrible plague is all true, but it should be remembered at the same time how much greater is the plague that war prevents. If people were saintly and willing to keep peace, then war would be the greatest plague on earth. But do you not see that the world is evil and people do not desire to live in peace, but want to rob, steal, kill, and abuse your wife and child, and take away your honor and possessions." I am more comforted by these words. War is truly demoralizing, violent, and gruesome, but alternatives are also more dire and dreadful."

A voting member, identified only as the spouse of a member of the Air Force who served in the Persian Gulf conflict, spoke in favor of the motion to amend. Ms. Kay Bjerke (Minneapolis Area Synod), whose son served in the Persian Gulf war, also spoke in support of the amendment.

**MOVED;**

**SECONDED;**

*Yes-761; No-119*

**CARRIED:** To add the words, "and express our support and gratitude to," before the words, "returning service people and veterans of earlier wars."

Mr. Samuel H. Giesey

**Jr.** (Pacifica Synod) moved to amend the motion:

**MOVED;**

**SECONDED:** To delete the words, "to oppose further housing loan guarantees to Israel unless and until the construction and expansion of settlements in the occupied territories is stopped."

He observed that in contrast to the remainder of the motion, the final paragraph

is "confrontational."

Chair Marshall noted that the third WHEREAS paragraph pertained directly to the amendment before the house. He indicated that the Committee of Reference and Counsel had "considered it very carefully, and felt it to be consistent with U.S. government policy and a way of maintaining equilibrium among the parties in peace negotiations."

The Rev. Barbara S. Gazzola, who had moved the original motion, stated her "belief that until we settle the problem of settlement in the West Bank there can be no hope for peace in that part of the world. This church is launching a mission to Islam. I do not understand how we can hope to launch a mission to a Muslim people without first acknowledging and addressing their legitimate problems in the Middle East." Bishop E. Harold Jansen (Metropolitan Washington, D.C., Synod) observed that "this is an enormous church body making a decision on a very particular piece of legislation without an adequate review and hearing." He inquired whether the motion originated in a report issued by the Lutheran World Federation (LWF). Speaking for the committee, Chair Marshall indicated that the motion "corresponds almost exactly" with a resolution adopted by the Metropolitan Chicago Synod at its 1989 Synod Assembly; the motion was consistent with the LWF position but is not identical to it. Bishop Jansen responded, "This resolution would have enormous implications in the Jewish community in this nation, and I think it may not be helpful in promoting the deliberate process of developing a peaceful solution." Bishop Lyle G. Miller (Sierra Pacific Synod), pointing to "the kinds of wanton disregard of human and property rights that occur [in the Middle East]," stated, "I believe that a strong statement like this *is* necessary." Mr. Robert Nelson (Sierra Pacific Synod) urged that issues related to the Persian Gulf War not be mixed with matters related to Israel. The Rev. Susan E. Tjornehoj (Northwestern Minnesota Synod) spoke against the amendment, stating that its defeat would be a vote of solidarity with the Lutheran Church in Jordan.

Mr. Jerry Christensen (Southeastern Iowa Synod) called the question.

*MOVED;*

*SECONDED;* *2/3 Vote Required*

*CARRIED:* To move the previous question.

*MOVED;*

*SECONDED;* *Yes-188; No-725*

*DEFEATED:* To delete the words, "to oppose further housing loan guarantees to Israel unless and until the construction and expansion of settlements in the occupied territories is stopped."

There was no further discussion.

Assembly

Action

Yes--84; No--63

CC91.6.33

WHEREAS, recognizing that the armed conflict in the Persian Gulf has resulted in the mass destruction of basic human services and the widespread devastation of communities, the death of many thousands of soldiers and civilians, and hundreds of thousands of wounded, homeless, sick, and hungry; and

WHEREAS, the Evangelical Lutheran Church in America has been deeply involved in the Middle East through the ministries of mission personnel, the Lutheran World Federation, and in partnership with the Evangelical Lutheran Church in Jordan and the Middle East Council of Churches and has frequently spoken up for issues of justice, freedom, and peace when acts of aggression and injustice have adversely affected all people living in the area; and

WHEREAS, the settlement of new Jewish immigrants in the Occupied Territories is viewed by Palestinians, Arabs, many Jews, and others as counterproductive to the peace process in the Middle East, and U.S. housing loan guarantees for Israel are being used to settle these new immigrants; and

WHEREAS, the Evangelical Lutheran Church in America, through its bishop, has asked its members to make peace in the Middle East a priority concern through prayer and fasting; therefore, be it

RESOLVED, that the 1991 Churchwide Assembly of the Evangelical Lutheran Church in America:

1. Express its gratitude to God that the fighting that forced an end to the occupation of Kuwait has ceased;
2. Express its grave concern about human suffering that continues among civilian populations in Iraq and Kuwait;
3. Urge congregations to be places of thoughtful reflection, healing, and reintegration for those who have been affected most acutely by war and express our support and gratitude to returning service people and veterans of earlier wars, their friends and families, health and human-service workers, and all those who have witnessed for peace;
4. Encourage individuals and congregations to reach out to people in the Muslim and Jewish communities in North America, in order to foster inter-religious dialogue and mutual understanding so that we may build trust relationships;
5. Encourage individuals and congregations to give sacrificially to the ELCA World Hunger Appeal to assist the overwhelming numbers of victims of war and of natural disasters in the Middle East and elsewhere;
6. Request that the bishop of this church write the President of the U.S.A. and encourage members of the Evangelical Lutheran Church in America to write to the President, their senators, and their members of Congress, asking them:
  - ! to reaffirm a continuing role for the United Nations in peacekeeping and in peacekeeping in the Persian Gulf and the Middle East;
  - ! to affirm initiatives with Israelis, Palestinians, and the Arab states to seek mutually satisfactory and just solutions to regional disputes;
  - ! to pursue diligently and persistently nonviolent resolutions to conflicts in the Middle East;
  - ! to relate U.S. foreign assistance to the willingness of those nations to negotiate with one another in good faith and to adhere to international law and human rights conventions; and
  - ! to oppose further housing loan guarantees to Israel unless and until the construction and expansion of settlements in the occupied territories is stopped.

**\*. Motion 6-Workers' Rights**

The Rev. Robert J. Marshall, chair of the Committee of Reference and Counsel, reported that the following motion had been submitted by Ms. Margaret A. Messick (Northwestern Pennsylvania Synod):

WHEREAS, our Lutheran traditions affirm the basic dignity of the individual, and we place a high value on the human person and consider human well-being an important criterion for determining moral and ethical commitments; and

WHEREAS, our faith makes us particularly sensitive to those who are adversely affected by economic dislocation and powerlessness; and

WHEREAS, the collective-bargaining process is fundamental for the attainment of economic justice in American society; and

WHEREAS, in those instances where the two parties are unable to reach an agreement, employees have the right to engage in a legal work stoppage or strike; this right to withhold labor as a last resort is an integral part of the collective-bargaining process; and

WHEREAS, for many years, it was generally recognized that employees who engaged in a legal work stoppage as part of the collective-bargaining process would not be penalized by the permanent loss of their jobs; and in more recent times a growing number of employers have responded to these legal work stoppages by hiring persons to replace permanently the striking workers, and, unfortunately, this practice is allowed under existing labor laws, but until recent years was not widely used by employers; and

WHEREAS, this practice is a direct threat to the collective-bargaining process as it has developed in this country since the mid-1930s, causing hardship in families and entire communities where employees have, in effect, been fired from their jobs for engaging in collective bargaining, and a weakened collective-bargaining process deprives American workers of the right to participate effectively in decisions that impact their lives and future; now, therefore, be it RESOLVED, that the Churchwide Assembly of the Evangelical Lutheran Church in America call for an end to recriminations against workers who participate in strikes, and support legislation that would prevent the permanent replacement of striking workers; and, be it further

RESOLVED, that the Churchwide Assembly call upon the appropriate churchwide units to participate in activities designed to bring about changes in the law that would protect the rights of employees to strike.

Chair Marshall indicated that the Committee of Reference and Counsel recommended that the motion be adopted as perfected by the committee with the concurrence of the author of the motion. Ms. Messick then moved the following:

***MOVED;***

**SECONDED:** WHEREAS, our Lutheran traditions affirm the basic dignity of the individual, and we place a high value on the human person and consider human well-being an important criterion for determining moral and ethical commitments; and

WHEREAS, our faith makes us particularly sensitive to those who are adversely affected by economic dislocation and powerlessness; and

WHEREAS, the collective-bargaining process is fundamental for the attainment of economic justice in American society; and

WHEREAS, in those instances where the two parties are unable to reach an agreement, employees have the right to engage in a legal work stoppage or strike; this right to withhold labor as a last resort is an integral part of the collective-bargaining process; and

WHEREAS, for many years, it was generally recognized that employees who engaged in a legal work stoppage as part of the collective-bargaining process would not be penalized by the permanent loss of their jobs; and in more recent time a growing number of employers have responded to these legal work stoppages by hiring persons to replace permanently the striking workers, and, unfortunately, this practice is allowed under existing labor laws, but until recent years was not widely used by employers; and

WHEREAS, this practice is a direct threat to the collective-bargaining process as it has developed in this country since the mid-1930s, causing hardship in families and entire communities where employees have, in effect, been fired from their jobs for engaging in collective bargaining, and a weakened collective-bargaining process deprives American workers of the right to participate effectively in decisions that impact their lives and future; and

WHEREAS, legislation to protect the rights of striking workers is being considered in U.S. Congress and various state legislatures; now, therefore, be it

RESOLVED, that the 1991 Churchwide Assembly of the Evangelical Lutheran Church in America:

1. offer its support and prayers for labor and management who engage

in collective bargaining to reach acceptable agreements in their working relationship;

2. urge employers, corporations, and workers to commit themselves to negotiated settlements;

3. express concern for workers and their families who endure hardship and job insecurity due to the breakdown of the traditional collective-bargaining practices;

4. call for an end to recriminations against workers who participate in strikes;

5. call upon the appropriate churchwide units, synods, congregations, and members to support legislation that would strengthen the viability of negotiated settlements and prevent the permanent replacement of striking workers;

6. call upon the Division for Church in Society to have available information to assist the members of this church to understand these issues; and

7. commit itself to public policy advocacy and advocacy with corporations and businesses to protect the rights of workers, support the collective-bargaining process, and protect the right to strike.

Ms. Margaret A. Messick stated, ". .. I believe that seeking justice and dignity for all people is an appropriate response to the Gospel."

Mr. R. Hart Beaver (Lower Susquehanna Synod) moved to refer:

**MOVED;**

**SECONDED:** To refer the motion to the appropriate churchwide unit for further study and recommendation to the Church Council for consideration prior to the 1993 Churchwide Assembly.

Mr. Lawrence Heyerdahl (East-Central Synod of Wisconsin) observed that work stoppage puts "children at risk" and is illegal in some states. The Rev. Roger A. Willer (Northeastern Ohio Synod) spoke against referral, citing the importance of affirming the collective bargaining process.

Mr. Jerry Christensen (Southeastern Iowa Synod) called the question. There being no objection, the assembly proceeded to vote on the motion to refer:

**MOVED;**

**SECONDED;**

*Yes-352;*

*No-573*

**DEFEATED:** To refer the motion to the appropriate churchwide unit for further study and recommendation to the Church Council for consideration prior to the 1993 Churchwide Assembly.

Mr. Bachman S. Brown Jr. (North Carolina Synod) moved to amend:

**MOVED;**

**SECONDED:** To amend the recommendation of the Committee of Reference and Coun-

sel with respect to the fourth item under the "RESOLVED" paragraph, beginning with "call for an end," by inserting the word, "legal," between the words, "in" and "strikes"; and with respect to the fifth item under

**the "RESOLVED" paragraph, beginning with the words, "call upon the appropriate," by inserting in the word, "legally," between words, "of" and "striking."**

He stated that he had offered the amendment, because as proposed, the motion would apply to all striking workers, including "wildcat" strikers.

Bishop Chilstrom called for the orders of the day.

### **Elections:**

#### **\* Editor of The Lutheran**

Reference: *1991 Reports and Records, Volume 1, Part 2*, page 1286.

Bishop Chilstrom called upon Secretary Lowell G. Almen to review the process for the election of the editor of *The Lutheran*. He indicated that the editor of *The Lutheran* is nominated by the advisory committee for the church periodical, which then transmits the nomination to the Church Council for recommendation to the Churchwide Assembly. Only one candidate is presented for election.

Bishop Chilstrom called for votes to be cast and then declared voting to be closed. Following several announcements by Secretary Almen, Treasurer George E. Aker, chair of the Elections Committee, reported the following:

Assembly

Action

Yes--650; No--287

CA91.6.34 To elect the Rev. Edgar R. Trexler to a four-year term as editor of *The Lutheran*.

Bishop Chilstrom declared the Rev. Edgar R. Trexler to be elected to a second four-year term as editor of *The Lutheran*.

Pastor Trexler addressed the assembly and stated, "People tell me that in moments of crisis, they often see their lives flashed before them. I can assure you that when you sit over to the sit and see people reaching for the button, and then look up at the screen, that's a moment of crisis, because the magazine of this church for 26 years has been my life. Seven times I have stood before assemblies of this church and the predecessor churches--five in the Lutheran Church in America and two with the Evangelical Lutheran Church in America--and each time this moment has brought its own special satisfactions and its special anxieties.

"I need you to appreciate that when you have a circulation of a million people to your magazine, you also have a million readers, a million sources of information, and the potential of a million critics. But what a nice letter to the editor you have written this morning, and I accept your vote of confidence and I do so as affirmation, as trust, as encouragement, and frankly with delight, for I am one of those very fortunate people who is doing and serving in a mission and ministry that I have always hoped I could serve. . . .

"I need to say to you that these have not been easy years in these first four years of our life

together in the Evangelical Lutheran Church in America. There have mood swings between what we would have hoped and what has been reality. Through it all we have tried to take very seriously on the magazine that we are indeed the magazine of the people of the church, and I see my job as being here for you--informing and deepening our life together and doing so that is credible to all of us. I pledge to you all my energies in the next four years to maintain and continue that ministry among us."

Chilstrom then introduced Bill F. Chamberlain, chair of the advisory committee for *The Lutheran* to the assembly.

### **Conclusion of Plenary Session Ten**

Plenary Session Ten concluded with a midday service of worship. Participants were Mr. Melvin Sikes (Southwestern Texas Synod), leader; the Rev. F Noreen Mugginess (Sierra Pacific Synod), preacher; the Rev. Paul M. Cornell (Southeastern Pennsylvania Synod), cantor; Ms. Carmen Simon (Southern California (West) Synod), lector; and the Rev. Frank W. Stoldt (Chicago, Ill.), assembly organist.



**Plenary Session Eleven**  
**Tuesday, September 3, 1991**  
**2:30 P.M. -**

**6:15 P.M.**

The Rev. Herbert W. Chilstrom, bishop of the Evangelical Lutheran Church in America, declared the assembly to be in session at 2:35 P.M., Eastern Daylight Time. The Rev. Lowell G. Almen, secretary of the Evangelical Lutheran Church in America, announced that there would be a recess for dinner, in the event that an evening session became necessary for the completion of the business before the assembly. Assembly members were asked to indicate at which restaurant they planned to dine.

Bishop Chilstrom reviewed the items remaining on agenda:

- \* 1992-1993 budget proposal;
- \* Abortion statement;
- \* Fifteen memorials removed for separate consideration;
- \* Seven resolutions from review groups;
- \* Ten resolutions from the Reference and Counsel Committee;
- \* Several recommendations from the Church Council;
- \* Action on equalized compensation and pension;
- \* Proposed change to the World Hunger Program; and
- \* Proposed resolution on El Salvador.

He then outlined the agenda for this eleventh plenary session:

- \* Greeting from military chaplains;
- \* Reference and Counsel Committee report;
- \* Equalized pension and compensation;
- \* 1992-1993 budget proposal;
- \* Study of the Lord's Prayer with the Rev. James Nestingen;
- \* Singing led by Mr. Joas Kijugo;
- \* One hour of debate on the proposed abortion statement; and
- \* ELCA disaster response.

**Introductions**

Bishop Chilstrom introduced several federal, military chaplains to the assembly: Chaplain Candidate Mark Hueter (United States Air Force), Chaplain Karis K. Graham (United States Navy), Chaplain James R. Dinkel (United States Navy Reserve), Chaplain Rodger T. Ericson (United States Air Force), Chaplain J. Marion Boggs (United States Air Force), and Chaplain Lawrence A. Shoberg (United States Navy).

Chaplain Shoberg brought greetings on behalf of the more than 180 ELCA military chaplains presently on active duty around the world who are providing ministry.

"As long as we live in a sinful world, as long as there is violence and oppression, there will be a military that we pray will preserve peace and freedom. As long as there is a military, your sons and your daughters will join, and there will be a need for ministry. As you have, I pray that you will continue to call your pastors to provide that ministry," he said. He expressed appreciation to Bishop Chilstrom for the deliberate position he had taken during the recent conflict in Iraq ("Desert

Storm"), to this church for prayers offered on behalf of those serving in the military, to this Churchwide Assembly for the resolution on the Persian Gulf it had adopted earlier, and to the Rev. Lloyd W. Lyngdal, executive assistant for federal chaplaincies, for the focus and direction he has provided to the military chaplains. The members of the assembly greeted Pastor Lyngdal with applause.

**Report of the Reference and Counsel Committee:  
(continued)**

Reference: *1991 Reports and Records, Volume 1*, pages 508ff.; *Supplement*, Section R; continued from Minutes page 510.

**\* Motion 6-Workers' Rights**

Reference: Continued from page 519.

Bishop Chilstrom called upon the Rev. Robert J. Marshall, chair of the Committee of Reference and Counsel, to continue the report of the committee. He indicated that consideration would resume of the following amendment previously offered by Mr. Bachman S. Brown Jr. (North Carolina Synod), to the motion submitted by Ms. Margaret A. Messick (Northwestern Pennsylvania Synod) as recommended by the committee:

**MOVED;**

**SECONDED;**

*Yes-368; No--54*

**DEFEATED: To amend the recommendation of the Committee of Reference and Counsel with respect to**

**the fourth item under the "RESOLVED" paragraph, beginning with "call for an end," by inserting the word, "legal," between the words, "in" and "strikes"; and with respect to the fifth item under the "RESOLVED" paragraph, beginning with the words, "call upon the appropriate," by inserting the word, "legally" between the words, "of" and "striking."**

During discussion of the foregoing amendment, Bishop Donald J. McCoid (Southwestern Pennsylvania Synod) noted that not all workers enjoy a legal right to strike, and that the proposed amendment would neglect the rights of such persons. Ms. Irene Campbell (Missouri-Kansas Synod<sup>24</sup>), also spoke against the proposed amendment, noting that in some instances, such as strikes by migrant workers, illegal strikes might merit the support of this church.

The Rev. Carl D. Shankweiler (Northwestern Pennsylvania Synod) moved the following:

**MOVED;**

**SECONDED;**

*Yes-523; No-365*

**CARRIED: To amend the final "RESOLVED" paragraph to read, "commit itself ... corporations,**

**avid businesses, congregations, this church, and church-related institutions** to protect . . ."

The foregoing amendment was adopted without discussion. Mr. Thomas Koch (New England Synod) then urged defeat of the committee's recommendation, stating that in his opinion it would be inappropriate for this church to adopt a stand for-or-against the issue of the hiring of permanent replacement workers for striking employees. Ms. Jean Alverson (Upstate New York Synod) urged adoption of the motion. Mr. Richard K. Rockstroh (Southeastern Pennsylvania Synod) spoke against adoption, noting the complexity of the issue and the failure of the resolution to address "related hardships resulting from the decision to strike." Mr. Donn Escher

<sup>24</sup>Renamed Central States Synod upon approval by the 1991 Churchwide Assembly.

(Minneapolis Area Synod) spoke in favor of the motion and indicated that the State of Minnesota already had enacted legislation prohibiting the hiring of replacement workers. Mr. Ronald B. Anderson (Northwestern Pennsylvania Synod) urged defeat of the motion, observing that it would be destructive to a healthy tension between labor and management. Ms. Mickey Clay (Oregon Synod) spoke in favor of the motion, and stated that the recourse to strike should not be withheld especially from low income workers.

Mr. Jerry Christensen (Southeastern Iowa Synod) called the previous question.

*MOVED;*

*SECONDED,;*

*2/3 Vote Required*

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

**Assembly**

**Action**

**Yes--588; No--354**

**CA91.6.35 To approve the following recommendation of the Reference and Counsel Committee as amended:**

**WHEREAS, our Lutheran traditions affirm the basic dignity of the individual, we place a high value on the human person and consider human well-being an important criterion for determining moral and ethical commitments; and**

**WHEREAS, our faith makes us particularly sensitive to those who are adversely affected by economic dislocation and powerlessness; and**

**WHEREAS, the collective bargaining process is fundamental for the attainment of economic justice in American society; and**

**WHEREAS, in those instances where the two parties are unable to reach an agreement, employees have the right to engage in a legal work stoppage or strike. This right to withhold labor as a last resort is an integral part of the collective bargaining process; and**

**WHEREAS, for many years, it was generally recognized that employees who engaged in a legal work stoppage as part of the collective bargaining process**

would not be penalized by the permanent loss of their jobs; and in more recent time a growing number of employers have responded to these legal work stoppages by hiring persons to replace permanently the striking workers, and, unfortunately, this practice is allowed under existing labor laws, but until recent years was not widely used by employers;

**WHEREAS**, this practice is a direct threat to the collective bargaining process as it has developed in this country since the mid-1930s, causing hardship in families and entire communities where employees have, in effect, been fired from their jobs for engaging in collective bargaining, and a weakened collective bargaining process deprives American workers of the right to participate effectively in decisions that impact their lives and future; and

**WHEREAS**, legislation to protect the rights of striking workers is being considered in U.S. Congress and various state legislatures; now, therefore, be it

**RESOLVED**, that the 1991 Churchwide Assembly of the Evangelical Lutheran Church in America:

- (1) offer its support and prayers for labor and management who engage in collective bargaining to reach acceptable agreements in their working relationship;
- (2) urge employers, corporations, and workers to commit themselves to negotiated settlements;
- (3) express concern for workers and their families who endure hardship and job insecurity due to the breakdown of the traditional collective bargaining practices;
- (4) call for an end to recriminations against workers who participate in strikes;
- (5) call upon the appropriate churchwide units, synods, congregations, and members to support legislation that would strengthen the viability of negotiated settlements and prevent the permanent replacement of striking workers;
- (6) call upon the Division for Church in Society to have available information to assist the members of the church to understand these issues; and
- (7) commit itself to public policy advocacy and advocacy with corporations, businesses, congregations, this church, and church-related institutions to protect the rights of workers, support the collective bargaining process, and protect the right to strike.

### **Motion 7-Churchwide Assembly Representation**

The Rev. Robert J. Marshall, chair of the Committee of Reference and Counsel, introduced a motion submitted by the Rev. Theodore L. Menter (Southeast Michigan Synod) on synodical representation at churchwide assemblies by "teaching theologians." Chair Marshall indicated that the Committee of Reference and Counsel

recommended that the motion not be adopted.

The Rev. Theodore L. Menter (Southeast Michigan Synod) moved the following:

*MOVED;*

*SECONDED:* WHEREAS, professors at ELCA seminaries are assigned membership on the clergy rosters of various synods; and

WHEREAS, said assignment allows for the election of teaching theologians by Synod Assemblies as voting members at the Churchwide Assembly; and

WHEREAS, the limited number of rostered clergy positions from each synod discourages the election of teaching theologians as voting members to the Churchwide Assembly; and

**WHEREAS**, the presence of teaching theologians as voting members would enrich the Churchwide Assembly; now, therefore, be it

**RESOLVED**, that the constitution of the Evangelical Lutheran Church in America be amended to include:

13.41.11.b. One synod from each region of the Evangelical Lutheran Church in America shall elect one teaching theologian (sem-

**inary professor** or college religion or ethics professor) as a voting member of the Churchwide Assembly, said synod to be selected by rotation, the rotation to be determined by lot.

Chair Marshall indicated that "the committee respects the intent of the resolution, but it doubts its wisdom. Synods, as the resolution says, are free to elect teaching theologians among their voting members. We believe that synods should retain that decision-making power. There are other categories ..., which also think that they should have mandatory representation in the voting membership at a Churchwide Assembly... The committee sees reason to believe that at future assemblies there will be similar resolutions for other categories of church workers."

Pastor Menter commented on the significance of the participation of "teaching theologians" as voting members of churchwide assemblies.

A voting member called the previous question.

*MOVED;*

*SECONDED;*

*2/3 Vote Required*

*CARRIED:* To move the previous question.

*MOVED;*

*SECONDED;*

*Yes-121; No-767*

*DEFEATED:* WHEREAS, professors at ELCA seminaries are assigned membership on the clergy rosters of various synods; and

WHEREAS, said assignment allows for the election of teaching theologians by Synod Assemblies as voting members at the Churchwide Assembly; and

WHEREAS, the limited number of rostered clergy positions from each

synod discourages the election of teaching theologians as voting members to the Churchwide Assembly; and

WHEREAS, the presence of teaching theologians as voting members would enrich the Churchwide Assembly; now, therefore, be it RESOLVED, that the constitution of the Evangelical Lutheran Church in America be amended to include:

13.41.11.b. One synod from each region of the Evangelical Lutheran Church in America shall elect one teaching theologian (seminary professor or college religion or ethics professor) as a voting member of the Churchwide Assembly, said synod to be selected by rotation, the rotation to be determined by lot.

Bishop Chilstrom thanked Chair Marshall for presenting the report of the Committee of Reference and Counsel and called for the orders of the day. He then recognized Mr. Robert W. Radtke (Metropolitan Chicago Synod) who moved the following, in order that a motion that he had submitted might be heard at this time:

***MOVED;***

***SECONDED;***

***CARRIED:*** To extend the time allotted to the report of the Committee of Reference and Counsel for 10 minutes.

Bishop Chilstrom noted that the vote on the foregoing motion was the first unanimous vote of this Churchwide Assembly.

**\* Motion 8-Ministry to the Deaf Community**

Chair Marshall introduced a motion submitted by Mr. Robert W. Radtke (Metropolitan Chicago Synod) on staffing of the Division for Church in Society for ministry with the deaf community. At the request of the Committee of Reference and Counsel, the Division for Social Ministry Organizations provided the following response:

Current responsibility for deaf ministry is carried by the Director for Ministry with Persons with Handicapping Conditions, Division for Social Ministry Organizations. Such responsibility is a portion of the total portfolio. Increasing attention is being given to deaf ministry. This includes assistance to the deaf community in the Evangelical Lutheran Church in America to organize and make known the unique ministry needs and opportunities resulting from the deaf community's distinct language and culture. Current and projected resources preclude the immediate establishment of a separate desk for deaf ministry, but the division can commit greater attention to deaf ministry.

Chair Marshall noted that the original recommendation of the Committee of Reference and Counsel had been amended to read:

To refer the motion to the Division for Church in Society together with the response from the Division for Social Ministry Organizations for attention. Mr. Robert W. Radtke (Metropolitan Chicago Synod) moved the following:

**MOVED;**

**SECONDED:** WHEREAS, 94

**percent of the deaf population in the United States is unchurched; and**

WHEREAS, only

**two deaf ELCA pastors are presently serving this deaf population; and**

**WHEREAS, the ELCA Church Council has affirmed the cultural identity and unique needs and aspirations of the deaf community; and**

**WHEREAS, the Evangelical Lutheran Church in America has committed itself to provide assistance to the deaf community for ministry in the Evangelical Lutheran Church in America (CC91.4.52); and**

**WHEREAS, the deaf community identified ministry priorities at its**

**August 1991 ELCA churchwide conference; therefore, be it**

**RESOLVED, that the ELCA 1991 Churchwide Assembly direct the Division for Social Ministry Organizations or its successor unit to**

**es-**

**tablish a desk for deaf ministry in the Evangelical Lutheran Church in**

**America by January 1, 1992;**

**and be it further**

**RESOLVED, that such desk be staffed by a deaf person who is fluent in sign language and knowledgeable in deaf culture.**

The Metropolitan Chicago Synod had transmitted in 1989 a memorial to the first Churchwide Assembly on inclusivity for persons with hearing impairments. The 1989 Churchwide Assembly voted [CA89.7.931]:

To refer the memorial of the Metropolitan Chicago Synod to the Division for Social Ministry Organizations for discussion with persons with hearing impairments and the Commission for Multicultural Ministries; and

To request a report to the Church Council at its April 1990 meeting, which report would include any recommendation pertaining to revision of the church's governing documents.

At its April 21-23, 1990, meeting, the Church Council adopted the following resolution:

To delay a recommendation in response to the memorial of the Metropolitan Chicago Synod on concerns of the hearing impaired so that this matter may be considered in the context of the review of responsibilities and structures in the Evangelical Lutheran Church in America, which is already under way ... [CC90.4.55].

Staff members of the Division for Social Ministry Organizations and the Commission for Multicultural Ministries held ongoing discussions with representatives of the deaf community following the 1989 Churchwide Assembly. Those representatives included persons from the Metropolitan Chicago Synod. (*Deaf community* is a commonly accepted term that includes not only deaf and hearing-impaired persons, but also those hearing persons who work with them, e.g., interpreters

and parish pastors.)

The Church Council at its April 1991 meeting adopted the following resolution:

To affirm the following statement, which articulates the relationship between the churchwide organization and the deaf community;

Deafness has led to the creation of a unique language and culture, worthy of respect and affirmation within the Evangelical Lutheran Church in America.

Responsibility for promoting the inclusion of deaf persons in all aspects of ministry within the Evangelical Lutheran Church in America rests with the Divisions for Congregational Life, Education, Ministry, Outreach, and Social Ministry Organizations and with the Commission for Multicultural Ministries. The Division for Social Ministry Organizations or its successor unit carries the lead responsibility for this multi-unit approach. Assistance will be provided to the deaf community in the Evangelical Lutheran Church in America to organize and to make known the unique ministry needs and opportunities resulting from their distinct language and culture.

and

To request that the secretary of this church convey this action to the Metropolitan Chicago Synod [CC91.4.52].

Bishop Chilstrom recognized Mr. Robert W. Radtke for the purpose of speaking to his motion. Mr. Radtke noted previous actions taken by the Churchwide Assembly and Church Council. He called upon the voting membership of the Churchwide Assembly to recognize the uniqueness of deaf culture and language, and the importance that members of this church's deaf community determine for themselves ministry that is appropriate to that community.

Bishop Chilstrom noted that, although the motion presently under consideration technically was out of order by virtue of the Rules of Organization and Procedure adopted by the assembly, he would permit the motion to stand. He indicated that the recommendation of the Committee of Reference and Counsel introduced by Chair Marshall would have been the motion apropos of the orders before the assembly.

Mr. Ed Schedler (Missouri-Kansas Synod<sup>5</sup>), observed that persons with hearing impairments are part of a minority that is in need of advocacy. He appealed to members of the assembly "to recognize the needs and wants of the deaf among us and to make a place for them in our church."

Bishop Richard N. Jessen (Nebraska Synod) moved the recommendation of the Committee of Reference and Counsel.

<sup>25</sup>Renamed Central States Synod upon approval by the 1991 Churchwide Assembly.

*MOVED;*

*SECONDED:* To refer the motion to the Division for Church in Society together with the response from the Division for Social Ministry Organizations for attention.

Ms. Sarah W. Wing (Northwest Washington Synod) expressed hope that the Division for Ministry also might give attention to the motion, if referred. Bishop

Sherman G. Hicks (Metropolitan Chicago Synod) moved the following amendment:

**MOVED;**

**SECONDED:** To amend the motion to refer by adding after the word, "attention," the words, "and *appropriate* action!"

Mr. Mark Malangko (Southeastern Minnesota Synod) asked that consideration be given to providing financial support to congregations to enable them to furnish sign interpretation for worship services. The Rev. Carl A. Johnson (Southwestern Pennsylvania) moved the previous question on all matters.

**MOVED;**

**SECONDED;**

**CARRIED:** To move the previous question on all matters.

**MOVED;**

**SECONDED;** *Yes-915; No--45*

**CARRIED:** To amend the motion  
to refer by adding after the word, "attention," the  
words, "and appropriate action."

**ASSEMBLY**

**ACTION**

**Yes--873; No--100**

**CA91.6.36 To refer the following motion to the Division for Church in Society together with the response from the Division for Churchin Society for attention and appropriate action:**

**WHEREAS, 94 percent of the deaf population in the United States is unchurched; and**

**WHEREAS, only two deaf ELCA pastors are presently serving this deaf population; and**

**WHEREAS, the ELCA Church Council has affirmed the cultural identity and unique needs and aspirations of the deaf community; and**

**WHEREAS, the Evangelical Lutheran Church in America has committed itself to provide assistance to the deaf community for ministry in the Evangelical Lutheran Church in America (CC91.4.52); and**

**WHEREAS, the deaf community identified ministry priorities at its August 1991 ELCA churchwide conference; therefore, be it**

**RESOLVED, that the ELCA 1991 Churchwide Assembly direct the Division for Social Ministry Organizations or its successor unit to establish a desk for deaf ministry in the Evangelical Lutheran Church in America by January 1, 1992; and be it further**

**RESOLVED, that such desk be staffed by a deaf person who is fluent in sign language and knowledgeable in deaf culture.**

Pastor Marshall reported that, with the exception of Motion 2 and two additional motions to be considered on Wednesday, September 4, 1991, the Churchwide Assembly had completed action on all referrals transmitted from the Committee on Reference and Counsel.

**Report of Church Council:**

**(continued)**

**\* Equalized Compensation and/or Pension**

Reference: *1991 Reports and Records, Volume 1, Part 2*, pp. 1255-1285; continued on page 715.

Bishop Chilstrom explained that the 1989 Churchwide Assembly had acted: To refer the matter of equalization of salary and/or pension benefits for ordained ministers to the Division for Ministry for study, in consultation with the Conference of Bishops and the Board of Pensions, with report to be made to the 1991 Churchwide Assembly (CA89.6.38).

Bishop Chilstrom called upon the Rev. William C. Behrens, director for the Department for Leadership Support in the Division for Ministry, to introduce the recommendation of the Church Council with respect to this matter. He also introduced the following members of the study committee that authored the "Equalized Compensation and/or Pension Report" (for text, see below), staff members, and other resource persons: the Rev. G. Frederick Aigner (Arlington Heights, Ill.), the Rev. Ruben F. Durdn (Chicago, Ill.), Bishop Stefan T. Guttormsson (LaCrosse, Wis.), Mr. Robert Jenson (Tacoma, Wash.), the Rev. Dorothy E. Seibert (Appelbachsville, Penn.), Mr. Lyle N. Anderson (vice president for pension administration, Board of Pensions); the Rev. Edwin L. Bersagel (executive director of the Conference of Bishops), the Rev. Herbert B. Carlmark (assistant executive director of the Division for Ministry), Mr. Kenneth W. Innskeep (senior research associate in the Office for Research, Planning, and Evaluation), and the Rev. Joseph M. Wagner (executive director of the Division for Ministry).

Pastor Behrens expressed appreciation on behalf of the study committee for the opportunity to be present to respond to questions and concerns about its report. He recognized three committee members who were not able to be present: the Rev. Rolf G. Hanson (St. Paul, Minn.), the Rev. David E. Farley (New York, N.Y.), and Ms. Judy Young (Oregon, Ill.).

Pastor Behrens noted the importance of the title of the report, which reflects the limited mandate given to the study committee by the 1989 Churchwide Assembly. The report does not address, therefore, other related issues, such as inadequate compensation. "The primary activity of the committee was to study in detail the advantages and disadvantages of our current system of compensation and equalized compensation; likewise the committee considered the advantages and disadvantages of the equalized pension and our current pension system. This report will

be a useful contribution to correct the broader underlying factors that promote inequities in our church," he said.

Pastor Behrens acknowledged the assistance of the staff of the Conference of Bishops, the Office for Research, Planning, and Evaluation, and the Board of Pensions in the preparation of the report. The Division for Ministry chaired the study and provided staff support.

Major reviews of the report were conducted by the Division for Ministry, the Conference of Bishops, and the Church Council. Pastor Behrens observed that the 18 or more recommendations contained in the report may be summarized in three: (1) The compensation of the majority of ordained ministers and associates in ministry is in need of "reinforcing and strengthening"; (2) Synods, using comparable criteria, are encouraged to develop equitable compensation guidelines; and (3) Synods are encouraged to provide "strong advocacy" for their compensation guidelines. The following motion was moved by virtue of being the recommendation of the Church Council:

***MOVED;***

***SECONDED:*** To receive

**the "Equalized Compensation and/or Pension Report"; and**

To commend for consideration the following recommendations to churchwide units, synods, congregations, and ordained ministers, and associates in ministry as follows:

\* To

**the Board of Pensions:**

Recommendation of a minimum pension contribution rate of 12 percent of defined compensation (salary plus housing) for all pastors and associates in ministry.

\* To

**the Division for Ministry:**

Gather and disseminate annually to each synod any appropriate

**statistics regarding** local/regional costs of living that may be valuable for use in formulating salary guidelines.

\* To synods

**(1) Determine compensation guidelines by using at least the following**

**resources:**

a. Data on moderate living standards and local cost of living information ("Current Populations Reports" available from the Department of Commerce);

b. Local comparative compensation information, i.e., other professionals, similar education experience, and length of service; and

c. Compensation guidelines of neighboring synods.

**(2) Include in**

**the** compensation guidelines a provision for congregations to provide a pension contribution of 12 percent of defined compensation (salary plus housing).

**(3) Direct that the bishop review** compensation before attesting calls and appointments and, when below synodical guidelines, use

**the** opportunity for further conversation with the pastor or

**associate in ministry and the congregation.**

(4) Distribute annually

**the "Statement of Specific Responsibilities, Compensation, Benefits, Expenses, and Conditions,"** related to

**the Letter of Call or Letter of Appointment, to Congregation Councils, other employing entities, pastors, and associates in ministry, so**

**that specific responsibilities and compensation may** be reviewed.

(5) Deploy persons from

**the Synodical Leadership Support Committee to**

**visit congregations to advocate for the compensation**

**guidelines and educate leaders and pastors and associates in ministry regarding compensation issues.**

**(6) Provide compensation support for those ministries that are below synodical compensation guidelines.**

· To congregations:

**(1) Follow the synodical compensation guidelines.**

**(2) Provide a pension contribution of at least 12 percent defined compensation (salary plus housing).\***

**(3) Establish and utilize a Congregational Staff Support Committee.**

**(4) Conduct with the pastor(s) and associate(s) in ministry an annual review and revision of the "Statement of Specific Responsibilities, Compensation, Benefits, Expenses, and Conditions," related to the Letter of Call and Letter of Appointment, including a review of specific responsibilities and compensation.**

**(5) Receive the counsel and guidance of the synodical Leadership Support Committee.**

\* To ordained ministers

**and associates in ministry.**

**(1) Participate actively in the compensation negotiating process as the "Statement of Specific Responsibilities, Compensation, Benefits, Expenses, and Conditions," related to**

**the Letter of Call  
for ordained ministers or Letter of Appointment for associates  
in ministry, is revised.**

(2)

**Submit the Annual Report to the synod bishop.**

'as informed by the outcome of the current study under way on such a proposal  
Mr. Wolfgang D. Herz-Lane (New Jersey Synod) moved the following:

*MOVED;*

*SECONDED:*

**To refer the recommendation of the Church Council on "Equalized Compensation and/or Pension Report" to the Church Council with instructions to reexamine this matter and to report back to the 1993 Churchwide Assembly.**

Mr. Herz-Lane raised concern about the study process and asserted that the study committee had not fulfilled satisfactorily the directive of the 1989 Churchwide Assembly. Mr. Frederick K. Schilling (Delaware-Maryland Synod) disagreed and congratulated the study committee for its work. "The report is practical and helpful in affirming the compensation nexus between pastor and congregation.... If anything is dear, it is that philosophies of equal pay, whether based on envy or idealism, tend to be coercive and centralized in practice; in results they are stultifying at best and disastrous at worst," he said. Mr. Fred Jones (Northern Texas-Northern Louisiana Synod) spoke in favor of the motion to refer. He observed that the difficulty smaller congregations sometimes experience in providing adequate staff compensation may have adverse effects on clergy mobility. Speaking against referral, the Rev. John T. Lohre (Saint Paul Area Synod) urged "quick action" in resolving the predicament of adequate compensation. The Rev. Dana K. Nissen (Metropolitan Chicago Synod) stated that the issues raised at the 1989 Churchwide Assembly, e.g., the advantages and disadvantages of equalized compensation, were not addressed in the report. He also questioned the "theological purity" of the report.

Bishop Chilstrom invited comments from the members of the study committee who were seated on the dais. Pastor Wagner stated that the Division for Ministry was of the opinion that the study had been done "in an adequate way." If the recommendation were to be referred, it would be difficult to do the task more thoroughly than it previously had been done, he said. "As we pursued the assignment, we discovered that equalizing compensation ... simply is not a workable approach to that very real problem. Therefore, we concluded that the best approach to solving the problem-and it is a serious problem-is in fact to work with synods and congregations ... to develop salary bases and salary guidelines, .... to work harder and better at that task. We believe that in the long run that is the workable answer to the problem that we have."

Mr. Earl Dixon (New Jersey Synod) spoke in favor of the motion to refer, because,

he observed, the recommendations do not resolve the problem of providing salaries that meet minimum synodical guidelines.

Mr. Carl Hill (Northern Illinois Synod) called the question.

**MOVED;**

**SECONDED;**

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

**MOVED; 2/3 Vote Required**

**SECONDED; Yes--423; No-511**

**DEFEATED: To refer the recommendation of the Church Council on "Equalized Compensation and/or Pension Report" to the Church Council with instructions to reexamine this matter and to report back to the 1993 Churchwide Assembly.**

The Rev. Ann Marie Tiemeyer (New Jersey Synod) moved the following:

**MOVED;**

**SECONDED: To amend the recommendation of the Church Council, by inserting before item (3) of the recommendations to synods, the following:**

***Direct that the bishop and/or bishops assistant dearly present synod guidelines to vacant congregations before names of candidates are submitted for consideration; and that synod staff dearly track the development of compensation packages to be offered; and ...***

Pastor Tiemeyer urged that synods "take the leadership in making sure that congregations are dear on the justice issues involved." She observed that presentation of synodical salary guidelines to a congregation at the time the bishop attests the call is too late in the call process for the guidelines to be effective.

Bishop Michael G. Merkel (Southeastern Pennsylvania Synod) offered a motion to substitute the words, "congregations with a pastoral vacancy," for the phrase, "vacant congregations." Bishop Merkel's motion was received by consensus as a friendly amendment.

The Rev. Kent W. Wallace (Saint Paul Area Synod) concurred with Pastor Tiemeyer's rationale in offering the amendment.

Mr. Carl Hill (Northern Illinois Synod) called the question.

**MOVED;**

**SECONDED;**

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

**MOVED;**

**SECONDED;**

**Yes-867; No-66**

**CARRIED: To amend the recommendation of the Church Council, by inserting**

before item (3) of the recommendations to synods, the following  
*Direct that the bishop and/or bishops assistant dearly present synod guidelines to congregations with a pastoral vacancy before names of candidates are submitted for consideration; and that synod staff dearly track the development of compensation packages to be offered; and*

Bishop Chilstrom called for the orders of the day.

**Report of the Church Council:**

**(continued)**

**1992-1993 Budget Proposal**

**(continued)**

Reference: *1991 Reports and Records, Volume 1, Part 2*, pages 1250-1254; *Supplement*, Section F; *Volume 2*, pages 73, 330, 533.

Bishop Chilstrom called upon Ms. Edith M. Lohr, chair of the Budget Development Committee of the Church Council, and the Rev. Robert N. Bacher, executive for administration, to present the following recommendation of the Church Council for adoption of budgets and expenditure authorizations for the years 1992 and 1993. The budget proposal was first presented during Plenary Sessions Two and Four (see page 73 and 330-332 of these minutes).

*MOVED;*

**SECONDED:** *a.* To adopt a 1992 budget of \$93,308,000;  
To authorize the Church Council of the Evangelical Lutheran Church in America to establish an initial expenditure authorization consistent

**with** 1992 anticipated income;

To authorize the Church Council of the Evangelical Lutheran Church in America, upon recommendation of the Office of the Bishop, to allocate the increased income from 1991 among units; and

To authorize the Church Council to revise the expenditure authorization periodically during the 1992 fiscal year based on actual

**ex-**

**perience; and**

*b.* To adopt a 1993 budget of \$94,900,000;

To authorize the Church Council of the Evangelical Lutheran Church in America to establish an initial expenditure authorization consistent with 1993 anticipated income;

To authorize the Church Council of the Evangelical Lutheran Church in America, upon recommendation of the Office of the Bishop, to allocate the increased income from 1992 among units; and

To authorize the Church Council to revise the expenditure authorization periodically during the 1993 fiscal year based on actual experience.

Mr. Samuel H. Giesy Jr. (Pacifica Synod) moved the following amendment:

**MOVED;**

**SECONDED:** That if the offerings/receipts are less than expected in 1992, the line

**items of expenditures for the Division for Outreach, the Division for Global Mission, and ELCA seminaries be totally retained, and that these**

**items be no less in 1993.**

Chair Lohr indicated that the Budget Development Committee would affirm the spirit of the proposed amendment and the priorities signified in it. She noted, however, that those priorities already were specified in the budget proposal as the first three priorities listed in the narrative. Pastor Bacher explained that the three priorities comprised approximately 45 percent of the churchwide budget; fixed operational costs constituted another 15 percent. He observed that the remaining 40 percent of the budget (which includes additional priority items) would be severely affected were the three priorities in question to be made fixed allocations and income were to fall short of anticipated levels.

Mr. Gayle K. Brouger (Eastern Washington-Idaho Synod) observed that at issue was trust of churchwide administrators to respect the priorities listed in the budget proposal "and to do their very best." "Let's not tie their hands, folks," he said. Mr. Lance Lindgren (Pacifica Synod) urged adoption of the amendment in light of the priorities articulated in the *Mission90* program adopted by the 1989 Churchwide Assembly (CA89.6.25), the "Focusing for Mission" emphases, and the Evangelism Strategy (CA91.6.29).

The Rev. Edward D. Paape (Greater Milwaukee Synod) called the question.

**MOVED;**

**SECONDED:**

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

**MOVED;**

**SECONDED;**

*Yes 239; No-623*

**DEFEATED:** That if the offerings/receipts are less than expected in 1992, the line

**items of expenditures for the Division for Outreach, the Division for Global Mission, and ELCA seminaries be totally retained, and that these**

**items be no less in 1993.**

Mr. Samuel H. Giesy Jr. (Pacifica Synod) moved the following amendment:

**MOVED;**

**SECONDED:** That if offerings/receipts are larger than predicted as shown for 1992 and 1993, the line items for expenditures of the Division for Outreach, the Division for Global Mission, and ELCA seminaries for 1992 and 1993 be given that resource, less 30 percent of it retained for reserves until the 1988 budget levels are met.

Chair Lohr said that "it [income in excess of anticipated amounts] would be a delightful problem to have to deal with." She indicated, however, that the Budget

Development Committee had concluded that the amendment was not realistic. As an illustration, she explained that, applying the proposed formula and assuming a one percent increase in income, it would take 9.5 years to reach 1988 budgetary levels for the Division for Outreach, 10.4 years to attain the 1988 seminary funding levels, and 16.2 years to reach those levels with a flat budget in all other areas. Mr. Gayle K. Brougher (Eastern Washington-Idaho Synod) concurred with the conclusion of the Budget Development Committee and observed that the proposed amendment did not account for other budgetary needs. Mr. Lance Lindgren (Pacifica Synod) urged that the amendment be adopted "as a dear instruction to the Church Council and Budget Development Committee ...." The Rev. Arthur L. Olsen (South Dakota Synod) commented that the work of all churchwide units is needed for evangelism and "the whole goal of the church." Mr. David Soderland (Upstate New York Synod) called the question.

**MOVED;**  
**SECONDED;**  
**CARRIED:** To move the previous question and all pending questions.

**MOVED;**  
**SECONDED;** Yes-  
**171; No--725**  
**DEFEATED:** That if offerings/receipts are larger than predicted as shown for 1992

**and 1993, the line** items for expenditures of the Division for Outreach, the Division for Global Mission, and ELCA seminaries for 1992 and 1993 be given that resource, less 30 percent of it retained for reserves until the 1988 budget levels are met.

**Assembly**  
**Action** Yes--861; No--34  
**CA91.6.37** a. **To adopt a 1992 budget of \$93,308,000;**  
**To authorize the Church Council of the Evangelical Lutheran Church in America to establish an initial expenditure authorization consistent with 1992 anticipated income;**  
**To authorize the Church Council of the Evangelical Lutheran Church in America, upon recommendation of the Office of the Bishop, to allocate the increased income from 1991 among units;**  
**To authorize the Church Council to revise the expenditure authorization**

**periodically during the 1992 fiscal year based on actual experience; and**

- b. To adopt a 1993 budget of \$94,900,000;**

**To authorize the Church Council of the Evangelical Lutheran Church in America to establish an initial expenditure authorization consistent with 1993 anticipated income;**

**To authorize the Church Council of the Evangelical Lutheran Church in America, upon recommendation of the Office of the Bishop, to allocate the increased income from 1992 among units;**

**To authorize the Church Council to revise the expenditure authorization periodically during the 1993 fiscal year based on actual experience.**

### **Interlude**

Mr. Joas Kijugo, director of the School of Church Music at Rahija Academy (near Bukoba, Tanzania) led the assembly in the singing of several hymns.

### **Bible Study**

The Rev. James A. Nestingen continued the study of the Lord's Prayer with exposition of the verses, "Forgive our sins as we forgive those who sin against us," and "Lead us not into temptation, but deliver us from evil."

### **Report on Theological Education**

Reference: "Report of the Study of Theological Education," *1991 Reports and Records, Volume 1, Part 1*, pages 136-138.

Bishop Chilstrom called upon Ms. Dorothy J. Marple, chair of the Task Force for the Study of Theological Education for Ministry in the Evangelical Lutheran Church in America, to report on the work of the task force. She indicated that the task force reports to the board of the Division for Ministry. Chair Marple then introduced two members of the task force who were present at this assembly: Ms. Mary L. Chrichlow (Elmont, N.Y.), and Bishop Harold C. Skillrud (Southeastern Synod). Other members of the nine-member task force are: the Rev. Beverly O. B. Allert (Tigard, Ore.); Mr. Charles P. Lutz (Minneapolis, Minn.); the Rev. Charles W. Mays (Port Angeles, Wash.); the Rev. Paul E. Rorem (Princeton, N.J.); and Ms. Martha Stortz (Berkeley, Calif.). The Rev. Phyllis B. Anderson, director for the Department for Theological Education in the Division for Ministry, serves as director for the study and Ms. Marybeth A. Peterson (Omaha, Neb.) is the liaison from the board of the Division for Ministry to the task force.

Chair Marple indicated that the assignment given to the task force by the Church Council is to develop, in consultation with appropriate partners, a plan for a system of theological education that will (1) prepare leaders needed for this church's mission challenge; (2) be financially sustainable; and (3) be appropriately accountable to this church. Financial support for the study is being provided in part by the Lilly

Foundation, Lutheran Brotherhood, and the Division for Ministry.

Chair Marple stated that "the work of the task force has been enlivened by serious discussion with seminary and synodical leaders, who hold special responsibilities for theological education. Through this consultative process, the task force has identified issues that all seminaries are facing. We are gaining a deeper understanding of the strengths and limitations of each seminary and of the seminary system as a whole. This study is as much about the future direction of this church and of theological education as it is about resolving issues we face today. It comes at a critical time as this church continues to bring the Gospel message faithfully and vibrantly into a culturally diverse and religiously pluralistic society. While we affirm that God's mission is constant, the changing world in which we live affects the church and prods us to revamp our ministries-adding new ones, revising time-honored ones.

"The weighty responsibilities entrusted to the seminaries also are affected. Theological education is challenged constantly to find creative, responsible ways to change in preparing leaders to meet the mission challenges of the church. The eight seminaries are working on meeting these challenges; however, we as the Evangelical Lutheran Church in America are impelled to look together with seminaries at the challenges and the crucial issues that they entail, to address them from a churchwide perspective, and to face up to the urgency about making decisions-urgency for the sake of each seminary, for the sake of the entire of the church, and for faithful and effective ministry in God's world," she said.

Bishop Skillrud presented a summary of the themes detailed in a discussion resource prepared by the task force, entitled, "A Resource for Discussion." "One of the truly great gifts of God to this church has been the eight theological seminaries inherited through the merger [that formed the Evangelical Lutheran Church in America]," he said. "Unfortunately, as we face the future, there are some serious questions that must be addressed, because of trends that have been taking place in recent years." As an example, he cited the increasing number of second career students entering the seminary at a more advanced age than previously, which may reach as high as 70 percent, and the problems of dislocation experienced by those older or married students with children who must move several times during the course of seminary enrollment and internship.

To address the new circumstances, various options are being proposed for reflection throughout this church in a study document, "A Resource for Discussion," he said. Alternatives for consideration include (1) revision of the program of study (e.g., remedial study in the humanities for students entering the seminary without such a background, and greater concentration on academic study during seminary residency with additional contextual education during the first three years of parish service; (2) resolution of financial difficulties (implementation of new funding patterns and redeployment of current resources); and (3) assessment of the need for eight seminaries and elimination of unnecessary duplication of academic programs. "These are very serious matters that have to be addressed by all of us. The hope, of course, is that the resource document will force each of us to reflect about that so that the right solutions can indeed be found," Bishop Skillrud concluded.

The Rev. Phyllis B. Anderson indicated that the booklet, "A Resource for Dis-

cussion," would be circulated widely during the 1991-1992 academic year. "It will be the centerpiece for consultations around the church when members of the task force meet with seminary boards, students, faculty members, bishops, churchwide units, continuing education directors, and dozens of other interested groups in the course of the next year," she said. "The purpose of this resource is not to bring forth recommendations at this point. The purpose of the resource is to stimulate critical and creative thinking about the issues we face together as a church. It will help to clarify issues, to test the perceptions of the task force to date, to envision alternatives to the current situation, to generate further proposals and counter-proposals ... [and it] should be catalytic in the internal, strategic planning of the individual seminaries." Pastor Anderson indicated that copies of the resource would be distributed to some 2,000 interested parties, and that an executive summary of the paper had been distributed to assembly members.

Pastor Anderson reviewed the study plan and invited the members of the assembly to participate in the evaluation process. She noted that at its July 1992 meeting, the task force would begin to formulate recommendations about the purpose, priorities, forms, structures, and use of resources within an ELCA system of theological education. The task force is scheduled to submit its proposals to the board of the Division for Ministry for recommendation to the ELCA Church Council and the 1993 Churchwide Assembly. Between 1992 and 1995, the task force will continue its work in light of action by the 1993 assembly and results of the Study of Ministry. Further recommendations will be transmitted to the 1995 Churchwide Assembly. Pastor Anderson concluded, "Our capacity to proclaim the Gospel to our world in our time is heavily dependent on the strength, the stability, the health, and the responsiveness of our system of theological education. Can we find creative ways to build such a system in the face of a changing scene and serious financial stress? We have a chance to make such decisions."

Bishop Chilstrom thanked the members of the task force for their report and invited questions from the floor. Mr. Charles Bruning (Minneapolis Area Synod) observed that the terminology, "remedial work," is perceived pejoratively, and suggested that the task force consider alternative programs or different requirements for persons with different experience, rather than "remedial work." In a point of personal privilege, Mr. Fred Jones (Northern Texas-Northern Louisiana Synod) urged the task force to give attention to the recruitment and preparation of members of the ELCA multicultural communities for pastoral leadership. He also requested that information on causes for disbanding ELCA congregations be shared with the Division for Outreach, in order to assist it in the "application of resources for the continued growth and support of vital ministries."

### **Report of the Church Council:**

**(continued)**

#### **\* "Social Teaching Statement on Abortion"**

**(continued)**

Reference: *1991 Reports and Records, Volume 1, Part 2*, pages 1206-1212; *Volume 2*, page (Errata to *Volume 1*, page 1205); continued from pages 504-510.

Bishop Chilstrom announced that discussion would resume of the recommendation of the Church Council on adoption of the proposed "Social Teaching Statement on Abortion" and the amendment offered by Bishop Paul E. Spring (Northwestern Pennsylvania Synod). Bishop Chilstrom reminded the members of the assembly of their previous action in adopting a procedure for debate of the proposed "Social Teaching Statement on Abortion" (see page 509).

The Rev. Franklin D. Fry (New Jersey Synod) moved the following:

***MOVED;***

***2/3 Vote Required***

***SECONDED: That the limitation on the consideration of the "Social Teaching Statement on Abortion" set by the procedural action adopted during Plenary Session 10, Tuesday morning, September 3, 1991, pertain only to non-substantive amendments as determined by the chair***

In a point of order, a voting member observed that the procedural action adopted earlier would apply to this motion as well. The chair ruled that the procedural action applied only to amendments to the documents.

The Rev. Charles L. Tews (East-Central Synod of Wisconsin) spoke against the motion, noting that the time remaining for debate was limited and that voting members already had begun to depart the assembly. Bishop Chilstrom stated that, if this motion were to be adopted, he would regard the following amendments to be substantive:

- \* Section Im., addition of a new paragraph following paragraph four;
- \* Section IV., addition of a new paragraph following paragraph one;
- \* Section IV.A., addition of a new paragraph following paragraph two;
- \* Section IV.B., deletion of paragraph six;
- \* Section IV.B., addition of a new paragraph following paragraph six;
- \* Section V.B., addition of a new paragraph following paragraph two; and
- \* Section VC. addition of a new final paragraph.

The chair also ruled out of order the following amendments, submitted by Mr. Joel Hylden (Eastern North Dakota Synod), by virtue of their similarity to the substitute statement that the assembly previously had failed to adopt (see page 504):

\* Section I.C.;

Delete: "A developing life in the womb does not have an absolute right to be born, nor does a pregnant woman have an absolute right to terminate a pregnancy."

Delete: "This requires that we move beyond the usual "pro-life" versus "pro-choice" language in discussing abortion."

\* Section II.

Delete: "although it is women who are most intimately affected by decisions about abortions."

\* Section Im.

Delete from paragraph one: "Abortion ought to be an option only of last resort. Therefore, as a church we seek to reduce the number of abortions."

Amend paragraph two, first sentence to read, ". . . that lead a woman to consider *an* abortion as the best option available to her."

Amend last paragraph to read, "... we as a church seek to red\*ee *stop* the need *desire* ....

\* Section IV.A.

Delete in paragraph one, sentence one: "in most circumstances."

Delete in paragraph one, sentence three: "and whether resources will be available for this purpose."

Delete in paragraph two, sentence one: "as a positive option."

\* Section IV.B.

Delete paragraphs four, five, and seven.

\* Section V.

Delete paragraph two.

\* Section V.C.

Delete paragraph one.

Delete from paragraph three, sentence three: "and their freedom to make responsible decisions in difficult situations."

Delete last two paragraphs.

\* Section V.D.

Delete paragraph one.

Mr. Joel Hylden (Eastern North Dakota Synod) requested clarification of the procedure for appealing the decision of the chair and for reintroducing the foregoing amendments at a later time during the debate.

The assembly adopted the motion on the floor without further discussion:

***MOVED; 2/3 Vote Required***

***SECONDED; Yes-619; No-274***

***CARRIED:***

**That the limitation on the consideration of the "Social Teaching Statement on Abortion" set by the procedural action adopted during Plenary Session 10, Tuesday morning, September 3,1991, pertain only to non-substantive amendments as determined by the chair**

Discussion of the following motion resumed (For previous discussion, see page 509.):

***MOVED;***

***SECONDED:*** To

**amend the proposed "Social Teaching Statement on Abortion" by inserting after paragraph one in Section IV. the following as a new paragraph:**

**The support given by members of this church will seek to witness to the Scriptural norm that God is the creator and preserver of life. This church, and especially the pastors, will carry out its ministry with God's law and God% Gospel, and will proclaim forgiveness and new life to all who are troubled and penitent.**

The Rev. Joy M. K. Bussert (Minneapolis Area Synod) recommended that terminology such as "troubled" and "penitent" be avoided, in order that the tone of the document "not be misrepresented to our churches and certainly not be misunderstood by those who are struggling with very difficult and complicated decisions." The Rev. Karen Bockelman (Northeastern Iowa Synod) also spoke against the amendment and requested that the committee's response to the proposed amendment be heard. Ms. Kathleen S. Hurty, chair of the board of the Commission for Church in Society, indicated that "the committee would not oppose this amendment, but NOTES that the assembly itself would need to assess whether these sensitivities already are addressed adequately in the document."  
An unidentified voting member called the question.

***MOVED;***

***SECONDED;***

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

***MOVED;***

***SECONDED;***

*Yes-225; No-720*

***DEFEATED:***

**To amend the proposed "Social Teaching Statement on Abortion" by inserting after paragraph one in Section IV. the following as a new paragraph:**

**The support given by members of this church will seek to witness to the Scriptural norm that God is the creator and preserver of life.**

**This church, and especially the pastors, will carry out its ministry with God's law and Gods Gospel, and will proclaim forgiveness and new life to all who are troubled and penitent.**

Bishop Chilstrom entertained discussion of the following proposed amendment submitted by Mr. Jerry Christensen (Southeastern Iowa Synod):

To insert in Section IV.A., after paragraph two the following as a new paragraph:

Adoption as an alternative to abortion is unlikely unless birth parents are recognized inclusively as parents providing responsibility for their child. The church and its members must be educated to understand and express that an adopted child was not rejected by its parents, but released for adoption by an action of love by the birth parents, because their circumstances prevented them from raising the child themselves. The church must embrace adoptive families through prayer, fellowship, and celebration of the community of Christ.

Mr. Christensen, the author of the amendment, requested that the proposed amendment be withdrawn from consideration. No objection was raised from the floor.

Bishop William H. Lazareth (Metropolitan New York Synod) moved the following amendment:

***MOVED;***

***SECONDED:*** To amend the proposed "Social Teaching Statement on Abortion" by deleting in Section IV.B. the following sixth paragraph:

**Beyond those circumstances, we as a church disagree on what conditions, if any, make abortion a morally responsible act. For some, those are the only conditions; others would include additional considerations necessary for minimal quality of life for the woman as well as the child.**

Speaking to the amendment, Bishop Lazareth expressed concern that "this kind of material is usually quoted out of context by extremists, legislators, or by the secular press .... This dilemma serves only to sabotage the already carefully balanced agreement in this church document and its central affirmation, i.e., "The strong Christian presumption is to preserve and protect life. Abortion ought to be an option only of last resort". ... By highlighting our disagreement on possible exceptions, we, thereby, weaken our agreement on the norm." The Rev. Karen L. Bloomquist indicated that the committee considered the motion to be a friendly amendment that would strengthen the statement.

Mr. Paul Hasbargen (Saint Paul Area Synod) sought to amend the motion, but was ruled out of order by the chair. He served notice that, if the motion were to be defeated, he would move to amend the paragraph. The Rev. Gene B. Broughton (Northwestern Minnesota Synod) served notice that, were the amendment to be adopted, he would withdraw the amendment he had submitted. Mr. Gary Aamodt (South-Central Synod of Wisconsin) served notice that, were the amendment to be adopted, he would withdraw the amendment he had submitted pertaining to the paragraph in question. Mr. Paul Hasbargen spoke in support of the amendment, citing a petition signed by approximately 10,000 members of ELCA congregations that called for a strong affirmation of abortion only as an option of last resort. Mr. Jerry Christensen (Southeastern Iowa Synod) called the previous question.

***MOVED;***

***SECONDED;***

***2/3 Vote Required***

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

***MOVED;***

***SECONDED;***

***Yes--895; No-71***

***CARRIED:*** To amend the proposed "Social Teaching Statement on Abortion" by deleting in Section IV.B. the following sixth paragraph:

**Beyond those circumstances, we as a church disagree on what conditions, if any, make abortion a morally responsible act. For some, those are the only conditions; others would include additional considerations necessary for minimal quality of life for the woman as well as the child.**

Bishop Chilstrom indicated that the following amendment, submitted by the Rev. Gene B. Broughton (Northwestern Minnesota Synod) had been withdrawn:  
To amend the proposed "Social Teaching Statement on Abortion" by inserting in Section IV.B., after paragraph six the following as a new paragraph:

While there may be some additional circumstances where choosing an abortion is determined to be the best of tragic alternatives, and while this church recognizes that each circumstance needs to be weighed on the basis of its own merits, it is the judgment of this church that many of the abortions that currently occur for reasons other than those stated above (namely, a dear threat to the physical life of the woman, extreme abnormalities of the fetus, which will result in severe suffering and early death, or when the resulting pregnancy occurred when both parties did not participate willingly in sexual intercourse) are not morally justifiable. Just because the woman does not want to be pregnant or did not intend to become pregnant is not, in and of itself, sufficient grounds for ending an unintended pregnancy that occurs as a result of immoral behavior on the part of the mother and father of the unborn child, such as a pregnancy that is the result of an adulterous relationship, an abortion is not morally justifiable. It is the judgment of this church that the burden of proof in deciding for an abortion rests in demonstrating that continuing the pregnancy will cause more harm to the woman and/or her unborn child than will be caused by ending the pregnancy.

Mr. James C. Banks (Florida Synod26), moved the following:

***MOVED;***

***SECONDED;***

***Yes-756; No--190***

***CARRIED: To suspend the special rule of procedure for debate of the proposed Social Teaching Statement on Abortion with respect to the time allotted to***

***each speaker; and***

***To limit the time allotted to each future speaker to one minute.***

Mr. Jerry Christensen (Southeastern Iowa Synod) moved the following:

***MOVED;***

***SECONDED: To amend the proposed Social Teaching Statement on Abortion by 'inserting in Section V.B.,***

***at the end of paragraph two the following;***

***The church must work vigorously***

***to support state and national***

***legislation to provide free prenatal and maternity care to women***

***whose medical needs are***

***not met adequately through medical***

***insurance.***

Ms. Kathleen S. Hurty indicated that the committee considered the motion as a friendly amendment.

Mr. Warren Zenk (Saint Paul Area Synod) offered a substitute motion:

***MOVED;***

***SECONDED: To amend the proposed "Social Teaching Statement on Abortion" by inserting in Section V.B.,***

**at the end of paragraph two the following:**

**The church must work vigorously with state and national entities as well as international organizations to achieve universal access to**

**health care for families and/or women whose medical needs are not met adequately through their medical insurance.**

Mr. Zenk noted that the language of the substitute motion was taken verbatim from the recommendation of the Memorials Committee concerning health-care memorials, which was to be adopted by the assembly (see page 625). He stated that, while he was sympathetic to the intent of the original motion, he objected to the use of the word, "free." The Rev. Roger G. Imhoff Jr. (Metropolitan New York Synod) spoke against the substitute motion and observed that the amendment "puts us into the political arena; this is a social teaching statement, not one of policy."

26Renamed Florida-Bahamas Synod upon approval by the 1991 Churchwide Assembly.

The Rev. Steven A. Tjarks (Nebraska Synod) suggested that the word, "their," be struck in the substitute motion. Mr. Zenk assented to the suggestion as a friendly amendment.

***MOVED;***

***SECONDED;***

***Yes-354; No-574***

***DEFEATED:*** To amend the proposed "Social Teaching Statement on Abortion" by inserting in Section V.B., at the end of paragraph two the following:

**The church must work vigorously**

**with state** and national entities

as well as international organizations to achieve universal access to health care for

**families** and/or women whose medical needs are

**not met** adequately through medical insurance.

Bishop Chilstrom invited further debate on the original motion; there was none.

***MOVED;***

***SECONDED;***

***Yes-428; No-530***

***DEFEATED:*** To amend the proposed "Social Teaching Statement on Abortion" by

**inserting in Section V.B.,** at the end of paragraph two the following:

**The church must work vigorously to support state and national**

**legislation to provide free prenatal and maternity care to women**

**whose** medical needs are not met adequately through medical insurance.

The Rev. Daniel K. Johannsson (New Jersey Synod) moved the following:

**MOVED;**

**SECONDED:** To amend the proposed "Social Teaching Statement on Abortion" by

**inserting in Section V.C.,** as the third item listed in paragraph five, the

**following**

**\*laws that prevent** access to information about all options available to women faced

**with unintended pregnancies;**

Ms. Kathleen S. Hurty indicated that the motion "raises an issue we are now more aware of than we were six months ago when the draft was completed. The committee feels it is in keeping with the sense of the document and helpfully brings it up to date." There no objections to the insertion, Bishop Chilstrom declared the motion to be carried by consensus:

**MOVED;**

**SECONDED;**

**CARRIED:** To amend the proposed "Social Teaching Statement on Abortion" by

**inserting in Section V.C.,** as the third item

**listed in** paragraph five, the

**following**

**laws that** prevent access to information about all options available to women faced

**with unintended pregnancies;**

The Rev. Carl A. Johnson (Southwestern Pennsylvania Synod) moved to amend the procedure for debate as follows:

**MOVED;**     *2/3 Vote Required*

**SECONDED;**     *Yes- 529; No-431*

**DEFEATED:** To amend the special rule for debate of the proposed "Social Teaching Statement on Abortion" to extend debate to

**two minutes** per person.

The motion failed to pass for lack of the required two-thirds majority. Mr. Joel Hylden (Eastern North Dakota Synod) indicated that he wished to continue submission of the following proposed amendment:

**MOVED;**

**SECONDED:** To amend the proposed "Social Teaching Statement on Abortion" by **deleting in Section IV.B., paragraph five, the words, "when both parties do not participate willingly in sexual intercourse. This is especially true," so that the first sentence would read, ". . .**

**if the pregnancy occurs in cases of rape and incest.. ..**

The Rev. Douglas E. Knick (Southwestern Minnesota Synod) rose to a point of order, and inquired whether action had been taken on the motion previously offered by the Rev. Daniel K. Johannsson (New Jersey Synod). The chair responded that it had been adopted by consensus, because no objection was voiced.

Mr. Joel Hylden indicated that the intent of his motion was to limit abortion to cases of rape, incest, endangerment of the life of the mother, or extreme abnormalities of the fetus. Mr. Robert Hurdle (Metropolitan Chicago Synod) spoke against the motion and observed that the motion would exclude spousal abuse and "husband rape." Mr. Tim Mountain (Northwestern Minnesota Synod) spoke in support of the motion, noting unintended pregnancies as the result of ritualistic abuse and gang rape. The Rev. Mary J. Konopka (Southeast Michigan Synod) urged the members of the assembly to vote against the motion, stating, "I believe that the miracle and the masterpiece of the statement presented to us by the committee is that it allows us to pursue maximum moral integrity in areas where there is no clear moral resolution..... It allows ... for the powerful and often unpredictable presence of the Holy Spirit in the provision of pastoral care."

Mr. Jerry Christensen (Southeastern Iowa Synod) called the question.

**MOVED;**

**SECONDED;**

**2/3 Vote Required**

**CARRIED: To**

**move the previous question.**

**MOVED;**

**SECONDED;**

**Yes-301; No-667**

**DEFEATED: To amend the proposed "Social Teaching Statement on Abortion" by deleting in Section IV.B., paragraph five, the words, "when both parties do not participate willingly in sexual intercourse. This is especially true," so that the first sentence would read, "...**

**if the pregnancy occurs in cases of rape and incest."**

The Rev. Richard O. Scherch (Florida Synod<sup>27</sup>), moved the following:

**MOVED;**

**SECONDED;**

**Yes--799; No--144**

**CARRIED: To amend the special rule for debate of the proposed "Social Teaching Statement on Abortion" by exempting the presentation of the motion from the one-minute time limit.**

An unidentified voting member moved the following:

<sup>27</sup>Renamed Florida-Bahamas Synod upon approval by the 1991 Churchwide Assembly.

**MOVED;**

**SECONDED: To adopt the proposed "Social Teaching Statement on Abortion" as amended to this point.**

The Rev. Jerald L. Folk, executive director of the Commission for Church in Society, cautioned that it would be important for the assembly to hear the report of the committee on the less-substantive amendments prior to taking action on the proposed statement.

The motion to adopt was withdrawn.

The Rev. Franklin D. Fry (New Jersey Synod) moved the following:

**MOVED;**

**SECONDED;**

*Yes-686; No-257*

**CARRIED: To extend this session until final action is taken on the proposed "Social Teaching Statement on Abortion."**

The Rev. Donald H. Maier (Northwest Washington Synod) moved the following:

**MOVED;**

**SECONDED: To accept the following "Report of the Committee Convened to Consider and Make Recommendations regarding the Less-Substantive Amendments to the Abortion Statement" *en bloc*.**

*The text of the report is printed below.]*

The Rev. Terry K. Boggs (Northern Texas-Northern Louisiana Synod) observed with respect to the amendment to Section IV., paragraph two, sentence three, that the words, "the woman's," had been inadvertently omitted from the committee's report.

The Rev. Richard O. Scherch (Florida Synod<sup>28</sup>), moved to amend the recommendation of the Church Council, "To adopt the "Social Teaching Statement on Abortion."'" Bishop Chilstrom ruled the motion to be out of order at that time.

Mr. Warren Zenk (Saint Paul Area Synod) noted the omission in the committee's report of the word, "as," in the phrase, "as well as," at each occurrence in Section III of the proposed statement on abortion. The Rev. James C. Bouzard (Southwestern Texas Synod) urged the assembly not to adopt the committee's report *en bloc*.

Mr. Sergio A. Mendes (Virginia Synod) noted an additional editorial correction and sought to offer a friendly amendment. Bishop Chilstrom ruled the emendation to be out of order, due to the *en bloc* nature of the motion under consideration.

Mr. Jerry Christensen (Southeastern Iowa Synod) called the question.

**MOVED;**

**SECONDED;**

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

**MOVED;**

**SECONDED;**

*Yes--786; No--141*

**CARRIED: To adopt the following "Report of the Committee Convened to Consider and Make Recommendations regarding the Less-Substantive Amendments to the Abortion Statement" *en bloc***

**Report of the Committee Convened to Consider and Make Recommendations regarding the Less-Substantive Amendments to the Abortion Statement**

2Renamed Florida-Bahamas Synod upon approval by the 1991 Churchwide Assembly.

*This report represents the consensus of the committee which included authors of the amendments, staff, board and task force members.*

(key ~~deletions~~ struck through; additions in italics)

THE COMMITTEE RECOMMENDS':

5. Section I.A., paragraph three, sentence two:

We believe that the Bible is the authoritative source and norm

Section LB., paragraph one:

(Withdraw amendment.)

9. Section HI., paragraph two, sentence two:

We are particularly moved by the anguish of women who face unwanted pregnancies alone.

Section mI., paragraph two, sentence four.

(Withdraw amendment.)

Section vi., paragraphs six, seven, and eight:

Replace each instance of the phrase, "as well as," with the word, and.

11. Section IL., paragraph five:

Our ministry of hospitality to all people ought to include women who have had abortions, women who are considering abortions, children, families, and those who bear and raise children under all kinds of circumstances.

13. Section IV., paragraph one: Delete second sentence in this paragraph and replace it with the following:

We encourage women and men to seek support and counsel from pastor, professionals, and confidants whom they trust and respect.

14. Section IV., paragraph one:

(Addressed by item 13.)

Section IV., paragraph one, sentence three:

... .but be able and willing to listen and walk with women and men through the process of decision-making.

It is important that those who counsel persons faced with unintended pregnancies respect ... ~~her~~ the woman's ....

Section IV., paragraph two, sentence three  
(Withdraw amendment.)

Section IV., paragraph two, sentence four.

Counselors should seek to call forth her power to act responsibly after ~~her~~ prayerful reflection upon all factors involved.

15. Section IV.A., paragraph one, sentence three:

'Numbers below refer to sections of the committee's report distributed on the assembly floor and were used for reference in the assembly's discussion.

~~Yet~~, In each set of circumstances, there must also be a realistic . . . over the long-term, and ~~whether~~ what resources will be are available or need to be provided for this purpose.

16. Section IV.A., paragraph one, sentence three:  
(Withdraw amendment.)

17. Section IV.A., paragraph two:

This church encourages and seeks to support adoption as a positive option ~~for those who feel they cannot provide adequate care for a child~~ to abortion.

Because adoption is an increasingly more open process today, it generally is easier for birth parents to have a role in selecting the adoptive parents and in maintaining some contact with the child. ~~This~~ These possibilities can be helpful in the grieving process that is likely to occur when ~~a woman~~ birth parent(s) choose to place her the child for adoption after having bonded with the child during her pregnancy. Care needs to be taken in selecting adoption processes that do not exploit but safeguard the welfare of all parties involved. At the same time, we recognize that there are -noy unintended pregnancies for which adoption is not an acceptable option.

20. Section IV.B., paragraph one:  
(Withdraw amendment.)

21. Section IV.B., paragraph one:

This church recognizes that there can be sound reasons for ending a pregnancy through induced abortion. The following ~~is intended to~~ provides guidance for those considering such a decision. We recognize that conscientious decisions need to be made in relation to difficult circumstances that vary greatly.

What is determined to be a morally responsible decision in one situation may not be in another

(The second paragraph is a matter dealt with by action on the first half of item 7.)

(The third paragraph was withdrawn.)

22. Section IV.B., paragraph three:  
(Withdraw amendment.)

Section IV.B., paragraphs four and five:

(Reverse the two paragraphs.)

Section IV.B., paragraph four, sentence one; and paragraph six, sentence one:

(Withdraw amendments.)

23. Section IV.B., paragraph four

(The committee recommends the proposal in item 24.)

24. Section IV.B., paragraph four. Delete paragraph and replace with the following:)

There are circumstances of extreme fetal abnormality which will result in severe suffering and very early death of an infant.

In such cases,

**after competent medical consultations, the parent(s) may responsibly choose to terminate the pregnancy.**

**Whether they**

**choose to continue or to end such pregnancies,**

this church supports the parent(s) with compassion, recognizing the struggle involved in the decision.

25.

**Section IV.B., paragraph six**

(This matter was decided in action on the first item in item 7.)

28.

**Section IV.B., paragraph seven:**

**Although abortion raises significant moral issues at any stage**

of fetal development, the closer the fetus is to having a life of its own, distinct from the mother, the life in the womb comes

**to full term the more serious such issues become.**

29. Section N.B., addition to paragraph eight: Insert

**as new para-**

**graph to be placed after paragraph two in Section IV.:**

**Regardless of the decisions, our pastoral response must be**

**a gracious affirmation of the value of women's lives and assistance in dealing with ongoing implications of their decisions for their own well-being and their relationships.**

Bishop Chilstrom then entertained further consideration of any portion of the proposed statement.

Mr. Joel Hylden (Eastern North Dakota Synod) moved the following:

***MOVED;***

***SECONDED:*** To amend the proposed "Social Teaching Statement on Abortion" by inserting in Section IV.B., paragraph seven, after sentence one, the following

An abortion may be morally acceptable no later than the first

trimester of pregnancy.

Mr. Hylden urged that the assembly act to discourage abortions from the seventh month through the term of pregnancy. As an example, he cited an ELCA member who as a physician advertises his willingness to perform such abortions.

The Rev. Joy M. K. Bussert (Minneapolis Area Synod) rose to a point of order and inquired whether, under the special rule of procedure for the proposed "Social Teaching Statement on Abortion," a new, substantive amendment could be introduced after the deadline for submission in writing of proposed amendments. Bishop Chilstrom ruled that the deadline did apply to the proposed amendment, and then inquired whether the members of the assembly wished to consider it.

**MOVED;**

**SECONDED;**

**Yes-292; No-627**

**DEFEATED:** To

**consider the proposed amendment.**

The Rev. Kenneth M. Vogler (Indiana-Kentucky Synod) sought to move the following as a friendly amendment:

To amend the proposed "Social Teaching Statement on Abortion" by inserting in Section IV., paragraph one, sentence two, after the words

**"and counsel from", the words "spouse and/or family."**

An unidentified voting member rose to a point of order and objected that the text in question already had been perfected in a previously adopted amendment. Bishop Chilstrom, therefore, ruled the proposed amendment to be out of order. The Rev. Terry K. Boggs (Northern Texas-Northern Louisiana Synod) inquired whether the *en bloc* resolution on less-substantive amendments, in fact, had been adopted, or whether the assembly had voted only on the procedure for their adoption *en bloc*. Bishop Chilstrom ruled that the amendments had been adopted. Speaking on behalf of the Committee Convened to Consider and Make Recommendations regarding the Less-Substantive Amendments to the Abortion Statement, the Rev. Jerald L. Folk, executive director of the Commission for Church in Society, indicated that the previous emendation did not pertain to the text currently under discussion, and that the committee would not raise objection to the friendly amendment. Following further clarification, Pastor Vogler moved the following:

**MOVED;**

**SECONDED: To amend the proposed "Social Teaching Statement on Abortion" by inserting in Section IV., paragraph one, sentence two, after the words, "and counsel from", the word, "families," so that the sentence reads:**

***We encourage women and men to seek support and counsel from***

***families, pastors, professionals, and confidants whom they trust and respect.***

The Rev. Patrice A. Nordstrand (Northeastern Minnesota Synod) requested further clarification with respect to the reading of the previously amended text. Mr.

Warren Zenk (Saint Paul Area Synod) requested clarification with respect to the original word order of the sentence in question. Bishop Paull E. Spring (Northwestern Pennsylvania) who had moved the former amendment, stated that his reason was to affirm the office of ministry, but not to exclude others in the community of faith. He indicated that he did not object to the insertion of the word, "families." Pastor Folk noted that "a key sensitivity in this sentence is the last phrase, i.e., "whom they trust." This qualifies all the parties that are named."

An unidentified voting member sought to call the question.

The Rev. Edith B. Roberts (Northeastern Pennsylvania Synod) raised objection, stating that she was standing at the microphone prior to the voting member who had been recognized by the chair. Bishop Chilstrom yielded the floor to Pastor Roberts who sought to move an editorial emendation, substituting the words, "family members," for "families." There being no objection, the emendation was adopted by consensus.

Bishop Chilstrom called for the vote on the motion as amended:

**MOVED;**

**SECONDED;**

**Yes-836; No-95**

**CARRIED:** To amend the proposed "Social Teaching Statement on Abortion" by inserting in Section IV., paragraph one, sentence two, after the words, "and counsel from" , the word, "family members," so that the sentence reads:

*We encourage women and men to seek support and counsel from family members, pastors, professionals, and confidants whom they trust and respect*

The Rev. Jeffery R. Russell (Northwest Washington Synod) sought to move to cease consideration of amendments to the statement and to consider the statement in its entirety. Bishop Chilstrom ruled the motion to be out of order, because he had indicated previously that opportunity would be given for a final, section-by-section review of the document prior to final action on it.

The Rev. La Vern D. Rasmussen (Delaware-Maryland Synod) moved the following:

**MOVED;**

**SECONDED:** To amend the proposed "Social Teaching Statement on Abortion" by deleting in Section m., paragraph one, sentence one, the words, "Because

we believe that God is

**the creator** of life" and in sentence two, **the** words, "that God has created."

Bishop Chilstrom ruled that the amendment was a substantive amendment and, therefore, out of order. The Rev. E. LeRoy Riley Jr. (New Jersey Synod) suggested that the document be reviewed *seriatim*. Bishop Chilstrom inquired of voting members, whether they wished to consider the amendment offered by Pastor Rasmussen:

**VOTE TO**     **2/3 Vote Required**

**CONSIDER; Yes-128; No-792**

**DEFEATED: To consider the amendment offered by the Rev. La Vern D. Rasmussen (Delaware-Maryland Synod).**

The Rev. Gregory Nelson Davis (Southeastern Iowa Synod) sought to move the following:

**To amend the proposed "Social Teaching Statement on Abortion" by deleting in Section II., paragraph six, sentence two, "This continues to be the position of this church."**

Bishop Chilstrom ruled that the amendment was a substantive amendment and, therefore, out of order. Bishop Chilstrom inquired of voting members, whether they wished to consider the amendment offered by Pastor Davis:

**VOTE TO 2/3 Vote Required.**

**CONSIDER; Yes-148; No-752**

**DEFEATED: To consider the amendment offered by the Rev. Gregory Nelson Davis**

**(Southeastern Iowa Synod).**

The Rev. Roger W. Spencer (New Jersey Synod) suggested an editorial emendation to Section IV.B., paragraph one, sentence one, substituting by reason of consistency throughout the document, the words, "morally responsible reasons," for the words, "sound reasons." Speaking on behalf of the committee, the Rev. Karen L. Bloomquist, director for studies in the Commission for Church in Society, indicated that a similar amendment, together with other alternative wording, had been considered earlier by the committee and that it had been determined that "'sound reasons" is the best way to articulate it here." She noted that subsequently in this section examples of moral responsibility are cited. The Rev. Robert L. Boudewyns (Southeastern Iowa Synod) observed that "in our context, there are no sound reasons other than morally responsible ones."

**MOVED;**

**SECONDED;**

*Yes-363;*

**No-551**

**DEFEATED: To amend the proposed "Social Teaching Statement on Abortion" by**

**substituting in Section IV.B., paragraph one, sentence one, the words, "morally responsible reasons", for the words, "sound reasons."**

Mr. Gary Aamodt (South-Central Synod of Wisconsin) offered an editorial emendation, reordering in Section V.C., paragraph six, sentence one to read, "The position of this church is that in cases where the life of the mother is threatened, where pregnancy results from rape or incest, or where the embryo or fetus has lethal abnormalities incompatible with life, abortion prior to viability should not be prohibited by law or by lack of public funding for abortions for low-income women." Pastor Bloomquist indicated that the committee would accept the emendation as a friendly amendment. There being no objection from the floor, the amendment was

accepted by consensus.

The Rev. Franklin D. Fry (New Jersey Synod) inquired about the special rule of procedure for debate of the proposed "Social Teaching Statement on Abortion" and the time limitation applicable to the presenters of motions.

The Rev. Mary Sue Dreier (Southeastern Minnesota Synod) moved the following:

**MOVED;**

**SECONDED;**

*Yes-559; No-330*

**CARRIED: To consider the document section by section for final examination.**

Mr. James R. Grap (Delaware-Maryland Synod) moved the following:

**MOVED;**

**SECONDED;**

*Yes-714; No-166*

**CARRIED: To recess for one minute to permit personal reflection.**

Following the recess, Bishop Chilstrom entertained final review of the proposed statement *seriatim*. The Rev. Richard E. Boye (Minneapolis Area Synod) inquired about the authority of the committee to perfect the document editorially after it had been adopted by the Churchwide Assembly. Bishop Chilstrom indicated that further editorial emendation was possible. The Rev. John T. Lohre (Saint Paul Area Synod) asked whether the document as amended would be read prior to its adoption. Bishop Chilstrom responded that time limitations precluded a further reading. Ms. Barbara Giffin (Southern Ohio Synod) moved the following:

**MOVED;**

**SECONDED;**

*Yes-233; No-691*

**DEFEATED: To recess until 8.'00 P.M.**

An unidentified voting member requested clarification on the debate procedure for friendly amendments. Additional questions were raised with respect to the procedure for adoption of the proposed statement as recommended by the Church Council and amended by the assembly.

An unidentified voting member moved to table further discussion on the proposed "Social Teaching Statement on Abortion":

**MOVED;**

**SECONDED;**

*Yes--142; No--790*

**DEFEATED: To lay the motion on the table until the entire document can be reprinted with all changes.**

The Rev. Henry M. Moodry Jr. (South Carolina Synod) moved reconsideration:

**MOVED;**

**SECONDED;**

*Yes--785; No-1153*

**CARRIED: To reconsider the resolution, "to consider the document section by section for final examination."**

The Rev. Henry M. Moodry Jr. (South Carolina Synod) then moved to close debate:

**MOVED;**

**SECONDED: To go directly to the recommendation of the Church Council.**

Bishop Harold C. Skillrud (Southeastern Synod) rose to a point of order and observed that final action on the motion before the house, "to consider the document Section by Section for final examination," had not been taken. The Rev. David N. Larson (East-Central Synod of Wisconsin) requested that the term, "Section," be defined. The Rev. Mary Sue Dreier (Southeastern Minnesota Synod) the author of the motion, indicated her intent that final review proceed by numbered and lettered segments. Discussion again turned to the procedure for final disposition of the recommendation of the Church Council.

Ms. Dorothy Jacobs (Southwestern Texas Synod) called the question.

**MOVED; 2/3 Vote Required.**

**SECONDED; Yes--61; No-103**

**CARRIED: To move the previous question on all matters before the house.**

The Rev. Mary Sue Dreier (Southeastern Minnesota Synod) again sought clarification on debate procedure. Bishop Chilstrom ruled Pastor Dreier's question to be out of order at that time, and indicated that reconsideration of the following motion was before the house:

**MOVED;**

**SECONDED;**

**Yes-213; No-705**

**DEFEATED: To consider the document section by section for final examination.**

Bishop Chilstrom stated that the assembly would then act upon the recommendation of the Church Council. An unidentified voting member inquired whether it would be possible to reconsider the resolution to cease debate as it pertained to amendments already proposed. Bishop Chilstrom indicated that *Robert's Rules of Order* precluded reconsideration at that time of the resolution to close debate.

Mr. Gary Aamodt (South-Central Synod of Wisconsin) observed that the assembly had not taken action on the proposed "Social Teaching Statement on Abortion" (as amended by the assembly) in its entirety. Bishop Chilstrom explained that in adopting the recommendation of the Church Council, the Churchwide Assembly would be adopting the document as amended.

The Rev. Richard O. Scherch (Florida Synod) challenged the ruling of the chair with respect to reconsideration of the resolution to close debate. Bishop Chilstrom called for the vote on the ruling of the chair:

**VOTE TO AGREE WITH THE**

**RULING OF THE CHAIR;**

**CARRIED.**

**Yes--800; No--122**

Mr. Wolfgang D. Herz-Lane (New Jersey Synod) inquired whether it would be in order to suspend the rules and to consider the amendments. Bishop Chilstrom indicated that it would be possible to do so. Mr. Herz-Lane then moved to suspend the rules. Mr. David Soderland (Upstate New York Synod) rose to a point of order and inquired whether the motion to suspend the rules took precedence over the

motion to cease debate. Bishop Chilstrom indicated that it did take precedence.

**MOVED;**     *2/3 Vote Required*

**SECONDED;**     *Yes-291; No--655*

**DEFEATED: To suspend the rules and to consider amendments one and two.**

Bishop Chilstrom indicated that the recommendation of the Church Council was again before the house. Ms. Sarah W. Wing (Northwest Washington Synod) sought to propose an editorial emendation to the recommendation of the Church Council.

"Renamed Florida-Bahamas Synod upon approval by the 1991 Churchwide Assembly.

Bishop Chilstrom ruled the proposal to be out of order. Bishop David W. Olsen (Minneapolis Area Synod) inquired about the distinction between the two documents cited in the recommendation of the Church Council, i.e., "Abortion" and "Abortion: A Call to Deliberate." The Rev. Karen L. Bloomquist, director for studies in the Commission for Church in Society, indicated that "Abortion: A Call to Deliberate" was a document that had been distributed to ELCA congregations during fall 1990 for continuing educational and discussion purposes.

Bishop Chilstrom ruled that he would recognize only points of order. The Rev. James L. Carlson (Southwestern Texas Synod) inquired whether, if the assembly did not adopt the recommendation of the Church Council, it would be possible to reconsider that action and act, thereby, upon the two amendments previously outstanding. Bishop Chilstrom indicated that such a procedure would be possible. Pastor Carlson then served notice that it was his intention, if the recommendation of the Church Council were not to be adopted, to move reconsideration of the matter.

The Rev. John A. Clausen (Northwestern Ohio Synod) requested further clarification, and whether additional amendments then might be offered also. Bishop Chilstrom indicated that additional amendments could not be introduced. The following voting members also requested additional clarification: Ms. Patricia A. Dunlop (Saint Paul Area Synod); R. Hart Beaver (Lower Susquehanna Synod); the Rev. David J. Berggren (South-Central Synod of Wisconsin); Robert Gottschalk (Northern Great Lakes Synod); and Bishop Robert W. Kelley (Northeastern Ohio Synod).

Mr. James C. Banks, (Florida Synod<sup>3</sup>, raised a question with regard to the attachment of dissenting opinions to the social teaching statement, were it to be adopted by less than a two-thirds majority. The Rev. Karen L. Bloomquist explained that for those substantive amendments, which lost by narrow margins, citations of minority concerns expressed during debate would be attached to the historical record; nevertheless, the official text of the document will be confined to the statement as amended and adopted by the Churchwide Assembly.

Further inquiries for clarification were requested by Mr. Wolfgang D. Herz-Lane (New Jersey Synod); Mr. Gary Aamodt (South-Central Synod of Wisconsin); Mr. Arnold Hansen (Northeastern Pennsylvania Synod); and the Rev. James C. Bouzard (Southwestern Texas Synod).

Bishop Chilstrom restated the recommendation of the Church Council and then called for the vote on that recommendation as follows:

**Assembly**

**Action**

**Yes--837; No--141**

**CA91.6.38 To adopt the social teaching statement, "Abortion,"**

**with the amendments approved by the 1991 Churchwide Assembly;**

**with the amendment of Section IV.B., paragraph seven, to read:**

**. . . This church opposes ending intrauterine life when a fetus is developed enough to live outside a uterus with the aid of reasonable and necessary technology. If a pregnancy needs to be interrupted after this point, every reasonable and necessary effort should be made to support this life. . .";**

**and**

**with the intent that:**

- (1) this statement be studied and given serious consideration by members of this church as they form their own judgments on abortion;**
- (2) this statement guide the institutional life of this church in accordance with "Social Statements in the Evangelical Lutheran Church in America: Principles and Procedures" (CA89.3.14);**
- (3) there be ongoing deliberation on this issue throughout this church, using "Abortion: A Call to Deliberate" and other resources; and**
- (4) further educational resources on this topic be developed through the Division for Congregational Life (Ministries) in cooperation with the Commission (Division) for Church in Society and other churchwide units, as well as the synods of this church.**

**Abortion<sup>1</sup>**

*A Proposed Social Statement as Approved by the  
Board of the Commission for Church in Society  
March 16, 1991*

**I. Our Unity and Diversity in Christ**

**A. The Basis of Our Unity**

We in the Evangelical Lutheran Church in America are united with all human beings and the whole creation because God has created us and all that exists.

We are united in Christ with all Christians in the one, holy, catholic, and apostolic Church.

As Lutherans we are united in our confession that we are justified by grace through faith in Jesus

Christ. We believe that the Bible is the source and norm for Christian faith and life.

## **B. The Gift of Our Diversity**

Because we are united in Christ through faith, we have both the freedom and the obligation to engage in serious deliberation on moral matters.

Induced abortion, the act of intentionally terminating a developing life in the womb, is one of the issues about which members of the Evangelical Lutheran Church in America have serious differences. These differences are also found within society.

Differences hold promise or peril. Our differences are deep and potentially divisive. However, they are also a gift that can lead us into constructive conversation about our faith and its implications for our life in the world.

## **C. Talking about Our Differences**

The topic of abortion evokes strong and varied convictions about the social order, the roles of women and men, human life and human responsibility, freedom and limits, sexual morality, and the significance of children in our lives. It involves powerful feelings that are based on different life experiences and interpretations of Christian faith and life in the world. If we are to take our differences seriously, we must learn how to talk about them in ways that do justice to our diversity.

The language used in discussing abortion should ignore neither the value of unborn life nor the value of the woman and her other relationships. It should neither obscure the moral seriousness of the decision faced by the woman nor hide the moral value of the newly conceived life. Nor is it helpful to use the language of 'rights' in absolute ways that imply that no other significant moral claims intrude. A developing life in the womb does not have an absolute right to be born, nor does a pregnant woman have an absolute right to terminate a pregnancy. The concern for both the life of the woman and the developing life in her womb expresses a common commitment to life. This requires that we move beyond the usual 'pro-life' versus 'pro-choice' language in discussing abortion.

## **II. Convictions of Our Faith**

Some basic faith convictions undergird our judgments on abortion:

- ! Human beings, created in God's image as male and female (Gen. 1:27-28), are persons of intrinsic value and dignity. Human beings live in community, with responsibility and accountability to God, self, and others. Women, faced with unintended pregnancies, are called to be good stewards of life by making responsible decisions in light of these relationships. Women and men share equally in the responsibility and accountability for procreation, although it is women who are most intimately affected by decisions about abortion.
- ! All of life is a mysterious, awesome gift of God. Biblical passages express the God-given mystery of creation (Ps. 139; Jer. 1:5; Isa. 40:26ff; Lk. 1:41; Acts 17:24-25). God creates life, redeems it through Jesus Christ, and fulfills it in the coming of the reign of God. Personal human life is a part of this divine drama. God creates a human being through complex genetic, physiological, and relational developments.<sup>2</sup> Human life in all phases of its development is God-given and, therefore, has intrinsic value, worth, and dignity. Guided by God's Law, which orders and preserves life, human beings are called to respect and care for the life that God gives.
- ! What God has created has become corrupted by sin. Sin is both a condition of alienation from God

and the acts that issue from this condition. Human judgments, actions, organizations, and practices are marked by a distortion of God's will and purpose for life. Sin is evident in the many ways human lives are not given equal respect or treated with high value, but are subject to abuse, violence, and neglect by individuals, groups, and entire societies. We are caught up in a web of sin in which we both sin and are sinned against.

- ! God calls us to repentance, renewal, and responsible living. We have `died to sin' through our Baptism into Christ and through him are raised to new life (Rom. 6:2ff). We are forgiven and sustained through God's grace. Our faith is to be active in love and our freedom used for the benefit of one another. This is the fruit of the Spirit manifest in our lives. We are to do justice, love mercy, and walk humbly with our God (Micah 6:8).
  
- ! As a community of forgiven sinners, justified by God's grace through faith in Jesus Christ, we are empowered so that we might do what is effective in serving the needs of the neighbor. Inspired by Jesus' own ministry, our love for neighbor embraces especially those who are most vulnerable, including both the pregnant woman and the life in her womb.

### **III. The Church as a Community Supportive of Life**

Because we believe that God is the creator of life, the number of induced abortions is a source of deep concern to this church. We mourn the loss of life that God has created. The strong Christian presumption is to preserve and protect life. Abortion ought to be an option only of last resort. Therefore, as a church we seek to reduce the number of abortions.

We also deplore the circumstances that lead a woman to consider abortion as the best option available to her. We are moved by the anguish of women who face unwanted pregnancies. The panic and isolation of such pregnancies, even in the best of circumstances, can be traumatic. Poverty, lack of supportive relationships, immaturity, oppressive social realities, sexism, and racism can intensify her sense of powerlessness. The prospect of having and caring for a child can seem overwhelming.

We confess our sin as a community of faith. We often have fallen short in respecting God's gift of life and in providing conditions more conducive for bringing new life into the world.

As a community of faith we seek to live out our support for life in all its dimensions. We are committed to supporting those who face problematic pregnancies in ways that effectively address their immediate as well as long-term needs. This can include financial, nutritional, medical, educational, social, and psychological, as well as spiritual support.

Our ministry of hospitality to all people ought to include children, families, and those who bear and raise children under all kinds of circumstances. This should be reflected throughout congregational life and church policy. Congregations are encouraged to support daycare centers and nurseries in their facilities. Services and shelter should be provided, especially to enable young mothers and fathers to continue their education and care for their children. Members should also be encouraged to become foster parents. By our policies and practices as a church we need to indicate that we are truly supportive of children through the long years after, and not only before, they are born.

Marriage is the appropriate context for sexual intercourse. This continues to be the position of this church. We affirm that the goodness of sexual intercourse goes beyond its procreative purpose.<sup>3</sup> Whenever sexual intercourse occurs apart from the intent to conceive, the use of contraceptives is the responsibility of the man as well as the woman.

Our congregations and church schools ought to provide sex education in the context of the Christian faith. Such education, beginning in the elementary years, needs to emphasize values such as responsibility, mutuality, and abstinence from sexual intercourse outside of marriage. Parents should also be prepared to teach sexual responsibility to their children in the home. It is especially important that young men, as well as young women, be taught to exercise their sexuality responsibly.

Because this church recognizes parenthood as a vocation that women and men share, we should encourage and educate males, from an early age, to assume more responsibility for raising children. Congregations should provide parenting classes and support groups for fathers as well as for mothers.

In keeping with our commitment to become communities that are truly life-affirming, this church challenges the following life-degrading attitudes that permeate the prevailing culture and may contribute to the high incidence of abortion: messages in the media and elsewhere that encourage irresponsible sexual activity; materialism, individualism, and excessive concern for self-interest; the desire for 'perfect' children, and treating those who are not as if they were 'disposable'; attitudes and practices that are inhospitable to children and to the women who bear them; low regard of human life, especially the lives of African-Americans, Hispanics, Asians, or Native Americans, and of many women and children who are poor.

Through these and other efforts, we as a church seek to reduce the need to turn to abortion as the answer to unintended pregnancies.

#### **IV. Guidance in Making Decisions regarding Unintended Pregnancies**

We are called to be a compassionate community, praying and standing with those who struggle with decisions regarding unintended pregnancies. Women should be encouraged to and usually do seek support and counsel from confidants, friends, and professionals, including pastors they trust and respect. Church members must not only be aware of the moral complexity of the situation, but be able and willing to listen and walk with women through the process of decision-making, healing, and renewal, a process that may include feelings such as grief, guilt, relief, denial, regret, or anger.

Pastors and other members of this church should be trained to provide counsel that is competent and respectful of the integrity of the woman, the man, and others who may be involved in these decisions. The professional expertise of the church's social ministry organizations should also be utilized. It is important that those who counsel a woman respect how deeply her pregnancy involves her whole person -- body, mind, and spirit--in relation to all the commitments that comprise her stewardship of life. Counsellors should seek to call forth her power to act responsibly after her prayerful reflection upon all factors involved.

##### **A. Continuing the Pregnancy**

Because of the Christian presumption to preserve and protect life, this church, in most circumstances, encourages women with unintended pregnancies to continue the pregnancy. Faith and trust in God's promises has the power to sustain people in the face of seemingly insurmountable obstacles. Yet, in each set of circumstances, there must also be a realistic assessment of what will be necessary to bear, nurture, and provide for children over the long-term, and whether resources will be available for this purpose. The needs of children are a constant. The parenting arrangements through which these needs are met may vary. If it is not possible for both parents to raise the child, this might be done by one parent, by the extended family, or by foster or adoptive parents.

This church encourages adoption as a positive option for those who feel they cannot provide

adequate care for a child. Because adoption is an increasingly more open process today, it generally is easier for birth parents to have a role in selecting the adoptive parents and in maintaining some contact with the child. This can be helpful in the grieving process that is likely to occur when a woman chooses to place her child for adoption after having bonded with the child during her pregnancy. Care needs to be taken in selecting adoption processes that do not exploit but safeguard the welfare of all parties involved. At the same time, we recognize that there are many unintended pregnancies for which adoption is not an acceptable option.

We encourage and seek to make it possible for people of diverse cultural and racial backgrounds and with limited financial means to adopt children. We encourage those who contemplate adopting to consider adopting children with special needs.

## **B. Ending a Pregnancy**

This church recognizes that there can be sound reasons for ending a pregnancy through induced abortion. The following is intended to provide guidance for those considering such a decision. We recognize that conscientious decisions need to be made in relation to difficult circumstances that vary greatly. What is morally responsible in one situation may not be in another.

In reflecting ethically on what should be done in the case of an unintended pregnancy, consideration should be given to the status and condition of the life in the womb. We also need to consider the conditions under which the pregnancy occurred and the implications of the pregnancy for the woman's life.

An abortion is morally responsible in those cases in which continuation of a pregnancy presents a clear threat to the physical life of the woman.

Extreme abnormalities of the fetus, which will result in severe suffering and early death, may make abortion a morally responsible act. The continuation of such pregnancies requires extreme parental sacrifice, which may bring rewards, but which is not a moral requirement.

A woman should not be morally obligated to carry the resulting pregnancy to term if the pregnancy occurs when both parties do not participate willingly in sexual intercourse. This is especially true in cases of rape and incest. This can also be the case in some situations in which women are so dominated and oppressed that they have no choice regarding sexual intercourse and little access to contraceptives. Some conceptions occur under dehumanizing conditions that are contrary to God's purposes.

Beyond those circumstances, we as a church disagree on what conditions, if any, make abortion a morally responsible act. For some, those are the only conditions; others would include additional considerations necessary for minimal quality of life for the woman as well as the child.

Although abortion raises significant moral issues at any stage of fetal development, the closer the fetus is to having a life of its own, distinct from the mother, the more serious such issues become. When a child can survive outside a womb, it becomes possible for other people, and not only the mother, to nourish and care for the child. This church opposes ending intrauterine life when a fetus is developed enough to live outside a uterus with the aid of reasonable and necessary technology. If a pregnancy needs to be interrupted after this point, every reasonable and necessary effort should be made to support this life, unless there are lethal fetal abnormalities indicating that the prospective newborn will die very soon.

Our biblical and confessional commitments provide the basis for us to continue deliberating

together on the moral issues related to these decisions. We have the responsibility to make the best possible decisions in light of the information available to us and our sense of accountability to God, neighbor, and self. In these decisions, we must ultimately rely on the grace of God.

## **V. Public Policy Issues Related to Abortion**

The purpose of law is to protect life and liberty, and to provide for the general welfare of society. One of the clearest ways in which a society both expresses its attitudes and values, and shapes them, is through law. Therefore, the church's position on abortion must include guidance for the political decisions whereby justice is sought in the community, from before the pregnancy to long afterward.

What is legal is not necessarily moral, and what is moral should not necessarily be enacted into law. Laws cannot enforce Christian love, but in principle and application they should be just. Christians as citizens and this church as an institution should join with others to advocate for and support just laws and to work to change those which are unjust. In our attempts to influence the shaping of public policy, we should not disregard the rights of others, but work faithfully through the public processes by which justice is sought for all.

### **A. Prevention of Unintended Pregnancies**

Prevention of unintended pregnancies is crucial in lessening the number of abortions. In addition to efforts within church and home, this church supports appropriate forms of sex education in schools, community pregnancy prevention programs, and parenting preparation classes. We recognize the need for contraceptives to be available, for voluntary sterilization to be considered, and for research and development of new forms of contraception.

### **B. Support for Life after Birth**

Many women choose abortion in a desperate attempt to survive in a hostile social environment. In order to affirm the value of life and reduce the number of abortions, it is essential for us as a church to work to improve support for life in society.

Greater social responsibility for the care, welfare, and education of children and families is needed through such measures as access to quality, affordable healthcare, childcare, and housing. Sufficient income support for families needs to be provided by employers, or, in the case of the unemployed, through government assistance. As a society we need to provide increased support for education, nutrition, and services that protect children from abuse and neglect.

Because parenthood is a vocation that women and men share, this church supports public and private initiatives to provide adequate maternity and paternity leaves, greater flexibility in the workplace, and efforts to correct the disparity between the incomes of men and women.

The law must hold both parents responsible for the financial support of their children.

### **C. The Regulation of Abortion**

Members of this church hold different opinions about the role and extent of public law and regulation in relation to abortion. The spectrum of disagreement ranges from those who believe all abortions should be prohibited by law, except to save the life of the mother, to those who oppose any law seeking to regulate abortion, except to protect the health and safety of the woman. For some, the question of pregnancy and abortion is not a matter for governmental interference, but a matter of religious liberty and freedom of conscience protected by the First Amendment. For others, the law's function in protecting life needs to include the life in the womb. Some stress the limited ability of law to stop abortions, and

contend that there is increased danger to women if abortions are made illegal. They maintain that regulation takes away a woman's freedom to choose abortion as well as her freedom to affirm life by choosing to bear the child. Still others see the need to work for laws that both protect life in the womb to a greater degree and protect women's freedom to choose abortion in certain circumstances.

The position of this church is that government has a legitimate role in regulating abortion. A major challenge is to formulate policy regarding abortion that will have sufficient consensus to be enforceable. Furthermore, any proposed regulation should contribute toward the intended goals without generating problems worse than those it seeks to address.

In the case of abortion, public policy has a double challenge. One is to be effective in protecting prenatal life. The other is to protect the dignity of women and their freedom to make responsible decisions in difficult situations. Pursuing those ends is particularly formidable because our society is so divided on this issue, and because women, people of color, and those of low income are so under-represented in legislative and judicial processes. In its advocacy regarding these issues, this church should exert every effort to see that the needs of those most directly affected, particularly the pregnant woman and the life in her womb, are seriously considered in the political process.

Laws should be enacted and enforced justly for the preservation and enhancement of life, and should avoid unduly encumbering or endangering the lives of women.

Because of our conviction that both the life of the woman and the life in her womb must be respected by law, this church opposes:

- ! the total lack of regulation of abortion;
- ! legislation that would outlaw abortion in all circumstances;
- ! laws that deny access to safe and affordable services for morally justifiable abortions;
- ! mandatory or coerced abortion or sterilization;
- ! laws preventing couples from practicing contraception;
- ! laws that are primarily intended to harass those contemplating or deciding for an abortion.

The position of this church is that abortion prior to viability should not be prohibited by law or by lack of public funding of abortions for low income women in cases where the life of the mother is threatened, where pregnancy results from rape or incest, or where the embryo or fetus has lethal abnormalities incompatible with life. On the other hand, this church supports legislation that prohibits abortions that are performed after the fetus is determined to be viable, except when the mother's life is threatened or when lethal abnormalities indicate the prospective newborn will die very soon.

Beyond these situations, this church neither supports nor opposes laws prohibiting abortion.

#### **D. Some Issues Requiring Further Deliberation**

It is the position of this church that further deliberation is needed on such questions as whether consultation with the spouse or partner should be required, whether and how parental consent should be required for a minor seeking an abortion, and whether public funds should be used to pay for abortions. On the issue of public funding of abortions, two important values are in conflict--the concern for equity of access to legal medical services, and the concern that people's tax money not be used to pay for what some people consider profoundly wrong. While we strongly affirm family communication and support, the law should recognize that in some cases husband or partner involvement in the decision could be unwise or dangerous (e.g., if the relationship is broken or violent). If a law requires parental consent when the woman is a minor, it should specify other trusted adults as alternatives, if parental involvement is inappropriate or unsafe.

It is through the public processes of our society that the common good is sought for all. This church encourages its members to participate in the public debate on abortion in a spirit of respect for those with whom they differ. Committed to a process of raising and deliberating the difficult and unresolved questions, this church encourages its members, informed by faith understandings and by their conscience, to decide and act on this issue in ways that are responsive to God and to the needs of the neighbor.

**In conclusion,** the church's role in society begins long before and extends far beyond legislative regulation. It seeks to shape attitudes and values that affirm people in whatever circumstances they find themselves. Its pastoral care, compassionate outreach, and life-sustaining assistance are crucial in supporting those who bear children, as well as those who choose not to do so. Through these and other means the people of God seek to be truly supportive of life

NOTES:

1. The issue of abortion was addressed by the Lutheran Church in America in its social statement, "Sex, Marriage and Family" (1970) and in a 1978 clarifying minute. The American Lutheran Church addressed this issue in a series of statements in 1974, 1976, and 1980.

2. Embryology provides insight into the complex mystery of God's creative activity. How we interpret and evaluate this data makes a difference in how we as Christians make decisions regarding abortion:

The genetic material from the egg and sperm unite at the point of fertilization and form a unique, undifferentiated, loose cluster of cells. From 40-75 percent of these zygotes spontaneously fail to implant in the uterus. After implantation occurs at about two weeks after fertilization, the complex process of developmental differentiation begins, with a close symbiotic relationship between the embryo and the mother's body. At about the eighth week, the embryo becomes a fetus. Integrated brain functioning begins to emerge at about the tenth week, followed by the increasingly complex emergence of functional, behavioral, and eventually psychic individuality. The social aspect emerges through recognition by and relation with others, most dramatically as birth is approached. The fetus becomes viable when it is capable of surviving disconnected from the placenta. Depending upon technological supports, this can occur at 24 weeks if not earlier.

3. These positions are represented in predecessor social statements of The American Lutheran Church and Lutheran Church in America. Because a social statement on human sexuality is expected to be considered by this church in 1993, matters of sexuality are not dealt with at length in this statement.

### **Addendum**

The following amendments (at the points indicated in the text) received significant support at the Churchwide Assembly but they did not receive the vote needed for approval:

- A. ... and oppose induced abortion as a method of birth control.
- B. ... and thereby the number of abortions.
- C. to expand the paragraph as follows:

We recognize that the violation or the taking of human life in any way is not in accord with God's ultimate will for creation and therefore sinful. We confess our sin as a community of faith. All who participate in this decision

must be guided by the theological principles of tragic last option or greater good, which acknowledges that God has given to humankind the gift of discernment. We often have fallen short ....

D. to insert a new paragraph at this point:

The support given by members of this church will seek to witness to the scriptural norm that God is the creator and preserver of life. This church, and especially the pastors, will carry out its ministry with both God's Law and God's Gospel, and proclaim forgiveness and new life to all who are troubled and penitent.

E. A woman should not be morally obligated to carry the resulting pregnancy to term if the pregnancy occurs in cases of rape and incest.

F. Abortion is not acceptable later than the first trimester.

G. The Church must work vigorously to support state and national legislation to provide free prenatal and maternity care to women whose medical needs are not adequately met through medical insurance.

An unidentified voting member rose to a point of personal privilege to request that the "Social Teaching Statement on Abortion" as amended be distributed to voting members prior to adjournment of the Churchwide Assembly, or that it be mailed to voting members as soon as possible.

Bishop Harold S. Weiss (Northeastern Pennsylvania Synod) observed that the vote on the recommendation of the Church Council may not have accurately reflected the mind of the assembly in affirming the "Social Teaching Statement on Abortion," because some members may have voted against the recommendation in order subsequently to move reconsideration. Bishop Lowell O. Erdahl (Saint Paul Area Synod) concurred and noted the possibility of misrepresentation of the assembly's action by the press. He requested that the voting members' support of the social teaching statement be ascertained by means of straw vote.

***VOTE IN SUPPORT OF THE "SOCIAL  
TEACHING STATEMENT ON ABORTION"***

***Yes-905; No-70***

Bishop Glenn W. Nycklemoe (Southeastern Minnesota Synod) in a point of personal privilege, stated, "As a member of the task force that struggled to put this statement together, I would like to speak on behalf of all the colleagues and staff

. . . a deeply felt word of appreciation for the way this assembly has handled it and the way the statement was received."

Bishop Chilstrom, speaking in a point of personal privilege, stated, ". . . speaking as your bishop and pastor, this has been a very difficult process. I began the process by reminding you that we have debated this very sensitive issue not as believers and unbelievers, but as those who are joined together in faith in Christ who are affirming life. I have sensed in the debate that we are a people of God who have made that affirmation in the midst of questions that stretch our minds to the very limit. I am thankful to you for your patience and for your forbearance-for the wonderful contributions you have made along the way. I believe that in the action we have taken, even though there will be some who will have to say, "I do not

agree with my church," it is also clear that this church has taken a very bold and important step that will be a strong witness and a word of guidance far beyond the Evangelical Lutheran Church in America. I thank you for your good work." The members of the assembly rose in ovation.

**Conclusion of Plenary Session Eleven**

Bishop Chilstrom called for the orders of the day and indicated that Plenary Session Twelve would begin at 8:00

**A.M.** on Wednesday, September 4, 1992. He then offered the closing prayer and benediction, and declared the assembly to be in recess at 7:30 P.M.

**Plenary Session Twelve**  
**Wednesday, September 4, 1991**  
**8:00 A.M. - 12:30 P.M.**

The second Churchwide Assembly of the Evangelical Lutheran Church in America reconvened on Wednesday, September 4, 1991, at 8:10 A.M., Eastern Daylight Time. The Rev. Herbert W. Chilstrom, bishop of the Evangelical Lutheran Church in America, thanked the members of the assembly for their promptness in arriving for the day's work and also for their patience in completing the long session of Tuesday afternoon. The plenary session began with morning worship led by the Rev. Christian Quello (Appleton, Wis.), a member of the Church Council, and the Rev. Frank W. Stoldt (Chicago, Ill.), assembly organist.

Bishop Chilstrom acknowledged the 25th wedding anniversary of Ms. Jan Stowman, a voting member from the Eastern North Dakota Synod.

Bishop Chilstrom recognized Mr. Grover C. Wright (Southeastern Pennsylvania Synod) who rose to a point of personal privilege. Mr. Wright, an African American, stated that 1992 would mark his 20th anniversary of membership in a Lutheran congregation, and that during that time he had "met and touched the lives of many people, some Black, some White, some Spanish, some Native American. We did not look at one another as a percentage. We looked at one another as brothers and sisters in Christ." He hoped that assembly members would continue to look at one another as brothers and sisters in Christ rather than as numbers in a quota system of legislative representation.

**Organization of the Meeting**

Bishop Chilstrom reviewed the business necessary to complete the work of the assembly. He then called on Secretary Lowell G. Almen to recognize persons who had supported the operation of the assembly. Pastor Almen referred the assembly to the Assembly Program in which the names of some of those persons were listed. He noted that for every two assembly members present, there was one worker, either staff or volunteer, helping to provide necessary services. Secretary Almen specifically recognized Ms. Lorrie Bergquist (Moorhead, Minn.), assembly manager, noting that Ms. Patty Verdooren, a staff member of the Office of the Secretary, had functioned as assembly manager until midsummer 1991 when she resigned her position to enroll in law school. In response to his request, Ms. Bergquist completed arrangements and served as on-site assembly manager. Pastor Almen also thanked the Rev. Robert L. Hock and Ms. Quaidie Hock (Winter Park, Fla.), co-chairs of the local arrangements committee; staff members of the ELCA Office of the Bishop, Office of the Secretary, and Commission for Communication; the Florida Synod staff and volunteers; volunteers from various other synods; telecommunications and electronic balloting staff; and audio staff at Marriott's Orlando World Center. Secretary Almen introduced the Rev. S. Anita Stauffer, interim coordinator for worship in the ELCA Division for Congregational Life and director of liturgy for this Churchwide Assembly. He commented on the superb cooperation of the entire staff of the Marriott and introduced, as a representative of that staff, Ms. Sally O'Hara. Lastly, Pastor Almen expressed appreciation to the voting members of the

assembly for their earnest deliberations during a full agenda. Secretary Almen then noted that this day marked the 35th anniversary of employment in a churchwide office of Ms. Alpha E. Ekstrom (Park Ridge, Ill.), supervisor for rosters in the Office of the Secretary. He said, "As far as we can determine, she holds the record of service, in terms of longevity, of anyone on the Chicago staff."

### **Approval of Minutes**

Secretary Almen noted that the detailed report of the final credentials tabulations would be included in the formal minutes. He stated, "This assembly has met the requirements for representation that are specified in the constitution."

Secretary Almen moved the following:

#### ASSEMBLY

#### ACTION

CA91.7.39 To receive the preliminary minutes of Plenary Session One through Plenary Session Nine as distributed, with final approval of the minutes of these and subsequent sessions to be carried out in keeping with the assembly's Rules of Organization and Procedure; and

To direct that the protocol copy of this assembly's minutes, upon completion, be deposited in the archives of this church.

### **Unfinished Business**

Secretary Almen moved the following:

#### ASSEMBLY

#### ACTION

CA91.7.40 To refer, when orders of the day must be called, all remaining unfinished items of business to the Church Council for disposition.

### **Progress Report: Alternate Approach to Proportionate Share**

Reference: *1991 Reports and Records, Volume 1, Part 2*, pages 1112-1117.

Secretary Almen called attention to the following "Progress Report: Alternate Approach to Proportionate Share," which was not presented as scheduled on Tuesday, September 3, 1991, due to lack of time. He stated that the report was an informational item noted for the record.

### **Progress Report: Alternate Approach to Proportionate Share**

## ***ELCA Office of the Bishop***

### **Introduction**

Congregations of the Evangelical Lutheran Church in America share a portion of their income from member giving to support the work of the church beyond the local community through the synod and the churchwide organization. These contributions flow through the synod.

The ELCA constitution states:

Each synod shall remit to the churchwide organization a percentage of all donor unrestricted receipts contributed to it by the congregations of the synod, such percentage to be determined by the Churchwide Assembly. Individual exceptions may be made by the Church Council upon request of a synod.

(9.71.)

The 1987 ELCA constituting convention adopted a recommendation stating that during the fiscal year 1988 and 1989 each synod should remit to the churchwide organization a minimum of 55 percent of all donor unrestricted receipts contributed to the synod by its congregations.

The wording of the constitutional provision assumes that the percentage determined by the Churchwide Assembly will serve as a norm for the majority of synods, with a few individual exceptions granted by the Church Council. Experience in 1988 and 1989, showed instead that a number of synods were seeking exceptions. Issues emerged from the beginning of the Evangelical Lutheran Church in America that needed to be addressed:

- \* A wide variety among synods in geography, number of congregations, staffing patterns, funding methods for programs and institutions and total funds available.
- \* Equity in applying the same percentage expectation to all synods.
- \* The necessity of seeking an exception if the percentage could not be met.

### **Alternate Approach**

During a conference of 25 synod and five churchwide representatives held in July 1989, those issues were discussed and the following principles were developed:

- \* The proportionate share is based on unrestricted giving by members through congregations. Designated gifts in support of churchwide approved ministries from congregations and individuals channeled through the synodical treasury are to be recognized and reported as support over-and-above the proportionate share base.
- \* A goal for the proportionate share is established based on some common factors. That goal presents a challenge to current giving and sharing; provides flexibility in dealing with diversity; provides accountability; and is easy to calculate and interpret.
- \* Consultations are held that develop relationships through shared decision making and partnership in God's mission.
- After consultation, the division of proportionate share is to be projected in dollars for use in synod and churchwide budgeting. The synod commitment can be expressed, however, in either percentage or dollar terms, or both.

\* Tentative agreements regarding proportionate share goals made during consultations are to be approved by each Synod Council and the Church Council.  
· Reporting of year-end actual giving through synods is important for mutual accountability, not as a measure of faithfulness.

The conference outlined an alternate approach for consideration:

\* That the principles used by the conference in examining options for proportionate sharing be applied as basic to any plan for proportionate sharing.

\* That the churchwide organization budget approved by the Churchwide Assembly be allocated to synods based upon two factors:

The number of confirmed and communing members of congregations within the synod; and

Synodical current operating expenses (such items as salaries, office expense, synodical committee expense and programs would be included, but items, such as travel costs and support of agencies and institutions, would be excluded).

· That this allocation be presented to synods not as a flat amount, but as a range that will encourage participants in the consultations to explore both the current situation and the need for challenge.

\* That synod/churchwide consultations be held in each synod, with consultation being the forum for dealing with issues of synodical diversity and for arriving at a mutually agreed upon division of proportionate share giving by congregations.

\* That the agreement(s) arrived at in consultation, when approved by the Synod Council and Church Council, be the synod commitment in support of the churchwide organization.

In advising exploration of this alternative, the conference expressed the opinion that (1) the allocation of the churchwide budget acknowledged responsibility for decisions, made on behalf of the whole church, by the Churchwide Assembly; (2) this approach provides both challenge and a standard for accountability; (3) the two factors to be used in making the allocation were viewed as criteria that can be applied equitably; and (4) consultation would be an essential way to develop agreements.

The alternate approach was discussed with synod bishops and presented to the 1989 Churchwide Assembly. The assembly adopted the recommendation of the Church Council:

To authorize the Church Council to implement an alternate approach to the proportionate share, as outlined in Exhibit B, for use in the development of 1991, 1992, and 1993 synod and churchwide budgets;

To direct that a report regarding the alternate approach be made to the 1991 Churchwide Assembly and a recommendation for future determination of the proportionate share be prepared for the 1993 Churchwide Assembly; and

To continue the pattern of 55 percent as the minimum proportionate share percentage of unrestricted congregational income to be remitted to the church-

wide organization by synods for 1990 and 1991.

### **Synod/Churchwide Consultations**

At its April 1989 meeting, the Church Council had asked that consultations be held between representatives of the churchwide organization and each of the 65 synods. One of several reasons for holding the consultations was to discuss the financial situation facing the Evangelical Lutheran Church in America at that time. The alternate approach to the proportionate share became a basic component of these consultations. Time was set aside on consultation agendas to discuss current fiscal information both from churchwide and synodical perspectives and to consider the proportionate sharing of congregational unrestricted giving between the synod and the churchwide organization.

Consultations were held with all 65 synods between October 1989 and March 1990. In one region, all the consultations were held simultaneously. In four instances, the churchwide organization was represented by one person; in the remaining 61 consultations, two representatives were present. In total, over 900 synodical leaders participated in the consultations.

The representatives met with synod groups that ranged from 5 to 45 persons. The smaller groups were usually composed of synod officers and staff; in some cases council executive committees or finance/budget committees were included. The larger groups brought together synod committee chairs and synod councils. Some consultations were held within the framework of a synod council meeting, but that was not the usual setting for consultation.

General conclusions:

- \* The consultations were important to building relationships and improving communication between the synods and the churchwide organization.
- \* Synodical leaders expressed concerns about ELCA identity, public image, and churchwide directions/priorities.
- \* A wide variety of questions, observations, requests, and concerns were registered about work within the churchwide organization.
- \* Synodical reports present a positive view of their own identity and a mixed view of morale and effective operation.
- \* Synodical priorities seem to revolve around outreach, strengthening congregations and members, and developing and supporting quality clergy.
- \* In terms of dollars, the synod goals being proposed are much more realistic and would provide a modest increase in churchwide income in 1991.

In 1990-1991, a second set of consultations was held. The participants evaluated them to be as valuable as the initial round in developing relationships and improving communication. The concerns discussed were similar to those in 1989-1990. The issues of trust, identity, and positive interpretation of the Evangelical Lutheran Church in America seemed to be of slightly less concern in 1990-1991 while concerns regarding financial support seemed to dominate more consultation discussions. Following the 1989-1990 consultations, synod councils ratified the proposed proportionate share agreements for 1991 and submitted them to the Church Council.

The Church Council accepted the agreements, but asked 26 synods to reexamine their goals in light of better-than-anticipated receipts from congregations in 1989, and requested further consultation with six synods.

During the 1990-1991 consultations, many synods revised their 1991 commitments. In most instances, this meant a reduction in unrestricted giving shared with the churchwide organization. For some of those synods, the adjustment also reduced the percentage of proportionate share dollars provided for churchwide use. Rather than respond to each synod regarding 1991 revisions and 1992 proposals, the Church Council in April 1991 adopted a general recommendation addressing the current financial situation in the church and "encouraging the Office of the Bishop to intensify conversations with synods in the face of the lowering of income estimates in synods and the downward revision of synod commitments for 1991 and 1992... ."

### **Response to Alternate Approach**

The alternate approach to the proportionate share was received in most synods without serious objection, but concern was voiced about expressing the share as a percentage.

In most cases, persons present at the 1989-1990 consultations were willing to try the alternate approach and some individuals suggested further refinements. Evaluation of the approach in 1990-1991 indicates that two-thirds of the consultation participants agreed with the alternate approach. A number of persons commented that they preferred to present the goal to their synods as a percentage split between the synod and the churchwide organization rather than as a dollar amount.

Some comments in the evaluations seemed to convey that synods had a choice between the "old way" and this alternate approach. The alternate approach was proposed for use by all synods, making a clear dollar commitment, but with the option of expressing it as a percentage. This confusion continued to be evident in 1990-1991 consultations.

### **Inclusion of Post-Retirement Benefits**

The Church Council, acting on authority of the 1989 Churchwide Assembly, determined that the funding of post-retirement health benefits/minimum benefits for retirees be included in the churchwide organization budget beginning in 1991. Initially, those funds had been contributed as a separate item through synods. This change in practice meant that the income projections for the churchwide budget needed to be increased by \$6,500,000 to meet this obligation. It meant, also, that synods had to take into account both their experience with sharing unrestricted congregational giving *and* post-retirement contributions in developing agreements for 1991. In 1990, synodical remittances of these contributions actually decreased over \$60,000 from 1989.

## **Financial Results**

Because the first round of consultations produced agreements regarding 1991 proportionate share dollars, no comparison between agreements and actual experience will be possible until the end of the 1991 fiscal year. Those results will be provided to the Church Council at its spring 1992 meeting. The fact that some synods are reporting reductions in 1991 dollars early in the year would indicate that the initial agreements will not be fulfilled.

At the 1993 Churchwide Assembly, both 1991 and 1992 comparisons of actual dollars received to amounts committed will be reported. This information may be useful to that assembly in deciding whether to continue, revise, or set aside the alternate approach. A clearer picture is developing now and should provide reliable information by 1993.

In the meantime, some financial information related to this alternate approach can be shared with this assembly. At the conclusion of the 1989-1990 consultations, the total of proposed synodical commitments for 1991 amounted to \$70,503,321. This compares to actual experience in 1989 of \$65,286,821 (adjusted to 12 months, including minimum retiree benefits) and 1990 experience of \$65,945,702. By April 1991, synods reported changes in commitments for 1991 that reduced projected proportionate share income by over \$3,100,000 to an adjusted total of \$67,353,836.

## **Preliminary Findings**

1.

***The formula used in determining the proportionate share for each synod gives new perspective on giving patterns.*** The two factors of confirmed/communing membership and each synod's "core" budget, are used to determine how much unrestricted income for the churchwide organization might be expected from each synod to meet the assembly-adopted churchwide budget. A range of proportionate share dollars varying from 90-120 percent of income expected by the churchwide budget was calculated in 1989 for each synod. This was done with the hope that synods whose giving levels would not allow them to reach 100 percent of the goals would be balanced by synods already exceeding 100 percent. When the calculations were made in the fall of 1989, synods were at the following levels of meeting the formulated goals for 1991:

- \* 29 synods were under 90 percent
- \* 15 synods were between 94-100 percent
- \* 12 synods were between 101-110 percent
- \* 5 synods were between 111-120 percent
- \* 4 synods were over 120 percent

In order to provide a realistic challenge to each synod, some agreements for 1991 had to be established at less than 90 percent of the amount projected by the formula, while others were well over 120 percent.

The formula was proposed as a means for promoting equity in diverse situations. It may need to be modified, so that other factors are taken into account. However, the use of a device like this one provides helpful information in comparing the

financial support available in different synods or parts of this church.

2.

***The synod-churchwide consultations have not in fact been the forums where decisions about a mutually agreed upon division of proportionate-share giving by***

***congregations actually have been made.*** While the evaluation of the consultations themselves is very positive, they do not seem to be the setting in which much negotiation and fiscal decision making occur. Some of this may be attributed to timing in relationship to synodical budget development. In other instances, the persons participating make a difference. Unless the full synod council is present, the synod's decision must wait upon synod council action. By the same token, the authority of churchwide representatives to make agreements on behalf of the ELCA Church Council has not been explored. These issues would need to be addressed, if these consultations are to be fiscal decision-making events in the future.

3.

***The need for a process for changing agreements was not anticipated.*** When synods reported changes in their 1991 projections, no procedure was in place to deal with those changes. If the changes were understood as altered agreements to the ones adopted by both the synod councils and the ELCA Church Council in 1990, could they be altered by one party alone? What process would be needed? What criteria applied? Questions such as these need to be answered. If the changes were understood as forecasting 1991 experience in relation to agreed-upon goals, a process for updating such information is needed. All synod fiscal changes are important to churchwide budget planning; therefore, the process should not deter synods from reporting shifts in anticipated income from year to year.

4. *The*

***alternate approach is seen as an option to the 55 percent minimum proportionate share rather than as***

***a substitute.*** The use of the term "alternate" adds to the confusion. While the intent was that all synods use the alternate approach until 1993, the fact is that some synods have continued to plan their budgets based on a percentage of unrestricted congregational giving, the other portion being remitted to the churchwide organization. The alternate approach is based on dollar commitments that could be expressed either as dollars or as a percentage. The alternate approach was introduced just as the ELCA churchwide organization and synods were coming to grips with the financial realities of this new church. In addition, the churchwide organization fiscal year began at 14 months in 1988; became 11 months in 1989; and stabilized at 12 months in 1990. Beginning with 1991, post-retirement minimum pension and health benefits that previously had been funded separately through synods were added as a budget line item. Experience with the alternate approach must be evaluated in context with the whole fiscal climate in which it has been applied. An evaluation with recommendations will be presented to the 1993 Churchwide Assembly.

## **Organization of the Meeting**

Bishop Chilstrom commented that it is impossible to single out every person who deserves to be thanked for his or her contribution to the work of the assembly. However, he wanted particularly to thank Ms. Lita B. Johnson, executive assistant to the bishop, who chairs the Churchwide Assembly Staff Planning Committee.

## **Elections:**

### **\* Church Council, and Churchwide Boards and Committees**

Reference: *1991 Reports and Records, Volume 1, Supplement, Section E; Volume 2, Exhibit B, "Report of the Elections Committee,"* pages 781-811; continued from Plenary Session Ten, page 479.

Bishop Chilstrom called upon Treasurer George E. Aker to report on the results of 18 runoff elections by reading the names of the persons who had been elected:

ELCA Church Council: Ms. Cynthia P. Johnson (Baltimore, Md.); and Ms. Ramona S. Rank (Portland, Oreg.);

Board of Division for Congregational Ministries: The Rev. Richard R. Campbell (Charleston, S.C.); Ms. Susan Hermodson (West Lafayette, Ind.); and the Rev. Donald J. Hillerich (Sarasota, Fla.);

Board of Division for Higher Education and Schools: The Rev. H. Frederick Reisz Jr. (Cambridge, Mass.);

Board of Division for Global Mission: The Rev. Nancy L. Maeker (Saint Paul, Minn.);

Board of Division for Ministry: Mr. Wayne E. Engel (Harrisonburg, Va.); and the Rev. Susan E. Nagle (Summit, N.J.);

Board of Division for Outreach: The Rev. Jonathan K. Bomgren (Farmington Hills, Mich.); and Mr. Donald W. Vogt (Aberdeen, S. Dak.);

Board of Division for Church in Society: Mr. William D. Brittain (Raleigh, N.C.); Mr. C. David Hartmann (Annandale, Va.); the Rev. Lawrence A. Miller Jr. (Saint Thomas, V.I.), and the Rev. Arnold L. Tiemeyer (Philadelphia, Pa.);

Board of the Publishing House of the Evangelical Lutheran Church in America: The Rev. Carol A. Nolte (Los Angeles, Calif.);

Board of Pensions: The Rev. Kenneth C. Feinour Jr. (Allentown, Pa.); and Churchwide Nominating Committee: Ms. Marlene H. Engstrom (Edina, Minn.).

Bishop Chilstrom declared the above named persons elected to the respective positions on the Church Council and churchwide boards and committees.

## **Report of the Church Council: (continued)**

\*

### **Inter-Lutheran Disaster Response**

Reference: *1991 Reports and Records, Volume 1, Part 2, page 1286.*

Bishop Chilstrom called upon the Rev. Adele Stiles Resmer, assistant director for the Division for Social Ministry Organizations, to introduce the recommendation

of the Church Council on the amendment of the objectives of the ELCA World Hunger Program to provide for maintenance of a disaster fund for response to international and domestic emergencies. Pastor Resmer noted that Inter-Lutheran Disaster Response is a cooperative ministry of this church and The Lutheran Church-Missouri Synod. She referred to the document, "Ministry in Time of Disaster: A Report for the Church," which summarizes activities of the disaster response program. Pastor Resmer stated, "This cooperative program responds in the early emergency stages of a disaster. During the initial hours and days following an earthquake, flood, hurricane, or tornado, trained consultants help local Lutheran groups organize for relief efforts. These consultants work closely with the American Red Cross with whom there is a national agreement of cooperation." She provided examples of the work that has been done and thanked the individuals and congregations that have contributed to the work of this program. Bishop Chilstrom referred the assembly to the recommendation of the Church Council for discussion or amendment.

ASSEMBLY  
ACTION

CA91.7.41 To add the following underlined sentence to the first objective of the ELCA World Hunger Program:

To provide relief and development assistance for those who suffer from hunger and injustices related to hunger in this and other countries. Maintain a disaster fund for response to international and domestic emergencies.

An unidentified voting member asked for the personal privilege of addressing the assembly on this issue. He recounted experiences of the victims of Hurricane Hugo and related their appreciation for the outpouring of love, concern, prayer, material, and personal assistance in rebuilding their lives and homes. He recognized the contributions of the staff of the Division for Social Ministry Organizations, the synods of Region 9, the Northeastern Pennsylvania Synod and Southeastern Pennsylvania Synod, and especially Bishop Herbert W. Chilstrom.

**Bible Study**

Bishop Chilstrom called upon the Rev. James A. Nestingen for his final presentation on the petitions of the Lord's Prayer. He noted that the words of the doxology to the Lord's Prayer, "For Thine is the Kingdom, the Power, and the Glory. Amen," are not to be found in the Scriptures; neither are they found in Luther's Small Catechism. "They are a ruffle and a flourish—a polite ending to the Lord's Prayer, which was introduced in the late first or early second century and which has remained in many parts of the church as a polite closing. They do not introduce anything new. As a good conclusion should not, they do not add a dimension to

the Lord's Prayer. They simply bring it to a close in a beautiful and polite way. But they are helpful words just the same. For here the cross and the resurrection sides of the Lord's Prayer come together, so that we can say a clear and responding Amen." He commented, "The Lord's Prayer becomes a table of contents to the Christian faith. It becomes an introduction to what we can look for, and expect, from Christ, and the kind of problems that we must anticipate as we live under Christ in this life.... Day after day, as we discover the cross shaping us, we also discover and experience the force and power of the resurrection."

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

Reference: *1991 Reports and Records, Volume 1, Supplement*, Section M.  
Bishop Chilstrom called on Mr. Athornia Steele, chair of the Memorials Committee, to continue the report of the committee.

**Section 44-Composition of the Church Council**

Reference: *1991 Reports and Records, Volume 1, Supplement*, pages M-155 through M-157.

*The following memorial was adopted by two synods:*

**Northeastern Iowa Synod Assembly (5F) [1991 Memorial]**

**Greater Milwaukee Synod (5J) [1991 Memorial]**

WHEREAS, the recent "Focusing for Mission" restructuring process of the Evangelical Lutheran Church in America included in its purpose statements the desire to "reflect a greater sense of partnership for congregations, synods, and the church-wide organization"; and

WHEREAS, a special subcommittee of that process was formed to make specific recommendations regarding more effective synod/churchwide relationships; and  
WHEREAS, the Review Committee on Synod-Churchwide Relations identified the need "to develop and enhance among the members of the ELCA a common identity and a sense of connectedness, trust, and inter-relatedness .. ." and to that end the committee commends to the Program and Structure Committee the proposal that the Church Council be expanded to allow for election of one member from every synod; bishops would continue to serve in an advisory capacity on the council; and

WHEREAS, this recommendation grew out of a recognition of the critical need for a stronger sense of ownership of the whole of this church on the part of local

congregations and synods; and

WHEREAS, synodical election of representatives to the Church Council would provide for representatives from every congregation to have a direct vote in selecting a representative to the chief policy-making unit of this church; and

WHEREAS, it is always difficult for any currently constituted body (such as the Church Council) to make objective judgments about matters which would involve its own going out of existence as currently constituted (for this reason the Review Committee on Synod-Churchwide Relations discussed the possibility of asking that the recommendation go directly to the Assembly rather than back to the Church Council); now, therefore, be it

RESOLVED, that the 1991 Churchwide Assembly be given opportunity, through consideration of this memorial, to express its judgment regarding the matter of the makeup of the Church Council; and, be it further

RESOLVED, that passage of this memorial by the Churchwide Assembly be regarded as a mandate that the delegates of the 1991 Churchwide Assembly hereby direct that the constitutional provisions be adopted that would provide for a Church Council to be made up of one representative from each synod, elected by that synod, with representation assigned on a rotating basis to facilitate appropriate representation according to the principles of organization of this church (following the design originally put forward by the Commission for a New Lutheran Church).

### ***RESPONSE OF THE MEMORIALS COMMITTEE***

The Program and Structure Committee of the ELCA Church Council discussed at some length the suggestion that the council be expanded to allow for the election of one member from every synod, augmented by nine advisory bishops, one from each region. Concerns were raised about the increase in the size of the council under this proposal; including advisory bishops, membership on the council would total 78 persons, including officers, up from the current 46 persons. Matters relating to the ongoing cost of assembling such a group and the dynamics of decision-making in a group that size were raised. The Program and Structure Committee reported these concerns to the Church Council, which discussed at some length issues relating to its operations. (Proposed changes in the committee structure of the Church Council are found in *1991 Reports and Records, Volume 1, Part 1.*) The Church Council opted *not* to recommend to the Churchwide Assembly changes in the size and process for election of the Church Council.

*The Memorials Committee recommended that the response of the Churchwide Assembly to the memorial of the Northeastern Iowa Synod and the Greater Milwaukee Synod be:*

**To express the judgment of this assembly that the current size and process for election of the Church Council be retained; and**

**To transmit this minute to the Northeastern Iowa Synod and Greater Milwaukee Synod.**

Chair Steele introduced the recommendation of the Memorials Committee and commented that "a great deal of conversation had taken place in the Program and Structure Committee [of the Church Council], particularly with respect to this, looking at the principles of representation, as well as cost factors."

Bishop Peter Rogness (Greater Milwaukee Synod) moved the following substitute motion:

***MOVED;***

***SECONDED:*** To substitute the following for the recommendation of the Memorials Committee:

**RESOLVED, that the 1991 Churchwide Assembly express its support for a Church Council composed of one representative from each synod, elected by that synod, plus four officers; and, be it further RESOLVED, that this assembly (1) request the Church Council to prepare constitutional language to reflect this composition for consideration and action by the 1993 Churchwide Assembly; and, (2) request each synod at its 1992 Synod Assembly to express its sentiment on the proposal.**

Bishop Rogness spoke to the substitute motion and said, "This substitute motion has its roots in the "Focusing for Mission" Review Committee on Synod-Churchwide Relations. That committee passed on to the Program and Structure Committee, the recommendation that the composition of the Church Council be changed in this way." He observed within this church a perception that congregations relate well to synods, but "that relationships between synods and congregations to the church-wide work is not as strong [as in predecessor church bodies].... Outside of this assembly there is no place in the structure of this church where the synods come together to make decisions and shape the mission of the church." He stated that this motion does not force the change, but allows time for consideration and deliberation of the issue.

Vice President Christine H. Grumm spoke against the substitute motion and indicated that her reasons were threefold: (1) under the constitution of this church, there is a requirement that every synod be represented on at least one churchwide board which constitutes almost 200 positions; (2) size does affect decision making in terms of representation; and (3) the cost would become a factor with the possibility of the Church Council meeting only once a year, instead of twice, with the result that the authority of the Church Council would be lodged in its Executive Committee, instead of the full council.

Bishop David W. Olson (Minneapolis Area Synod) spoke in favor of the substitute motion, and said "This motion provides a way for the whole church to express itself that does not commit us to make the change, but allows the synods to have voice in the matter. ... The real financial issue here is not how much the extra people would cost, but the clear evidence that we have not gained the broad support of our people through the synods to support the churchwide mission and ministry."

Mr. Wolfgang D. Herz-Lane (New Jersey Synod) spoke against the substitute motion and opined this was not the time to increase the size of the council, since "our experience in the first four years has been that, if anything, we have boards that are too large now." He also stated, "This is more than just a matter of how the Church Council is composed. This speaks directly to what this church is, and I see a danger that the Evangelical Lutheran Church in America may become a confederation of synods, which it is not. The churchwide expression is much more than that."

Bishop L. David Brown (Northeastern Iowa Synod) spoke in favor of the substitute motion, and suggested that more effective leadership could result through working in committee. "In this interdependent church, it would be a great move to decentralize, in a sense, by adding these people to the Church Council."

Bishop Harold C. Skillrud (Southeastern Synod) spoke against the substitute motion and said, ". . . to suggest that in any way we could achieve expanded democratization through this process is an illusion. I fear the fact that we are departing from the principle of this church, which calls it a church and not a federation of synods. Therefore, any representative on that council, no matter from what area of the church that person comes, is my representative and is accountable to my synod."

Bishop Kenneth H. Sauer (Southern Ohio Synod) spoke in favor of the substitute motion and stated that acceptance of the motion would "provide in one place-the highest governing authority next to the Churchwide Assembly-a possibility for every synod to be at least represented in one place in the new church."

Bishop Sherman G. Hicks (Metropolitan Chicago Synod) spoke against the substitute motion. "If we take seriously what is being said here, . . . we are saying that it is the Church Council, and the person who sits on that Church Council, who will be the person who will connect that synod with this church. Let's take seriously the ministry that is involved in the other boards and committees, .... the ministry that is performed and the important decisions that are made there. There is representation. Why should we look solely at the Church Council as the place to make the connection issue in this church?" he said.

Bishop Lowell O. Erdahl (Saint Paul Area Synod) spoke in favor of the substitute motion and cited the benefit his synod has enjoyed, because a member of a congregation within the synod currently was serving on the Church Council.

Bishop Wayne E. Weissenbuehler (Rocky Mountain Synod) spoke against the substitute motion. He noted that the support that currently undergirded the leadership of the church was coalescing around a vision for this church, and suggested that this was not an appropriate time to introduce the proposed change.

Mr. William Cassens (Central/Southern Illinois Synod) called the question.

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

***2/3 Vote Required***

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

Bishop Chilstrom reminded voting members that the motion to substitute was before the assembly for action.

**MOVED;**

**SECONDED;**

*Yes-400; No-454*

**DEFEATED: To substitute the following for the recommendation of the Memorials Committee:**

**RESOLVED, that the 1991 Churchwide Assembly express its support for a Church Council composed of one representative from each synod, elected by that synod, plus four officers; and, be it further RESOLVED, that this assembly (1) request the Church Council to prepare constitutional language to reflect this composition for consideration and action by the 1993 churchwide assembly; and (2) request each synod, at its 1992 Synod Assembly, to express its sentiment on the proposal.**

ASSEMBLY

ACTION

Yes--631; No--224

CA91.7.42

To express the judgment of this assembly that the current size and process for election of the Church Council be retained; and

To transmit this minute to the Northeastern Iowa Synod and Greater Milwaukee Synod.

### **Section 30-Constitutional Changes (Part 2)**

#### **\* Youth Voting Members for Churchwide Assembly**

Reference: *1991 Reports and Records, Volume 1, Supplement*, pages M-79 through M-81.

#### **A. Southwestern Washington Synod (1C) [1990 Memorial]**

WHEREAS, each synod is required to nominate one youth to the 1991 Churchwide Assembly; and

WHEREAS, the intention of that proposal was to assure youth representation from each synod at the Assembly; and

WHEREAS, nomination alone will not assure youth representation from each synod to the Churchwide Assembly; and

WHEREAS, youth are members of the church, and they also will be affected by the decisions made at the Churchwide Assembly; and

WHEREAS, to be a truly inclusive church, youth must be represented; now, therefore, be it

**RESOLVED, that the 1990 Southwestern Washington Assembly request the 1991**

Churchwide Assembly to require that each synod elect at least one youth voting member to future Churchwide Assemblies.

**B. Nebraska Synod (4A) [1990 Memorial]**

WHEREAS, the Lutheran Youth Organization of Nebraska is composed of competent young adults; and

WHEREAS, it is important that youth across the nation work in cooperation with the churchwide body; and

WHEREAS, the Nebraska Synod has made provision that one of the voting members representing the Nebraska Synod at the Churchwide Assembly be a youth voting member, but there is no provision in the churchwide bylaws, which requires that there be a youth voting member from each synod; now, therefore, be it

RESOLVED, that the Nebraska Synod, Evangelical Lutheran Church in America, in assembly memorialize the ELCA Churchwide Assembly to mandate that a voting member from each synod be a youth.

***RESPONSE OF***

***THE***

***MEMORIALS COMMITTEE***

At the 1989 Churchwide Assembly, a resolution was submitted by Ms. Candy Brown of the Southern Ohio Synod on this subject. When presented to the assembly by the Committee of Reference and Counsel, considerable discussion took place and several amendments were offered. The assembly then voted (CA89.7.68):

WHEREAS, the 1989 biennial Churchwide Assembly of the Evangelical Lutheran Church in America included nine youth-aged voting members of its 1,028 voting members, and we highly commend those synods that elected these voting members; and

WHEREAS, the high school youth of the Evangelical Lutheran Church in America compose approximately 10 percent of its churchwide population; and

WHEREAS, approximately 42 percent of the ELCA's population is 30 and under; and

WHEREAS, this church strives to be inclusive, which also must involve age differences; and

WHEREAS, the youth are capable of being leaders in the church today as well as in the future; and

WHEREAS, the Lutheran Youth Organization board, through the Division for Congregational Life board, has, with the approval of the ELCA Church Council, recommended to the Nominating Committee that "they be mindful of the need for representation of youth on all ELCA councils, committees, and boards," and we commend the Nominating Committee for placing eight youth on the churchwide ballot; and

WHEREAS, the 1989 Youth Convocation of the Evangelical Lutheran Church in America, as well as the nine youth-aged delegates, envision greater partic-

ipation of youth in these units, as well as the church's biennial assembly;  
therefore, be it

RESOLVED, that each nominating committee of the ELCA's 65 synods be mindful of the need for representation of youth on all of its councils, committees, and boards; and, be it further

RESOLVED, that each synodical nominating committee be especially mindful of the need for youth representation at each Synod Assembly and at each biennial Churchwide Assembly of the Evangelical Lutheran Church in America; and, be it further

RESOLVED, that at least one youth be nominated by each synodical nominating committee to be a voting member of the Churchwide Assembly.

Subsequent to the 1989 Churchwide Assembly, this resolution was transmitted to synods for consideration in the preparation of nominations of voting members for the Churchwide Assembly. The Nominating Committee for the Churchwide Assembly also gave special attention to presenting youth nominees on several tickets for various churchwide boards.

The late August date set for the Churchwide Assembly takes into consideration such concerns as the mandated notification requirements for synods and voting members and the need to distribute memorials from the 65 synods, whose assemblies meet through June. The Memorials Committee acknowledges that the timing of the Churchwide Assembly has posed difficulties for some students (and for teachers and administrators) who might wish to attend, since their school year may have already begun by the time of the assembly.

As specified by ELCA bylaw 13.41.11. (renumbered 12.41.11. in 1991 edition), "Each synod shall elect one voting member of the Churchwide Assembly for every 6,500 baptized members in the synod. In addition, each synod shall elect one voting member for every 50 congregations in the synod. The synod bishop, who is ex officio a member of the Churchwide Assembly, shall be included in the number of voting members so determined. There shall be at least two voting members from each synod. The secretary shall notify each synod of the number of assembly members it is to elect."

This formula for representation means that some synods, because of their comparatively small number of congregations and members, have very few voting members at the Churchwide Assembly. Larger synods have substantially greater numbers of voting members.

*The Memorials Committee recommended that the response of the Churchwide Assembly to the memorials of the Southwestern Washington Synod and the Nebraska Synod be:*

**To acknowledge** and affirm

**the action of the** 1989 Churchwide Assembly regarding encouragement

**to synods to include youth within the voting**

**members elected for subsequent** churchwide assemblies; and

To urge synods

**to give continuing attention to the concern expressed by the 1989 Churchwide Assembly action on youth representation.**

Ms. Kristin A. Kress (Eastern Washington-Idaho Synod) moved the following substitute motion for the recommendation of the Memorials Committee:

***MOVED;***

***SECONDED:*** **To substitute the following for the recommendation of the Memorials**

**Committee:**

**WHEREAS, the youth of the Evangelical Lutheran Church in**

**America (ELCA) are the church of today, as well as**

**the church of**

**tomorrow; and**

**WHEREAS, we,**

**the youth, highly commend the actions taken by**

**the 1989 Churchwide**

**Assembly in requiring each synod to nomi-**

**nate one youth in the elections for voting members to the**

**Churchwide Assembly; but the nomination of a youth does not**

**insure proper**

**representation at the Churchwide Assembly; and**

**WHEREAS, youth**

**comprise approximately ten percent of ELCA**

**membership; however, at the 1991 Churchwide Assembly, youth**

**comprised only**

**2.5 percent of assembly voting members; and**

**WHEREAS, the Evangelical Lutheran Church in**

**America strives to**

**be inclusive (ELCA 5.01.f.) in the areas**

**of gender and race; there is**

**also a need to**

**be inclusive in regard to youth representation; and**

**Chapter 5.01.b.**

**states that, "This church, in faithfulness to the Gos-**

**pel, is committed to be an inclusive church in**

**the midst of division**

**in society- and ". .. churchwide units**

**of this church shall seek to**

**exhibit the inclusive unity that**

**is God's will for the Church"; and**

**WHEREAS, the purpose of this resolution is not to instruct synods**

**on how**

**to elect their voting members, but rather to promote further the inclusivity of youth** at the Churchwide

**Assembly; and**

WHEREAS, over the past four years, youth have shown that they are a primary

**voice of this church through the Lutheran Youth Organization; therefore, be it**

**RESOLVED, that the Evangelical Lutheran Church in America in**

**assembly strongly recommend to synod assemblies that each synodical delegation to the Churchwide Assembly include at least one youth voting member**

Ms. Kress spoke to the substitute motion and defined "youth" as persons who are 14 to 21 years of age. Speaking with the permission of the assembly, Mr. Mike Sierdzinski, vice president of the Lutheran Youth Organization, stated that this motion "has stronger wording and provides for more youth inclusivity" than the action taken at the 1989 Churchwide Assembly.

Chair Steele stated on behalf of the Memorials Committee that the committee urged adoption of the substitute motion.

Is. Patricia Knodel (Delaware-Maryland Synod) moved to limit debate:

**MOVED;**

**SECONDED;**

*Yes-716; No--85*

**CARRIED: To limit debate on the remaining memorials to two minutes.**

Mr. Jeffrey Hittinger (Northeastern Pennsylvania Synod) spoke in favor of the substitute motion and stated that, because of the action of the 1989 Churchwide Assembly, he saw at this assembly "an over 100 percent increase in the number of youth voting members." He observed that the resolution sought to reaffirm the support of this church for youth, and said, "It is important that synods are not required to elect us. We need to be accepted for who we are-for what our abilities are. Only by being elected will this be achieved."

Ms. Patricia A. Dunlop (Saint Paul Area Synod) asked, "Does the Lutheran Youth Organization have a similar statement . . . "RESOLVED, that the Lutheran Youth Organization, in assembly, strongly recommends to the synod assemblies that each synod delegation to the Churchwide Assembly include at least one adult delegate."; and, if not, why is this before us?" Bishop Chilstrom responded, "I believe the membership of the youth organization is for the youth of the church and would be quite different from a Churchwide Assembly, which assumes it is representative of the whole church."

Mr. Dan Schulz (Minneapolis Area Synod) commented, "The Lutheran Youth Organization is an organization for youth inclusivity and, I suppose, works under this Churchwide Assembly. It strives to be included in this sort of assembly and that is why we feel that having adults included in our conventions is not included in our goals. We feel that we need to be included here, not that adults need to be

included with us."

Mr. Chris Lenning (Western Iowa Synod) sought permission to yield the remainder of his time to Mr. Tim Seitz, LYO president, to speak to this issue. No objection was voiced by the assembly. Mr. Seitz noted comments of appreciation he had received from voting members of the Churchwide Assembly regarding the attendance and participation of the Youth Convocation, held concurrently with the assembly. He said, "I speak on behalf of over 500,000 youths who have the same abilities as those you have seen at this assembly... We do have a voice, we care about the same issues you do, and rather than looking at us just to strengthen the future of this church, let us help you and serve the Lord with you in one body in Christ."

The Rev. Herman R. Yoos III (South Carolina Synod) called the question.

**MOVED;**

**SECONDED;**

**2/3 Vote Required**

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

**MOVED;**

**SECONDED;**

**Y 678 No-2**

**CARRIED: To substitute the following for the recommendation of the 6moria Committee:**

WHEREAS, the youth of the Evangelical Lutheran Church in America (ELCA) are the church of today, as well as the church of tomorrow; and

WHEREAS, we, the youth, highly commend the actions taken by the 1989 Churchwide Assembly in requiring each synod to nominate one youth in the elections for voting members to the Churchwide Assembly; but the nomination of a youth does not insure proper representation at the Churchwide Assembly; and

WHEREAS, youth comprise approximately ten percent of ELCA membership; however, at the 1991 Churchwide Assembly, youth comprised only 2.5 percent of assembly voting members; and

WHEREAS, the Evangelical Lutheran Church in America strives to be inclusive (ELCA 5.01.f.) in the areas of gender and race; there is also a need to be inclusive in regard to youth representation; and Chapter 5.01.b. states that, "This church, in faithfulness to the Gospel, is committed to be an inclusive church in the midst of division in society, and "... churchwide units of this church shall seek to exhibit the inclusive unity that is God's will for the church"; and

WHEREAS, the purpose of this resolution is not to instruct synods on how to elect their voting members, but rather to promote further the inclusivity of youth at the Churchwide Assembly; and

WHEREAS, over the past four years, youth have shown that they are a primary voice of this church through the Lutheran Youth Organi-

zation, therefore, be it  
RESOLVED, that the Evangelical Lutheran Church in America in  
assembly strongly recommend to synod assemblies that each synodical  
delegation to the Churchwide Assembly include at least one youth  
voting member.

ASSEMBLY

ACTION

Yes--713; No--97

CA91.7.43. WHEREAS, the youth of the Evangelical Lutheran Church in America (ELCA) are the  
church of today, as well as the church of tomorrow; and

WHEREAS, we, the youth, highly commend the actions taken by the 1989 Churchwide  
Assembly in requiring each synod to nominate one youth in the elections for voting  
members to the Churchwide Assembly; but the nomination of a youth does not insure  
proper representation at the Churchwide Assembly; and

WHEREAS, youth comprise approximately ten percent of ELCA membership; however,  
at the 1991 Churchwide Assembly youth comprised only 2.5 percent of assembly voting  
members; and

WHEREAS, the Evangelical Lutheran Church in America strives to be inclusive (ELCA  
5.01.f.) in the areas of gender and race; there is also a need to be inclusive in regard to  
youth representation; and Chapter 5.01.b. states that, "This church, in faithfulness to the  
Gospel, is committed to be an inclusive church in the midst of division in society," and  
". . . churchwide units of this church shall seek to exhibit the inclusive unity that is  
God's will for the church"; and

WHEREAS, the purpose of this resolution is not to instruct synods on how to elect their  
voting members, but rather to promote further the inclusivity of youth at the  
Churchwide Assembly; and

WHEREAS, over the past four years, youth have shown that they are a primary voice of  
this church through the Lutheran Youth Organization; therefore, be it

RESOLVED, that the Evangelical Lutheran Church in America in assembly strongly  
recommend to synod assemblies that each synodical delegation to the Churchwide  
Assembly include at least one youth voting member.

**Section 27-Baltic States**

Reference: *1991 Reports and Records, Volume 1, Supplement*, pages M-74  
through M-77; M-170.

**A. Grand Canyon Synod (2D) [1991 Memorial]**

WHEREAS, the Grand Canyon Synod of the Evangelical Lutheran Church in  
America is a companion synod of the Evangelical Lutheran Church in Lithuania;

and

WHEREAS, we have observed with grave concern, along with member churches from the World Council of Churches, the recent developments in the Baltic States (Estonia, Latvia, Lithuania); and

WHEREAS, we affirm them as they seek just solutions to their vital concerns, remembering that decisions taken in the Baltic States have far-reaching effects upon political processes throughout the Soviet Union; and

WHEREAS, we mourn the recent bloodshed and deaths of unarmed civilians in Lithuania and Latvia and welcome the inquiry by the Soviet Union; and

WHEREAS, we encourage the Soviet government to fulfill its commitment to the Conference on Security and Cooperation in Europe and to its Charter of Paris, signed on November 21, 1990, in which all participating states are to "refrain from the threat or use of force" and "to settle disputes by peaceful means"; and

WHEREAS, we support the endeavor of the Baltic people to gain self-determination in an atmosphere where basic human rights can be guaranteed and religious freedoms upheld; now, therefore, be it

RESOLVED, that the Grand Canyon Synod memorialize the Evangelical Lutheran Church in America, at its 1991 Churchwide Assembly:

To maintain their commitment to and support for peaceful processes in the pursuit of democracy, human rights, and self determination in the Baltic States, acknowledging their aspirations for independence;

To remember before God, in prayer and worship, the leaders of church and government in the Baltic States and Soviet Union;

To render every possible assistance, both material and spiritual, to the Baltic churches, especially taking into account the pastoral need of those who refuse military service on conscientious grounds;

To continue to offer prayers for the people and churches of Estonia, Latvia, and Lithuania as they strive to live out their life under God and strive for peace and liberty.

#### **B. Metropolitan Washington, D.C., Synod (8G) [1991 Memorial]**

WHEREAS, the Metropolitan Washington, D.C., Synod Assembly represents the collective will of the duly elected representatives of ELCA Lutherans residing in the Washington, D.C., Maryland and Virginia areas; and

WHEREAS, the representatives are aware that peace, liberty, freedom and justice constitute principal aspirations of all people and that the attainment and preservation of these aspirations is a universal responsibility; and

WHEREAS, it is our fundamental belief, as enshrined in the Declaration of Independence, that "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain inalienable rights, that among these are life, liberty, and the pursuit of happiness"; and

WHEREAS, according to the ELCA's first social teaching statement, under consideration for adoption by the churchwide assembly this summer, we believe that "the

church's very identity calls it to accept responsibility for the well being of the world," that "the mission of the church carries within it the commitment to do God's will in the relationships and institutions of our world," and that "faith becomes active in love as we respond to the needs of the neighbor, care for the earth, work for justice, freedom and peace among peoples and nations"; and

WHEREAS, the unprovoked invasion and annexation of the Baltic states by the Soviet Union and subsequent brutal subjugation and oppression of millions of Lutheran brothers and sisters in Christ must not stand; and

WHEREAS, the Baltic peoples have the legitimate right to choose their destiny within the framework of the Charter of the United Nations, the universal Declaration of Human Rights, and the Final Act of the Helsinki Accords; and

WHEREAS, the international community has a responsibility towards the peoples of Lithuania, Estonia, and Latvia; and

WHEREAS, the Evangelical Lutheran Church in America and our synod have responsibilities towards our Baltic sisters and brothers in Christ; and

WHEREAS, there is an urgent need for deliberate action to affirm Soviet compliance with international law, the United Nations Charter, human rights covenants, and the Final Act of Helsinki; and

WHEREAS, there is concern about the potential threat and inherent danger in these months of heightened anxieties to the political and economic stability of the Baltic states and their peoples; and

WHEREAS, there is concern about the hardship and burden any delay in deliberate action may impose on the citizens of all three countries; now, therefore, be it

RESOLVED, that the Metropolitan Washington, D.C., Synod Assembly:

A. Call upon the bishop of the synod to appoint a chairperson and a task force, within the synodical Commission for Ministries in Society, on the Baltic States charged with exploring venues, ways and means to effect positive social change in Lithuania, Estonia, and Latvia on the basis of the principles enumerated above; and

B. Call upon the bishop of the Evangelical Lutheran Church in America to appoint a special church emissary on the Baltics to coordinate churchwide efforts to assist in exploring venues, ways and means to effect positive social change in Lithuania, Estonia, and Latvia on the basis of the principles enumerated above; and

C. Request the synodical task force to consider prospects for partnership arrangements with Baltic synods; and

D. Request the Synod Council to encourage moral support for the Baltic peoples at the congregational level; and

E. Petition the 1991 Churchwide Assembly to consider churchwide efforts in support of the Baltic peoples.

***RESPONSE OF THE  
MEMORIALS COMMITTEE***

In concert with the Lutheran World Federation and other partners in ministry, the Evangelical Lutheran Church in America continues to relate to and support

the churches in the Baltic states. An ELCA delegation visited Estonia in September 1989, and Bishop Herbert Chilstrom and a small ELCA delegation visited Estonia and Latvia in May 1990. A visit from an Estonian delegation is possible this year. *The Lutheran* has printed several articles about these visits and other Baltic concerns.

Through a block grant to the Department for Mission and Development of the Lutheran World Federation, the ELCA supports ministry in these countries. Because of financial constraints, it is unlikely that material aid in addition to that channeled through LWF will be forthcoming. (The LWF has a special consultant for Eastern European concerns, whose work complements the regular activities of LWF's secretary for Europe. The LWF is intensifying its program for ministry in the Baltics and elsewhere in Eastern Europe.)

The Division for Global Mission is in ongoing conversation with LWF on this issue. In September 1989, the DGM program director for Europe began to visit regularly the Baltic Lutheran churches, especially Lithuania, which does not often receive the attention that the large Lutheran populations of Estonia and Latvia receive from other member churches of the LWF or from the exile Lutheran churches in Europe and North America. The ELCA's companion synod program is attempting to establish ties with all three Baltic churches, and activities undertaken through this program will address some of the concerns raised in these memorials. In addition, in response to a request from the Latvian Lutheran Archbishop, the Sierra Pacific Synod and the Division for Global Mission recently cooperated in the sending of an ELCA pastor to Latvia to serve for a two or three year period in two congregations that would otherwise have gone without a pastor, due to the severe shortage of pastors in that church. The ELCA also expresses support for the churches in the Baltic states through ongoing advocacy, as appropriate, and is exploring ways to increase financial support for those churches.

Chair Steele explained that the Memorials Committee had revised the recommendation originally distributed to assembly members in light of more recent events in the Baltic States. The revised recommendation is printed below.

*The Memorials Committee recommended that the response of the Churchwide Assembly to the memorials of the Grand Canyon Synod and the Metropolitan Washington, D.C., Synod be:*

**To affirm the intent of the memorials of the Grand Canyon Synod and the Metropolitan Washington, D.C., Synod and to express solidarity with the people of the Baltic States and with all the people of the Soviet Union and its republics in this time of rapid economic and political change by: reaffirming the commitment of the Evangelical Lutheran Church in America to peaceful processes in the pursuit of democracy and human rights in the Baltic States and expressing gratitude for the acceleration of the independence process;**

**rendering material and spiritual assistance to the Baltic churches in cooperation with the Lutheran World Federation and other partners in**

ministry, including pastoral needs related to those who refuse military service on the grounds of conscience; and

rejoicing over the recognition of Estonia, Latvia, and Lithuania as independent states;

urging our government to provide and encourage appropriate humanitarian, economic, technical, and other assistance to the Baltic states and the Soviet Union and its republics in the current difficult circumstances; and

praying for the people and the churches of Estonia, Latvia, and Lithuania, and for the leaders of these churches and governmental leaders in those countries and in the Soviet Union and its republics.

Mr. Petros Demissie (Metropolitan Washington, D.C., Synod) spoke in favor of the substitute recommendation. Bishop Howard E. Wennes (Grand Canyon Synod) expressed appreciation to the Division for Global Mission and to *Mission90* for the establishment of the companion synod program. He indicated that the Grand Canyon Synod was a companion synod with Lithuania, and stated, "This has helped us to gain a world perspective and to see the global dimensions of our life together in Christ." He thanked the Memorials Committee for updating its recommendation.

ASSEMBLY

ACTION

Yes--711; No--8

CA91.7.44

To affirm the intent of the memorials of the Grand Canyon Synod and the Metropolitan Washington, D.C., Synod and to express solidarity with the people of the Baltic States and with all the people of the Soviet Union and its republics in this time of rapid economic and political change by:

- ! reaffirming the commitment of the Evangelical Lutheran Church in America to peaceful processes in the pursuit of democracy and human rights in the Baltic States and expressing gratitude for the acceleration of the independence process;
- ! rendering material and spiritual assistance to the Baltic churches in cooperation with the Lutheran World Federation and other partners in ministry, including pastoral needs relating to those who refuse military service on the grounds of conscience; and
- ! rejoicing over the recognition of Estonia, Latvia, and Lithuania as independent states;
- ! urging our government to provide and encourage appropriate humanitarian, economic, technical, and other assistance to the Baltic States and the Soviet Union and its republics in the current difficult circumstances; and
- ! praying for the people and the churches of Estonia, Latvia, and Lithuania, and

for the leaders of these churches and governmental leaders in those countries and in the Soviet Union and its republics.

**\* Section 33-Ecumenism - Part 2**

**·Lutheran-Episcopal Dialogue**

Reference: *1991 Reports and Records, Volume 1, Supplement*, pages M-104 through M-112.

*Note that 1991 memorials from the Northeastern Iowa Synod (5F) and the Northern Great Lakes Synod (5G) address the Statement on Ecumenism, as well as the Lutheran-Episcopal Dialogue. They are reproduced in Section 33, Part 1a, G and H and are not reproduced below.*

**A. Eastern Washington-Idaho Synod (1D) [1991 Memorial]**

WHEREAS, the proposed "Concordat" between the Episcopal Church and the Evangelical Lutheran Church in America establishes life tenure for bishops as essential to the unity of the church and as a condition for "full communion" between the Episcopal Church and the Evangelical Lutheran Church in America; and

WHEREAS, the proposed "Concordat of Agreement" identifies consecration of bishops in the Anglican succession as essential to the unity of the Church and a condition for "full communion" between the Episcopal Church and the Evangelical Lutheran Church in America; and

WHEREAS, the Augsburg Confession states that only the proclamation of the Word of God, Baptism, and the Lord's Supper are essential to the unity of the Christian Church; now, therefore, be it

RESOLVED, that the Eastern Washington-Idaho Synod of the Evangelical Lutheran Church in America memorialize the ELCA Churchwide Assembly to advise the Task Force on the Study of Ministry to recommend that no form or ordering of the ministry can be regarded as essential to the unity of the church; and, be it further

RESOLVED, that the Eastern Washington-Idaho Synod of the Evangelical Lutheran Church in America memorialize the ELCA Churchwide Assembly to advise the Task Force on the Study of Ministry to recommend that the bishops of the Evangelical Lutheran Church in America relinquish title, duties, and prerogatives of office on leaving office; and, be it further

RESOLVED, that the Eastern Washington-Idaho Synod of the Evangelical Lutheran Church in America memorialize the ELCA Churchwide Assembly to advise the Task Force on the Study of Ministry to recommend that the bishops of the Evangelical Lutheran Church in America shall be installed by pastors, bishops, and lay members of the Evangelical Lutheran Church in America with the assistance of ecumenical representatives, if desired, but without adoption of the episcopal succession of any other Christian communions.

**B. Western North Dakota Synod (3A) [1991 Memorial]**

WHEREAS, the ELCA "Confession of Faith" very clearly sets forth what constitutes the church's validity and mission:

1. In 2.02.a. and b., Christ and the proclamation of Christ;
2. In 2.02.c., the canonical Scriptures through which "God's Spirit speaks to us to create and sustain Christian faith and fellowship for service in the world";
3. In 2.03.-2.06., acceptance of the creeds and confessions; and
4. In 2.07., "This Church confesses the gospel, recorded in the holy Scriptures 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";

and

WHEREAS, Article VII, Augsburg Confession, describes the Church as "the assembly of all believers among whom the Gospel is preached in its purity and the sacraments are administered according to the Gospel"; and

WHEREAS, the recently announced "Concordat of Agreement" coming out of the Lutheran-Episcopal Dialogue proposes, for the sake of "full communion" with the Episcopal Church, adding new conditions to validate our ministry by accepting also the necessity of the Anglican version of the historic episcopate, specifically by:

1. Our clergy henceforth to be ordained only by bishops;
2. Our future ELCA bishops having the laying on of hands by Episcopal bishops;
3. Our bishops would no longer be pastors installed for a set term, but would rather be ordained to the office of bishop for life;

and

WHEREAS, this accommodation would be no minor departure for us, but would in fact be a dangerous and tragic denial of and departure from our historic, hard-won, evangelical doctrine that the Church and its ministry are constituted and validated only by the Word of God, our sole authority; and

WHEREAS, the "Concordat" proposals furthermore would, in validating the basic features of an Anglican doctrine of ministry (as described above), cloud the integrity and purpose of the ELCA, ongoing, six-year Study of Ministry by begging the very questions entrusted to that task force; now, therefore, be it

RESOLVED, that the Western North Dakota Synod of the Evangelical Lutheran Church in America memorialize the Churchwide Assembly of the Evangelical Lutheran Church in America to wait until the proposals coming out of the ELCA Task Force on the Study of Ministry can be given due consideration before receiving and dealing with the proposals coming from Lutheran-Episcopal Dialogue III (*Implications of the Gospel*, "Toward Full Communion between the Episcopal Church and the Evangelical Lutheran Church in America," and the "Concordat of Agreement"); and, be it further

RESOLVED, that the Western North Dakota Synod of the Evangelical Lutheran Church in America memorialize the Churchwide Assembly of the Evangelical Lutheran Church in America to advise the Task Force on the Study of Ministry to

recommend a continuation of our confessional and ELCA position that neither the validity nor the unity of the Church can depend on any one form of, or ordering of, the Church's ministry; and, be it further  
RESOLVED, that the bishop of the Western North Dakota Synod appoint an ad hoc committee of clergy and lay people, the size of which is to be decided by the bishop, to study issues on behalf of the synod, and report in writing before the 1992 assembly so that this and related issues can be knowledgeably addressed and voted.

**C. Eastern North Dakota Synod (3B) [1991 Memorial]**

*The memorial of Eastern North Dakota has the same preamble as "A4." above, with the exception of the third WHEREAS, which is reproduced below.*

WHEREAS, the Augsburg Confession states that "It is sufficient for the true unity of the Christian church that the gospel be preached in conformity with a pure understanding of it and that the sacraments be administered in accordance with the divine Word" (Augsburg Confession VII.2.); now, therefore, be it  
RESOLVED, that the Eastern North Dakota Synod of the Evangelical Lutheran Church in America memorialize the ELCA Churchwide Assembly to advise the Task Force on the Study of Ministry to recommend that no form or ordering of the ministry can be regarded as essential to the unity of the Church; and, be it further  
RESOLVED, that the Eastern North Dakota Synod of the Evangelical Lutheran Church in America memorialize the ELCA Churchwide Assembly to advise the Task Force on the Study of Ministry to recommend elective terms of stated duration for bishops of the Evangelical Lutheran Church in America; and, be it further  
RESOLVED, that the Eastern North Dakota Synod of the Evangelical Lutheran Church in America memorialize the ELCA Churchwide Assembly to advise the Task Force on the Study of Ministry to recommend that bishops of the Evangelical Lutheran Church in America relinquish duties and prerogatives of office upon leaving office; and, be it further  
RESOLVED, that the Eastern North Dakota Synod of the Evangelical Lutheran Church in America memorialize the ELCA Churchwide Assembly to advise the Task Force on the Study of Ministry to recommend that bishops of the Evangelical Lutheran Church in America shall be installed by pastors, bishops, and lay members of the Evangelical Lutheran Church in America, with the assistance of ecumenical representatives, if desired, but without adoption of the episcopal succession of any other Christian communions.

**D. Eastern North Dakota Synod (3B) [1991 Memorial]**

WHEREAS, the Evangelical Lutheran Church in America and its predecessor church bodies have been in fruitful dialogue with the Episcopal Church for years; and  
WHEREAS, the Evangelical Lutheran Church in America and the Episcopal Church both proclaim the Gospel of Jesus Christ as Lord and Savior and share Holy

Communion together; and

WHEREAS, we pray, "For the peace of the whole world, for the well-being of the Church of God, and for the unity of all, let us pray to the Lord. Lord have mercy;" in our worship (*Lutheran Book of Worship*, p. 58); and

WHEREAS, the Evangelical Lutheran Church in America in its statement, "Ecumenism: The Vision of the Evangelical Lutheran Church in America," says, "The unity of the church, as it is proclaimed in the Scriptures, is a gift and goal of God. Ecumenism is the joyous experience of the unity of Christ's people and the serious task of expressing that unity visibly and structurally. Through participation in ecumenical activity, the Evangelical Lutheran Church in America seeks to be open in faith to the work of the Spirit, so as to manifest more fully oneness in Christ" (*A Commentary on "Ecumenism: The Vision of the Evangelical Lutheran Church in America"*, p. 65); and

WHEREAS, the Evangelical Lutheran Church in America in its statement, "Ecumenism: The Vision of the Evangelical Lutheran Church in America," says, "The Evangelical Lutheran Church in America is an active participant in the ecumenical movement, because of its desire for Christian unity. Its goal is full communion, i.e., the full or complete realization of unity with all those churches that confess the Triune God. The Evangelical Lutheran Church in America, both as a church and as a member of the wider communion of churches in the Lutheran World Federation, seeks to reach this goal" (*ibid.*, p. 89); and

WHEREAS, the Evangelical Lutheran Church in America has a Task Force on the Study of Ministry that will complete its work in 1993, and with their recommendations the Evangelical Lutheran Church in America will decide internally what the role of ministry is within the Evangelical Lutheran Church in America; and  
WHEREAS, there is a concern that ecumenical dialogues are influencing the ELCA Task Force on the Study of Ministry, i.e., the ELCA Conference of Bishops recommending to the Office for Ecumenical Affairs that study of the Lutheran-

Episcopal documents begin after the 1991 Churchwide Assembly (*The Lutheran*, Vol. 4, Number 4, April 3, 1991, p. 26); and

WHEREAS, it is difficult for us to make any final decision of "full communion" with other denominations, e.g., the Episcopal Church, before we know ourselves what the role of ministry is within the Evangelical Lutheran Church in America; and

WHEREAS, there are legitimate concerns at the present time with the "Concordat of Agreement" with the Episcopal Church, e.g., life tenure for bishops, accepting the "historic episcopate," the "impaired" communion of the Episcopal Church with the Church of England over the ordination of women; and

WHEREAS, there is, however, more that unites us than divides us, and we wish to keep the dialogue continuing with the Episcopal Church and other denominations; now, therefore, be it

RESOLVED, that the Eastern North Dakota Synod of the Evangelical Lutheran Church in America memorialize the ELCA Churchwide Assembly to rejoice in the progress that we have made in working toward Christian unity; and, be it further

RESOLVED, that the Eastern North Dakota Synod of the Evangelical Lutheran Church in America memorialize the ELCA Churchwide Assembly to continue the dialogues with the Episcopal Church and other denominations striving for unity; and, be it further

RESOLVED, that the Eastern North Dakota Synod of the Evangelical Lutheran Church in America memorialize the ELCA Churchwide Assembly to first complete the Study of Ministry and adopt official positions on ministry and ecumenism (including a definition of the term "full communion") before any final agreements of unity with other denominations be approved.

#### **E. South Dakota Synod (3C) [1991 Memorial]**

*The memorial of the South Dakota Synod has the same preamble as "A4." above.*

RESOLVED, that the South Dakota Synod of the Evangelical Lutheran Church in America memorialize the ELCA Churchwide Assembly to advise the Task Force on the Study of Ministry to recommend that no form or ordering of ministry can be regarded as essential to the unity of the Church; and, be it further

RESOLVED, that the South Dakota Synod of the Evangelical Lutheran Church in America memorialize the ELCA Churchwide Assembly to advise the Task Force on the Study of Ministry to recommend elective terms of stated direction for bishops of the Evangelical Lutheran Church in America; and, be it further

RESOLVED, that the South Dakota Synod of the Evangelical Lutheran Church in America refer to the ELCA Church Council to advise the Task Force on the Study of Ministry to recommend that bishops of the Evangelical Lutheran Church in America shall be installed by pastors, bishops, and lay members of the Evangelical Lutheran Church in America, with the assistance of ecumenical representatives, if desired, but without adoption of the episcopal succession of any other Christian communions.

#### **F. Northeastern Minnesota Synod (3E) [1991 Memorial]**

WHEREAS, the documents of the Lutheran-Episcopal Dialogue III (*Implications of the Gospel*, "Toward Full Communion Between the Episcopal Church and the Evangelical Lutheran Church in America," and the "Concordat of Agreement") propose a resolution of questions regarding ministry currently under official consideration in the Evangelical Lutheran Church in America; and

WHEREAS, the report of Lutheran-Episcopal Dialogue III and its "Concordat of Agreement" stipulate acceptance of the Anglican succession of bishops as essential to the unity of the Church and to "full communion" between the Episcopal Church and the Evangelical Lutheran Church in America; and

WHEREAS, the proposed statement, "Ecumenism: The Vision of the Evangelical Lutheran Church in America," identifies "full communion" as the goal of ecumenical endeavor in the Evangelical Lutheran Church in America; and

WHEREAS, debate over whether to accept "Ecumenism: The Vision of the Evangelical Lutheran Church in America" continues; and  
WHEREAS, "Ecumenism: The Vision of the Evangelical Lutheran Church in America" and the documents of the Lutheran-Episcopal Dialogue III may serve to preempt decisions regarding the ministry of this church now under consideration by the ELCA Task Force on the Study of Ministry; and  
WHEREAS, faithful and effective participation in the ecumenical movement requires a clear witness from the Evangelical Lutheran Church in America with regard to the ministry and the goals of ecumenism; now, therefore, be it  
RESOLVED, that the Northeastern Minnesota Synod of the Evangelical Lutheran Church in America memorialize the Churchwide Assembly of the Evangelical Lutheran Church in America to defer a decision to accept or reject *Implications of the Gospel* and whether or not to receive for study "Toward Full Communion between the Episcopal Church and the Evangelical Lutheran Church in America" and the "Concordat of Agreement" of Lutheran-Episcopal Dialogue III until after the completion of the work of the Task Force on the Study of Ministry and action on its recommendations.

#### **G. Southwestern Minnesota (3F) [1991 Memorial]**

WHEREAS, the Evangelical Lutheran Church in America is still in its infancy and questions of identity are yet being raised, it is, therefore, too early to talk of "unity" or "full communion" with other denominations; and  
WHEREAS, the "Concordat of Agreement" coming from the Lutheran-Episcopal Dialogue in promoting the three-fold office of ministry preempts any conclusions on the ordering of the ministerial offices by the Task Force on the Study of Ministry in the Evangelical Lutheran Church in America, which has not concluded its work; and  
WHEREAS, there is no dear statement in the "Concordat" concerning positive subscription to the Augsburg Confession; and  
WHEREAS, the "historic episcopate" (strictly understood) excludes women from ordination and some Episcopalian bishops now refuse to ordain women; and  
WHEREAS, we, as Lutherans and Episcopalians, already enjoy a unity in the Holy Spirit by our mutual confessions of Christ as Lord and by our mutual preaching of the Gospel and administration of the sacraments, thereby making "full communion," as understood in the "Concordat," unnecessary; now, therefore, be it  
RESOLVED, that the Southwestern Minnesota Synod of the Evangelical Lutheran Church in America memorialize the Churchwide Assembly of the Evangelical Lutheran Church in America at Orlando, Florida, in August of 1991 to reject the "Concordat of Agreement" of Lutheran-Episcopal Dialogue m; and, be it further  
RESOLVED, that the Southwestern Minnesota Synod direct the Synod Council to request the Church Council to conduct open dialogues with the Episcopal Church on the churchwide, synodical, and diocesan levels in an effort to come to mutually satisfactory agreements concerning our witness to the Gospel, always being mindful of our Lutheran confessions and the need to retain the Lutheran theological heritage.

#### **H. Southeastern Minnesota Synod (31) [1991 Memorial]**

WHEREAS, the Evangelical Lutheran Church in America is engaged in dialogue and debate over questions regarding ministry and ecumenism; and

WHEREAS, questions regarding ministry and ecumenism cannot rightly be separated; and

WHEREAS, the ecumenical stance of the Evangelical Lutheran Church in America will depend in large part on its decisions regarding ministry; now, therefore, be it

RESOLVED, that the Southeastern Minnesota Synod, Evangelical Lutheran Church in America, memorialize the Churchwide Assembly of the Evangelical Lutheran Church in America to order the priorities of the church's discussion of these matters in such a way as to provide for completion of the work of the Task Force on the Study of Ministry and action on its recommendations before it takes final action on the proposed policy statement, "Ecumenism: The Vision of the Evangelical Lutheran Church in America"; and, be it further

RESOLVED, that the Southeastern Minnesota Synod, Evangelical Lutheran Church in America, memorialize the Churchwide Assembly of the Evangelical Lutheran Church in America to defer decisions on whether or not to accept for study or to take action on proposals from the bilateral dialogues (Lutheran-Episcopal, Lutheran-Reformed, and any others) until after it has acted first on the recommendation of the Task Force on the Study of Ministry and then on "Ecumenism: The Vision of the Evangelical Lutheran Church in America."

#### **I. Southwestern Texas Synod (4E)**

WHEREAS, the dialogues between Lutheran and Episcopal church representatives have concluded that mutual recognition of our ministry and sacraments further encourages the relationship of our two respective denominations; and

WHEREAS, the proposed "Concordat of Agreement" is a major theological position of agreement unique in the existence of our denominations; and

**WHEREAS**, the greater unity of the Christian community is a desirable goal; and  
**WHEREAS**, it is God's will that the Church of Christ be united in witness to the world as the Lord said in John 17, "May they be one, so that the world may believe .."; and

**WHEREAS**, the Task Force on the Study of Ministry appointed to study the question of the office and the nature of the ministry has not yet reported its final conclusions; and

**WHEREAS**, our Conference of Bishops and our bishop, Herbert W Chilstrom, have requested that a final vote upon this "Concordat" be postponed; and  
**WHEREAS**, significant education is required and desirable so that the laity and clergy that were not involved in these dialogues may understand and integrate the

conclusions of these participants into their own evaluations of the proposed "Concordat"; now, therefore, be it

RESOLVED, that the Southwestern Texas Synod of the Evangelical Lutheran Church in America memorialize the ELCA Churchwide Assembly, meeting in Orlando, to affirm the recommendation of our Conference of Bishops, and postpone any definitive voting on this agreement at this time; and, be it further

RESOLVED, that the appropriate agency of the Evangelical Lutheran Church in America be instructed by the Churchwide Assembly to prepare more educational resources and materials on the proposed "Concordat" so that we are provided the opportunity to study the agreement that we are being requested to adopt before any voting is undertaken; and, be it further

RESOLVED, that we commit ourselves as individuals, congregations, and the Southwestern Texas Synod to continue the study and discussion of the "Concordat of Agreement" between the Episcopal Church and the Evangelical Lutheran Church in America; and, be it further

RESOLVED, that for the sake of the Gospel, we, evangelical Lutherans of the Southwestern Texas Synod, commit ourselves to support cooperative ministries currently existing and to explore and promote new fields for working together with the people and parishes of the Episcopal Diocese of West Texas.

#### **J. Northeastern Iowa Synod (5F) [1991 Memorial]**

WHEREAS, the "Concordat of Agreement" between the Episcopal Church and the Evangelical Lutheran Church in America, proposed by the Lutheran-Episcopal Dialogue III, involves major decisions concerning the ordering of our ministry, the polity of our church, and our ecumenical stance; and

WHEREAS, the Evangelical Lutheran Church in America is now involved in a Study of Ministry that will not be completed until 1993; now, therefore, be it

RESOLVED, that we memorialize the Evangelical Lutheran Church in America at its next Churchwide Assembly, August 29-September 4, 1991, to accept the proposals of the Conference of Bishops that the "Concordat" not be considered for action at the 1991 Churchwide Assembly, that it be delayed until the ELCA Study of Ministry is completed, and that there be foundational analysis and review by the Lutheran theological community.

#### **K. Northwest Synod of Wisconsin (5H) [1991 Memorial]**

WHEREAS, the documents of Lutheran-Episcopal Dialogue *HI (Implications of the Gospel, "Toward Full Communion between the Episcopal Church and the Evangelical Lutheran Church in America,"* and the "Concordat of Agreement") propose a resolution of questions regarding ministry currently under official consideration in the Evangelical Lutheran Church in America; and

WHEREAS, the report of Lutheran-Episcopal Dialogue III and its "Concordat of Agreement" stipulate acceptance of the Anglican succession of bishops as essential to the unity of the Church and to "full communion" between the Episcopal Church and the Evangelical Lutheran Church in America; and

WHEREAS, the proposed statement, "Ecumenism: The Vision of the Evangelical

Lutheran Church in America" identifies "full communion" as the goal of ecumenical endeavor in the Evangelical Lutheran Church in America; and  
WHEREAS, debate over whether to accept "Ecumenism: The Vision of the Evangelical Lutheran Church in America" continues; and  
WHEREAS, "Ecumenism: The Vision of the Evangelical Lutheran Church in America" and the documents of Lutheran-Episcopal Dialogue mI may serve to preempt decisions regarding the ministry of this church now under consideration by the ELCA Task Force on the Study of Ministry; and  
WHEREAS, faithful and effective participation in the ecumenical movement requires a dear witness from the Evangelical Lutheran Church in America with regard to the ministry and the goals of ecumenism; now, therefore, be it  
RESOLVED, that the Northwest Synod of Wisconsin of the Evangelical Lutheran Church in America memorialize the ELCA Churchwide Assembly to defer a decision to accept or reject *Implications of the Gospel* and whether or not to receive for study "Toward Full Communion Between the Episcopal Church and the Evangelical Lutheran Church in America" and the "Concordat of Agreement" of Lutheran-Episcopal Dialogue III until after the completion of the work of the Task Force on the Study of Ministry and action on its recommendations.

**L. East-Central Synod of Wisconsin (51) [1991 Memorial]**

WHEREAS, the documents of Lutheran-Episcopal Dialogue III propose a resolution of questions regarding ministry currently under official consideration in the Evangelical Lutheran Church in America; and  
WHEREAS, the report of Lutheran-Episcopal Dialogue III and its "Concordat of Agreement" stipulate acceptance of the Anglican succession of bishops as essential to the unity of the Church and to "full communion" between the Episcopal Church and the Evangelical Lutheran Church in America; and  
WHEREAS, the proposed statement, "Ecumenism: The Vision of the Evangelical Lutheran Church in America," identifies "full communion" as the goal of ecumenical endeavor in the Evangelical Lutheran Church in America; and  
WHEREAS, debate over whether to accept "Ecumenism: The Vision of the Evangelical Lutheran Church in America" continues; and  
WHEREAS, "Ecumenism: The Vision of the Evangelical Lutheran Church in America" and the documents of Lutheran-Episcopal Dialogue II may serve to preempt a decision regarding the ministry of this church now under consideration by the ELCA Task Force on the Study of Ministry; and  
WHEREAS, faithful and effective participation in the ecumenical movement requires a clear witness from the Evangelical Lutheran Church in America with regard to the ministry and the goals of ecumenism; now, therefore, be it  
RESOLVED, that the East-Central Synod of Wisconsin of the Evangelical Lutheran Church in America memorialize the ELCA Churchwide Assembly to defer a decision to accept or reject the Lutheran-Episcopal Dialogue *Hm* documents until after the completion of the work of the ELCA Task Force on the Study of Ministry and action

on its recommendations.

***RESPONSE OF THE  
MEMORIALS COMMITTEE***

The report and recommendations of Lutheran-Episcopal Dialogue III, together with a description of the process that led to the development of these materials is printed in *1991 Reports and Records, Volume 1, Part 2*, page 1230f. The Church Council, acting upon the recommendation of the bishop of this church and with the advice of the Conference of Bishops, is recommending that the 1991 Churchwide Assembly *not take any action* on these recommendations until *after* the ELCA Task Force on the Study of Ministry reports on the nature and ordering of ministry to the 1993 Churchwide Assembly. Memorials from the synods on this statement provide information and advice to voting members as they consider this statement in detail.

*The Memorials Committee recommended that the response of this assembly to the memorials of the Eastern Washington-Idaho Synod, Western North Dakota Synod, Eastern North Dakota Synod, South Dakota Synod, Northeastern Minnesota Synod, Southwestern Minnesota Synod, Southeastern Minnesota Synod, Southwestern Texas Synod, Northeastern Iowa Synod, East-Central Synod of Wisconsin, Northwest Synod of Wisconsin and Northern Great Lakes Synod be:*

**To convey the action of this assembly on the recommendation of the Church Council (to delay consideration of the recommendations of the Lutheran-Episcopal Dialogue m until after the ELCA's Study of Ministry is completed) to the Eastern Washington-Idaho Synod, Western North Dakota Synod, Eastern North Dakota Synod, South Dakota Synod, Northeastern Minnesota Synod, Southwestern Minnesota Synod, Southeastern Minnesota Synod, Southwestern Texas Synod, Northeastern Iowa Synod,**

**East-Central Synod of Wisconsin, Northwest Synod of Wisconsin, and Northern Great Lakes Synod as the response to their memorials on this**

**subject; and**

**To refer the memorials of those synods to the Division for Ministry, as it further develops the Study of Ministry.**

Chair Steele commented, "In view of the action the assembly has taken on Lutheran-Episcopal Dialogue, this recommendation is well in order."

The Rev. Douglas E. Knick (Southwestern Minnesota Synod) moved the following as a substitute for the recommendation of the Memorials Committee:

***MOVED;***

***SECONDED: To substitute the following for the recommendation of the Memorials Committee:***

**That the 1991 Churchwide Assembly reject the "Concordat of Agreement" of Lutheran-Episcopal Dialogue m,  
and request the Church  
Council to conduct open dialogues with the Episcopalian Church on  
the churchwide, synodical, and diocesan levels in an effort to  
come  
to mutually satisfactory agreements concerning our witness to the  
Gospel, always being mindful of our Lutheran Confessions and the  
need to  
retain the Lutheran theological heritage.**

Pastor Knick spoke to the substitute motion and said, "In spite of the assembly's action approving the Church Council's recommendation to defer the Concordat for more study, I fear that the procedure was rushed, and I challenge you to consider the issue and reject the "Concordat." ... Do not let another tell you that to reject the Concordat at this assembly will put an end to any future dialogues with any denomination, especially the Episcopalian Church..... To reject the "Concordat" will send a clear message to the members of the Evangelical Lutheran Church in America that as a church we take seriously the Augsburg Confession, which states in Article V that God and God alone instituted the office of ministry and that God and God alone provides this church with the Gospel and the Sacraments; therefore, no bishop nor bishops, no pastor nor pastors, having received 'the right stuff,' will validate that which is a gracious gift from God."

Bishop Chilstrom noted that if the motion to substitute were to prevail, the substitute motion would be ruled out of order, based on the earlier action of the assembly to refer the Concordat document for further study.

Bishop Paull E. Spring (Northwestern Pennsylvania Synod) spoke against the substitute motion and said, "The action of the assembly was not as precipitous as was suggested, since there were months of discussion on the action prior to the action of the assembly. ... To reject the "Concordat" is very premature." An unidentified voting member spoke against the substitute motion and concurred with the previous speaker that rejection would be premature. The Rev. John H. P. Reumann (Southeastern Pennsylvania Synod) spoke in favor of the original recommendation of the Memorials Committee from the standpoint of the Task Force on the Study of Ministry, and urged that "we not prejudice our own Study of Ministry by any such precipitous action," i.e., the mandate of the substitute motion. Bishop David C. Wold (Southwestern Washington Synod) urged the assembly "to make a quick and dear statement that would be in keeping with what we have done so far. Our tone has been irenic, ecumenical, pastoral; but, there is a pejorative note to this substitute." Bishop Harold S. Weiss (Northeastern Pennsylvania Synod) urged that the substitute be rejected. The Rev. John A. Clausen (Northwestern Ohio Synod) called for defeat of the substitute and said, "To reject that "Concordat" out-of-hand is foolhardy." Bishop Sherman G. Hicks (Metropolitan Chicago Synod) also spoke against the motion to substitute.

The Rev. Thomas H. Dodd (Oregon Synod) called the question.

**MOVED;**

**SECONDED;**

*2/3 Vote Required*

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

**MOVED;**

**SECONDED;**

*Yes-120; No-664*

**DEFEATED:** To substitute the

**following for** the recommendation of the **Memorials**

**Committee:**

That the 1991 Churchwide Assembly reject the "Concordat of Agreement" of Lutheran-Episcopal Dialogue mI, and request the Church

**Council to conduct open dialogues with** the Episcopalian Church on the churchwide, synodical,

**and diocesan** levels in an **effort** to come

to mutually

**satisfactory** agreements concerning our witness to the

**gospel, always being mindful of** our Lutheran

**Confessions** and the

**need to retain** the Lutheran

**theological heritage.**

The original motion was returned to the floor. There was no further discussion.

ASSEMBLY

ACTION

Yes--707; No--53

CA91.7.45

To convey the action of this assembly on the recommendation of the Church Council (to delay consideration of the recommendations of the Lutheran-Episcopal Dialogue III until after the ELCA's Study of Ministry is completed) to the Eastern Washington-Idaho Synod, Western North Dakota Synod, Eastern North Dakota Synod, South Dakota Synod, Northeastern Minnesota Synod, Southwestern Minnesota Synod, Southeastern Minnesota Synod, Southwestern Texas Synod, Northeastern Iowa Synod, East-Central Synod of Wisconsin, Northwest Synod of Wisconsin, and Northern Great Lakes Synod as the response to their memorials on this subject; and

To refer the memorials of those synods to the Division for Ministry as it further develops the Study of Ministry.

### **Section 48-Financial Support**

Reference: *1991 Report and Records, Volume 1, Supplement*, pages M-163

through M-164.

**South-Central Synod of Wisconsin (5K) [1991 Memorial]**

WHEREAS, God's mission calls the Church in all places to proclaim the Gospel message, to engage in service to meet human need, and to advocate justice for all people; and

WHEREAS, the Evangelical Lutheran Church in America was created with the purpose of increased participation in God's mission, building upon the history and commitments of its predecessor church bodies; and

WHEREAS, during its first four years of existence, the Evangelical Lutheran Church in America at the synodical and churchwide levels has not received adequate financial support, which has resulted in a crisis of immediate and future consequence to the ministry of this church; and

WHEREAS, overall income at the congregational level has increased but has not been shared in proportion to the mission opportunities and needs of the rest of the Evangelical Lutheran Church in America; now, therefore, be it

RESOLVED, that the South-Central Synod of Wisconsin memorialize the Evangelical Lutheran Church in America

1. To develop and initiate guidelines by which each congregation will be assigned a suggested share of financial support for this church's ministry through the synods and churchwide agencies for at least the next four years;

2. That such a system of fair-share support be based upon a formula that takes into account the number of voting confirmed members, the size of the current expense budget, and the indebtedness of each congregation; and

3. That the appropriate division of apportioned benevolence between synods and churchwide agencies be determined through annual consultations on the basis of mission opportunities and the particular circumstances of each synod.

***RESPONSE OF THE  
MEMORIALS COMMITTEE***

The memorial of the South-Central Synod of Wisconsin raises a number of important issues relative to the support by congregations of synods and the churchwide organization. Two efforts are currently under way that relate to issues raised in this memorial: the pilot study of the proportionate sharing of congregational benevolence (see *1991 Reports and Records, Volume 1, Part 2*) and the churchwide stewardship strategy. The latter, in particular, will focus attention on shifts in giving patterns of both individuals and congregations, as those relate to the support of the wider ministries of this church. It will focus on ways to encourage broad support throughout the ELCA for not only

the work in congregations, but also the ministries of synods and the churchwide organization.

*The Memorials Committee recommended that the response of the Churchwide Assembly to the memorial of the South-Central Synod of Wisconsin be:*

**To refer the suggestions of the South-Central Synod of Wisconsin on guidelines for congregations ("fair share support") to the special Stewardship Strategy Development Committee.**

Chair Steele stated that the Memorials Committee had removed this section from the *en bloc* resolution on the report of the Memorials Committee, because of concern that assembly members might desire to debate the issue separately. There was, however, no discussion.

ASSEMBLY

ACTION:

Yes--657; No--28

CA91.7.46 To refer the suggestions of the South-Central Synod of Wisconsin on guidelines for congregations ("fair-share support") to the special Stewardship Strategy Development Committee.

**Section 34-Statement on Communion Practices**

Reference: *1991 Report and Records, Volume 1, Supplement*, pages M-114 through M-115.

**Northeastern Minnesota Synod (3E) [1991 Memorial]**

WHEREAS, communion practices differ among congregations in the Evangelical Lutheran Church in America; and

WHEREAS, a statement on communion practices developed by the predecessor church bodies was adopted by the ELCA 1989 Churchwide Assembly as the policy of this church; -and

WHEREAS, the Evangelical Lutheran Church in Canada is considering the adoption of a communion practices statement that encourages "communion for all the baptized," including infants; now, therefore, be it

RESOLVED, that the Northeastern Minnesota Synod memorialize the Evangelical Lutheran Church in America to develop a statement regarding communion practices- especially as it relates to "communion for all the baptized"; and, be it further

RESOLVED, that they consult the Evangelical Lutheran Church in Canada in the development of a communion practices statement for the Evangelical Lutheran Church in America.

***RESPONSE OF THE  
MEMORIALS COMMITTEE***

The 1989 Churchwide Assembly reviewed the "Statement on Communion Practices," which was used by the ELCA's predecessor bodies, and voted to

approve the continued use of this statement (CA89.4.23). The issue of infant communion is addressed in this statement. The Church Council has recognized the importance of two studies that relate to the topic of this memorial-one on sacramental practices through the Conference of Bishops and the other on confirmation ministries. Because of the current financial situation facing the ELCA, however, these studies have been placed on hold. They will be taken up when funding is available to support the churchwide deliberation that such studies would entail.

*In light of the specific action on the Statement on Communion Practices at the 1989 Churchwide Assembly, the Memorials Committee recommended that the action of the Churchwide Assembly be:*

**To refer the memorial of the Northeastern Minnesota Synod to the Conference of Bishops and the Division for Congregational Ministries as plans are developed to proceed with studies on sacramental and confirmation practices, pending available funding.**

Chair Steele indicated that a substitute recommendation would be offered and that the Memorials Committee, Budget Development Committee, and the Office of Research, Planning, and Evaluation would not oppose the substitute. Bishop Roger L. Munson (Northeastern Minnesota Synod) moved to substitute the following for the recommendation of the Memorials Committee.

***MOVED;***

***SECONDED:*** **To substitute the following for the recommendation of the Memorials Committee:**

**That the Conference of Bishops, Division for Congregational Ministries, and the Budget Development Committee of the Church Council**

**be directed to develop and report to the 1993 Churchwide Assembly a strategy for funding and conducting a communion practices study and statement.**

Bishop Munson spoke to the substitute motion and said, "As a church of Word and Sacrament, we need to define dearly what communion practices are appropriate and acceptable in our understanding of this holy sacrament.... The 1989 Churchwide Assembly received memorials from six synods that requested a communion practices study. This was also recommended by the Conference of Bishops, but, because of a lack of financial funding, the study has been indefinitely placed on hold."

The Rev. John T. Lohre (Saint Paul Area Synod) inquired whether the substitute motion removed the word, "confirmation," from the recommendation. Bishop Munson responded that the study of confirmation practices was not included in the substitute motion, because that study already was under way and the results would

be reported to the 1993 Churchwide Assembly. The Rev. Elizabeth Rowe Parker (Upstate New York Synod) expressed concern that the comments supporting the substitute motion implied "that congregations across the church should have identical communion practices. That precludes the diversity that we are trying to include in this church."

**MOVED;**

**SECONDED;**

*Yes-431; No-305*

**CARRIED: To substitute the following for the recommendation of the Memorials Committee:**

**That the Conference of Bishops, Division for Congregational Ministries and the Budget Development Committee of the Church Council be directed to develop and report to the 1993 Churchwide Assembly a strategy for funding and conducting a communion practices study and statement.**

There was no further discussion.

ASSEMBLY

ACTION

*Yes--572; No--162*

CA91.7.47

To direct the Conference of Bishops, Division for Congregational Life and the Budget Development Committee of the Church Council to develop and report to the 1993 Churchwide Assembly a strategy for funding and conducting a communion practices study and statement.

### **Section 12-Science and Technology**

Reference: *1991 Reports and Records, Volume 1, Supplement*, pages M-37 through M-38, and M-166.

#### **Southeastern Iowa Synod (5D) [1991 Memorial]**

WHEREAS, the Evangelical Lutheran Church in America has no other place to be the church and to fulfill its mission than in a world, basic assumptions of which are pervaded by those of modern science and technology; and

WHEREAS, contemporary ideas, practices, and institutions have become so permeated by scientific and technological viewpoints that when these viewpoints are not taken seriously by the church, its beliefs and practices often are dismissed as irrelevant to serious contemporary living; and

WHEREAS, scientific and technological developments deeply affect the world in which humans are called to live in covenant with God and in which the church, in response to Jesus Christ, is called to proclaim in word and deed God's gracious covenant with humanity and to love God and neighbor; and

WHEREAS, science and technology can and ought to make creative contributions

to informing the church in many facets of its life and mission, its theological and ethical teaching, its worship and community life, its education of clergy and laity, its outreach to people who live and work in scientific and technological cultures, and its public witness to a world in which scientific-technological viewpoints and developments give rise to pressing questions of religious meaning and moral orientation; now, therefore, be it

RESOLVED, that the Southeastern Iowa Synod memorialize the Evangelical Lutheran Church in America to designate science and technology as a matter of churchwide concern and to instruct the Divisions for Global Mission, Ministry, Education, Social Ministry Organizations, and Congregational Life, and the Commission for Church in Society to develop comprehensive agendas and strategies for engaging the mission and ministry of the Evangelical Lutheran Church in America in the scientific and technological settings in which we live.

***RESPONSE OF THE  
MEMORIALS COMMITTEE***

The Commission for Church in Society has met with members of the ELCA Work Group on Science and Technology, which includes lay persons with particular expertise in this area. In consultation with the other units named in the resolution of the Southeastern Iowa Synod and with this work group, the Commission for Church in Society is considering collaborative work on science and technology in the next biennium. This work would utilize extensively the insight and experience of persons with knowledge and experience in dealing with such issues in their daily lives. Work in this area would be carried out in close cooperation with the Division for Ministry, which has major responsibilities for support of churchwide activities relating to ministry in daily life. The possibility of producing a study piece in the next biennium is under discussion. Such a project would draw upon the work of members of the task force and would sharpen the questions raised by the memorial of the Southeastern Iowa Synod. This process would undergird an intentional and serious discussion of science and technology issues in this church.

In addition to the study project cited above, it is important to note that staff members of the units mentioned in the memorial are working with the Work Group on Science and Technology on a variety of other projects, including international communications, worship materials, education, interpretation, impact on theological education, and a major science and theology conference for 1993. The work group will request more formal affiliation with the board of the Division for Ministry at its October 1991 meeting.

*The Memorials Committee recommended that the response of the Churchwide Assembly to the memorial of the Southeastern Iowa Synod be:*

**To transmit this minute/information to the Southeastern Iowa Synod as a**

**response to its memorial on science and technology.**

The Rev. Gregory Nelson Davis (Southeastern Iowa Synod) moved to amend the recommendation of the Memorials Committee:

***MOVED;***

***SECONDED:* To add at the end of the recommendation of the Memorials Committee the words, "and to refer the *memorial* to the Division for Ministry with the request that the division report on work in this area of churchwide activity to the 1993 Churchwide Assembly"**

Pastor Davis spoke to the motion and noted that at the 1989 Churchwide Assembly a resolution was passed that "included science and technology as a segment of the education to be done at the seminaries of our church. I am not sure what has been done about that. ... It is important that we take science and technology seriously, because there is a whole culture out there that does not understand what we mean when we speak 'church language.' We need to know how to speak to the culture of science and technology," he said.

The Rev. Franklin D. Fry (New Jersey Synod) spoke in favor of the motion and commented that "when we speak of multicultural in this church we speak in a much too limited way. There is a very significant culture in our society that is deeply affected and lives in the scientific and technological world. ... All of us live in it more than we realize."

The Rev. Joseph M. Wagner, executive director of the Division for Ministry, stated that the division would consider this motion and amendment to be friendly to the interests and commitments of the Division for Ministry and would welcome the assignment.

Mr. David Soderlund (Upstate New York Synod), speaking as a professional scientist, encouraged the assembly to support the amended memorial. "Not only must the church speak to the scientific culture, but also the professional scientists with expertise, who are a part of the church, must also speak to and inform the church as it attempts to engage the world," he said.

Ms. Rhonda S. Richards (Delaware-Maryland Synod) called the question.

***MOVED;***

***SECONDED;***

***2/3 Vote Required***

***CARRIED:***

**To move the previous question.**

***MOVED;***

***SECONDED;***

***Yes-661; No-24***

***CARRIED:***

**To add at the end of the recommendation of the Memorials Committee the words, "and to refer the memorial to the Division for Ministry with the request that the division report on the work in this area of churchwide activity to the 1993 Churchwide Assembly."**

Bishop Chilstrom called for the vote on the recommendation as amended.

ASSEMBLY

ACTION

Yes--688; No--13

CA91.7.48: To transmit this minute/information to the Southeastern Iowa Synod as a response to its memorial on science and technology; and

To refer the memorial to the Division of Ministry with the request that the division report on work in this area of churchwide activity to the 1993 Churchwide Assembly.

**Section 13-Women's History Month**

Reference: *1991 Reports and Records, Volume 1, Supplement*, pages M-38 through M-39.

**Metropolitan Chicago Synod (5A) [1991 Memorial]**

WHEREAS, the United States Congress has designated the month of March as "Women's History Month"; and

WHEREAS, March 8 is celebrated throughout the world as International Women's Day, and in some countries March 8 is a national holiday; and

WHEREAS, women are a significant part of the history of the Lutheran church; and

WHEREAS, the ministry of women is important and in need of recognition in the church; and

WHEREAS, we as Lutherans recognize our citizenship in both the political and religious community; now, therefore, be it

RESOLVED, that the Metropolitan Chicago Synod designate March as "Women's History Month"; and, be it further

RESOLVED, that hereafter, during the month of March, programs be held throughout the synod to recognize the ministry and history of women in the Lutheran church and that educational materials and worship resources be made available to all congregations; and, be it further

RESOLVED, that the Metropolitan Chicago Synod memorialize the 1991 Churchwide Assembly of the Evangelical Lutheran Church in America to declare the month of March as "Women's History Month" in order to recognize the ministry and history of women in the Lutheran church.

***RESPONSE OF THE  
MEMORIALS COMMITTEE***

In cooperation with the ELCA Archives, the Commission for Women produced and distributed a photo exhibit on the History of Lutheran Women,

which is available through the ELCA distribution service. Other printed resources on this topic include "A Cloud of Witnesses: Celebrating Lutheran Women's History." This resource contains ten suggestions congregations might use to celebrate Women's History Month. (It was distributed through the Action Packet and the WELCA resource packet and is still available from the Commission for Women.) The commission is also working on oral histories of Lutheran women, a project that has been affected by staff reductions. Work with Lutheran scholars/historians to develop an anthology of the history of Lutheran women continues, as do the annual activities in many Lutheran colleges and seminaries on topics related to Women's History Month.

*The Memorials Committee recommended that the response of the Churchwide Assembly to the memorial of the Metropolitan Chicago Synod be:*

**To refer to the Commission for Communication the request of the Metropolitan Chicago Synod that the ELCA designate March as "Women's History Month," for consideration as that commission, in cooperation with other churchwide units, develops the Calendar of Emphases for the Evangelical Lutheran Church in America; and**

**To transmit this minute/information to the Metropolitan Chicago Synod.**

Chair Steele stated that it was his understanding that the voting member who had requested that this memorial be removed from the *en bloc* resolution on the report of the Memorials Committee, in order to propose an amendment, subsequently indicated that the recommendation of the Memorials Committee did adequately address the concern raised.

#### ASSEMBLY

#### ACTION

Yes--589; No--56

CA91.7.49 To refer to the Commission for Communication the request of the Metropolitan Chicago Synod that the ELCA designate March as "Women's History Month," for consideration as that commission, in cooperation with other churchwide units, develops the Calendar of Emphases for the Evangelical Lutheran Church in America; and

To transmit this minute/information to the Metropolitan Chicago Synod.

### **Section 14-Abortion**

Reference: *1991 Reports and Records, Volume 1, Supplement*, pages M-39 through M-43.

#### **A. Southwestern Washington Synod (1C) [1991 Memorial]**

RESOLVED, that the Southwestern Washington Synod at its 1991 Synod Assembly memorialize the 1991 Churchwide Assembly of the Evangelical Lutheran Church in America to implement the April 14, 1991, Church Council editorial change adopting the abortion paper as a "social teaching" rather than a "social practice" statement according to the specific guidelines found in the document entitled "Social

Statements in the Evangelical Lutheran Church in America: Principles and Procedures" adopted by the Churchwide Assembly on August 25, 1989.

**B. Grand Canyon Synod (2D) [1991 Memorial]**

WHEREAS, the subject of abortion is the most significant and controversial moral issue of our time; and

WHEREAS, the membership of the Evangelical Lutheran Church in America is deeply divided about the position that the church should take on this important national issue; and

WHEREAS, the Evangelical Lutheran Church in America's greatest priority at this point in her history is to pull together in unity of purpose and vision; and

WHEREAS, even a "teaching statement" about abortion will be picked up by the national media and sensationalized, causing further division and strife within our congregations, synods, and the churchwide organization; and

WHEREAS, the latest version of the proposed social statement approved by the Commission for Church in Society has only been available for about two months and has not been read by the majority of the ELCA congregations; and

WHEREAS, maximum congregational and membership participation in decision making helps to support unity and reconciliation in divergent issues; now, therefore, be it

RESOLVED, that the Grand Canyon Synod of the Evangelical Lutheran Church in America memorialize the 1991 Churchwide Assembly to be held August 28-September 4, 1991, to defer a decision on the proposed statement and instruct the Commission for Church in Society to forward a copy of the final recommendation to each congregation for its review, action, and recommendation prior to a resubmittal at the 1993 Churchwide Assembly.

**C. Central/Southern Illinois Synod (5C) [1991 Memorial]**

WHEREAS, we agree with the affirmation of "Abortion: A Proposed Social Statement" (page 10, lines 49-50) that "Because of the Christian presumption to preserve and protect life, this church, in most circumstances, encourages women with unintended pregnancies to continue the pregnancy"; and

WHEREAS, we agree (page 11, lines 4-5) that "The church encourages adoption as a positive option for those who feel they cannot provide adequate care for a child"; and

WHEREAS, we agree (page 10, lines 35-38) that "Church members must not only be aware of the moral complexity of the situation, but be able and willing to listen and walk with women through the process of decision-making, healing, and renewal, a process that may include feelings such as grief, guilt, relief, denial, regret, or anger"; and

WHEREAS, we wish our church to affirm and support both those persons who choose to raise their children in difficult circumstances and those persons who for morally responsible reasons choose to abort their child; and

WHEREAS, we believe that lines 9b-10 on page 11 are vague in reference to "unintended pregnancies for which adoption is not an acceptable option"; now, therefore, be it

RESOLVED, that the 1991 Central/Southern Illinois Synod Assembly memorialize the 1991 Churchwide Assembly of the Evangelical Lutheran Church in America that the aforementioned sentence be deleted from "Abortion: A Proposed Social Statement," and that the following sentences be put in its place:

At the same time, we support those whose bond with their child precludes the option of adoption and who choose to raise their child. We also support those who for morally responsible reasons choose the tragic option of abortion.

#### **D. Indiana-Kentucky Synod (6C) [1991 Memorial]**

WHEREAS, "Abortion: A Call to Deliberate" in its present form, delineates the variety of stances members of the Evangelical Lutheran Church in America take in response to the issue of abortion, but it does little to help members develop a theological context in which to make informed decisions about issues of life and death. A theological framework needs to be established, and from this church should issue a series of concise position statements to aid the Christian in decisions concerning life/death issues. This includes teaching under the guidance of the law and the grace of the Gospel that we are responsible for the actions that we take and that we are called to be a compassionate community and to give support to each other as our needs develop; and

WHEREAS, we believe the church has a responsibility to take a theologically grounded position on the correct moral approach to life; and

WHEREAS, we feel it is important for the Evangelical Lutheran Church in America to take a theological stand and not simply publish a document that covers all sides of the issues without taking a stand; now, therefore, be it

RESOLVED, that the Indiana-Kentucky Synod, ELCA, memorialize the Evangelical Lutheran Church in America to postpone action on the current document and first produce a comprehensive theological statement on the meaning, purpose, and sanctity of life in a Christian perspective.

#### **E. Northeastern Ohio Synod (6E) [1991 Memorial]**

WHEREAS, God's concern for the unborn is demonstrated in the work of creation (Psalm 139:13-16) and in the incarnation of God's Son (Luke 1:26-38), God the Father has deemed the life of the unborn to be of inestimable worth; and

WHEREAS, there may be legitimate grounds for induced abortion in relatively rare cases, such as where the life of the mother is threatened; and

WHEREAS, the proposed social statement on abortion by the board of the Commission for Church in Society of the Evangelical Lutheran Church in America states that there are cases in which induced abortion may be a responsible option as well as those in which it is clearly not such an option, but has been unable to make a clear statement about induced abortion in the great majority of cases in which it is currently practiced; now, therefore, be it

RESOLVED, that the Northeastern Ohio Synod of the Evangelical Lutheran

Church in America express its disappointment that the churchwide task force has been unable to speak more clearly in opposition to induced abortion in cases in which it is practiced because of purely economic consideration or matters of convenience; and, be it further

RESOLVED, that this synod memorialize the 1991 Churchwide Assembly that the proposed statement be revised to express such opposition, and encourages the Commission for Church in Society to work to remedy the economic and social problems which lead parents to feel the need to seek induced abortions.

#### **F. Upstate New York Synod (7D) [1991 Memorial]**

WHEREAS, the Upstate New York Synod Study Group on Abortion has done much to harness the diversity of opinion and resources to assist our church on the issue of abortion; and

WHEREAS, the study group itself reflects a deep lack of consensus in opinion and direction regarding abortion; and

WHEREAS, the Assembly Forum About Abortion expressed a strong diversity of perspectives along with the need to be informed, to discuss, and to share with others; and

WHEREAS, the ELCA churchwide process of congregational reflection and feedback was impractically short in duration and hurried for conclusion; now, therefore, be it

RESOLVED, that the Upstate New York Synod memorialize the ELCA Churchwide Assembly in Orlando to table the proposed abortion statement for the Evangelical Lutheran Church in America so that synods and congregations can devote further time and energy to mutual conversation, study, and prayer; and, be it further

RESOLVED, that the Upstate New York Study Group on Abortion continue its charge for one year to sponsor adequate workshops for lay and clergy members of the synod for education, edification, and mutual sharing.

#### **G. Northwestern Pennsylvania Synod (8A) [1991 Memorial]**

RESOLVED, that the Northwestern Pennsylvania Synod in Assembly memorialize the Evangelical Lutheran Church in America Churchwide Assembly in Orlando, Florida, to revise completely the social teaching statement, "Abortion," to incorporate more fully a stronger biblical, theological, and ethical substance befitting our church's tradition and history. A beginning to such revision should be a retitling of the statement to be more expressive of the scriptural presumption for life.

#### **H. Upper Susquehanna Synod (8E) [1991 Memorial]**

WHEREAS, the psalmist describes human beginnings in the womb:

For thou didst form my inward parts,  
thou didst knit me together in my mother's womb.  
I praise thee, for thou art fearful and wonderful.

Wonderful are thy works!  
Thou knowest me right well;  
my frame was not hidden from thee,  
when I was being made in secret,  
intricately wrought in the depths of the earth.  
Thy eyes beheld my unformed substance;  
in thy book were written, every one of them,  
the days that were formed for me,  
when as yet there was none of them (Psalm 139).  
and

WHEREAS, the Fifth Commandment states, "You shall not kill" (Exodus 20:13; Deuteronomy 5:17); and  
WHEREAS, Martin Luther in the Small Catechism explained the Fifth Commandment with these words: "We are to fear and love God so that we do not hurt our neighbors in any way, but help in all their physical needs"; and  
WHEREAS, it is here defined that "neighbors" is not only the child in the womb, but the child's mother and father and their families; now, therefore, be it  
RESOLVED, that the Upper Susquehanna Synod in Assembly memorialize the Evangelical Lutheran Church in America to preach and teach that the choice of abortion is frequently sinfully motivated and is worthy of confession and absolution; and, be it further  
RESOLVED, that congregations in the Evangelical Lutheran Church in America, in a ministry of mercy and charity, seek viable options, other than abortion, to help not only the child in the womb, but the child's mother, father, and their families.

#### **I. North Carolina Synod (9B) [1991 Memorial]**

WHEREAS, the number of resolutions submitted concerning the issues of abortion, the death penalty and social statements in general are six in number; and  
WHEREAS, considering each one individually, though desirable, would be time consuming beyond the time allotted to delegates for serious discussion at this particular assembly; and  
WHEREAS, any attempt, though considered seriously by the committee, to combine diverse beliefs and approaches from the various resolutions does not do justice to any expressed viewpoint, now, therefore, be it  
RESOLVED, that the North Carolina Synod memorialize the Evangelical Lutheran Church in America at the Churchwide Assembly in August 1991 to take no action, pro or con, until synods have had more time to consider, study and vote on said issues.

#### **J. Florida Synod<sup>3t</sup> (9E) [1991 Memorial]**

WHEREAS, the church should always be about the work of reconciliation and grace; and

<sup>3t</sup>Renamed Florida-Bahamas Synod upon approval by  
**the** 1991 Churchwide Assembly.

WHEREAS, this proposed statement will not serve as a useful tool for advice and counseling for all parties involved in abortion decisions; and

WHEREAS, we all have the desire that a social statement of our Evangelical Lutheran Church in America will be as truly representative for our true theological grounding as is possible; now, therefore; be it

RESOLVED, that the Florida Synod Assembly, June 6-8, 1991, at the Registry Hotel in Naples, Florida, memorialize the Churchwide Assembly, in convention August 28-September 4, 1991, in Orlando, Florida, to refer the proposed ELCA social statement, "Abortion," back to the ELCA Board of the Commission for Church in Society for further deliberation and to prepare a new social statement expressing clear Christian guidelines for dealing with criteria to be considered by individuals involved in the crisis of decision making on abortion.

***RESPONSE OF THE  
MEMORIALS COMMITTEE***

Memorials from the synods on the "Social Teaching Statement on Abortion" provide information and advice to voting members as they consider this statement in detail (see page 553 for action on the statement).

*The Memorials Committee recommended that the response of the 1991 Churchwide Assembly to the memorials of the Southwestern Washington Synod, Grand Canyon Synod, Central/Southern Illinois Synod, Northwestern Pennsylvania Synod, Indiana-Kentucky Synod, Northeastern Ohio Synod, Upstate New York Synod, Upper Susquehanna Synod, North Carolina Synod and Florida Synod be:*

**To convey the action taken by this assembly on the "Social Teaching Statement on Abortion" to the Southwestern Washington Synod, Grand Canyon Synod, Central/Southern Illinois Synod, Indiana-Kentucky Synod, Northeastern Ohio Synod, Upstate New York Synod, Northwestern Pennsylvania Synod, Upper Susquehanna Synod, North Carolina Synod and Florida Synod as the response to their memorials on this subject.**

Chair Steele stated that in view of the action of the assembly taken earlier on the "Social Teaching Statement on Abortion," the recommendation of the Memorials Committee was deemed to be in order.

**ASSEMBLY**

**ACTION**

Yes--645; No--12

CA91.7.50 To convey the action taken by this assembly on the social statement on abortion to the Southwestern Washington Synod, Grand Canyon Synod, Central/Southern Illinois Synod, Indiana-Kentucky Synod, Northeastern Ohio Synod, Upstate New York Synod, Northwestern Pennsylvania Synod, Upper Susquehanna Synod, North Carolina Synod and Florida Synod as the response to their memorials on this subject.

## **Section 9-Human Sexuality/Homosexuality**

Reference: *1991 Reports and Records, Volume 1, Supplement*, pages M-28 through M-31.

### **A. Sierra Pacific Synod (2A) [1990 Memorial]**

WHEREAS, the Mission Statement of the Sierra Pacific Synod declares that the purpose of this synod is, in part, "to meet human needs in response to God's love, and to be an advocate for all who suffer injustice, with special focus on victims of racism, sexism and other forms of oppression"; and

WHEREAS, more than 200,000 gay and lesbian persons reside within our synod's boundaries, many having come here seeking a welcoming community after suffering discrimination and prejudice elsewhere, often from their own families and congregations; and

WHEREAS, the following resolution suggested by the Reconciled in Christ program of Lutherans Concerned, or similar resolutions have so far been adopted by the Eastern North Dakota Synod, the Metropolitan Washington, D.C., Synod, the Eastern Washington-Idaho Synod, and more than 51 congregations; and

WHEREAS, this resolution offers this synod an opportunity to reaffirm the intent of its Mission Statement and to be included in the growing roster of synods and congregations who have adopted this resolution; now, therefore, be it

RESOLVED, that the Sierra Pacific Synod of the Evangelical Lutheran Church in America affirms that:

Gay and lesbian people share with all others the worth that comes from being unique individuals created by God; and

Gay and lesbian people are welcome within the membership of our congregations upon making the same affirmation of faith that all other people make; and

As members of our congregations, gay and lesbian people are expected and encouraged to share in the sacramental and general life of their congregations and of this synod; and, be it further

RESOLVED, that the 1991 ELCA Churchwide Assembly adopt a similar resolution.

### **B. Sierra Pacific Synod (2A) [1991 Memorial]**

WHEREAS, the Lutheran church has always affirmed a variety of forms, structures, and ministries, recognizing that unanimity is not necessary on every issue and that diversity can even enhance the life of the church; and

WHEREAS, theologians, social scientists, biblical scholars, and others are in disagreement as to the proper stance for the Evangelical Lutheran Church in America to take regarding issues surrounding the blessing of same-sex covenantal relationships, and regarding the issues surrounding ordination of gay and lesbian persons; and

WHEREAS, the (Lutheran) Church of Sweden has provided us with a model

whereby each bishop or diocese can determine whether or not it is willing to accept openly lesbian and gay persons as pastors in that diocese; and  
WHEREAS, the Evangelical Lutheran Church in Denmark already has members of the clergy who are legally married to persons of the same sex; and  
WHEREAS, many members of the clergy in this synod and elsewhere have already participated in the blessing of committed gay and/or lesbian relationships; and  
WHEREAS, it is the contention of many persons that a covenantal relationship between two persons of the same sex can be an appropriate place for sexual expression; and  
WHEREAS, the process of resolving differences around all these issues is bound to be a long and complicated one; now, therefore, be it  
RESOLVED, that the 1991 Churchwide Assembly of this church be memorialized to call on the Division for Ministry and the ELCA Church Council to study the acceptance of gay and lesbian persons who are in "covenantal relationships" and report back to the 1993 Churchwide Assembly.

**C. Greater Milwaukee Synod (5J) [1991 Memorial]**

RESOLVED, that the Greater Milwaukee Synod memorialize the Evangelical Lutheran Church in America to study the place of gay and lesbian people within the life of the Evangelical Lutheran Church in America. Among the issues considered must be:

1. the direction of our ministry to gay and lesbian individuals;
2. the level of affirmation we can offer gay and lesbian identity and lifestyle within the Evangelical Lutheran Church in America and wider body of Christ;
3. the appropriateness of recognizing committed gay and lesbian couples in the rite of marriage; and
4. ordination of gay and lesbian individuals; and, be it further

RESOLVED, that the work begin with consideration of the report of the disciplinary committee.

***RESPONSE OF THE  
MEMORIALS COMMITTEE***

The social statements of two of the predecessor church bodies addressed the issue of the participation of gay and lesbian people in the life of the church. The Lutheran Church in America, in its 1970 statement on "Sex, Marriage and Family," stated that:

Persons who engage in homosexual behavior are sinners only as are all other persons-alienated from God and neighbor. However, they are often the special and undeserving victims of prejudice and discrimination in law, law enforcement, cultural mores, and congregational life. In relation to this area of concern, the sexual behavior of freely consenting adults in

private is not an appropriate subject for legislation or police action. It is essential to see such persons as entitled to understanding and justice in church and community.

The 1980 statement of "comment and counsel" addressed to congregations of The American Lutheran Church asserted the following:

We agree that homosexually-behaving persons need God's grace as does every human being. We all need the care and concern of the congregations. We all need opportunity to hear the Word, to receive the sacraments, to accept the forgiveness God offers, to experience the understanding and fellowship of the community of Christ. We all need the power of the Holy Spirit for ethical living sensitive to our own individual situations. So saying we nevertheless do not condone homosexual erotic behavior. Nor do we condone idolatry, pride, disrespect for parents, murder, adultery, theft, libel, gossip, or the other sins known in our circles. The sacrifice God finds acceptable from each of us is "a broken spirit, a broken and a contrite heart." Then he can answer our prayers for a "clean heart ... a new and right spirit within me."

Truth, mercy and justice should impel members of congregations of The American Lutheran Church to review their attitudes, words, and actions regarding homosexuality. Christians need to be more understanding and more sensitive to life as experienced by those who are homosexual. They need to take leadership roles in changing public opinion, civil laws, and prevailing practices that deny justice and opportunity to any persons, homosexual or heterosexual. We all need recognition and acceptance as humans being known to and loved by God . . .

Pastors have a strategic role in the caring community... Many congregations members are inclined to see sexual sins as the worst sins. Pastors need to remind their congregations that sin takes many forms, most of them in realms other than the sexual. The beginning of sin is to forget the introduction to the Ten Commandments: "I am the Lord thy God."

The position of the Evangelical Lutheran Church in America, which is based on the position of its predecessor church bodies, affirms that the appropriate place for sexual relationships is within marriage, and does not recognize the "same-sex covenantal relationships" described in the second resolution of the Sierra Pacific Synod.

The Commission for Church in Society is in the process of developing a social teaching statement on human sexuality. This statement will address the wide range of issues relating to homosexuality within the broader context of human sexuality, including the role of the church in responding to homosexual persons. As this statement is developed, there will be wide discussion throughout the Evangelical Lutheran Church in America, prior to assembly action.

And, acting in response to a resolution from the Sierra Pacific Synod, the ELCA Church Council voted in April 1991:

To consider engaging through the Division for Ministry in a study of this church's policy regarding the ordination of homosexual persons after

the reports of the Study of Ministry and the Study of Human Sexuality are completed, with a report to the 1995 Churchwide Assembly.

*The Memorials Committee recommended that the response of the Churchwide Assembly to the memorials of the Sierra Pacific Synod and Greater Milwaukee Synod be:*

**To affirm that gay and lesbian people, as individuals created by God, are welcome to participate fully in the life of the congregations of the Evangelical Lutheran Church in America;**

**To refer the request of the Sierra Pacific Synod and the Greater Milwaukee Synod for study of such issues as:**

**the direction of the ELCA's ministry to gay and lesbian individuals, this church' level of affirmation of gay and lesbian identity and life styles, and the acceptance of gay and lesbian persons who are in "covenantal relationships:"**

**to the Commission for Church in Society, as it develops a social teaching statement on human sexuality, which currently is scheduled for a report at the 1993 Churchwide Assembly;**

**To refer the memorial of the Greater Milwaukee Synod to the Division for Ministry, as it engages in the study of the ordination of homosexual persons; and**

**To encourage individuals and congregations throughout the Evangelical Lutheran Church in America to engage actively in**

**the process of deliberation and discernment that will shape the social teaching statement on human sexuality, prior to action by the Churchwide Assembly.**

Chair Steele stated that this section had been removed from the *en bloc* resolution on the Report of the Memorials Committee by the committee, but that the committee had not received notice from voting members of their intent to offer substitutes or amendments.

#### ASSEMBLY

#### ACTION

Yes--606; No--87

CA91.7.51

To affirm that gay and lesbian people, as individuals created by God, are welcome to participate fully in the life of the congregations of the Evangelical Lutheran Church in America;

To refer the request of the Sierra Pacific Synod and the Greater Milwaukee Synod for study of such issues as:

! the direction of the ELCA's ministry to gay and lesbian individuals,

- ! this church's level of affirmation of gay and lesbian identify and life styles, and
- ! the acceptance of gay and lesbian persons who are in "covenantal relationships,"

to the Commission for Church in Society, as it develops a social teaching statement on human sexuality, which will be brought to the 1993 Churchwide Assembly;

To refer the memorial of the Greater Milwaukee Synod to the Division for Ministry, as it engages in the study of the ordination of homosexual persons; and

To encourage individuals and congregations throughout the Evangelical Lutheran Church in America to engage actively in the process of deliberation and discernment that will shape the social teaching statement on human sexuality, prior to action by the next Churchwide Assembly.

#### **\* Section 4-Sexual Abuse and Harassment**

Reference: *1991 Reports and Records, Volume 1, Supplement*, pages M-18 through M-20.

#### **South-Central Synod of Wisconsin (5K) [1991 Memorial]**

WHEREAS, all persons were created by God in the divine image, and human sexuality is a gracious gift of God; and

WHEREAS, our baptism into the family of God calls us to stand firmly and pastorally against all forms of abuse and to respect and empower our brothers and sisters in Christ; and

WHEREAS, sexual violence of many kinds is widespread in our society (including sexual harassment on the job, rape and sexual assault, incest, and child sexual abuse), and experts estimate that two-fifths of working women experience sexual harassment, two-fifths of all American women experience one or more incidents of sexual assault, and one-third of American children experience sexual abuse before the age of 18 (Rutter, Peter M.D., *Sex in the Forbidden Zone*, 1989); and

WHEREAS, sexual harassment and sexual abuse which may surface many years after the abuse betray God's creation, inflict grievous suffering on the victims and rend the fabric of the whole community of the people of God; and

WHEREAS, persons in professional leadership positions within the church are called to positions of trust and power and are responsible for being aware of and enforcing ethical and legal boundaries (i.e., "Ordained ministers are expected to reject sexual promiscuity, the manipulation of others for purposes of sexual gratification, and all attempts of sexual seduction and sexual harassment, including taking physical or emotional advantage of others" ["Vision and Expectations: Ordained Ministers in the Evangelical Lutheran Church in America," p. 13]); now, therefore, be it

RESOLVED, that the Evangelical Lutheran Church in America, South-Central Synod of Wisconsin, will not tolerate any forms of sexual abuse or harassment by any of its personnel; and, be it further

RESOLVED, that the South-Central Synod of Wisconsin in Assembly ask each congregation to commit itself to become a safe place by working to:

- a. provide an atmosphere where sexual abuse can be discussed with the freedom and compassion of the Gospel, and where specific acts of ministry can be encouraged (i.e., counseling, therapy, etc.);
- b. engage in education and prevention of all forms of sexual abuse and harassment;
- c. provide pastoral care for survivors and referrals for treatment of offenders;
- d. create policies and procedures that assist and support the members of the congregation and its leadership to cope in healing and redemptive ways with these abuses; and
- e. manifest its concern for problems of this kind in its community, e.g., families, schools, and workplaces; and, be it further

RESOLVED, that the South-Central Synod of Wisconsin memorialize the Evangelical Lutheran Church in America at the 1991 Churchwide Assembly to commit itself to providing educational materials and learning opportunities for children, youth, and adults regarding the issue of sexual abuse and issues of power and harassment.

***RESPONSE OF THE  
MEMORIALS COMMITTEE***

*See also background information provided in Memorials Section 3, "Children at Risk" (page 625 of these minutes).*

The memorial of the South-Central Synod of Wisconsin takes up the challenge to synods made by the 1989 Churchwide Assembly, when it adopted a resolution on sexual harassment and abuse. That action, which continues to guide this church's efforts in this area, included the following resolutions:

That the Evangelical Lutheran Church in America commit itself to work to make our church a safe place for all persons by working to eliminate these abuses ...

That the Evangelical Lutheran Church in America will not tolerate any forms of sexual abuse or harassment by any of its personnel . (ELCA 89.4.18.)

It also called upon synods to take the actions adopted by the South-Central Synod of Wisconsin.

Since that time, there has been continuing work churchwide and in synods to assist this church to deal compassionately and justly with matters relating to sexual abuse and harassment. These have involved a variety of units within the ELCA, including the Commission for Women and legal counsel.

At its April 1991 meeting, the Church Council requested:

The Commission for Women, in consultation with the Office of the Bishop, to invite a working group of synod bishops and/or synod staff

with expertise in dealing with incidents of sexual abuse, staff of the Commission for Women, the Conference of Bishops, the Division for Ministry, and legal counsel to share information and to develop a strategy regarding the ELCA's response to incidents of sexual abuse, the care of victims of such abuse, and measures to prevent sexual abuse within this church. This consultation process will begin this fall. The result of these conversations and other efforts will assist this church to better address issues relating to sexual abuse.

*The Memorials Committee recommended that the response of the Churchwide Assembly to the memorial of the South-Central Synod of Wisconsin be:*

**To reaffirm the action taken by the 1989 Churchwide Assembly, which expresses this church's commitment to address issues relating to sexual abuse and harassment, through the work of individuals, congregations, synods, the churchwide organization, and Lutheran agencies, institutions and schools; and**

**To refer the memorial of the South-Central Synod of Wisconsin to the Commission for Women, in consultation with the Division for Congregational Ministries, and other churchwide units, as appropriate churchwide units continue to prepare educational materials to assist this church to address issues relating to sexual abuse.**

The Rev. Pamela C. Armstrong (Allegheny Synod) moved the following amendment:

***MOVED;***

***SECONDED:***

**To amend the recommendation of the Memorials Committee by adding the words, "and the Conference of Bishops," following the words, "Commission for Women," in the second paragraph.**

The Rev. Kathryn F Groenewold (South-Central Wisconsin Synod) spoke in favor of the motion and stated "This is more than a women's issue and needs to be referred further than just to the Commission for Women but also to the Conference of Bishops in light of the increasing amount of abuse that is being lifted up."

Mr. Joel Hylden (Eastern North Dakota Synod) asked, in view of the number of voting members that appeared to have departed, whether a quorum was present. Bishop Chilstrom stated that since a quorum was defined as greater than one-half the registered number of voting members, it appeared that a quorum remained.

***MOVED;***

***SECONDED;***

***Yes-707; No-19***

***CARRIED: To amend the recommendation by adding the words, "and the Conference of Bishops," following the words, "Commission for Women," in the second paragraph.***

ASSEMBLY

ACTION

Yes--721; No--16

CA91.7.52

To reaffirm the action taken by the 1989 Churchwide Assembly, which expresses this church's commitment to address issues relating to sexual abuse and harassment, through the work of individuals, congregations, synods, the churchwide organization, and Lutheran agencies, institutions and schools; and

To refer the memorial of the South Central Synod of Wisconsin to the Commission for Women and the Conference of Bishops, in consultation with the Division for Congregational Life and other churchwide units, as they continue to prepare educational materials to assist this church to address issues relating to sexual abuse.

**Section 33-Ecumenism - Part 5**

**Covenant Statement on Ecumenism**

Reference: *1991 Reports and Records, Volume 1, Supplement*, page M-1 14

**New England Synod (7B) [1991 Memorial]**

WHEREAS, the New England Synod of the Evangelical Lutheran Church in America is affiliated actively with the state Councils of Churches in the New England states; and

WHEREAS, the Covenant Statement on Ecumenism of the Evangelical Lutheran Church in America would restrict our full participation in some of the councils because of limiting strictures; now, therefore, be it

RESOLVED, that the New England Synod memorialize the Churchwide Assembly of the Evangelical Lutheran Church in America requesting that the restrictive paragraph be amended by adding the following text:

Exceptions to these principles because of local conditions may be made by a synod in consultation with the Office for Ecumenical Affairs of the Evangelical Lutheran Church in America.

so that our participation in state councils would not be limited.

***RESPONSE OF THE  
MEMORIALS COMMITTEE***

There has been conversation between the New England Synod and the Office for Ecumenical Affairs about the participation in councils of churches (as opposed to interfaith councils) of churches/organizations that do not confess the Triune God. However, because of the lack of specificity in the memorial of the New England Synod concerning "limiting strictures" in the Covenant Statement on Ecumenism, it would be difficult for the Churchwide Assembly to deal with this issue.

*Thus, the Memorials Committee recommended that the response of the Church-*

*wide Assembly to the memorial of the New England Synod be:*

**To refer the memorial of the New England Synod on the Covenant Statement on Ecumenism to the Standing Committee of the Office for Ecumenical Affairs, for conversation with the synod on this matter**

Chair Steele noted that the action taken earlier on the statement on ecumenism addressed in part the concerns raised in the memorial of the New England Synod. Mr. Thomas Koch (New England Synod) moved the following substitute motion:

***MOVED;***

***SECONDED;***

***Yes-604; No-14***

***CARRIED: To substitute the following for the recommendation of the Memorials Committee:***

***To convey the action of this Churchwide Assembly on the statement, "Ecumenism The Vision of the Evangelical Lutheran Church in America" as the response to the memorial of the New England Synod on the Covenant Statement on Ecumenism.***

Bishop Chilstrom called for the vote on the substitute as the main motion.

ASSEMBLY

ACTION

Yes--643; No--16

CA91.7.53 To convey the Action of the Churchwide Assembly on the statement "Ecumenism: The Vision of the Evangelical Lutheran Church in America" as the response to the memorial of the New England Synod of the Covenant Statement on Ecumenism.

### **Section 50-Employer Sanctions**

Reference: *1991 Reports and Records, Volume 1, Supplement*, pages M-166 through M-167.

The following memorial was received after the July 8-10, 1991, meeting of the Memorials Committee:

#### **New Jersey Synod (7A) [1991 Memorial]**

WHEREAS, God's holy law in the scripture enjoins us as follows: "I the Lord command you to do what is just and right. Protect the people who are being cheated from the ones who are cheating them. Do not mistreat or oppress foreigners, orphans, or widows" (Jeremiah 22:3); and

WHEREAS, the General Accounting Office has found that the employer sanctions provisions of the Immigration Reform and Control Act of 1986, which criminalize the hiring of undocumented workers in order to curb illegal immigration, have resulted in widespread discrimination and civil rights abuses against other immigrant workers and U.S. citizens by employers who are afraid and unwilling to hire

"foreign-looking" people; and

WHEREAS, throughout New Jersey growing numbers of undocumented persons are being forced to accept dangerous and difficult jobs paying below minimum wage because certain unscrupulous employers take advantage of their vulnerability; and

WHEREAS, there are increased instances of undocumented workers being subjected to work conditions which violate basic legal health and safety standards, denial of payment for work, sexual harassment, and other violations without recourse to legal protection; and

WHEREAS, confusion and hardship have resulted for employers within the state who are struggling to comply with the enforcement of immigration policies that they may not understand and that they may apply in a discriminatory way; and

WHEREAS, employer sanctions have not been effective as illegal immigration has reached pre-Immigration Reform and Control Act levels; and

WHEREAS, we as people of faith continue to oppose the imposition of laws and regulations that create discrimination; now, therefore, be it

RESOLVED, that the New Jersey Synod, ELCA, memorialize the Evangelical Lutheran Church in America at its Churchwide Assembly in Orlando, Florida, August 28-September 4, 1991, to request the Commission for Church in Society, or its successor, to give attention to the issue of employer sanctions in the form of a social practice statement by 1993; and, be it further

RESOLVED, that the New Jersey Synod and the Evangelical Lutheran Church in America continue to support, through various ministries, immigrants, refugees, and "undocumented persons."

### ***RESPONSE OF THE MEMORIALS COMMITTEE***

Plans for the development of social statements through 1995 have been approved by the board of the Commission for Church in Society and the Church Council. They require the commitment of all available Church in Society staff and budgetary resources during this time, so the adoption of this memorial would require that these plans be revised or that the budget for the commission be increased. In addition, since three statements are planned for the 1993 and 1995 assemblies, agenda pressure would not allow a fourth statement to be considered by those assemblies.

The Evangelical Lutheran Church in America will continue to address issues related to immigrants, refugees and undocumented persons through direct services and through advocacy on immigration policy through the Lutheran Office for Governmental Affairs. The issue of employer sanctions could best be addressed through a resolution of the Church Council or the Churchwide Assembly, since policy documents of the predecessor churches and the Lutheran Council articulate principles on which such a resolution could be based.

The Churchwide Assembly adopted the following recommendation of the Memorials Committee without discussion:

ASSEMBLY

ACTION

Yes--618; No--15

CA91.7.54 To refer the memorial of the New Jersey Synod on employer sanctions to the Commission for Church in Society for information as the commission develops a resolution on employer sanctions for consideration by the Church Council.

**\* Section 30-Constitutional Changes (Part 8)**

**\* Criteria for Recognition and Reception of Congregations**

Reference: *1991 Reports and Records, Volume 1, Supplement*, pages M-89 through M-91.

**New Jersey Synod (7A) [1991 Memorial]**

WHEREAS, there is continuing need to refine and complete the governing documents of the Evangelical Lutheran Church in America; and

**WHEREAS**, these proposed amendments will serve to clarify terms used to describe the relationship between the Evangelical Lutheran Church in America and its congregations and to provide for consistent terminology concerning that relationship; now, therefore, be it

RESOLVED, that this Assembly of the New Jersey Synod memorialize the 1991 Churchwide Assembly to begin the process for amendment of the constitution of the Evangelical Lutheran Church in America as follows (additions are underlined; there are no deletions):

(1) Amend ELCA 8.20. and 8.21. as noted to express more accurately a congregation's reception into and continued relationship as a part of this church.

8.20. Criteria for Recognition and Reception

8.21. This church shall recognize, receive, and maintain on the roster those congregations which by their practice as well as their governing documents:

a. preach the Word, administer the sacraments, and carry out God's mission;

b. accept this church's Confession of Faith;

c. agree to the Statement of Purpose of this church;

d. agree to call pastoral leadership from the clergy roster of this church in accordance with the call procedures of this church except in special circumstances and with the approval of the synodical bishop;

e. agree to be responsible for their life as a Christian community; and

f. agree to support the life and work of this church.

(2) Amend ELCA 8.23. as noted to reflect more clearly a congregation's relationship

as a part of this church.

8.23. 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.

(3) Amend ELCA 8.25. and likewise amend the parallel provision in the Constitution for Synods, tS13.01., to reflect more clearly a new congregation's reception into this church.

8.25. 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, and fulfill functions of the congregation, and governance provisions as provided in Chapter 8 of the ELCA constitution and bylaws.
- b. [No change]
- c. [No change]

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 each 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.

#### *RESPONSE OF THE MEMORIALS COMMITTEE*

The proposed constitutional changes in ELCA 8.20., 8.21., 8.23., and 8.25., as well as tS13.01., reflect more accurately the process for recognizing, receiving, and maintaining on the roster congregations that are part of this church. The changes also reflect the language used by the Division for Outreach in matters relating to congregations formed by this church. Subject to support by 25 or more members of the Churchwide Assembly and subsequent action by the Committee of Reference and Counsel, in accord with ELCA 21.21.b., the following recommendation is submitted.

*The Memorials Committee recommended that the response of the Churchwide Assembly to the memorial of the New Jersey Synod be:*

To receive for first reading and adopt the following amendments to the constitution of the Evangelical Lutheran Church in America and the Constitution for Synods (additions are underlined; there are no deletions):

- (1) To amend ELCA 8.20. and 8.21. as noted to express more accurately a

congregation's reception into and continued relationship as a part of this church:

8.20. Criteria for Recognition and Reception

8.21. This church shall recognize, receive, and maintain on the roster those congregations which by their practice as well as their governing documents:

- a. preach the Word, administer the sacraments, and carry out God's mission;
- b. accept this church's Confession of Faith;
- c. agree to the Statement of Purpose of this church;
- d. agree to call pastoral leadership from the clergy roster of this church in accordance with the call procedures of this church except in special circumstances and with the approval of the synodical bishop;
- e. agree to be responsible for their life as a Christian community; and
- f. agree to support the life and work of this church.

(2) To amend ELCA 8.23. as noted to reflect more clearly a congregation's relationship as a part of this church:

8.23. 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.

(3) To amend ELCA 8.25. and likewise amend the parallel provision in the Constitution for Synods, tS13.01., to reflect more clearly a new congregations reception into this church:

8.25. 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, and fulfill functions of the congregation, and governance provisions as provided in Chapter 8 of the ELCA constitution and bylaws.
- b. [No change]
- c. [No change]

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 each 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.

Chair Steele reported that this item had not been removed from the *en bloc* resolution on the report of the Memorials Committee, but that Secretary Almen had informed the committee that a recorded vote on this matter would be required. He also stated that this would be a first reading for adoption of amendments to the ELCA constitution.

ASSEMBLY

2/3 Required

ACTION

Yes--697; No--13

CA91.7.55

To receive for first reading and adopt the following amendments to the constitution of the Evangelical Lutheran Church in America and the Constitution for Synods (additions are underlined; there are no deletions):

- (1) To amend ELCA 8.20. and 8.21. as noted to express more accurately a congregation's reception into and continued relationship as a part of this church:

8.20. Criteria for Recognition and Reception

8.21. This church shall recognize, receive, and maintain on the roster those congregations which by their practice as well as their governing documents:

- a. preach the Word, administer the sacraments, and carry out God's mission;
- b. accept this church's Confession of Faith;
- c. agree to the Statement of Purpose of this church;
- d. agree to call pastoral leadership from the clergy roster of this church in accordance with the call procedures of this church except in special circumstances and with the approval of the synodical bishop;
- e. agree to be responsible for their life as a Christian community; and
- f. agree to support the life and work of this church.

- (2) To amend ELCA 8.23. as noted to reflect more clearly a congregation's relationship as a part of this church:

8.23. 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.

- (3) To amend ELCA 8.25. and likewise amend the parallel provision in the Constitution for Synods, +S13.01., to reflect more clearly a new congregation's reception into this church:

- 8.25. 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, and fulfill functions of the congregation, and governance provisions as provided in Chapter 8 of the ELCA constitution and bylaws.
  - b. [No change]
  - c. [No change]

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 each 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.

### **P Section 19-Relocation/Internment**

Reference: *1991 Reports and Records, Volume 1, Supplement*, pages M-64 through M-65.

Ms. Sally Moldwin (New England Synod) rose to a point of personal privilege regarding memorials Section 19-Relocation/Internment of Japanese-Americans (Executive Order). Ms. Moldwin, who is president of the Asian Association of the Evangelical Lutheran Church in America, stated that she wished to "uplift this section for the attention of the voting members and for their remembrance." She requested that there be remembrance of the 50th anniversary of this "racial injustice."

### **· Section 38-Pension and Health Plan (Part 5) · Disability Payments**

Reference: *1991 Reports and Records, Volume 1, Supplement*, pages M-128 through M-130.

### **Upstate New York Synod (7D) [1991 Memorial]**

WHEREAS, two pastors of the Upstate New York Synod on disability have had payments reduced or cut off retroactively thereby leaving them without funds; and  
WHEREAS, bishops are not notified of changes in status by the Board of Pensions;  
and

WHEREAS, not all pastors/beneficiaries qualify for or are covered by Social Security disability; now, therefore, be it

RESOLVED, that the Upstate New York Synod memorialize the Evangelical Lutheran Church in America and its Board of Pensions to:

1. review policies and procedures for clarification of offsetting of disability payments by Social Security amounts even when the person is not eligible, and to ensure that when an offset is made that an individual is in receipt of Social Security disability payments;
2. review policies and procedures for clarification of definitions to be used by physicians regarding impairment status;
3. review policies and procedures of bishops' notification by Board of Pensions regarding changes in status;
4. review policies and procedures regarding the Board of Pensions requiring retroactive repayment by beneficiaries; and
5. request that a report be made to the Conference of Bishops of the action taken.

***RESPONSE OF THE  
MEMORIALS COMMITTEE***

*The Board of Pensions provided the following information:*

The ELCA Pension and Other Benefits Program was designed to provide benefits in combination with benefits provided by Social Security. The program was not designed to pick up the deficiency which occurs when an individual does not always participate in Social Security.

There is only one valid reason for a pastor to opt out of Social Security; the pastor must have a conscientious objection to the receipt of social insurance benefits. Unfortunately, some pastors opt out of Social Security because they are persuaded to do so by an insurance agent or other individual who convinces the pastor that the various coverages provided by the Social Security program can be duplicated more efficiently through private coverage. In reality, coverages such as Social Security Medicare (which becomes effective two years after Social Security disability benefits begin, or at age 65) are impossible to duplicate.

When a pastor chooses, for whatever reason, not to participate in Social Security, the ELCA Board of Pensions is seldom aware of the election. It is the responsibility of the pastor and any financial advisor he/she may have been using to replace the Social Security benefits coverage. The ELCA cannot be responsible for replacing Social Security disability, survivor, retirement, and Medicare benefits when certain pastors are able to avoid self-employment tax of 15.3% of compensation by opting out of Social Security while other pastors must pay the tax.

The Board of Pensions is aware that some ELCA pastors revoked the waiver of Social Security participation during a one-time Social Security open enrollment period in 1987. At that point, one would hope that the pastors obtained sound counsel concerning the restoration of Social Security benefits, the level

of those benefits, and the dates at which the disability, survivor, and Medicare coverages would become effective. It would be very important to have this information available prior to reducing the level of alternate private coverages which were being purchased in lieu of Social Security coverages.

The provisions of the ELCA Disability Benefits Plan provide that a member is disabled "if s/he suffers from a physical, nervous, or emotional disorder which prevents her/him from engaging in any substantial gainful activity for which s/he is suited by education, training or experience." When a member applies for disability benefits, the attending physician is asked to assess the disability in terms of the plan's definition of disability.

Information obtained by the Board of Pensions concerning plan members is confidential and may be released to another party only with the written consent of the member. A change in health status which is reported to the Board of Pensions by the member's attending physician or a change in eligibility status for Social Security benefits which is reported by the member can never be shared by the Board of Pensions with a synod bishop or any other third party without the consent of the plan member.

Plan members who receive overpayments due to their failure to always participate in Social Security are given options for repayment and are notified that a repayment schedule can be established. The Board of Pensions does not indicate that an overpayment must be repaid in full before additional payments can be made. In the case which occurred in the Upstate New York Synod, when the pastor notified the board of financial need the next benefits check was immediately mailed.

A pastor who is believed to have possible financial needs is also sent an application for assistance from the Good Samaritan Fund. Although the Good Samaritan Fund is relatively small, it is the only program administered by the Board of Pensions which can be used to assist pastors who have emergency financial needs or who are having a difficult time meeting their daily living expenses. The Good Samaritan Fund is much different than the Disability Benefits Plan which must be administered by the Board of Pensions from a "contractual" perspective. Benefits available to one member of the Disability Benefits Plan must be available to all members of the plan. The benefits provided must be in accordance with the documents approved by the Constituting Convention and amended by the Church Council or Churchwide Assembly.

Benefits can be paid from the Good Samaritan Fund based on a pastor's "need."

*The Memorials Committee recommended that the response of the Churchwide Assembly to the memorial of the Upstate New York Synod be:*

To transmit this information/minute to the Upstate New York Synod.

Bishop Edward K. Perry (Upstate New York Synod) moved the following substitute motion for the recommendation of the Memorials Committee:

***MOVED;***

***SECONDED: To substitute the following for the recommendation of the Memorials Committee.***

**That the response of this assembly to the memorial of the Upstate New York Synod be to refer the memorial to the Conference of Bishops with the request that the memorial together with the response of the Board of Pensions be considered by the Conference of Bishops in consultation with the Board of Pensions.**

Bishop Perry spoke to the substitute motion and said, "The executives of the Board of Pensions and the Memorials Committee have indicated that they do not take exception to this. This is an attempt to get a matter that is a pastoral issue into the right place, namely, the Conference of Bishops."

Chair Steele commented that the Memorials Committee was in favor of the substitution.

***MOVED;***

***SECONDED;***

***Yes-729; No--1***

***CARRIED: To***

**substitute the following for the recommendation of the Memorials Committee:**

**That the response of this assembly to the memorial of the Upstate New York Synod be to refer the memorial to the Conference of Bishops with the request that the memorial together with the response of the Board of Pensions be considered by the Conference of Bishops in consultation with the Board of Pensions.**

Bishop Chilstrom called for the vote on the substitute as the main motion.

ASSEMBLY

ACTION

Yes--724; No--16

CA91.7.56 11]That the response of this assembly to the memorial of the Upstate New York Synod be to refer the memorial to the Conference of Bishops with the request that the memorial together with the response of the Board of Pensions be considered by the Conference of Bishops in consultation with the Board of Pensions.

The Rev. Julie Ann Ebbesen (Missouri-Kansas Synod33) rose to a point of order and inquired whether the request for approval of change of name for the Missouri-Kansas Synod would be introduced prior to the vote on the *en bloc* resolution on the report of the Memorials Committee. Chair Steele noted that, because the Church Council had taken action on that matter, the request would be moved as a Church Council recommendation.

Chair Steele moved the remaining *en bloc* memorials be adopted by the assembly.

ASSEMBLY

ACTION:

Yes--764; No--10

CA91.7.57 To adopt *en bloc* the respective recommendations of the Memorials Committee as the response of this Churchwide Assembly to the following synodical memorials:

### **Section 1--Use of National Resources**

#### **Metropolitan Washington, D.C., Synod (8G)**

WHEREAS, the United States has human and economic resources unmatched by any nation on earth, and has demonstrated many times that it can concentrate and direct those resources toward the solution of the most complex and difficult problems; and

WHEREAS, despite our great wealth and talents, there are living in our nation millions of people who lack sufficient food, sufficient housing, sufficient health

"Renamed Central States Synod upon approval by the 1991 Churchwide Assembly.

care, and sufficient opportunity for education and work, and who are miserably unhappy, because they lack the means to change their lives; now, therefore, be it RESOLVED, that the bishop of the Metropolitan Washington, D.C., Synod communicate to the president and leaders of both houses of Congress, the sense of this synod that our nation must concentrate and direct the vast resources of its people and government in an effort to end hunger, assure adequate educational opportunities to all children, expand housing, provide health care, and work toward full employment in America; and, be it further

RESOLVED, that the Metropolitan Washington, D.C., Synod memorialize the ELCA Churchwide Assembly, asking that the bishop of the Evangelical Lutheran Church in America communicate to the president and leaders of both houses of Congress the need for mobilization of resources to address the concern identified above; and, be it further

RESOLVED, that this resolution be communicated to the Lutheran Office of Governmental Affairs to show our support of their efforts to advocate on behalf of the poor.

#### ***RESPONSE OF THE MEMORIALS COMMITTEE***

During the debate surrounding the 1992 federal budget, the Lutheran Office for Governmental Affairs in the Commission for Church in Society has communicated with House and Senate budget committees and key members of the Appropriations Committee subcommittees through letters, phone contacts, and visits on the subject of the reallocation of our national budget. These contacts have stressed the need to devote more of the nation's wealth to

programs designed to assist low-income individuals and families, such as Food Stamps, Special Supplemental Feeding Program for Women, Infants, and Children (WIC), Medicaid, low income housing, and programs for the homeless. The office has utilized its newsletter, "Legislative Update," to inform its readers of this emphasis, and published a "Legislative Backgrounder" on the subject of redirecting federal budget dollars to programs assisting the poor in March 1991. The office participates in the Coalition on Human Needs, the primary Washington, D.C., based coalition working on low income budget issues. Bishop Chilstrom has addressed the issue of resource allocation to meet human needs through letters to legislators and executive department officials. Plans call for continuation of this work.

The 1991 Churchwide Assembly took action (see Minutes, page 389) on poverty, with a particular emphasis on women and children living in poverty (see *1991 Reports and Records, Volume 1, Supplement*, pages C-89 through C-119). Background information related to the scope and extent of poverty in this country is printed in the same volume.

*The Memorials Committee recommended that the response of the Churchwide Assembly to the memorial of the Metropolitan Washington, D.C., Synod, be:*

#### ASSEMBLY

#### ACTION

CA91.7.58 To affirm the memorial of the Metropolitan Washington, D.C., Synod, which calls on this nation "to concentrate and direct the vast resources of its people and government in an effort to end hunger, assure adequate educational opportunities to all children, expand housing, provide health care, and work toward full employment in America"; and

To request that the bishop of this church and the Commission for Church in Society communicate this resolution to the president and Congress of the United States as part of the ongoing advocacy efforts of the Evangelical Lutheran Church in America in matters relating to federal support for human needs programs.

### **Section 2-Health and Human Resources**

#### **A. Metropolitan Chicago Synod (5A) [1991 Memorial]**

WHEREAS, the predecessor church bodies of the Evangelical Lutheran Church in America have affirmed their support for a national health program guaranteeing access to health care for all; and

WHEREAS, some 37 million people in the United States are uninsured and the United States has the highest infant mortality rate of the developed countries; and  
WHEREAS, the current collection of categorical programs is far more expensive to administer than a universal system would be, and the costs of uncompensated care

and care postponed or unreceived becomes a higher cost burden in emergency rooms and long-term care facilities; and

WHEREAS, the ELCA Churchwide Assembly in 1989 reaffirmed the commitment to quality health care for all, and has established a Task Force on Health Care; and

WHEREAS, the Metropolitan Chicago Synod in Assembly in 1990 passed a resolution encouraging support of a national program guaranteeing access to high-quality health care for persons who are currently uninsured or underinsured, and encouraged Bishop Hicks, and members and congregations to communicate this support to the Illinois congressional delegation; and

WHEREAS, the various religious bodies, working in concert, have determined to work towards passage of legislation that provides universal access to health care and systemic health care reform; now, therefore, be it

RESOLVED, that the fourth annual assembly of the Metropolitan Chicago Synod:

1. Support the interreligious nationwide campaign towards passage of legislation that provides universal access to health-care and systemic health care reform, and support the work of the Campaign for Better Health Care in Illinois towards passage of the same;
2. Inform and involve our members, congregations, social service agencies, and hospitals in dialogue and urge commitment to action related to the issue of universal health care and systemic health-care reform; and
3. Memorialize the 1991 Churchwide Assembly to join with the other religious bodies in making the campaign for legislation on universal access to health care and systemic health-care reform a priority for advocacy and action by this church through its advocacy office, its divisions, institutions, and congregations in 1992 and 1993.

#### **B. Northern Great Lakes Synod (5G) [1991 Memorial]**

WHEREAS, the State of Michigan is facing some serious problems in the delivery of services to its residents; and

WHEREAS, some of the present and proposed cuts and changes in delivery of human services could have a very negative impact on residents of the State of Michigan; and

WHEREAS, it is a responsibility of the people of Michigan to let their elected officials know their feelings on the impact of human-services delivery changes; and

WHEREAS, some specific areas of concern involve the potential loss of several institutions of long-term care beds; and

WHEREAS, the Senior American Coalition and the Lutheran church have performed admirably as advocates for delivery of long-term care services in the Upper Peninsula of Michigan; and

WHEREAS, this advocacy needs to be continued and expanded to work for long-range solutions to the problems of delivery of health care and other human services to our disabled elderly and our physically/mentally disabled; now, therefore, be it  
RESOLVED, that the Northern Great Lakes Synod accept the social-ministry responsibility for working with government agencies and officials to formulate plans for delivery of appropriate health-care services that are timely and readily accessible

to all who need them. The costs of such services should be shared by needful individuals as their circumstances permit, but in no instance be denied, because of financial need; and, be it further

RESOLVED, that the Northern Great Lakes Synod express to the Michigan state legislature and the governor of Michigan via a communique from the bishop's office that human needs be the foremost concern when changes are proposed and enacted in delivery of health-care services; and, be it further

RESOLVED, that the Northern Great Lakes Synod Assembly memorialize the Evangelical Lutheran Church in America at its Churchwide Assembly in Orlando, Florida, August 28-September 4, 1991, to address the U.S. Congress and administration to address these issues of adequate delivery of health-care services.

### **C. South-Central Synod of Wisconsin (5K) [1991 Memorial]**

WHEREAS, some 37 million people in the United States, including more than a half million in Wisconsin, have neither private health insurance nor eligibility for any state-funded medical program; and

WHEREAS, one in seven children in Wisconsin is born without prenatal care, resulting in higher rates of birth defects and infant mortality; and

WHEREAS, the current collection of categorical programs is far more expensive to administer than a universal system would be; and

WHEREAS, the costs of uncompensated care and of care postponed or unreceived are currently paid for by property tax increases, higher hospital and insurance rates, decreased productivity, and the like; and

WHEREAS, in gratitude to God for the gifts of life and salvation, and in response to the call of Christ to care for the sick, the predecessor church bodies of the Evangelical Lutheran Church in America (as cited below) have affirmed their support for a national health program guaranteeing access to health care for all; and

WHEREAS, four synods with congregations in Wisconsin memorialized the Evangelical Lutheran Church in America in 1988 to "reaffirm the position of the predecessor church bodies in favor of access to quality health care for everyone, regardless of income, urging Congress and encouraging its members and congregations to work toward passage of appropriate national health-care legislation"; and

WHEREAS, the 1989 ELCA Churchwide Assembly, in response to those four synods with congregations in Wisconsin, has reaffirmed this church's commitment to quality health care for all; and

WHEREAS, the Office of the Bishop has established a Health-Care Strategy Team, including representatives of the advocacy and social ministry agencies of this church, its Board of Pensions, and Women of the Evangelical Lutheran Church in America; and

WHEREAS, in April of 1991, the Evangelical Lutheran Church in America, through the Lutheran Office for Governmental Affairs in Washington, D.C., the Lutheran

Office for Public Policy in Wisconsin, and others, has participated in the leadership of an interreligious consultation on national health care, devoted to the establishment of a national interreligious campaign; and

WHEREAS, the South-Central Synod of Wisconsin, through its partnership in the Lutheran Office for Public Policy in Wisconsin, has for several years played an important role in advocating for universal access to health care and in the founding of the nationwide interreligious campaign for systemic health-care reform; now, therefore, be it

RESOLVED, that the assembly of the South-Central Synod of Wisconsin

- 1.) Support the efforts of the Commission for Church in Society and the Lutheran Office for Public Policy in Wisconsin in the campaign for universal health-care legislation at the federal and state levels;
- 2.) Memorialize the ELCA Churchwide Assembly to give high priority to the interreligious campaign for universal health-care legislation; and
- 3.) Direct the Synod Council and staff, with the help of the appropriate committees, to support efforts to involve members and congregations in serious discourse and concerted action related to the issue of universal health-care and systemic health-care reform.

#### *RESPONSE OF*

#### *THE*

#### *MEMORIALS COMMITTEE*

The 1989 Churchwide Assembly addressed the issue of universal access to health care when it voted:

To reaffirm the position of the predecessor church bodies supporting access to quality health care for everyone, regardless of income;

and

To urge members of the Evangelical Lutheran Church in America and the U.S. Congress to work toward passage of legislation that will help to achieve that goal (CA89.2.4).

It is currently estimated that there are 37 million people in the United States who are uninsured, 12 million of whom are children. At least 50 million are "under-insured."

Since the last Churchwide Assembly, the Division for Social Ministry Organizations, in cooperation with other churchwide units, has intensified its efforts to work with Lutheran health-care providers, consumers and other non-profit organizations to respond to this need. Efforts are currently under way to develop a long-term churchwide strategy that addresses the complexities of interrelated health-care issues and that brings to bear on the public-policy debate the wealth of experience gained through Lutheran social ministry organizations, including Lutheran hospitals and facilities that provide long-term health care to elderly and disabled persons. This effort is being undertaken within the context of the ELCA's ongoing cooperation with others in the religious community, for whom this issue is also a priority, as noted in the memorial of the South-Central Synod of Wisconsin.

The board of the Commission for Church in Society, at its April 1991 meeting, expressed support for the intensifying, interreligious, nationwide campaign for systemic health care and for legislation that provides universal access to health care. The board also endorsed a set of "working principles" for national health-care legislation as this church engages in its ongoing advocacy relating to health-care issues, including support for comprehensive state health-care legislation. The Evangelical Lutheran Church in America continues to address the issue of access to health care for all in society through its Lutheran Office for Governmental Affairs in Washington, D.C., through state advocacy offices and through its Lutheran social ministry organizations throughout this country. Through these and other channels, this church engages in conversation with local and state governments, the federal government, and international bodies advocating for the "long-range solutions to the problems of delivery of health care and other human services to our disabled elderly and our physically/mentally disabled," as urged in the memorial of the Northern Great Lakes Synod.

*The Memorials Committee recommended that the response of the Churchwide Assembly to the memorials of the Metropolitan Chicago Synod, Northern Great Lakes Synod, and South Central Synod of Wisconsin be:*

#### ASSEMBLY

#### ACTION

CA91.7.59 To affirm the ongoing efforts of the churchwide organization, synods, congregations, individuals, and Lutheran social ministry organizations as they work with local, state and federal governmental entities as well as with international organizations to achieve universal access to health care for all in society; and

To transmit this minute/information to the Metropolitan Chicago Synod, Northern Great Lakes Synod and South Central Synod of Wisconsin.

### **Section 3-Children at Risk**

#### **Southwestern Washington (1C) [1990 Memorial]**

WHEREAS, the gift of the life of a child is entrusted to us by God; and the protecting and uplifting of children is pleasing to God; and God places responsibility in the family, church, and government to care for and nourish children; and

WHEREAS, God forbids abusing a child's body, mind, and soul (Matthew 18:5-6); and

WHEREAS, the largest group in poverty in the United States of America is children; and economic inequities place a special hardship on children from homes of minorities, migrants, single parents, and the working poor; and

WHEREAS, child abuse is on the increase in the State of Washington and the United States of America; now, therefore, be it

RESOLVED, that the Southwestern Washington Synod memorialize the Evangelical Lutheran Church in America at its 1991 Churchwide Assembly to affirm in word and action the protection of children from physical, sexual, and emotional abuse by parents, relatives, and predators; and, be it further

RESOLVED, that the Commission for Church in Society strengthen its advocacy for national legislation and laws that

1. Protect children from abuse;
2. Provide a humane and just society that shares economic resources of this nation with children, so that none are hungry, homeless, without health care and counseling; and
3. Support equal opportunity in education for children to develop into wholesome, caring, and sharing people;

and, be it further

RESOLVED, that the 1991 Churchwide Assembly encourage congregations, conferences, and synods to provide support for the healing process of abused children, and for the healing process of youth and adults who were abused as children; and, be it further

RESOLVED, that the Division for Congregational Life prepare for its membership scripturally sound educational and pastoral-care materials for children, youth, and adults on child abuse, marriage, and the family; and, be it further

RESOLVED, that the Southwestern Washington Synod Committee on Family address the same issues, working when appropriate with the Washington Lutheran Public Policy Office and the Southwestern Washington Synod Commission for Congregational Life; and, be it further

RESOLVED, that the Evangelical Lutheran Church in America join with others in celebrating Family Week in America, the third week in November of each year, affirming thanks and praise to God for the family.

### ***RESPONSE OF THE MEMORIALS COMMITTEE***

The 1989 Churchwide Assembly, acting in response to several memorials from synods, addressed the issue of abuse of children and affirmed the role of the church in this area through the following action (CA89.4.20):

To affirm and continue the strong commitment of the Evangelical Lutheran Church in America to provide a compassionate response to victims of family violence;

To acknowledge the role of the church in the process of healing for victims of family violence and to educate the church for the process of healing;

To affirm, support, and initiate the variety of ministries in the Evangelical Lutheran Church in America that advocate for victims, provide public education and training, and provide direct services, including shelters, and appropriate treatment for offenders, working in conjunction with appropriate local law enforcement and community agencies;

To intensify efforts by all expressions of the Evangelical Lutheran Church

in America designed to decrease the incidence of domestic violence and to educate the church in ways to end domestic violence and to work for a violence-free society;

To continue and expand through the Division for Social Ministry Organizations, the Commission for Church in Society, the Division for Congregational Life, and the Commission for Women, education and training of clergy, associates in ministry, congregations, and institutions of this church as care givers to victims of family violence; and

To receive, at the 1991 Churchwide Assembly, a report of these efforts to decrease the incidence of domestic violence.

The report requested by the last assembly, printed in *1991 Reports and Records, Volume 1, Part 2*, pages 1191-1194, describes some of the ongoing responses of the Evangelical Lutheran Church in America through its agencies, institutions, synods, and churchwide organization to the pressing issue of domestic/family violence, in particular as that affects children. Action of the 1989 Churchwide Assembly related to sexual abuse is printed in Section 4 of the Responses to Memorials (see page 610 of these minutes).

The Evangelical Lutheran Church in America currently engages in advocacy on behalf of children at risk in the areas mentioned by the memorial of the Southwestern Washington Synod, through its Lutheran Office for Governmental Affairs in Washington, D.C., through state advocacy offices, and through other forms of advocacy. The 1991 Churchwide Assembly has on its agenda a "Call to Action" relating to women and children living in poverty (see *1991 Reports and Records, Volume 2*, page 389-392).

A major focus of *Mission90* in the coming biennium will be "Children at Risk-Hope for Our Future Together." *Mission90resources* and other materials prepared churchwide will assist this church to deal with the broad range of concerns raised in the memorial of the Southwestern Washington Synod. (Of particular note is the multi-generational congregational resource prepared to support the *Mission90* emphasis, "Children at Risk.")

*The Memorials Committee recommended that the response of the Churchwide Assembly to the memorial of the Southwestern Washington Synod be:*

## ASSEMBLY

### ACTION

CA91.7.60 To reaffirm the commitment of the Evangelical Lutheran Church in America, through *Mission90* and through the ongoing efforts of individuals, congregations, synods, the churchwide organization, and Lutheran agencies, institutions and schools, to create and sustain an environment in which children can grow up healthy in mind and in body;

To refer to the Division for Congregational Life and other appropriate churchwide units the request for additional resources to address the healing process of abused children and those who were abused as children;

To refer to the Commission for Communication the request of the Southwestern Washington Synod that the Evangelical Lutheran Church in America celebrate Family Week in America the third week in November each year, for consideration as that commission, in cooperation with other churchwide units, develops the Calendar of Emphases for the Evangelical Lutheran Church in America; and

To transmit this minute/information and the action taken by this assembly on the "Call to Action--Women and Children Living in Poverty" to the Southwestern Washington Synod.

### **Section 5-Mental Health**

#### **A. Central/Southern Illinois Synod (5C) [1991 Memorial]**

WHEREAS, at least 16 million people in the United States are suffering from serious mental illness at this time; and

WHEREAS, the seriously and persistently mentally ill in Illinois number more than 110,000; and

WHEREAS, approximately 40 percent of the hospital beds in the United States are currently being set aside for people with emotional problems; and

WHEREAS, over 40 percent of the people who are confronted with serious mental health problems turn first to their clergy; and

WHEREAS, mental illness affects not only the individual with the illness, but also his or her family, friends, and community; and

WHEREAS, mental illness often carries with it the stigma of moral weakness or personal sin; and

WHEREAS, there are many families of the mentally ill who are members of the churches of the Central/Southern Illinois Synod of the Evangelical Lutheran Church in America, and these families are very concerned about the plight of the mentally ill; now, therefore, be it

RESOLVED, that the Central/Southern Illinois Synod of the Evangelical Lutheran Church in America seek the assistance of the ELCA Division for Social Ministry Organizations, to initiate ways to make pastors and congregations more aware of mental illness and the need for support of the families of the mentally ill, and to spread a clearer understanding of the issue of ministry to the mentally ill from the perspective of the Gospel of Jesus Christ; and, be it further

RESOLVED, that the ELCA Division for Social Ministry Organizations be invited to send a representative to an upcoming meeting of the Church in Society committee, and that the Church in Society committee report to the 1992 Synod Assembly on the current state of this synod's ministry to the mentally ill and their families, offering specific recommendations on how the synod can minister more effectively to the mentally ill and their families; and, be it further

RESOLVED, that the Central/Southern Illinois Synod urge its congregations to use all available educational materials and opportunities to foster greater under-

standing of major mental illnesses in the lives of members of the parish, and to observe Mental Health Month during the month of May, distributing appropriate educational and resource materials during that month; and, be it further RESOLVED, that the Central/Southern Illinois Synod Assembly memorialize the 1991 ELCA Churchwide Assembly to use all appropriate publications of the Evangelical Lutheran Church in America to foster a greater understanding of major mental illness in the lives of members of the parishes, to urge congregations to discuss the issue of mental illness in sermons, classes, and seminars, and to urge congregations to observe Mental Health Month each year during the month of May.

**B. Delaware-Maryland Synod (8F) [1991 Memorial]**

WHEREAS, mental illness causes severe disturbance in thinking, feeling, and relationships that result in a substantially diminished capacity for coping with the ordinary demands of life; and

WHEREAS, mental illness afflicts between 3 and 45 million people in this country, affecting one out of every four families, with 25 percent of hospital beds being occupied by mentally ill persons; and

WHEREAS, because of ignorance, fear, and the perpetuation of myths, mentally ill persons often are stigmatized and discriminated against in medical care, insurance benefits, and educational, employment, and housing opportunities; and

WHEREAS, the economic loss caused by mental illness is estimated to be \$50 billion annually; and

WHEREAS, the burden of care is frequently placed on the families of those with a mental illness, who bear the shame and the stigma as well, and who need the support of friends and the church; and

WHEREAS, mentally ill persons and their families need to experience the compassion, understanding, acceptance, support, and the grace of God through the faith community that is willing to reach out, welcome, and minister to them with love and concern; and

WHEREAS, through the teaching of Jesus Christ, the Church is called upon to minister to those who are ill in body, mind, and spirit, to advocate for those who suffer stigma and discrimination, and welcome those who suffer rejection and abandonment; now, therefore, be it

RESOLVED, that the Delaware-Maryland Synod memorialize the Evangelical Lutheran Church in America to call upon its congregations to recognize the need for spiritual healing of those with a mental illness and their families by reaching out and welcoming them into the Christian community and ministering to them in a compassionate and supportive environment; and, be it further

RESOLVED, that the Delaware-Maryland Synod memorialize the Evangelical Lutheran Church in America to establish a ministry specifically for persons with serious mental illness and their families through the continued development of educational programs to encourage clergy and congregations to engage in ministry

and advocacy on behalf of mentally ill persons and their families.

***RESPONSE OF THE  
MEMORIALS COMMITTEE***

Two synod memorials to the 1989 Churchwide Assembly addressed the concern that the Evangelical Lutheran Church in America raise up issues related to mental health. The 1989 assembly affirmed this concern and referred this matter to the Division for Social Ministry Organizations. The assembly also requested:

that this division give consideration to forming a subgroup on mental-health concerns within the Interunit Staff Team on Congregational Social Ministry and to preparing materials to educate congregations about mental illness and to improve the church's ministry to the mentally ill and their families (CA89.8.111).

The goals articulated in the assembly's 1989 response are being addressed in a number of ways. An advisory team of the Division for Social Ministry Organizations on the subject of mental illness is organized and meeting. Articles and video resources are under development and will be promoted to all congregations, including a special emphasis in May. A Lutheran network has been established within the National Alliance on Mental Illness. The Division for Social Ministry Organizations welcomes the opportunity to consult with synods on this important issue.

*The Memorials Committee recommended that the response of the Churchwide Assembly to the memorials of the Central/Southern Illinois and Delaware-Maryland synods be:*

**ASSEMBLY  
ACTION**

CA91.7.61 To affirm the concern for the church's compassionate response to persons suffering from mental illness, which is expressed in the memorials of the Central/Southern Illinois Synod and Delaware-Maryland Synod; and

To refer the request of the Central/Southern Illinois Synod for use of appropriate ELCA publications to foster a deeper understanding of mental illness and a greater responsiveness on the part of congregations to *The Lutheran*, the Division for Ministry, the Division for Congregational Life, the Division for Social Ministry Organizations and the Commission for Communication;

To refer the request that congregations observe Mental Health Month each year during the month of May to the Commission for Communication, as that unit, in consultation with other units, develops the annual ELCA Calendar of Emphases; and

To refer the memorial of the Delaware-Maryland Synod to the Division for Social Ministry Organizations, as that unit continues its churchwide efforts in this area.

## **Section 6-Substance Abuse**

### **North Carolina Synod (9B) [1990 Memorial]**

WHEREAS, chemical dependency is one of the primary problems of society; and  
WHEREAS, sin, alienation from God, and broken relationships are often expressed in alcoholism and other chemical dependencies that disrupt family life and destroy individuals; and

WHEREAS, this church has not always acknowledged the problem or actively sought to alleviate the suffering caused by alcohol and other drugs; now, therefore, be it

RESOLVED, that the North Carolina Synod of the Evangelical Lutheran Church in America, meeting in Synod Assembly, June 8-10, 1990, memorialize the Evangelical Lutheran Church in America to focus the attention of its members on the issues surrounding alcohol and drug addiction by:

1. Adopting alcoholism and other chemical-dependency issues as a primary focus for education during the 1991-1993 biennium;
2. Making use of church and public media to publicize the focus on alcohol and drug-dependency issues and to use such media to instruct concerning these issues;
3. Providing education/training for personnel of the Division for Congregational Life to serve as resource people on these issues;
4. Requesting that all committees, agencies, or institutions of the Evangelical Lutheran Church in America, which have responsibility for education, to include within their programs an emphasis on alcohol and drug-dependency issues during the 1991-1993 biennium;
5. Requesting that the bishops of this church and their staff personnel participate in training events on alcohol and drug dependency.

### ***RESPONSE OF THE MEMORIALS COMMITTEE***

The 1989 Churchwide Assembly, acting in response to memorials from two synods, expressed the concern of the Evangelical Lutheran Church in America on the issue of the use/advertisement of alcohol and tobacco and requested that information be shared with synods. The assembly also voted:

To encourage each synod to identify a committee whose responsibility it is to address issues relating to chemical dependency;

and

To encourage each synod to utilize the materials to be distributed on tobacco and alcohol use/advertising when working with congregations

- to explore issues related to smoking in church facilities;
- \* to develop appropriate alcohol awareness programs; and
- to engage in ministry to the victims of drunken driving and other alcohol-related violence (CA89.8.110).

There have been a variety of churchwide efforts to support the intent of this memorial. Indeed, at the 1991 assembly, workshop and breakfast discussions will be held on this subject. The new resource, "Addiction, Grace, and Healing: Images for Healing", published by Augsburg Fortress will be highlighted. Information on this new resource, which is designed to help congregational leaders plan an emphasis on drug and alcohol awareness for people of all ages, will be shared widely throughout this church. The Division for Congregational Life and the Division for Social Ministry Organizations have collaborated as ELCA participants in the development of this ecumenical resource. Those two units are also participating in discussions with other national religious groups on the drug epidemic. The goals of this effort are coalition-building, public-policy formulation and a national action campaign against drug abuse. In addition, substance abuse has been added to the ELCA's advocacy plan for this biennium. The Division for Social Ministry Organizations also plans a 1992 survey of all Lutheran social ministry organizations on their addiction services and then will publish a resource list for congregations.

*The Memorials Committee recommended that the response of the Churchwide Assembly to the memorial of the North Carolina Synod be:*

#### ASSEMBLY

#### ACTION

- CA91.7.62 To refer the memorial of the North Carolina Synod to the Division for Social Ministry Organizations, the Division for Congregational Life, the Commission for Communication, and *The Lutheran* as these units:
- ! set priorities for education and awareness efforts;
  - ! use church and public media to publicize the focus on alcohol and drug dependency issues; and
  - ! determine appropriate in-service education for churchwide staff;
- To encourage synods and Lutheran agencies and institutions to identify local resources on this issue; and
- To refer to the Conference of Bishops the request of the North Carolina Synod that bishops and their staff participate in training events on alcohol and drug dependency

#### **\* Section 7-Suicide**

##### **Caribbean Synod (9F) [1991 Memorial]**

WHEREAS, suicide is a problem that affects all of our society, regardless of age, social status, and/or economic position; and

WHEREAS, it is necessary that the Evangelical Lutheran Church in America state its position about such an important issue, and has not done so; now, therefore, be it

RESOLVED, that at its next assembly, the Evangelical Lutheran Church in America be memorialized to prepare a position paper on the issue of suicide.

***RESPONSE OF THE  
MEMORIALS COMMITTEE***

There are certain youth resources dealing with suicide available through the Division for Congregational Life and Lutheran social ministry organizations (through their counseling activities) that address this issue. Statements related to "death and dying" do address the issue of euthanasia; however, there is no recent statement of this church that deals directly with suicide.

*Thus, the Memorials Committee recommended that the response of the Churchwide Assembly to the memorial of the Caribbean Synod be:*

**ASSEMBLY  
ACTION**

CA91.7.63 To refer the request of the Caribbean Synod for materials relating to suicide to the Division for Congregational Life and the Commission for Church in Society, for further conversation with the synod.

**\* Section 10-Organ and Tissue Donation**

**Northwest Synod of Wisconsin (5H) [1990 Memorial]**

WHEREAS, the technical advances in medicine now present transplantation as an appropriate therapy for certain diseases of the kidney, heart, liver, lungs, pancreas, eye, bone marrow, and more; and

WHEREAS, many people have benefitted from transplantation and many more are waiting for available organs and tissues; and

WHEREAS, such human organs are donated from legally dead individuals with their family's written consent; and

WHEREAS, the U. S. Congress has passed a law to require hospital personnel to discuss the possibility of organ and tissue donation with the next-of-kin of the deceased; and

WHEREAS, Christian tradition affirms life as God-created life, that all life is important, and that we are all brothers and sisters, more alike than different; and

WHEREAS, the death of the body is a change with which we all must come to terms; and

WHEREAS, the discussion of donating one's organs and tissues should be made prior to that time when the decision must be made; now, therefore, be it

RESOLVED, that we as congregations of the Northwest Synod of Wisconsin of the Evangelical Lutheran Church in America make organ and tissue donation a subject for discussion in the life and ministry of God's people; and, be it further

RESOLVED, that the Northwest Synod of Wisconsin memorialize the next Churchwide Assembly of the Evangelical Lutheran Church in America to promote discussion of organ and tissue donation as indicated in this resolution.

***RESPONSE OF THE  
MEMORIALS COMMITTEE***

The 1989 Churchwide Assembly, responding to memorials from the East Metropolitan Minnesota Synod (renamed, Saint Paul Area Synod) and the Northeastern Minnesota Synod, took the following action (CA89.7.72):  
To affirm the commitment of the Evangelical Lutheran Church in America to include as part of its healing and stewardship education ministries active discussion and education on organ donations, within the context of respect for the sanctity of life;  
To call upon congregations to lift up this need and encourage members to consider organ donation as part of their stewardship of life's resources ...

The Division for Social Ministry Organizations is developing a bulletin insert on organ and tissue donation and is sharing with synods useful materials on this topic prepared by such organizations as the Red Cross. Lutheran hospitals, as a matter of course, now invite families to consider organ donation, in consonance with the emphasis of the federal government in this area. In addition, these Lutheran acute care institutions continue to address complex issues related to organ transplants/donations, as well as other advanced medical procedures. Their work is helping to inform and to shape the mind of this church as it wrestles with these and other critical bioethical issues.

*The Memorials Committee recommended that the response of the Churchwide Assembly to the memorial of the Northwest Synod of Wisconsin be:*

**ASSEMBLY**

**ACTION**

CA91.7.64      To convey this minute/information to the Northwest Synod of Wisconsin in response to its memorial on organ and tissue donation.

**Section 15-Death Penalty**

**A. Southeastern Texas-Southern Louisiana Synod (4F) [1991 Memorial]**

WHEREAS, the Churchwide Assembly to be held in Orlando, Florida, in August 1991 will consider a recommendation from a churchwide task force calling for the adoption of a social practice statement that advocates the abolition of the death penalty; and

WHEREAS, the adoption of such a social practice statement would be an official position of the Evangelical Lutheran Church in America that would represent the church's position and result in lobbying of state and federal legislators on this issue; and

WHEREAS, the Commission for Church in Society circulated a draft of the statement and the supporting study guidelines to all ELCA congregations for comment, giving them less than six months to organize discussion groups and comment; and

WHEREAS, less than two percent of the congregations responded; and  
WHEREAS, it is the sense of the Southeastern Texas-Southern Louisiana Synod in Assembly that adoption of the recommendation of the churchwide task force advocating abolition of the death penalty would be premature without additional study and response from the congregations; and

WHEREAS, it is the sense of the Southeastern Texas-Southern Louisiana Synod that the scriptural basis for such a position needs further study, prayer, and discussion; now, therefore, be it

RESOLVED, that the Southeastern Texas-Southern Louisiana Synod in assembly call upon the 1991 Churchwide Assembly to table or reject the recommendation of the Task Force on the Death Penalty; and, be it further

RESOLVED, that the Southeastern Texas-Southern Louisiana Synod in assembly call upon the 1991 Churchwide Assembly to direct the Commission for Church in Society to consider whether the Evangelical Lutheran Church in America should adopt a specific position on the death penalty since this is an issue about which individuals differ and for which the Scriptures may not mandate a singular position; and, be it further

RESOLVED, that the Southeastern Texas-Southern Louisiana Synod form a Church in Society Committee to examine all issues that the Commission for Church in Society of the Evangelical Lutheran Church in America identifies and to involve the congregations in the examination of such issues; and, be it further

RESOLVED, that the Southeastern Texas-Southern Louisiana Synod hereby call upon the Evangelical Lutheran Church in America to examine the process by which social practice statements are adopted, including:

1. A minimum three-year period for congregations to study and examine all proposed social practice statements;
2. Positive support by at least 25 percent of the congregations without receiving a larger percentage of opposition from the congregations of the Evangelical Lutheran Church in America; and
3. The need for church publications, such as *The Lutheran*, adequately and timely to advise the membership of proposed social practice statements and generally to announce the formation of task forces and the means by which members can apply to serve on these task forces.

#### **B. Indiana-Kentucky Synod (6C) [1991 Memorial]**

WHEREAS, the Church Council of the Evangelical Lutheran Church in America on April 14, 1991, commended the proposed social practice statement, "The Death Penalty," urging abolishment of capital punishment, to the ELCA 1991 Churchwide Assembly for adoption; and

WHEREAS, the proposed statement explicitly asserts that "this church has not finished its deliberation on the death penalty"; and

WHEREAS, a statement, which concludes that "we urge the abolition of the death penalty" and in which [it is stated that] "we direct state public policy offices and

the Lutheran Office for Governmental Affairs to work against the death penalty," cannot be perceived as anything less than a final theological position of the Evangelical Lutheran Church in America; and

WHEREAS, there is biblical and theological support for the authority of civil government to impose capital punishment when necessary to protect God's community on earth, similar to governments authority to wage a just war, which should be more fully and carefully considered before a final position is adopted; and

WHEREAS, the first draft of a social statement on the death penalty was not distributed until October 1990, with less than three months afforded to members and congregations for review and comment; and

WHEREAS, the Indiana-Kentucky Synod Council strongly urged the ELCA Church Council to defer action on the death penalty statement until the 1993 Church

Assembly, an action which should be ratified by the synod; now, therefore, be it

RESOLVED, that the Indiana-Kentucky Synod Assembly memorialize the 1991 ELCA Churchwide Assembly to table action on the proposed social practice statement on the death penalty until the 1993 Churchwide Assembly, in order to allow more time for deliberation on this important issue; and, be it further

RESOLVED, that the Indiana-Kentucky Synod Assembly memorialize the 1991 ELCA Churchwide Assembly to direct the ELCA Commission on Church in Society to draft and circulate for review and comment a proposed social *teaching* statement on the death penalty, one which fairly and objectively presents both sides of the issue and which truly allows the members and congregations of this church to form their own judgments on the death penalty.

### **C. Northeastern Ohio Synod (6E) [1990 Memorial]**

WHEREAS, with respect to mercy, in the person of Jesus Christ, God has revealed that He is a god of mercy, saving us while we were sinners, deserving death:

1. God intends the church of Jesus Christ to minister to all people in a manner reflecting his nature and his love for such people;
2. The death penalty offers the false comfort of revenge and vengeance to families and friends of all who are victims in every homicide;
3. The Gospel of Jesus Christ proclaims that the true comfort comes only through the forgiveness of and reconciliation with those who are our enemies;
4. The death penalty denies the goodness of God's creation, the power of God's redemption, and the working of God's spirit; and

WHEREAS, with respect to justice, the God revealed to us in Jesus Christ is a God of justice, calling us to treat all persons fairly:

1. At least five of the 107 persons executed in the United States since 1972 and an estimated 250 of the 2,186 persons [91 in Ohio] currently confined on death row have been identified as suffering from mental disabilities;
2. At least three of the 107 persons executed in the United States since 1972 were juveniles and 27 other juveniles are currently confined on death row awaiting execution;
3. The death penalty is being administered according to different standards

in the several states and the federal court systems;

4. The death penalty is being imposed in a discriminatory manner against the poor, the disadvantaged, and peoples of color;

5. An error in the administration of the death penalty cannot be remedied, since an innocent life taken in error cannot be restored [in the United States, since the year 1900, 23 lives of innocent persons have been taken in error and 350 other persons have been removed from death row after being condemned, based on the weight of the evidence in such cases];

6. The costs from the time of arrest, trial, and first stage of appeal approximate \$1,800,000 for one single death penalty case as opposed to an estimated cost of \$15,000 per year for incarceration;

7. Of an average number of 20,000 homicides in the United States each year, only about 200 convicted persons reach death row, the remainder being scattered through the prison system;

8. In those states where studies have been made, in cases where the victim is white, a convicted person is 11 times more likely to receive a death penalty than when the victim is black;

now, therefore, be it

RESOLVED, that the Northeastern Ohio Synod of the Evangelical Lutheran Church in America support the position that the death penalty as a criminal sanction is an unacceptable means of administering justice in the State of Ohio; and, be it further

RESOLVED, that Bishop Robert W. Kelley be authorized to communicate this position to the governor and legislative leaders of the General Assembly of the State of Ohio, urging them to introduce, support, and adopt legislation in this state to abolish the penalty of death in any and all of its manifestations in Ohio; and, be it further

RESOLVED, that the State of Ohio be urged to develop strong and effective means of isolating violent criminals from the rest of society, including the possibility of life sentences without parole; and, be it further

RESOLVED, that the members of the Northeastern Ohio Synod promptly memorialize the Churchwide Assembly of the Evangelical Lutheran Church in America to support its position that death as a penalty is an unacceptable sanction in the administration of justice in the United States and throughout the world.

#### **D. Metropolitan Washington, D.C., Synod (8G) [1991 Memorial]**

WHEREAS, moral deliberation in the church should incorporate the best possible information ("The Church in Society: A Lutheran Perspective," 1990, page 17, line 32); and

WHEREAS, social practice statements draw upon social teaching statements for their theological and ethical perspectives; ("Social Statements in the ELCA: Policies and Procedures," 1989, page 11); and

WHEREAS, the first draft of the social practice statement on the death penalty and the guide for discussion in the congregation was not available to congregations until October 1990 and the deadline for responses was January 1, 1991, thus not allowing sufficient time for moral deliberation and informed discussion; and

WHEREAS, there is no ELCA social teaching statement on the death penalty or the criminal justice system; and

WHEREAS, the above events and statements have caused confusion, feelings of being excluded, and dissension among members of ELCA congregations; now, therefore, be it

RESOLVED, that the Metropolitan Washington, D.C., Synod memorialize the ELCA 1991 Churchwide Assembly, Commission for Church in Society, and Church Council to form a task force to study the criminal justice system and, with the aim of allowing full churchwide study and deliberation, to develop a social teaching statement on the criminal justice system, such statement to include the role of capital punishment.

### ***RESPONSE OF THE MEMORIALS COMMITTEE***

The 1989 Churchwide Assembly acted "To call upon the Commission for Church in Society to initiate a study, drawing on the resources developed by the predecessor church bodies, leading to a social practice statement to be presented to the 1991 Churchwide Assembly or as soon as possible thereafter ... n(CA89.2.11).

The statement on capital punishment that was developed as a result of this action is printed in *1991 Reports and Records, Volume 1, Part 2*. This item is scheduled for a first presentation before the 1991 Churchwide Assembly, open hearings, a second presentation, and floor debate. Memorials from the synods on the issue of capital punishment provide information and advice to voting members as they consider this statement in detail.

Several of the memorials in this section call for a delay in assembly action on the statement on the death penalty. The memorial of the Southeastern Texas-Southern Louisiana Synod (4F) calls for a reexamination of the process by which social practice statements are adopted. It suggests a minimum three year period for the development of such statements, a process for polling congregations, and the use of media to publicize matters related to the study process.

The 1989 Churchwide Assembly adopted a process for the development of social teaching and social practice statements. "Social teaching statements are major documents addressing broad and significant social issues. As such they are central contemporary expressions of the teaching of this church (CA89.3.14)"; they would generally be developed over a three year period. Social practice statements "are documents that focus on policy guidelines for the ELCA's responsibility in society. They are especially important in defining and developing priorities and directives for this church's advocacy and corporate social responsibility practices (CA89.3.14)"; they generally take at least

one year to develop.

In calling upon the Commission for Church in Society to change its plans and to develop a social statement on capital punishment "to be presented to the 1991 Churchwide Assembly, or as soon as possible thereafter," the previous assembly recognized that this was an issue of great urgency for this church.

A number of states are considering laws on this topic, and synods are beginning to address this matter individually. Because of the potential for *differing synodical actions* on the same public policy issue, potentially within the same state, the 1989 assembly urged swift action on this matter.

However, the normal process for the development of social teaching statements is a longer process that will allow for more time for congregational input. The process calls for broad churchwide deliberation, through such methods as hearings and congregational study, but not for a referendum of congregations.

Plans of the Commission for Church in Society, approved by its board and the Church Council, are to develop social statements on peace, human sexuality, environment, race, ethnicity and culture, and economic justice by 1995. The constraints of staff time and financial resources would not allow for the development of a statement on criminal justice before that time. In developing a recommendation for future studies, the Commission for Church in Society will consider the input of these and other synodical memorials and resolutions.

*The Memorials Committee recommended that the response of the 1991 Churchwide Assembly to the memorials from the Southeastern Texas-Southern Louisiana Synod, Indiana-Kentucky Synod, Northeastern Ohio Synod and Metropolitan Washington, D.C., Synod be:*

#### ASSEMBLY

#### ACTION

CA91.7.65 To convey the action taken by this assembly on the social statement, "The Death Penalty," to the Southeastern Texas-Southern Louisiana Synod, Indiana-Kentucky Synod, Northeastern Ohio Synod and Metropolitan Washington, D.C., Synod as the response to their memorials; and

To refer to *The Lutheran*, the Commission for Communication and the Commission for Church in Society the request of the Southeastern Texas-Southern Louisiana Synod that efforts be made to inform members about proposed social statements and to announce the formation of task forces and the means by which members can apply to serve on these task forces.

### **Section 16-Conscription and Conscience**

#### **Minneapolis Area Synod (3G) [1991 Memorial]**

WHEREAS, Christians of good faith have held conflicting positions on the issues

of war, peace, and conscience throughout the history of the Church; and WHEREAS, the Evangelical Lutheran Church in America as yet has made no official statement on these issues, but its predecessor bodies, The American Lutheran Church, the Lutheran Church in America, and The Association of Evangelical Lutheran Churches dearly expressed an obligation on the part of their pastors, teachers, and congregations to familiarize members with the church's ethical teaching concerning peace, war, and conscience, and to provide pastoral support to all who struggle with decisions of conscience on war/peace issues; and WHEREAS, conscientious objection is recognized by United States federal law and subsequent U.S. Supreme Court decisions as a valid and acceptable alternative to military service; and WHEREAS, there are a number of civil and religious groups that are committed to informing young people of their rights and responsibilities regarding military service, but there is at present no specific outreach program of the Evangelical Lutheran Church in America whereby all youth are made aware of these issues, including the fact that the church is a source for information and assistance; now, therefore, be it RESOLVED, that the Minneapolis Area Synod encourage its congregations to inform young members, through confirmation classes and other educational settings of the issues of conscription and conscience, in order to make them fully aware that information and nondirective counseling are available freely; and, be it further RESOLVED, that the Minneapolis Area Synod provide in-service educational opportunities on conscription and conscience for pastors, teachers, and youth workers to enable them to provide nondirective guidance or to refer young people to qualified counselors who can provide such service; and, be it further RESOLVED, that the Minneapolis Area Synod memorialize the Evangelical Lutheran Church in America at its 1991 Churchwide Assembly to adopt these actions.

***RESPONSE OF THE  
MEMORIALS COMMITTEE***

The ELCA constituting convention took the following action relative to conscientious objection:

The Evangelical Lutheran Church in America supports those of its members who conscientiously object to bearing arms in military service at any time, those who in conscience object to participation in a particular war or military activity (such as the refusal to use weapons of mass destruction in combat), and those who in conscience choose to participate in armed service (ELCA 87.30.14).

In the last biennium, the Commission for Church in Society has done work in this area. A resource piece entitled, "Conscription and Conscience," was prepared and made widely available to interested persons in the church. A double issue of *Peace Petitions* was devoted to this subject. Presently, church-wide peace-education staff members are engaged in discussion with the National Interreligious Service Board on Conscientious Objection as to how best to follow up these actions.

The reality of available budget and staff resources at the present time would limit any major expansion of churchwide activity in this area.

*The Memorials Committee recommended that the response of the Churchwide Assembly to the memorial of the Minneapolis Area Synod be:*

ASSEMBLY

ACTION

CA91.7.66 To encourage congregations to share with their young members information on the church's position on conscientious objection to military service and on the availability of nondirective counseling; and

To refer the memorial of the Minneapolis Area Synod jointly to the Division for Congregational Life and the Commission for Church in Society with the request that those units explore ways to share information and resources in this area, including alternative service possibilities, with synods and congregations, as they seek to support pastors, teachers and others in congregations who work with young people.

**Section 17-Militarism/Military Spending**

**A. Grand Canyon Synod (2D) [1991 Memorial]**

WHEREAS, the psalmist enjoins us that, "A king is not saved by his great army; a warrior is not delivered by his great strength, the war horse is a vain hope for victory, and by its great might it cannot save. Behold, the eye of the Lord is on those who fear him, on those who hope in his steadfast love, that he may deliver their soul from death, and keep them alive in famine" (Psalm 33:16-19 RSV); and WHEREAS, the prophet's vision for the earth is that the nations "shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more" (Micah 4:3 RSV); and

WHEREAS, the Church, the body of Christ, is called to act out God's vision for the world; and

WHEREAS, the church has a pastoral responsibility to care for persons serving in the military, as well as a prophetic role in society; and

WHEREAS, the people of our nation are daily learning violence and war, rather than peace; and

WHEREAS, the Evangelical Lutheran Church in America has not clarified its position regarding the church's place and stance in a militaristic culture; now, therefore, be it

RESOLVED, that the Grand Canyon Synod memorialize the Evangelical Lutheran Church in America to develop a social statement dealing with militarism and clarifying the ELCA position regarding the use of force; and, be it further

RESOLVED, that the stands taken by others who lived within, or who confronted militaristic cultures (e.g., Dietrich Bonhoeffer and the Confessing Church, Mohan-

das K. Gandhi, Martin Luther King Jr., and others) be examined and used as guides for congregational study and action.

**B. Allegheny Synod (8C) [1990 Memorial]**

[RESOLVED, that] We, the members of Allegheny Synod, meeting in assembly, June 1-2, 1990, memorialize the ELCA Churchwide Assembly to support the Commission for Church in Society in carrying out its resolution ["Reductions in Military Spending," passed by the ELCA Commission for Church in Society board at its March 2-4, 1990, meeting] through education and advocacy.

***RESPONSE OF  
THE  
MEMORIALS COMMITTEE***

The following is the text of the resolution on military spending adopted by the board of the Commission for Church in Society in March 1990, to which the memorial of the Allegheny Synod makes reference:

WHEREAS, the nations of the world are witnessing the crests of largely non-violent, broad-based movements of the peoples of Eastern and Central Europe to bring about justice, freedom, and democracy; and

WHEREAS, justice, freedom, and democracy won non-violently constitute the most enduring foundations for peace within nations and between historic national enemies; and

WHEREAS, these ideals have irreversibly captured the imagination and commitment of the people in these changing nations; and

WHEREAS, these new developments crack the basis for the perpetuation of both Cold War logic and the Cold War militarization of national economies; and

WHEREAS, the predecessor church bodies of the Evangelical Lutheran Church in America unequivocally asserted the theological basis for peace-making by such statements as the following:

Peace is the will of God. So the church confesses in every time and place, and so it prays "For the peace from above, for the peace of the whole world . . ." As they look forward to Christ's coming again, Christians attend to their stewardship of God's creation-keeping, building and making peace in the sinful world. ("Peace and Politics," p. 1) and

The gospel proclaims reconciliation between God and rebellious humanity, leading to peace among all God's creatures ... The kingdom of God is a peaceable kingdom, as the vision of it in both Old and New Testaments expresses. ("Mandate for Peacemaking," p. 1); and

WHEREAS, the constitution of the Evangelical Lutheran Church in America commits this church to "participate in God's mission by ... advocating dignity and justice for all people, working for peace and reconciliation among the nations, and standing with the poor and the powerless and

committing itself to their needs." (ELCA 4.03.); and WHEREAS, the Lutheran World Federation in assembly at Curitiba, Brazil, February 1990, called upon its member churches to engage in a program of peace education worldwide that urges the abolishment of nuclear and chemical weapons; the reduction of governmental spending on arms research; development and production; the reallocation of funds saved by reduced weapons spending into environmental protection purposes; and, the promotion of games, toys and media that foster cooperative, imaginative play, rather than a fascination with violence; therefore be it RESOLVED, that the ELCA Commission for Church in Society respond to the historic events in the fall of 1989 by placing special emphasis on the new opportunities for peace among long-time antagonists in the emerging world public order and the corresponding potential for reduction in military spending. The Commission for Church in Society, through its work in education and advocacy, should:

1. Speak in favor of and encourage arms control agreements (regarding conventional, nuclear, chemical, and biological weapons);
2. In the context of promoting peace in Europe, seek a reduction in the number of NATO and Warsaw Pact troops stationed there;
3. Given the relaxation of tensions, consider the elimination of programs related to the Strategic Defense Initiative;
4. Encourage governmental and nongovernmental activities and programs toward peace and reconciliation, such as those mandated by the Helsinki Final Act of 1974; and
5. Urge that the funds not spent on these programs be used instead for needs-such as hunger, housing, health care, environmental projects, education and debt reduction-in the United States and abroad.

The Commission for Church in Society, in the intervening year, has worked to implement that resolution. In addition, the commission has developed/ distributed materials to assist congregations and individuals in their peace-making efforts, including "Waging Peace on Behalf of Hungry People," a resource that was distributed in the April 1991 Action Packet. Additional calls to action and related materials on the situation in the Middle East and the war in the Persian Gulf were also developed and distributed.

In addition, the Commission for Church in Society will begin in 1992 the process for developing a social teaching statement on "Peace," which will address the issues related to militarism raised in the memorial of the Grand Canyon Synod.

*The Memorials Committee recommended that the response of the Churchwide Assembly to the memorials of the Grand Canyon Synod and the Allegheny Synod be:*

ASSEMBLY  
ACTION

CA91.7.67 To affirm the direction set by the March 1990 resolution of the Board of the Commission for Church in Society, "Reductions on Military Spending," which calls for renewed efforts at peacemaking in our troubled world and for the redirection of military spending toward meeting pressing human needs in the United States and throughout the world;

To encourage individuals and congregations to engage in the process of churchwide discussion that will lead to the development of a social statement on "Peace," which is scheduled to be considered by the 1995 Churchwide Assembly; and

To transmit this minute/information to the Allegheny Synod and the Grand Canyon Synod.

**Section 19-Relocation/internment of  
Japanese Americans (Executive Order)  
New England Synod (7B) [1991 Memorial]**

WHEREAS, Americans of Japanese ancestry and their parents were taken from their homes, schools, businesses, and communities and were relocated and interned in 10 concentration camps in Western United States during World War II, 1942-1945, by Executive Order 9066 signed by President Franklin Delano Roosevelt on February 19, 1942; and

WHEREAS, as of October 1990, the government of the United States of America has acknowledged the injustice of this action and has begun issuing reparation payments accompanied by a letter of apology to the 10,000 internees; and

WHEREAS, the New England Synod, Evangelical Lutheran Church in America, supports, preaches, advocates, and works toward a free and just society where racial justice prevails; and

WHEREAS, in working for racial justice, injustices must be exposed, acknowledged, and remembered, so these acts of racial injustice may not happen again; now, therefore, be it

RESOLVED, that the New England Synod in Assembly commend to its congregations to remember intentionally the 50th anniversary of Executive Order 9066 and such acts of racial injustice in its work in education and worship, its social ministry outreach and advocacy; and, be it further

RESOLVED, that the New England Synod memorialize the Evangelical Lutheran Church in America to remember intentionally the 50th anniversary of Executive Order 9066 and other acts of racial injustice and request the church through the Commission for Church and Society to provide pertinent information, materials, and opportunities for awareness, sensitivity, and education for congregations to these injustices; and, be it further

RESOLVED, that we give thanks to God Almighty for a great nation that is able

to acknowledge, apologize, and attempt to rectify an unjust act; and that we pray for continued courage and wisdom for leaders to continue these acts of goodwill; and, be it further

RESOLVED, that we, the New England Synod, commend our congregations and our wider church, the Evangelical Lutheran Church in America, to remember the 50th anniversary of Executive Order 9066 that it may move us to continue to work diligently and intentionally for justice and peace for all people of God.

***RESPONSE OF THE  
MEMORIALS COMMITTEE***

*The Memorials Committee recommended that the response of the Churchwide Assembly to the memorial of the New England Synod be:*

**ASSEMBLY**

**ACTION**

CA91.7.68 To affirm the memorial of the New England Synod and call upon congregations of the Evangelical Lutheran Church in America to remember intentionally the injustices caused by Executive Order 9066, which provided for the internment of Japanese Americans fifty years ago next year.

To refer the request for information/resources on this matter to the Commission for Church in Society, acting in concert with Commission for Multicultural Ministries and the Division for Congregational Life.

**Section 20-Immigrants and Refugees**

**Allegheny Synod (8C) [1991 Memorial]**

WHEREAS, as people of faith we are called to "love the sojourner" (Deuteronomy 10:19); and

WHEREAS, refugees and displaced persons seeking protection in the United States are affected, at times adversely, by foreign policy considerations, as well as tainted by a history of racism in our country; and

WHEREAS, employers sanction laws that seek to curb undocumented migration and cause substantial discrimination among legal residents and U.S. citizens; and

WHEREAS, under God, all human beings are his children, and are a concern for the church; and

WHEREAS, many congregations in the Allegheny Synod area are involved in ministry to immigrants and refugees; and

WHEREAS, pastors and congregations within the Evangelical Lutheran Church in America look to the church for guidance in their ministry to and advocacy for immigrants, refugees, and displaced persons in their midst; and

WHEREAS, the roots and history of the Lutheran church in North America provides

a rich tapestry of immigrant experiences and sense of identity; and  
WHEREAS, the ministry of service and advocacy to immigrants and refugees and displaced persons is conducted through Lutheran Immigration and Refugee Service, an agency of the Evangelical Lutheran Church in America; and  
WHEREAS, the predecessor bodies to the Evangelical Lutheran Church in America, through the Lutheran Council in the U.S.A., formulated a statement on immigration in 1981 that addressed many of the injustices our country has inflicted on the community of sojourners, but a similar response to the present-day situation has not yet been formulated; now, therefore, be it  
RESOLVED, that the Allegheny Synod memorialize the Evangelical Lutheran Church in America, requesting that the ELCA Commission for Church in Society give attention to the issue of immigrants, refugees, and displaced persons in the form of a social statement regarding the church's response to immigrants, refugees, and displaced persons, for consideration at the 1993 Churchwide Assembly.

***RESPONSE OF THE  
MEMORIALS COMMITTEE***

The Commission for Church in Society, acting in consultation with the Church Council, will be developing major social statements on peace, human sexuality, the environment, economic justice, and race, ethnicity and culture between now and the 1995 Churchwide Assembly. The budget of the Commission for Church in Society is not adequate to fund an additional churchwide study during this period. During this same time period, other churchwide studies, such as the Study of Ministry and the Study of Theological Education, will also be carried out. Thus, the request for an additional study on immigration/refugee issue raises questions about the number of major studies that can/should be undertaken at one time.

*The Memorials Committee recommended that the response of the Churchwide Assembly to the memorial of the Allegheny Synod be:*

**ASSEMBLY  
ACTION**

CA91.7.69 To affirm the ongoing work in resettlement and in advocacy on behalf of immigrants and refugees being done by individuals, congregations, synods, and the churchwide organization and through Lutheran Immigration and Refugee Service and Lutheran social ministry organizations;

To express the appreciation to the congregations that have engaged in the ministry of resettlement and encourage all congregations to consider making such a commitment;

To convey this action to all congregations of the Evangelical Lutheran Church in America through Lutheran Immigration and Refugee Service; and

To refer the memorial of the Allegheny Synod requesting a social statement on immigration and refugee issues to the Commission for Church in Society, as it develops

a plan for the development of social statements beyond the 1995 Churchwide Assembly.

## **Section 21--World Hunger**

### **A. Southwestern Washington Synod (IIC) [1990 Memorial]**

WHEREAS, God has called us to care for his creation, we are to feed the hungry and practice Christian stewardship of human and natural resources; and  
WHEREAS, the Lutheran World Federation in February 1990 declared the "future of the earth is threatened" and called for a "new set of values" recognizing the "inseparable relationship between humanity and creation"; and  
WHEREAS, the non-church affiliates also look to the church as a source of hope, stability, and assistance; and  
WHEREAS, the ELCA World Hunger Appeal is a separate appeal, not funded by benevolence giving to the Evangelical Lutheran Church in America; now, therefore, be it

RESOLVED, that the Southwestern Washington Synod of the Evangelical Lutheran Church in America:

1. Prayerfully reflect on God's gift of creation;
2. Examine our personal and congregational lifestyle decisions in the context of our global community;
3. Encourage public policy decisions that recognize human and environmental needs;
4. Intentionally encourage each member of this church to respond to God's love by making monthly contributions to the ELCA Hunger Appeal;
5. Intentionally encourage each congregation to establish its own goals for the Hunger Appeal offerings (e.g., \$10 a month or a percentage of the household food budget); the Hunger Appeal offering is over and above the regular benevolence giving to the congregation;

and, be it further

RESOLVED, that the 1991 Churchwide Assembly of the Evangelical Lutheran Church in America be memorialized to act upon this resolution.

### **B. Southwestern Washington Synod (1C) [1991 Memorial]**

WHEREAS, serious drought resulting in massive crop failure together with civil conflict has left up to 20 million people in Africa facing starvation; and  
WHEREAS, comprehensive legislation, proposed by Bread for the World will be introduced in Congress to call on the United States to support grassroots development and peaceful ends to the wars in the Horn of Africa; and  
WHEREAS, the Bread for the World legislation addressing the crisis in the Horn of Africa proposes:

1. Timely and fair distribution of relief aid to civilians, whether in rebel-held or government-held areas;
2. Development aid to local non-governmental groups working to build edu-

cation and health systems, increase food production, and restore the environment;

3. Participation of grassroots organizations in developing peace initiatives that address the root causes of the conflicts;

4. Finding peaceful solutions to conflicts;

now, therefore, let it be

RESOLVED, that the Southwestern Washington Synod, Evangelical Lutheran Church in America, affirm its support for the Bread for the World proposed legislation; and, be it further

RESOLVED, that the 1991 Churchwide Assembly of the Evangelical Lutheran Church in America be memorialized to act upon this resolution.

### ***RESPONSE OF THE MEMORIALS COMMITTEE***

One of the important emphases of the Commission for Church in Society, which provides leadership for the ELCA World Hunger Program, is environmental stewardship. Helpful resources are available in this area. For example, a resource entitled "Stewardship of Creation" offers assistance for prayer/worship (especially useful for Rogationtide services); posters encouraging each congregation to become "a creation awareness center" and other materials also are available to assist congregations to carry out the intent of the memorial from the Southwestern Washington Synod.

In terms of public policy advocacy, ELCA state advocacy offices support the goals of the hunger program by focusing on food and nutrition legislation, in particular, the Special Supplemental Feeding Program for Women, Infants, and Children (WIC); issues related to housing and homelessness; job employment training; access to health care; and environmental stewardship, especially of land and water as related to food production. Information on current legislation will be available to voting members at the 1991 Churchwide Assembly.

The 1989 Churchwide Assembly adopted a resolution asking each member of the church to join the "burger-a-month" club, in which members pledge \$2.00 each month to the ELCA World Hunger Appeal (CA.89.9.112). Quarterly or monthly giving is an ongoing emphasis of the World Hunger Appeal.

*The Memorials Committee recommended that the response of the Churchwide Assembly to the memorials of the Southwestern Washington Synod be:*

#### **ASSEMBLY**

#### **ACTION**

CA91.7.70

To affirm the memorial of the Southwestern Washington Synod, which calls on all individuals and congregations of this church to

! Reflect prayerfully on God's gift of creation;

! Examine personal and congregational lifestyle decisions in the context of the global community;

! Support public policy decisions that recognize human and environmental needs;

! Encourage each member of the church to respond to God's love by making monthly contributions to the ELCA Hunger Appeal. (Such a goal might be a set dollar figure,

such as \$10/month, or a percentage of the household food budget); and  
! Encourage each congregation to establish its own goals for the Hunger Appeal offerings, over and above regular benevolence giving;

To affirm the ongoing hunger-related advocacy being carried out through Lutheran World Relief-Church World Service, the Commission for Church in Society, and groups such as Bread for the World with which this church cooperates in working to alleviate world hunger;

To encourage members to engage in advocacy on behalf of hungry people throughout the world; and

To request the ELCA World Hunger Program to continue to share information with synods about pending legislation, such as the comprehensive hunger legislation endorsed by Bread for the World, as well as international governmental and non-governmental initiatives that would help to alleviate hunger in sub-Saharan Africa and other places of need.

## **Section 22-Infant Formula**

### **New England Synod (7B) [1991 Memorial]**

WHEREAS, Nestle and its wholly owned subsidiary, Carnation Company, and American Home Products have for many years supplied free infant formula to hospitals in economically disadvantaged areas of the world as a marketing device to induce mothers of newborn infants to substitute use of formula for breast-feeding; and

WHEREAS, Nestle and American Home Products continue to donate free formula in economically disadvantaged areas in violation of the World Health Organization Health Code; and

WHEREAS, the Evangelical Lutheran Church in America and the Women of the Evangelical Lutheran Church in America already have placed pressure upon Nestle and American Home Products from a national standpoint which has brought about some measure of understanding of the importance of this issue to the people of the Evangelical Lutheran Church in America, but has not stopped the supply of infant formula to economically disadvantaged areas; now, therefore, be it  
RESOLVED, that the New England Synod in assembly memorialize the 1991 Churchwide Assembly of the Evangelical Lutheran Church in America to consider in greater depth the question of a boycott of American Home Products and Nestle products and its wholly owned subsidiary, Carnation Company.

### ***RESPONSE OF THE***

### ***MEMORIALS COMMITTEE***

The Church Council, with the assistance of the Commission for Church in

Society, adopted a policy to guide this church's participation in boycotts related to social issues. In the past year, at the request of Women of the Evangelical

Lutheran Church in America, it has also engaged in substantive discussions about the infant formula issue, with a particular focus on a possible boycott of Nestle and American Home Products, major suppliers of free formula. Resolutions dealing with this issue, passed by the council in 1990 and 1991, support the ongoing effort of staff and ecumenical partners, as they urge these corporations to cease the free distribution of infant formula, except in cases of medically indicated need. (See the summary of the Church Council's action in this area, *1991 Reports and Records, Volume 1, Part 2*, pages 1101-1107.) Discussions with representatives of these companies have led to some movement toward the goal of ending free supplies, in accord with the World Health Organization Health Code. The situation is being monitored closely by the Commission for Church in Society and its partners in the interfaith coalition that is addressing this issue. Regular reports to the Church Council are anticipated on this topic in the coming year.

*The Memorials Committee recommended that the response of the Churchwide Assembly to the memorial of the New England Synod be:*

**ASSEMBLY**

**ACTION**

CA91.7.71 To refer the memorial of the New England Synod on the infant formula issue to the Commission for Church in Society with the request that additional information on this issue be shared with congregations of the Evangelical Lutheran Church in America as it becomes available.

**Section 23-Lebanon**

**North/West Lower Michigan Synod (6B) [1990 Memorial]**

WHEREAS, the city of Beirut, Lebanon, has been under siege from warring factions for over 20 years; and

WHEREAS, the residents of that city have suffered immeasurably both in body and spirit; and

WHEREAS, all measures taken to this point to bring peace to this battered city have failed and no viable peace process appears to be available; and

WHEREAS, our call as Christians includes dealing with many facets of this crisis- to be peacemakers; to bring reconciliation; to alleviate suffering; to minister to the needs of the hungry, the sick, and the dying; and to bring hope to the homeless; and

WHEREAS, the Church of Almighty God has been empowered to work miracles; now, therefore, be it

RESOLVED, that we as Christ's people in the Evangelical Lutheran Church in America call on all of Christendom to petition our gracious God in prayer, asking

for divine intervention in Lebanon using us as instruments of peace in any way; and, be it further

RESOLVED, that we petition our gracious God, fully expecting a positive answer to our prayer; and, be it further

RESOLVED, that the Evangelical Lutheran Church in America in Churchwide Assembly begin an initiative to bring the influence of the leaders of the major religious groups of the world towards seeking a solution to this tragic situation; and, be it further

RESOLVED, that we reach out to the leaders of non-Christian religious groups involved in this conflict with the unselfish love that seeks the best for all of the

people of that region, regardless of religious affiliation or national origin, assuring them that we want only to work with them for an acceptable resolution and for a lasting peace.

***RESPONSE OF THE  
MEMORIALS COMMITTEE***

Since the adoption of this memorial by the assembly of the North/West Lower Michigan Synod in 1990, major advances have been made toward peace in war-racked Lebanon. Indeed, in May 1991, Syria and Lebanon signed an agreement that officially put to an end the hostilities under which Lebanon has suffered. The Division for Global Mission reports that this agreement is well accepted by both Christians and Muslims in that country, by the Arab world, and by the United States.

*The Memorials Committee recommended that the response of the Churchwide Assembly to the memorial of North/West Lower Michigan Synod be:*

**ASSEMBLY**

**ACTION**

CA91.7.72      To refer the memorial of the North/West Lower Michigan Synod to the Division for Global Mission and the Commission for Church in Society request that additional information on the current situation in Lebanon be shared with this synod.

**Section 24--West Bank (Augusta Victoria Hospital)**

**Southeastern Minnesota (31) [1991 Memorial]**

WHEREAS, the work carried out on behalf of the Evangelical Lutheran Church in America through Augusta Victoria Hospital in Jerusalem since 1948 and in the West Bank is a vitally important ministry with the Palestinians (both Christians and Moslems); and

WHEREAS, the United Nations World Relief Agency (UNWRA) has provided funding for Augusta Victoria, and is making a significant cut in its support for the

hospital and its mobile clinics in the West Bank; and

WHEREAS, the Lutheran World Federation has, primarily because of financial constraints, also reduced its support of that ministry to Palestinian refugees; now, therefore, be it

RESOLVED, that the Southeastern Minnesota Synod of the Evangelical Lutheran Church in America memorialize the Evangelical Lutheran Church in America to request that the Lutheran World Federation review and increase its financial support of and involvement in the work with Palestinians sponsored by Augusta Victoria Hospital; and, be it further

RESOLVED, that the Southeastern Minnesota Synod memorialize the Evangelical Lutheran Church in America to include Augusta Victoria Hospital in subsequent ELCA Designated Gifts Catalogs; and, be it further

RESOLVED, that congregations of the Southeastern Minnesota Synod of the Evangelical Lutheran Church in America be encouraged to consider Augusta Victoria Hospital as a designated gift project, and that individual members of those congregations be encouraged and invited to make special financial gifts to support the ongoing work with Palestinians carried on through that hospital.

#### ***RESPONSE OF***

#### ***THE***

#### ***MEMORIALS COMMITTEE***

The Division for Global Mission reports that the United Nations Relief and Works Agency for Palestine Refugees in the Near East has not reduced its support for Augusta Victoria Hospital, according to information received from the Lutheran World Federation. Currently the LWF, because of a funding shortfall from member churches, has given only a 47 percent commitment to cover its part of the cost of running Augusta Victoria Hospital. It is working to increase that figure to 64 percent.

The Division for Global Mission would not object to having the AVH project included in the new Level 11 Designated Gift Catalog. Any designated gifts from congregations can currently go directly to the Augusta Victoria Hospital through the Lutheran World Federation's World Service Department in Geneva.

*The Memorials Committee recommended that the response of the Churchwide Assembly to the memorial of the Southeastern Minnesota Synod be:*

#### ***ASSEMBLY***

#### ***ACTION***

**CA91.7.73 To refer the memorial of the Southeastern Minnesota Synod to the Division for Global Mission.**

#### **\* Section 25-Liberia**

#### **Minneapolis Area Synod (3G) [1991 Memorial]**

WHEREAS, the United States has maintained close ties to Liberia since its founding by an organization of freed American slaves in 1822, the Lutheran church has been active in mission in Liberia since 1860, and the independent Lutheran Church of

Liberia (organized in 1945) continues to be a partner with the Evangelical Lutheran Church in America in mission in Liberia; and

WHEREAS, in December 1989, a civil war broke out in Liberia that has claimed 13,000 lives and placed thousands of others homeless and vulnerable to starvation, disease, and violence; now, therefore, be it

RESOLVED, that the Minneapolis Area Synod memorialize the 1991 Churchwide Assembly of the Evangelical Lutheran Church in America to:

1. Demonstrate concern for the people of Liberia by including them in public prayers during the 1991 assemblies of the Evangelical Lutheran Church in America; and

2. Assist Liberians in the United States in efforts to reunite families and care for Liberian refugees through appropriate Lutheran agencies; and, be it further

RESOLVED, that the Minneapolis Area Synod memorialize the Evangelical Lutheran Church in America to request through the Office of the Bishop that the president and Congress:

1. Restore normal relations with Liberia and offer aid in the form of medicine, food, health supplies, and other essential supplies;

2. Encourage through diplomatic channels the interim government of Liberia to form a political solution to the current unrest, including the conduct of free elections to place a new government in power; and

3. Work with an elected government by helping it to obtain loans and grants from the United States and other sources, in order to reconstruct the economy of the country; and, be it further

RESOLVED, that the Minneapolis Area Synod endorse the current appeal for funds through Lutheran World Relief for International Disaster Response-Liberia Relief to immediately help relieve the human suffering, and encourage all congregations of the Minneapolis Area Synod to participate in an offering for Liberian Relief in 1991.

### ***RESPONSE OF THE MEMORIALS COMMITTEE***

Lutherans in North America have related to the people of Liberia since 1860. Through these decades, the Evangelical Lutheran Church in America and its predecessor bodies have been in partnership with the Lutheran Church in Liberia in varied ministries, including evangelism, medical work, urban ministry, leadership training, language-literature-literacy, education, and theological training. Prior to the Liberian civil war, the Evangelical Lutheran Church in America, through the Division for Global Mission, contributed more than \$600,000 annually to these ministries.

The effects of the war that began on Christmas Eve 1989 will continue for generations. What began as an attempt to overthrow former President Samuel

K. Doe, degenerated into a fierce war of brutal reprisals and counter-reprisals. Inter-ethnic tensions and the trauma experienced by hundreds of thousands of people will require great intentional efforts of healing and reconciliation. At the present time, nearly everyone in Liberia is dependent on international food aid. The economy is devastated, and basic services have been disrupted. Homes are destroyed and thousands have died from violence or hunger. Half of the population was displaced, either within Liberia itself or to neighboring countries. The Lutheran Church in Liberia has suffered great physical damage to its headquarters compound in Monrovia and in rural areas, including the ecumenical seminary at Gbarnga.

The Evangelical Lutheran Church in America has channeled more than \$500,000 for medical and food assistance to Liberia through various partners in ministry, such as the Lutheran World Federation. Advocacy supporting federal legislation to provide supplemental funding for relief, rehabilitation, and reconstruction in Liberia has been encouraged. The Lutheran Office for World Community at the United Nations has provided information and has monitored developments in cooperation with other organizations. The concerns of the people in Liberia have been raised up by Bishop Chilstrom, through *The Lutheran*, and through other church publications.

*The Memorials Committee recommended that the response of the Churchwide Assembly to the memorial of the Minneapolis Area Synod be:*

#### ASSEMBLY

#### ACTION

CA91.7.74 To affirm the memorial of the Minneapolis Area Synod and express solidarity with the people and churches of Liberia, in particular, the Lutheran Church in Liberia, as they attempt to rebuild their war-shattered society;

To encourage members of the Evangelical Lutheran Church in America to learn about and respond to the need of the people in Liberia, through prayer, through financial support through the ELCA World Hunger Appeal, and through advocacy;

To call on the United States government to provide assistance to Liberia for relief, rehabilitation and reconstruction and to do all in its power to assist Liberia as it seeks to find a political solution to the current difficulties and reconstruct its economy; and

To request that the bishop of this church and the Commission for Church in Society communicate this action to the United States president and Congress.

#### **Section 26-Ethiopia**

#### **Missouri-Kansas Synod31 (4B) [1991 Memorial]**

RESOLVED, that the 1991 Missouri-Kansas Synod34 Assembly ask the synod bishop to communicate to the ELCA Office of the Bishop, the Division for Global Mission, the Lutheran World Federation, and Lutheran World Relief the following

concern, [namely] that due to the political upheaval in Ethiopia the Evangelical Lutheran Church in America become aware of and investigate the current conditions and peril brought upon the Christian community there, and seek to protect the physical and spiritual well-being of those imperiled; and, be it further RESOLVED, that the Missouri-Kansas Synod<sup>34</sup> memorialize the ELCA Church-wide Assembly to direct Bishop Chilstrom to express our concern to the U.S. Department of State, to call for prayers on behalf of our sisters and brothers in Mekane Yesus, and to communicate our concern to the members of Mekane Yesus.

***RESPONSE OF THE  
MEMORIALS COMMITTEE***

The Evangelical Lutheran Church in America, Lutheran World Federation, and Lutheran World Relief receive regular information directly from Ethiopia and are in conversation with the leadership of the Ethiopian Evangelical Church Mekane Yesus. This is ongoing communication, which addresses the concern of the Missouri-Kansas Synod<sup>34</sup>, and helps to shape the supportive response of the Evangelical Lutheran Church in America and the entire international Lutheran community to the difficult situation in that country.

Advocacy on this important issue will continue, and particular attention will be given to encouraging the U.S. Department of State to prevail upon the Eritreans and Tigreans to ensure that the ports to the country and the roads are kept open so that relief supplies can enter this country and well-established relief operations can function. (See also the response to memorials about world hunger in Section 21, pages 644-646 of these minutes.)

*The Memorials Committee recommended that the response of the Churchwide Assembly to the memorial of the Missouri-Kansas Synod<sup>34</sup> be:*

**ASSEMBLY**

**ACTION**

CA91.7.75 To affirm the concern expressed in the memorial of the Central States Synod (formerly, Missouri-Kansas Synod) for the people and the churches of Ethiopia, in particular for the Ethiopian Evangelical Church Mekane Yesus;

To call upon members of the Evangelical Lutheran Church in America to learn about and respond to the needs of the people in Ethiopia through prayer, through financial support through the ELCA World Hunger Appeal, and through advocacy; and

To request that the bishop of this church and the Commission for Church in Society communicate this action to the president of the United States and the U.S. Congress.

**Section 29-Church Growth  
Northern Texas-Northern Louisiana Synod (4D) [1990 Memorial]**

WHEREAS, the Evangelical Lutheran Church in America desires to be faithful to the Great Commission; and

WHEREAS, the Division for Outreach seeks to increase the numbers of baptized in the Evangelical Lutheran Church in America; and

WHEREAS, the church growth movement has impact upon the ways the Evangelical Lutheran Church in America carries out its mission and ministry, especially regarding the worship life of the church and the initiation of new members; now, therefore, be it

RESOLVED, that the Northern Texas-Northern Louisiana Synod memorialize the 1991 Churchwide Assembly of the Evangelical Lutheran Church in America to establish a theological study of the methodologies of the "Church Growth Movement"; and, be it further

RESOLVED, that a report of such study be made available to all ELCA congregations advising them of appropriate utilization of such methodologies.

### ***RESPONSE OF THE MEMORIALS COMMITTEE***

One of the central emphases of the Evangelical Lutheran Church in America is evangelism/outreach. Indeed, a critical *Mission90* commitment, adopted by the 1989 Churchwide Assembly, can be summed up in the word, "GROW". Synods and the churchwide organization are working together to develop individualized plans to support and encourage congregational evangelism and outreach, as part of the "Growing Congregations" emphasis of *Mission90*. Coming before the 1991 Churchwide Assembly will be two related strategies to guide the ELCA's work in this area in the 1990s—an evangelism strategy and a multicultural mission strategy (see *1991 Reports and Records, Volume I, Part 2*, pages 1232-1249).

In each of these efforts, the methodologies utilized in "church growth" activities are being analyzed from the perspective of the ELCA's fundamental commitment to base its witness and activities firmly on Scripture and the Lutheran Confessions. The Division for Congregational Life, with the assistance of a seminary faculty member, is currently studying and evaluating church-growth activities. This effort will guide program development for evangelism and witness, and will assist congregations to understand the implications of certain church-growth activities for their context for ministry.

*The Memorials Committee recommended that the response of the Churchwide Assembly to the memorial of the Northern Texas-Northern Louisiana Synod be:*

### **ASSEMBLY ACTION**

CA91.7.76 To refer the memorial of the Northern Texas-Northern Louisiana Synod to the Division for Congregational Life, for consideration as that unit is developing materials to assist congregations in their evangelism and outreach efforts.

**Section 30-Constitutional Changes (Part 1)**

**\* Youth Position on Synod Council**

**Southwestern Washington Synod (1C) [1990 Memorial]**

WHEREAS, youth are an important part of the church of today as well as the church of tomorrow; and

WHEREAS, it is important that their ideas concerning representation be heard; and

WHEREAS, the Southwestern Washington Synod youth group has asked the Southwestern Washington Synod Council to pass a continuing resolution stating that the Synod Council youth member be nominated by the Synod Youth Council; and

WHEREAS, the Southwestern Washington Synod Assembly has adopted a recommendation that the Synod Council youth member be confirmed by the same process as conference representatives; and

WHEREAS, the term of office of the president of the youth group is one year only; now, therefore, be it

RESOLVED, that the Southwestern Washington Synod Assembly memorialize the Churchwide Assembly to remove the required-provision stipulation on tS10.01., to enable the provision to be changed to permit the youth-position term to be one year.

**RESPONSE**

**OF THE**

**MEMORIALS COMMITTEE**

Provision tS10.01. in the *Constitution for Synods* is a required provision and stipulates that individuals serving in "the youth position shall be elected to a two-year term." In view of the fact that any change would have potential implications for all synods of this church, the matter merits further study. Furthermore, the requirement for a six-month notice to synods of constitutional changes for immediate implementation (ELCA 21.11.a.) cannot be fulfilled at this point. The earliest such a change could be made would be following the 1993 Churchwide Assembly, pending action of that assembly.

*The Memorials Committee recommended that the response of the Churchwide Assembly to the memorial of the Southwestern Washington Synod be:*

**ASSEMBLY**

**ACTION**

CA91.7.77

To refer the memorial of the Southwestern Washington Synod on the length of the term of the youth position on Synod Councils to the Legal and Constitutional Review Committee of the Church Council for possible recommendation of an amendment through the Church Council to the 1993 Churchwide Assembly.

**\* Section 30-Constitutional Changes (Part 4)**

**·Voting Privileges for Clergy at Synod Assemblies**

**Central/Southern Illinois Synod (5C) [1991 Memorial]**

WHEREAS, numerous resolutions of this assembly call for inclusivity and non-discrimination on the basis of race, gender, social standing, or health; and

WHEREAS, the clergy of the Evangelical Lutheran Church in America on medical disability and those on leave from call are not voting members of this assembly; and

WHEREAS, clergy on medical disability and those on leave from call serve the church faithfully in preaching and administering the sacraments; and

WHEREAS, the disabled clergy and pastors on leave from call are on the clergy roster of the synod and are members of congregations; now, therefore, be it

RESOLVED, that the Central/Southern Illinois Synod memorialize the 1991 Churchwide Assembly of the Evangelical Lutheran Church in America to include the clergy who are on disability and those on leave from call as voting members with both voice and vote at Synod Assemblies.

***RESPONSE OF THE  
MEMORIALS COMMITTEE***

In the *Constitution for Synods*, S7.23. is not a required provision. Therefore, it may be amended by those synods that desire to make specific provision for voting privileges at synodical assemblies by ordained ministers on permanent disability and by ordained ministers on leave from call.

A few synods already have acted on such an amendment. In so doing, some have provided voting privileges for ordained ministers on leave from call who are available for call, but not those under discipline.

*The Memorials Committee recommended that the response of the Churchwide Assembly to the memorial of the Central/Southern Illinois Synod be:*

**ASSEMBLY**

**ACTION**

CA91.7.78 To respond to the memorial of the Central/Southern Illinois Synod, noting that the synod may amend S7.23. to provide voting privileges for ordained ministers on permanent disability or on leave from call.

**Section 30-Constitutional Changes (Part 6)**

**\* Voting Privileges for Associate Members**

**Florida Synod)3 (9E) [1991 Memorial]**

WHEREAS, St. Paul says in Romans 12:5 that we are "one body in Christ and individually members of one another"; and

WHEREAS, the Hebrews writer (10:25) exhorts us to meet together and encourage

one another; and

WHEREAS, the congregations of the Florida Synod are blessed with an annual influx of winter visitors who frequently regard their winter church home as a "home away from home"; and

3S Renamed Florida-Bahamas Synod upon approval by the 1991 Churchwide Assembly.

WHEREAS, these winter visitors often become associate members of a Florida Synod congregation, receiving Word and Sacrament ministry, pastoral care, and educational fellowship opportunities; and

WHEREAS, associate members often participate fully in the life and mission of their Florida Synod congregations by their attendance at worship, and their gifts of tithes and offerings; and

WHEREAS, associate members not only participate by their presence from three to seven months of the year, but also continue their financial support on a year-round basis; and

WHEREAS, associate members often move permanently to Florida and become regular members of Florida Synod congregations; and

WHEREAS, Florida Synod congregations often seek to encourage associate memberships among winter visitors; and

WHEREAS, some Florida Synod congregations have by their constitutions allowed associate members the privilege of voting (but not holding office) as a way of demonstrating their desire for inclusive participation by Associate Members; and

WHEREAS, associate members are counted as a separate category and affect no delegation determinations to synod or churchwide assemblies, committees, or other task forces; and

WHEREAS, the ELCA constitution has no provision preventing associate members from voting on a congregational level; and

WHEREAS, Lowell G. Almen, ELCA secretary, has stated the same for the public record at our 1989 Florida Synod Assembly in Jacksonville; and

WHEREAS, Chapter 8 (Membership) of the ELCA *Model Constitution for Congregations* is not one of those chapters, which the Evangelical Lutheran Church in America has said must be approved verbatim in local constitutions; now, therefore, be it

RESOLVED, that the 1991 Florida Synod Assembly go on record as allowing congregations of the Florida Synod to determine locally the constitutional provision for allowing associate members voting privileges in the local congregations of which they are associate members, except in the case of new or newly recognized congregations; and, be it further

RESOLVED, that the Constitutional Review Committee of the Florida Synod be directed to allow such provisions to stand in congregational constitutions in the Florida Synod; and, be it further

RESOLVED, that the Florida Synod Assembly in session June 6-8, 1991, me-

morialize the 1991 Churchwide Assembly to grant this option throughout the Evangelical Lutheran Church in America for all congregations, including new and newly recognized congregations, by making appropriate changes in ELCA governing documents.

***RESPONSE OF THE  
MEMORIALS COMMITTEE***

Under the *Model Constitution for Congregations*, the possibility is offered for a category of associate members-"Associate members are persons holding membership in other Lutheran [Christian] congregations who wish to retain such membership but desire to participate in the life and mission of this congregation. They have all the privileges and duties of membership except voting rights and eligibility for elected offices or membership on the Congregation Council of this congregation" (C8.02.d.).

The process for review of constitutions of congregations is the responsibility of synods of this church (ELCA 8.53.03.). Although a synod in the review process may permit congregations, at some points, to depart from the *Model Constitution for Congregations*, the model is provided to reflect the unity of this church, the principles and patterns through which this whole church operates, and the interrelationships and interdependence that shape its life in ministry and service.

Granting of voting rights to associate members appears to be the equivalent of permitting full membership in two congregations at the same time. Such a step removes the distinction between "voting members" and "associate members," opens the way potentially for associate members to serve as officers or in the governance of more than one congregation of this church, or for associate members to be elected as voting members of the assemblies of two different synods.

*The Memorials Committee recommended that the Church wide Assembly decline to take the action recommended by Florida Synod relative to voting privileges for associate members and vote:*

**ASSEMBLY  
ACTION**

CA91.7.79 To refer to the Church Council's Legal and Constitutional Review Committee, for review and possible action, the issue of which provisions of the *Model Constitution for Congregations* should be mandatory; and

To transmit this minute/information to the Florida-Bahamas Synod (formerly, Florida Synod).

## **Section 30-Constitutional Changes (Part 9)**

### **\* Full Participation of Women**

#### **Metropolitan New York Synod (7C) [1991 Memorial]**

WHEREAS, the Evangelical Lutheran Church in America is committed to "realize the full participation of women; to create equal opportunity for women" (ELCA constitution, 16.41.D87.a.); and

WHEREAS, some congregations and pastors of this synod continue to deny the full participation of women in the life of the body of Christ; now, therefore, be it RESOLVED, that it is the sense of this Synod Assembly that a pastor, congregation, or member of a congregation acting individually or collectively with other pastors, congregations, or members of congregations, should not prohibit, or advocate the prohibition of, any female baptized person from serving as pastor, preacher, presiding minister, assisting minister, Congregation Council member (including officer of that council), committee member, usher, lector, communion assistant, acolyte, deacon, sexton, trustee, teacher, or any other leadership or ministerial position in the church, because of her gender; and, be it further

RESOLVED, that this synod in assembly encourage congregations to consider prayerfully and thoroughly examine their practices vis-A-vis women and girls; and further, that each congregation is encouraged to act resolutely to create a welcome environment for women's and girls' full participation in worship services and congregational leadership, and is further encouraged in its next annual parochial report to the synod to report the level of participation of women and girls in their churches; and, be it further

"Renamed Florida-Bahamas Synod upon approval by the 1991 Churchwide Assembly.

RESOLVED, that this synod memorialize the 1991 ELCA Churchwide Assembly to request the ELCA Church Council to review the definition and guidelines for discipline, insofar as they relate to congregations and ministers who consistently discriminate against the full participation of women and girls in the public worship and witness of this church, and to propose appropriate constitutional changes that may be enacted to realize this goal.

*The Memorials Committee recommended that the response of the Churchwide Assembly to the memorial of the Metropolitan New York Synod be:*

#### **ASSEMBLY**

#### **ACTION**

CA91.7.80      To refer the memorial of the Metropolitan New York Synod on the revision of discipline guidelines to the Church Council for review and possible action.

## **Section 31-Language**

### **A. Northwestern Ohio Synod (6D) [1990 Memorial]**

RESOLVED, that the Evangelical Lutheran Church in America make official the

rejection of the practice of baptizing in any other than the biblical trinitarian name.

**B. Slovak Zion Synod (7G) [1990 Memorial]**

WHEREAS, the Evangelical Lutheran Church in America confesses its faith in the Holy Trinity-Father, Son, and Holy Spirit; and

WHEREAS, the names of the persons of the Holy Trinity should not be viewed as examples of sexist language; and

WHEREAS, God's self-revelation to the Church uses the particular names of the Father, Son, and Holy Spirit, and the church is not free to substitute or add other names in its baptismal formula; and

WHEREAS, there are pastors in the Evangelical Lutheran Church in America who presently baptize, using a formula other than that prescribed in Matthew 28; now, therefore, be it

RESOLVED, that the Slovak Zion Synod memorialize the Evangelical Lutheran Church in America that this church faithfully and exclusively hold to the historical, confessional, and biblical use of the baptismal formula, "In the name of the Father, and of the Son, and of the Holy Spirit"; and, be it further

RESOLVED, that pastors who substitute other formulas or names be admonished, and, if necessary, become subject to appropriate disciplinary actions.

**C. Lower Susquehanna Synod (8D) [1990 Memorial]**

**Upper Susquehanna Synod (8E) [1991 Memorial]**

*Note that the final resolves of the two memorials differ slightly and thus are printed separately*

WHEREAS, the Evangelical Lutheran Church in America by its constitution "accepts the canonical Scriptures of the Old and New Testaments as the inspired Word of God and the authoritative source and norm for its proclamation, faith and life," and is called to be obedient to the revealed Word of God; and

WHEREAS, in obedience to the Word of God, this church can only proclaim what God says about himself (John 14:23-24); and

WHEREAS, the church hears in Holy Scripture that our Lord Jesus Christ speaks and prays to the Father and promises the Holy Spirit, and is bound to speak as he speaks (John 16:13-14); and

**WHEREAS**, unity in language is essential to evangelism, that the church might stand before the world and clearly confess "one Lord, one faith, one God and Father of us all" (Ephesians 4:5-6); and

WHEREAS, the section, "Language About God," in the document "Guidelines for Inclusive Use of the English Language" urges this church to avoid naming God as Jesus clearly and consistently does; and

WHEREAS, the document, appearing under the signature of the secretary of this church, will certainly be regarded as having official standing in the life and practice of this church; and

WHEREAS, any such change in Christian doctrine must be demonstrated from

the Scriptures, witnessed in the Lutheran confessions, studied and approved by the assembly of this church, and confessed in the worship and life of God's people; and

WHEREAS, the section, "Language About God" has passed one of these tests; and WHEREAS, "according to divine right ... it is the office of bishop ... to judge doctrine and condemn doctrine that is contrary to the Gospel" (Augsburg Confession XXVIII, line 21, *The Book of Concord*, p. 84); now, therefore, be it (*Lower Susquehanna Synod*)

RESOLVED, that the Lower Susquehanna Synod memorialize the Churchwide Assembly of the Evangelical Lutheran Church in America to recognize that due process has been circumvented in this biblical and doctrinal matter; to direct the Church Council officially to withdraw from circulation the section, "Language About God"; and to refer this section to the Conference of Bishops for study, report, and recommendation to the 1993 Churchwide Assembly.

(*Upper Susquehanna Synod*)

RESOLVED, that the Upper Susquehanna Synod memorialize the Churchwide Assembly of the Evangelical Lutheran Church in America to recognize that a full and open process has been circumvented in this biblical and doctrinal matter; to request the Church Council officially to withdraw from circulation the section, "Language About God"; and to refer this section to the Conference of Bishops for study, report, and recommendation to the 1993 Churchwide Assembly.

## **RESPONSE OF**

### **THE**

### **MEMORIALS COMMITTEE**

The booklet, "Guidelines for Inclusive Use of the English Language," was prepared in 1988 in response to requests from individuals and congregations for such assistance. Within the booklet, material prepared on the subject in predecessor churches was compiled. The booklet then was distributed to all congregations in the Action Packet.

In April 1990, a resolution from the Lower Susquehanna Synod Council was received by the Church Council:

RESOLVED, that the Synod Council of the Lower Susquehanna Synod forward the "Objections to the Guidelines" from Grace [Lutheran Church], Lancaster, [Pennsylvania], and the other supporting documents, requesting withdrawal of the "Guidelines" to the Church Council of the Evangelical Lutheran Church in America [and] referral of these communications to the Conference of Bishops and other entities for action."

After consideration of the action of the Synod Council, the Church Council approved the following resolution (CC90.4.17):

To respond to the resolution of the Lower Susquehanna Synod Council regarding "Guidelines for Inclusive Use of the English Language" by transmitting this minute as information:

Commitment to inclusive use of the English language was practiced in the publications and other written and video materials prepared by the predecessor church bodies of the Evangelical Lutheran Church in America. As indicated in the preface of the 1989 ELCA-produced "Guidelines for Inclusive Use of the English Language," the content of the current ELCA edition represents a compilation of such language guidelines prepared and published in the 1970s in The American Lutheran Church and the Lutheran Church in America.

The specific section on language about God in "Guidelines for Inclusive Use of the English Language" was based on "English Language Guidelines for Using Inclusive Liturgical Language in the Lutheran Church in America," a statement prepared by the LCA Division for Parish Services in response to directives from the 1974 and 1976 LCA biennial conventions and action of the LCA Executive Council.

That LCA statement, "English Language Guidelines for Using Inclusive Liturgical Language in the Lutheran Church in America," was included in the 1978 ALC statement, "Guidelines for Avoiding Bias in Publications of The American Lutheran Church," as approved by the ALC Church Council in June 1978.

In addition to compiling material from the language guidelines of predecessor church bodies, an explicit affirmation of the Trinitarian name of God as Father, Son, and Holy Spirit was added to the previously developed statements in the preparation of the 1989 ELCA edition of "Guidelines for Inclusive Use of the English Language." The booklet also underscores the fact that the formula, "Creator, Redeemer, and Sanctifier," which represents descriptions or modes of God's action, is not a synonym for the Trinitarian name of God as Father, Son, and Holy Spirit.

In keeping with the commitment reflected in our predecessor church bodies, writers, editors, and speakers in the Evangelical Lutheran Church in America are encouraged to practice the use of clear, felicitous, inclusive English in writing and speaking.

Numerous responses to the 1989 ELCA edition from throughout the church—some supportive, others critical—are informing a review and study, already under way, of the 1989 edition of "Guidelines for Inclusive Use of the English Language."

When any future edition of such suggestions is issued, the proposed publication will be reviewed by the bishop, secretary, Conference of Bishops, staff of the Commission for Communication, and worship staff of the Division for Congregational Life.

To request that the secretary of the Evangelical Lutheran Church in America convey this minute to the Lower Susquehanna Synod.

Initial work by a committee has been undertaken for review and revision of the 1988 booklet. When that project is completed, likely sometime next year, the material will be reviewed as directed by the Church Council 1990 action.

In a related development, a member of the Conference of Bishops asked in August

1990 for the advice of the conference on the Trinitarian name of God, particularly in relation to the Sacrament of Baptism and the Sacrament of Holy Communion. At its March 1991 meeting, the Conference of Bishops approved the following response to that request (CB91.3.17) and reported the action to the Church Council: To affirm the following statement as the response of the Conference of Bishops of the Evangelical Lutheran Church in America to the request for advice and comment transmitted by the synodical bishop from the 1990 Central/Southern Illinois Synod Assembly regarding baptism and fidelity to the teaching of Scripture:

The grace of the Lord Jesus Christ, the love of God, and the communion of the Holy Spirit be with all of you.

As bishops of this church, we reaffirm the orthodox doctrine of the Holy Trinity. In fidelity to the apostolic Gospel of the Holy Scriptures, the ecumenical Creeds, and the Lutheran Confessions, we believe, teach, and confess "Father, Son, and Holy Spirit," which we received from the early church, as the name, or personal appellation, for the Triune God in whom we are graciously baptized for salvation and service.

In biblical understanding, the use of a name involves more than a label. The name of a person or of God clearly involves identity, ownership, and special knowledge. Therefore, the name of God used in Baptism is of great redemptive significance.

The Gospel is at stake in the name of God. "Father, Son, and Holy Spirit" is the eternal ground for the Church's evangelical message. God's revelation takes place in human history. It is this one, true God who was in Jesus, the Christ, reconciling the world to its Creator Lord. In the New Testament, the crucified and risen Jesus is designated by the "Spirit" as the "Son" of the covenant-making God of Abraham, Isaac, and Jacob. This is the same God whom Jesus personally called *Abba* ("Father"). It is this Triune God alone who sent the Savior to us, became the Savior for us, and inspires faith in the Savior within us.

"In the name of the Father, and of the Son, and of the Holy Spirit" is, therefore, the only doctrinally acceptable way for a person to be baptized into the Body of Christ. The Gospel promises that in Baptism we are graciously united by the Spirit into the death and resurrection of Jesus Christ, with whom we too may then address God confidently as "our Father." This view fulfills the apostolic understanding of our risen Lord's commission for the Church to practice a Trinitarian Baptism in Matthew 28. It is also faithfully reflected in the Trinitarian baptismal formula pronounced by the Church throughout the ages, as presented in the rite for Holy Baptism in the *Lutheran Book of Worship*.

Consequently, Christians today dare not confuse our proclamation about God and our invocation of God. In speaking about God, the creative use of both masculine and feminine metaphors, analogies, similes, and sym-

bols are highly appropriate and recommended for effective preaching and teaching. Impressive examples already abound in both Scripture and tradition. This intentional practice can also serve well to condemn any alleged Trinitarian sanction for sinful inequality or oppression of women in church and society.

None of these diversified figures of speech, however, may rightly be employed as exchangeable equivalents of God's name, "Father, Son, and Holy Spirit." Here the Church, in adoration and praise, calls upon the nonsexist name of the three persons of the transsexual Trinity in their own eternal interrelationships.

So, for example, "Creator, Redeemer, and Sanctifier" is not a personal synonym for "Father, Son, and Holy Spirit." First, God's historical activities-creating, redeeming, and sanctifying-are attributed in Scripture to all three persons in the Godhead. Second, God's indivisible works in history are never confessed to be identical with God's Trinitarian name in eternity. While others can affirm God as "Creator, Redeemer, and Sanctifier," only Christ-centered Trinitarians invoke God by name as "Father, Son, and Holy Spirit."

All language issues in the life of this church cannot be RESOLVED easily or quickly. We must be pastoral and sensitive in speaking to the issues of our time. Yet, we also must be responsible in maintaining the integrity of our orthodox Christian tradition.

In the Church's Sacrament of Holy Baptism, we must name the personal names of both God and the adopted children of God. Therefore, as faithful proclaimers of the Gospel, all ministers of the Evangelical Lutheran Church in America shall continue to respect these evangelical teachings and practices.

Both the statement of the Conference of Bishops and the text of the 1988 booklet, "Guidelines for Inclusive Use of the English Language," acknowledge and affirm the Trinitarian name of God as Father, Son, and Holy Spirit. Both also recognize that various metaphors have been used throughout Scripture and the history of the Church to describe God's work.

Substantial study and attention have been devoted to this matter, as indicated by the actions of the Church Council and the Conference of Bishops.

*The Memorials Committee recommended that the response of the Churchwide Assembly to the memorials of the Northwestern Ohio Synod, the Slovak Zion Synod, the Lower Susquehanna Synod, and the Upper Susquehanna Synod be:*

ASSEMBLY  
ACTION

CA91.7.81      To affirm the efforts of the Church Council and the Conference of Bishops in addressing concerns regarding language about God and the confessional integrity of this church; and

To transmit this information to the Northwestern Ohio Synod, Lower Susquehanna

Synod, Upper Susquehanna Synod and Slovak Zion Synod in response to the memorials of those synods on this subject.

**\* Section 32-Affirmation of Three-Fold "Solas"**

**Florida Synod<sup>37</sup> (9E) [1991 Memorial]**

WHEREAS, there is a widespread concern for the confessional faithfulness of our church which continues to be expressed in conferences and in various writings;  
and

WHEREAS, these concerns for confessional faithfulness build up the body of Christ and are productive to dialogue and understanding; now, therefore, be it  
RESOLVED, that we in the Florida Synod of the Evangelical Lutheran Church in America affirm the three-fold "Solas" of the Lutheran Reformation and our church's confessions:

<sup>37</sup>Renamed Florida-Bahamas Synod upon approval by the 1991 Churchwide Assembly.

*Sola Fide, Sola Christe, Sola Scriptura.*

Faith alone, Christ alone, Scripture alone.

We are justified before God and saved by grace through faith alone; such faith believes our sins are forgiven for Jesus Christ's sake who alone is the mediator who reconciles us to the Father (Augsburg Confession XX); holy Scripture is the only judge, rule, and norm of our teaching;

and, be it further

RESOLVED, that all pastors and delegates be urged to publish this affirmation in their congregations; and, be it further

RESOLVED, that conferences be urged to engage in their own dialogues regarding confessional faithfulness; and, be it further

RESOLVED, that this resolution be forwarded to the ELCA Churchwide Assembly for action that would commend such affirmation to all agencies, divisions, commissions, and departments of this church.

***RESPONSE OF THE  
MEMORIALS COMMITTEE***

The constitution of the Evangelical Lutheran Church in America includes a clear and concise "Confession of Faith" (ELCA Chapter 2):

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 res-

urrection 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.

2.07. This church confesses the Gospel, recorded in the Holy Scriptures 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.

The Memorials Committee believes this section of the ELCA constitution to be a clear and concise articulation of the faith confessed by the Evangelical Lutheran Church in America.

*The Memorials Committee recommended that the response of the Churchwide Assembly to the memorial of the Florida Synod<sup>3</sup> be:*

<sup>3</sup>Renamed Florida-Bahamas Synod upon approval by the 1991 Churchwide Assembly.

#### ASSEMBLY

#### ACTION

CA91.7.82 To commend to congregations, synods, the churchwide organization, and related agencies and institutions the Confession of Faith, found in Chapter 2 of the ELCA constitution, for continuing reflection as ministry is carried out by all expressions of the Evangelical Lutheran Church in America.

#### **\* Section 33-Ecumenism (Part 1)**

##### **· Statement on Ecumenism**

*Note that the Response and Recommendation to Parts 1a and 1b of Section 33 follow Part 1b.*

#### **\* Section 33-Ecumenism (Part 1a)**

##### **· Statement on Ecumenism (Study of Full Communion)**

***A. Two synods adopted the following memorial***

**Eastern Washington-Idaho Synod (1D) [1991 Memorial]**

**Northeastern Minnesota Synod (3E) [1990 Memorial]**

WHEREAS, the Augsburg Confession states that only the proclaimed Word of

God, Baptism, and the Lord's Supper can be essential to the unity of the Christian church; and

WHEREAS, the term, "full communion," is widely disputed and frequently interpreted as allowing the addition of something more (e.g., the historic episcopate in its Anglican form as in the case of the "Concordat" proposed by the Lutheran-Episcopal Dialogue m) to those things essential to the unity of the Church; now, therefore, be it

RESOLVED, that the *Eastern Washington-Idaho Synod/Northeastern Minnesota Synod* of the Evangelical Lutheran Church in America memorialize the ELCA Churchwide Assembly to resolve that the Evangelical Lutheran Church in America signal the Lutheran contribution to the ecumenical movement by emphasizing Christ alone, by grace alone, through faith alone as they are known in the Church when the Gospel is rightly preached and the sacraments are rightly administered; and, be it further

RESOLVED, that the *Eastern Washington-Idaho Synod/Northeastern Minnesota Synod* of the Evangelical Lutheran Church in America memorialize the ELCA Churchwide Assembly to provide for a process of study, to be conducted by representatives of its seminary faculties, to examine the term, "full communion," its stages, and its implications; and, be it further

RESOLVED, that the *Eastern Washington-Idaho Synod/Northeastern Minnesota Synod* of the Evangelical Lutheran Church in America memorialize the ELCA Churchwide Assembly to provide for completion of this study by the eight seminary faculties before further action is taken on this term as it appears in "Ecumenism-The Vision of the Evangelical Lutheran Church in America."

#### **B. Eastern Washington-Idaho Synod (ID) [1991 Memorial]**

WHEREAS, the proposed policy statement on ecumenism, "Ecumenism-The Vision of the Evangelical Lutheran Church in America," identifies "full communion" as the goal of ELCA ecumenical efforts; and

WHEREAS, six of the eight seminary faculties of the Evangelical Lutheran Church in America have raised serious questions about the use of this term; and

WHEREAS, the "Concordat" proposed by the Lutheran-Episcopal Dialogue III identifies the historic episcopate in its Anglican form as a requirement for the unity of the Church and for "full communion"; and

WHEREAS, leaders of the ecumenical movement around the globe have urged that the ecumenical movement embrace a variety of models for the unity of the Church; and

WHEREAS, the term, "conciliar communion," adopted at the 1991 assembly of the World Council of Churches offers a more flexible and open vision of Christian unity; now, therefore, be it

RESOLVED, that the Eastern Washington-Idaho Synod of the Evangelical Lutheran Church in America memorialize the ELCA Churchwide Assembly to commit itself to the ecumenical vision of Christian "communion" as described in

the New Testament; and, be it further

RESOLVED, that the Eastern Washington-Idaho Synod of the Evangelical Lutheran Church in America memorialize the ELCA Churchwide Assembly to commit the church to the goal of "conciliar communion" as identified by the World Council of Churches in 1991 and to working within ecumenical processes toward the goal of "conciliar communion" already under way in the World Council of Churches and the Lutheran World Federation.

**C. Northeastern Minnesota Synod (3E) [1991 Memorial]**

WHEREAS, "Ecumenism: The Vision of the Evangelical Lutheran Church in America" will be submitted for adoption as the ecumenical policy ("A Declaration of Ecumenical Commitment") of the Evangelical Lutheran Church in America at the 1991 Churchwide Assembly, stating "full communion" as the ecumenical goal of the Evangelical Lutheran Church in America; and

WHEREAS, the term, "full communion," is neither in the Bible nor in the Lutheran confessional writings; and

WHEREAS, the word, "unity," expresses Christ's goal for his followers (John 17) and is the term used in the Augsburg Confession, Article VII; and

WHEREAS, "full communion" is not sufficiently well-defined in the document, particularly as it relates to other issues of ministry; and

WHEREAS, some church bodies understand that "full communion" is possible only when other church bodies accept particular forms of ministry; and

WHEREAS, the Evangelical Lutheran Church in America currently is studying the issues of ministry and should not adopt policies that predetermine that study; now, therefore, be it

RESOLVED, that the 1991 Churchwide Assembly of the Evangelical Lutheran Church in America be memorialized to take the following actions:

- a. That "full communion" not be specified as the ecumenical goal of the Evangelical Lutheran Church in America; and
- b. That the term, "unity," be substituted for "full communion" in the above named document as the goal of the Evangelical Lutheran Church in America ecumenical activity.

**D. Southwestern Minnesota Synod (3F) [1990 Memorial]**

WHEREAS, "Ecumenism-The Vision of the Evangelical Lutheran Church in America" will be submitted for adoption as the ecumenical policy of the Evangelical Lutheran Church in America at the 1991 Churchwide Assembly, stating "full communion" as the ecumenical goal of the Evangelical Lutheran Church in America; and

WHEREAS, the term, "full communion," is used neither in the Bible nor in the Lutheran confessional writings; and

WHEREAS, the Augsburg Confession, Article VII, states that there is one holy Christian Church, that it is sufficient for Christian unity that the Gospel be preached in conformity with a pure understanding of it, and that the sacraments be administered in accordance with the divine Word; and

WHEREAS, "full communion" is not sufficiently well-defined in the document, particularly, as it relates to other issues of ministry; and  
WHEREAS, the Evangelical Lutheran Church in America is currently undergoing a six-year Study of Ministry and should not adopt policies that predetermine the results of the study; now, therefore, be it  
RESOLVED, that the Southwestern Minnesota Synod memorialize the 1991 Churchwide Assembly of the Evangelical Lutheran Church in America to take the following actions:  
1. That "full communion" not be specified as the ecumenical goal of the Evangelical Lutheran Church in America, and  
2. That the term, "pulpit and altar fellowship," be substituted for "full communion" in the above-named document;  
and, be it further  
RESOLVED, that a copy of this resolution be forwarded to the Office for Ecumenical Affairs, so that its staff and standing committee may know the sentiments of the Southwestern Minnesota Synod prior to the 1991 Churchwide Assembly.

**E. Southwestern Minnesota Synod (3F) [1991 Memorial]**

WHEREAS, the Evangelical Lutheran Church in America is experiencing debate over questions regarding ministry and ecumenism; and  
WHEREAS, questions regarding ministry and ecumenism should not be separated; and  
WHEREAS, the ELCA Task Force on the Study of Ministry is not scheduled to complete its report until 1993, but action is scheduled for the 1991 Churchwide Assembly on the proposed policy statement entitled, "Ecumenism-The Vision of the Evangelical Lutheran Church in America," and the Lutheran-Episcopal Dialogue III statement, *Implications of the Gospel*; and  
WHEREAS, the Study of Ministry should be the foundation of ELCA ecumenical policy decisions; now, therefore, be it  
RESOLVED, that the Southwestern Minnesota Synod of the Evangelical Lutheran Church in America memorialize the 1991 Churchwide Assembly to defer a decision on both documents until after the report of the Task Force on the Study of Ministry and action on its recommendations and, be it further  
RESOLVED, that the Synod Council pursue avenues to inform congregations of the progress and content of the ministry study and ecumenism documents.

**F. Southwestern Minnesota Synod (3F) [1991 Memorial]**

WHEREAS, the Augsburg Confession states that only the Word and sacraments are sufficient to the unity of the Christian Church; and  
WHEREAS, the term, "full communion," may be interpreted as also including the historic episcopate; and  
WHEREAS, the Southwestern Minnesota Synod of the Evangelical Lutheran Church in America in 1990 assembly voted to memorialize the Evangelical Lutheran

Church in America at its 1991 Churchwide Assembly to use the term, "pulpit and altar fellowship;" instead of "full communion" as the ecumenical goal of the Evangelical Lutheran Church in America; now, therefore, be it  
RESOLVED, that in the event the Churchwide Assembly decides to continue the use of the term, "full communion," the Southwestern Minnesota Synod of the Evangelical Lutheran Church in America memorialize the Churchwide Assembly of the Evangelical Lutheran Church in America to provide for a process of study, to be conducted by representatives of its seminary faculties, to examine the term, "full communion," its stages, and its implications; and, be it further  
RESOLVED, that the Southwestern Minnesota Synod of the Evangelical Lutheran Church in America memorialize the Churchwide Assembly of the Evangelical Lutheran Church in America to provide for completion of the study by the eight seminary faculties before further action is taken on this term as it appears in "Ecumenism-The Vision of the Evangelical Lutheran Church in America."

**G. Northeastern Iowa Synod (5F) [1991 Memorial]**

WHEREAS, discussions regarding ministry and ecumenism are proving to be divisive issues within the Evangelical Lutheran Church in America; and  
WHEREAS, questions regarding ministry and ecumenism cannot rightly be separated; and  
WHEREAS, the ecumenical stance of the Evangelical Lutheran Church in America will depend in large degree on its decisions regarding ministry; now, therefore, be it  
RESOLVED, that the Northeastern Iowa Synod of the Evangelical Lutheran Church in America memorialize the ELCA Churchwide Assembly to order the priorities of these issues so that the work of the Task Force on the Study of Ministry be completed and that action on its recommendations take place before that assembly takes final action on the proposed policy statement, "Ecumenism-The Vision of the Evangelical Lutheran Church in America"; and, be it further  
RESOLVED, that the Northeastern Iowa Synod of the Evangelical Lutheran Church in America memorialize the ELCA Churchwide Assembly to defer decisions on whether or not to accept for study or to take action on proposals from the bilateral dialogues (Lutheran-Episcopal, Lutheran-Reformed, and any others) until after it has acted on the recommendations of the Task Force on the Study of Ministry and taken final action on the proposed policy statement, "Ecumenism-The Vision of the Evangelical Lutheran Church in America."

**H. Northern Great Lakes Synod (5G) [1991 Memorial]**

WHEREAS, the Evangelical Lutheran Church in America is experiencing a divisive debate over questions regarding ministry and ecumenism; and  
WHEREAS, questions regarding ministry and ecumenism cannot rightly be separated; and  
WHEREAS, the ecumenical stance of the Evangelical Lutheran Church in America

will depend in large part on its decisions regarding ministry; now, therefore, be it RESOLVED, that the Northern Great Lakes Synod of the Evangelical Lutheran Church in America memorialize the Churchwide Assembly of the Evangelical Lutheran Church in America to order the priorities of the church's discussion of these matters in such a way as to provide for completion of the work of the Task Force on the Study of Ministry and action on its recommendations before it takes final action on the proposed policy statement, "Ecumenism-The Vision of the Evangelical Lutheran Church in America"; and, be it further RESOLVED, that the Northern great Lakes Synod of the Evangelical Lutheran Church in America memorialize the Churchwide Assembly of the Evangelical Lutheran Church in America to defer decisions on whether or not to accept for study or to take action on proposals from the bilateral dialogues (Lutheran-Episcopal, Lutheran-Reformed, and any others) until after it has acted in this order on the recommendation of the Task Force on the Study of Ministry and then "Ecumenism-The Vision of the Evangelical Lutheran Church in America."

**\* Section 33-Ecumenism (Part Ib)**

**\* Statement on Ecumenism-Ordination of Women**

*The following memorial was passed by two synods:*

**Eastern Washington-Idaho Synod (1D) [1991 Memorial]**

**Eastern North Dakota Synod (3B) [1991 Memorial]**

WHEREAS, the proposed "Concordat" between the Episcopal Church and the Evangelical Lutheran Church in America envisions "full communion" between the two churches; and

WHEREAS, the Anglican communion as a whole does not recognize the ordination of women as priests and bishops; and

WHEREAS, Archbishop Robert Runcie of Canterbury has announced that, due to its decision to consecrate a woman bishop, the Episcopal Church is in "impaired" communion with the Church of England and other Anglican churches; and

WHEREAS, some member churches of the Anglican communion refuse to ordain women as priests and to consecrate women as bishops; now, therefore, be it

RESOLVED, that the *Eastern Washington-Idaho Synod/Eastern North Dakota Synod* of the Evangelical Lutheran Church in America memorialize the ELCA Churchwide Assembly to resolve that the Evangelical Lutheran Church in America will not enter into "full communion" or its preliminary stages with other churches or with churches of other communions that do not without qualification recognize the ordination of women as pastors and their eligibility for the office of bishop or other offices of oversight; and, be it further

RESOLVED, that the *Eastern Washington-Idaho Synod/Eastern North Dakota Synod* of the Evangelical Lutheran Church in America memorialize the ELCA Churchwide Assembly to call on all Lutheran churches of the world to recognize the ordination of women as pastors and to acknowledge the eligibility of women for their various offices of oversight.

***RESPONSE OF THE  
MEMORIALS COMMITTEE***

The 1989 Churchwide Assembly acted (CA89.3.15)

To adopt "Ecumenism-The Vision of the Evangelical Lutheran Church in America" as a working document, meaning it is

1. To offer provisional and interim guidance for this church during the 1990-1991 biennium;
2. To be reviewed, studied, and discussed throughout this church during the 1990-1991 biennium; and
3. To lead to presentation of a revised statement for action by the 1991 Churchwide Assembly.

In reference to the issue of seminary study of the statement on ecumenism, the Office for Ecumenical Affairs NOTES that seminaries were consulted early in the process of review and that many suggestions from seminary faculties were incorporated into the present text of the statement.

The result of this review process is printed in *1991 Reports and Records, Volume 1, Part 2*, pages 1218-1230. This item is scheduled for a first presentation before the 1991 Churchwide Assembly, open hearings, and a second presentation/floor debate. Memorials from the synods on this statement provide information and advice to voting members as they consider this statement in detail.

Many of the memorials in this section address the understanding of "full communion" that will be discussed at this Churchwide Assembly as part of the debate on the ecumenical statement. The last two memorials listed in this section, from the Eastern Washington-Idaho Synod and the Eastern North Dakota Synod, address the understanding of "full communion" as it relates to the issue of the ordination of women and, by implication, of other basic commitments of this church. The outcome of this discussion must await the outcome of the assembly discussion on the definition of "full communion."

*The Memorials Committee recommended that the response of the Churchwide Assembly to the memorials of the Eastern Washington-Idaho Synod, Eastern North Dakota Synod, Northeastern Minnesota Synod, Southwestern Minnesota Synod, Northeastern Iowa Synod, and Northern Great Lakes Synod be:*

**ASSEMBLY**

**ACTION**

CA91.7.83 To convey the action taken by this assembly on the statement, "Ecumenism--Vision of the ELCA," to the Eastern Washington-Idaho Synod, Northeastern Minnesota Synod, Southwestern Minnesota Synod, and Northern Great Lakes Synod, as the response to their memorials relating to this subject; and

To affirm the commitment of the Evangelical Lutheran Church in America to the ordination of women, as it engages in conversations with other denominations and other Lutheran church bodies throughout the world; and to refer the memorials of the Eastern Washington-Idaho Synod and the Eastern North Dakota Synod on the relationship between "full communion" and the ordination of women to the Office for Ecumenical

Affairs, for a response to the Church Council at its November 1991 meeting.

**Section 33-Ecumenism (Part 3)**

**\* Roman Catholic Dialogue**

**New England Synod (7B) [1991 Memorial]**

WHEREAS, the New England Synod of the Evangelical Lutheran Church in America has a deep and abiding commitment to the Lutheran-Roman Catholic dialogue of New England; and

WHEREAS, the New England Synod has embraced the Model Covenant for Lutheran Synods and Roman Catholic Dioceses in New England; and

WHEREAS, a covenant between the Evangelical Lutheran Church in America New England Synod and the Roman Catholic Diocese of Worcester was signed Sunday, January 20, 1991; now, therefore, be it

RESOLVED, that the New England Synod in assembly memorialize the 1991 Churchwide Assembly of the Evangelical Lutheran Church in America to give thanks to God, Father, Son, and Holy Spirit, for the ecumenical spirit of Lutheran-Roman Catholic dialogue in New England; and, be it further

RESOLVED, that we commend Bishop Robert L. Isaksen for his leadership in the dialogue endeavors and encourage him with prayerful support as he seeks to build new covenant relationships between the New England Synod and other Roman Catholic dioceses of New England.

***RESPONSE OF THE  
MEMORIALS COMMITTEE***

The report of the Office for Ecumenical Affairs, printed in *1991 Reports and Records Volume 1, Part 1*, pages 39-45, contains a description of the progress of the various dialogues and conversations between the Evangelical Lutheran Church in America and other churches, including the Roman Catholic Church. In conjunction with churchwide efforts, local and synodical ecumenical initiatives have occurred in many places throughout the Evangelical Lutheran Church in America.

*The Memorials Committee recommended that the response of the Churchwide Assembly to the memorial of the New England Synod be:*

**ASSEMBLY**

**ACTION**

CA91.7.84 To express gratitude to God for the deepening of understanding and relationships between the Evangelical Lutheran Church in America and other church bodies;

To affirm the actions of individuals, congregations, synods and the churchwide

organization that give concrete expression to this church's ecumenical commitment; and

To transmit this information/minute to the New England Synod.

**\* Section 33-Ecumenism (Part 4)**

**A Study of Christian-Jewish Relations**

**Delaware-Maryland Synod (8F) [1991 Memorial]**

WHEREAS, beginning with the stories of creation and the covenant with Noah, the Scriptures tell of God's love for all people; and

WHEREAS, Jews and Christians together are children of Abraham and Sarah; and

WHEREAS, our Lord Jesus Christ, a son of David, was a Jew, and prominent in the New Testament is the theme of reconciliation and peace between Jew and Gentile; and

WHEREAS, the kinship between Jew and Christian, broken in our earliest years, developed into persecution, pogrom, and deep and widespread anti-Semitism in the whole Christian church; and

WHEREAS, Lutherans were involved in both the widespread horrors and infrequent heroism of the holocaust in Europe that climaxed this persecution; and

WHEREAS, the Gospel contains a constant call to repentance and a seeking of justice, reconciliation, and peace; and

WHEREAS, mutual conversation between Jew and Christian can enable us to clarify our own and the other's traditions and can result in renewal, and growth in and understanding of the biblical and theological issues that unite and divide us; and

**WHEREAS**, such conversations can become a model for conversation with other religious communities where there is division due to misunderstanding and fear; now, therefore, be it

RESOLVED, that the Delaware-Maryland Synod memorialize the Evangelical Lutheran Church in America to initiate a study of Christian-Jewish relations that would

1. Involve all expressions of the church;
2. Include participants and consultants selected by the Jewish community;
3. Lead to a statement acknowledging all aspects of our Lutheran history in this relationship; and
4. Constructively engage and address the current issues in Jewish-Christian relations.

***RESPONSE OF THE  
MEMORIALS COMMITTEE***

In November 1990, the Office for Ecumenical Affairs held a consultation on Lutheran-Jewish relations. Resulting from that consultation was a proposal to engage in the type of study described in the resolution of the Delaware-Maryland Synod.

In reviewing this proposal, the Standing Committee of the Office for Ecu-

menical Affairs affirmed the value of such a study. However, the committee determined that, given the financial constraints that the Evangelical Lutheran Church in America is experiencing, it would not be possible to engage in such a major churchwide study at this time. The Office for Ecumenical Affairs will continue to encourage Lutheran-Jewish conversation whenever possible through its ongoing activities.

*The Memorials Committee recommended that the response of the Churchwide Assembly to the memorial of the Delaware-Maryland Synod be:*

## **ASSEMBLY**

### **ACTION**

**CA91.7.85 To transmit this minute/information to the Delaware Maryland Synod.**

### **Section 35-Prayer for Pastors**

#### **Central/Southern Illinois Synod (5C) [1991 Memorial]**

WHEREAS, the ordained ministry of Word and Sacrament is a high and holy calling from God and Christ's gift to his church, and as St. Paul said, "Christ's gifts were that some should be apostles, some prophets, some evangelists, some pastors and teachers, to equip the saints for the work of ministry, for building up the body of Christ" (Ephesians 4:11-12); and

WHEREAS, trained, faithful, gospel preachers are indispensable to the church's life and work, and as St. Paul said, "How are men to call upon the Lord in whom they have not believed? And how are they to believe in him of whom they have never heard? And how are they to hear without a preacher? So faith comes from what is heard, and what is heard comes by the preaching of Christ" (Rom. 10:14, 17); and

WHEREAS, our church is experiencing a significant shortage of ordained clergy, a shortage expected to grow in severity throughout the decade ahead; and

WHEREAS, Jesus identified prayer as the primary means used by God to raise up ministers of the Gospel, saying, "The harvest is plentiful, but the laborers are few; pray, therefore, the Lord of the harvest to send out laborers into his harvest" (Luke 10:2); now, therefore, be it

RESOLVED, that the pastors of this synod be encouraged to include in the prayers at public worship on the first Sunday of each month, a petition asking God to provide his Church with faithful ministers of Word and Sacrament, such as the following: "Heavenly Father, your Church needs faithful pastors. We trust you, as Jesus promised, to send out laborers into your harvest to serve and lead all the congregations of our Evangelical Lutheran Church in America"; and, be it further RESOLVED, that this synod in assembly memorialize the 1991 Churchwide Assembly to adopt this same prayer commitment for the entire Evangelical Lutheran Church in America.

***RESPONSE OF THE  
MEMORIALS COMMITTEE***

This church faces an ongoing need for gifted and committed leadership in the church. The Division for Ministry currently is working with the Office for Research, Planning, and Evaluation to analyze the factors related to supply and demand for rostered ministers in the Evangelical Lutheran Church in America.

This division recommended that the Churchwide Assembly affirm the intent of the memorial of the Central/Southern Illinois Synod to pray that God would provide the leadership needed by this church and to invite persons to serve in this capacity. The division, in cooperation with synodical candidacy committees, is developing an effort, entitled, "Invitation to Service." This emphasis focuses on calling out gifted young people to serve in the rostered ministries of this church.

The ministry of all baptized Christians in their daily lives is the setting for the recruitment of candidates for ordained ministry and associates in ministry. The special need for persons to consider the rostered ministries of the church as an area of vocational choice is understood within the context of God's call to all God's baptized people.

*The Memorials Committee recommended that the response of the Churchwide Assembly to the memorial of the Central/Southern Illinois Synod be:*

**ASSEMBLY  
ACTION**

CA91.7.86 To affirm the memorial of the Central/Southern Illinois Synod; and

To call on all congregations to engage in regular prayer, asking God to raise up faithful pastors and lay workers, and to invite persons in congregations to consider the call to be pastors and associates in ministry.

**Section 36-Discrimination against Older Pastors**

**A. Missouri-Kansas Synod39 (4B) [1991 Memorial]**

RESOLVED, that the Synod Assembly memorialize the 1991 ELCA Churchwide Assembly to direct the ELCA Division for Ministry to study the concerns pastors have about the alleged age discrimination in the call process for pastors over the age of 50 and to make recommendation to congregations regarding the avoidance of "ageism" in the call process; and, be it further

RESOLVED, that the results of the study be made available to the synods of the Evangelical Lutheran Church in America by January 1993.

**B. Northwest Synod of Wisconsin (5H) (1990 Memorial)**

WHEREAS, we in the Evangelical Lutheran Church in America have many pastors who are presently in their 50's and 60's years in age; and

WHEREAS, our ELCA calling procedures encourage congregations in the call pro-

cess to consider all qualified persons as pastors; and  
WHEREAS, SO many qualified but older pastors are overlooked or omitted by congregations simply because of their age, with the argument being that they are not as energetic or able to communicate with younger people; and  
WHEREAS, older pastors could be discriminated against due to higher pension payment costs and salary guidelines related to their service; and  
WHEREAS, mature pastors bring a wealth of experience, insight, and wisdom gained by years of experience; now, therefore, be it  
RESOLVED, that our synod congregations be made aware of a serious problem of discrimination developing in our church regarding our older pastors, as was expressed in the February 28th issue of *The Lutheran* magazine, under the "View-point" article entitled, "Pastors-Don't Get Old"; and, be it further  
RESOLVED, that the older, experienced pastors be recognized as dedicated people of God with abilities, talents, and know-how that dare not be wasted or shunned by congregations in the call process; and, be it further  
RESOLVED, that our Northwest Synod of Wisconsin memorialize the Evangelical Lutheran Church in America to be made aware of the serious nature of this problem; and, be it further  
RESOLVED, that our own Northwest Synod of Wisconsin, with the help from its committees regarding ministry, salaries, and call procedures, be encouraged to remedy this situation about our older pastors that puts them at a financial disadvantage when they are considered for a call.

***RESPONSE OF  
THE  
MEMORIALS COMMITTEE***

The predecessor bodies to the Evangelical Lutheran Church in America studied the issue of discrimination against older pastors and concluded that some older persons do experience significant difficulties in the call process. Since synodical bishops play such a pivotal role in the call process as they work with congregations, the Conference of Bishops would be an appropriate place for directing this memorial.

*The Memorials Committee recommended that the response of the Churchwide Assembly to the memorials of the Northwest Synod of Wisconsin and the Missouri-Kansas Synod" be:*

'Renamed Central States Synod upon approval by the 1991 Churchwide Assembly.

**ASSEMBLY  
ACTION**

CA91.7.87 To refer the memorials of the Northwest Synod of Wisconsin and the Central States Synod (formerly, Missouri-Kansas Synod) to the Conference of Bishops, with the request that the conference develop means to assist congregations to avoid all types of

discrimination in the call process, including discrimination on the basis of age.

· **Section 38-Pension and Health Plan**

*The Memorials Committee reviewed the memorials related to the ELCA Pension and Other Benefits Plan and received background information on the issues raised from the Board of Pensions, which is included in the responses below. Section I contains background information on the ELCA plans that is relevant not only to the memorials in that section, but also to the memorials contained in subsequent sections.*

*The Memorials Committee NOTES that issues related to pension, health, and benefit plans are highly complex and involve difficult matters that our society as a whole is facing. Decisions made in one area may affect several other areas within the whole, often with unintended-and sometimes negative-outcomes. For example, a decision to respond affirmatively to one memorial calling for an increase in a specific benefit may undermine the intent of another memorial calling for a decrease in health-care costs. The synod memorials are sometimes responses to individual situations, the details of which are not fully described. Because of the complexity of these matters, the committee-and, indeed, the Churchwide Assembly-is hampered by a lack of data about the full range of possibilities and the implications of proposed courses for action in this complex area.*

*Action taken on matters related to the health and pension plan can have a direct financial impact on congregations and other expressions of this church. The extent of that impact needs to be explored fully before action is taken on specific proposals.*

*For these reasons, the Memorials Committee is recommending that the response of the Churchwide Assembly to these memorials be either a referral to the Church Council or the Board of Pensions or the transmittal of information to the originating synod.*

*The recommended assembly action in Section 38, Part 1, which deals with health-care costs, provides an important perspective for all of the responses in this section. It asks the Church Council to consider appointing an independent, "blue ribbon" committee that would review the current plan, in the light of four years of experience, and provide a report to the 1993 Churchwide Assembly.*

· **Section 38-Pension and Health Plan (Part 2)**

· **Reimbursement Rate for Psychological and Psychiatric Services**

**Northern Illinois Synod (5B) [1991 Memorial]**

WHEREAS, Christians affirm the biblical understanding of personhood as a unity of body, mind, and spirit; and

<sup>4</sup>Renamed Central States Synod upon approval by the 1991 Churchwide Assembly.

WHEREAS, there exists a cultural bias against mental illness, and utilization of mental health services; and

WHEREAS, the Lutheran church has been a leader in the development of holistic health care that recognizes the interdependence of physical, emotional, and spiritual health; and

WHEREAS, the Northern Illinois Synod, along with other synods of this church, supports and encourages the use of the Assistance Program network for its pastors and associates in ministry; and

WHEREAS, the current ELCA health-benefits plan makes a distinction in the level of coverage between medical expenses, and psychological and psychiatric services (80 percent payment for medical expenses, 60 percent for psychological services); and

**WHEREAS**, this reimbursement schedule is inconsistent with our understanding of holistic health, by placing a greater financial burden upon those health-plan members and their family members who suffer from emotional and psychological disease, than those with medical problems; and

**WHEREAS**, untreated emotional and psychological disease often is manifested in acute and chronic physical illness, requiring expensive medical treatment; and

WHEREAS, amendments to the health-benefits plan may be initiated by the action of the Churchwide Assembly; now, therefore, be it

RESOLVED, that the Northern Illinois Synod Assembly memorialize the next Churchwide Assembly to instruct the Board of Pensions to change the level of reimbursement for psychological and psychiatric services to a rate [that is] the same as [the rate] for medical expenses.

### ***RESPONSE OF THE MEMORIALS COMMITTEE***

*The following information was provided by the Board of Pensions:*

Coverage of mental-health care and chemical-dependency treatment is becoming an increasingly difficult task for medical-benefits plans. Several factors contribute to this growing problem.

First, it is often difficult to verify mental illness, as distinguished from the routine anxieties that are an everyday consequence of living. In the area of psychological counseling, the distinction between treatment of mental illness and routine social counseling is more difficult to ascertain. The Medical and Dental Benefits Plan is intended to provide coverage only for medically necessary treatment of illness or injury. Therefore, coverage of psychological counseling is limited to medically necessary treatment of "nervous and emotional" disorders.

The second difficulty with mental-health care is that of measuring the efficacy of the treatment. This problem is particularly acute with respect to inpatient

care of mental illness, which may become custodial over time. The Medical and Dental Benefits Plan pays only for treatment of illness or injury; custodial care is not covered. Distinguishing between the two is essential for the financial soundness of the plan. If the scope of benefits were to be expanded to provide for custodial care, costs for both the elderly and the working population would increase dramatically.

Finally, there is an increasing demand on medical-benefits plans for payment of mental health-care services. In the insured population, average costs per person have risen at a rate of approximately 35-50 percent per year-over the last three years. This increase has been a result of the growing treatment of chemical dependency needs and the increasing supply of facilities for treating mental health and chemical-dependency, as well as a greater awareness and acceptance in the population of mental-health treatment. In 1990, mental health-care treatment accounted for approximately 12.5 percent of the total benefits paid under the Medical and Dental Benefits Plan. This percentage may be compared with 11-15 percent in the insurance industry as a whole.

For these reasons, limiting the mental-health benefits is important to the values and the financial soundness of the Medical and Dental Benefits Plan. However, providing coverage for treatment in this area also is important to the well being of participants. Accordingly, the Medical and Dental Benefits Plan provides up to \$300,000 per lifetime for treatment of nervous and emotional disorders. This coverage is better than most church plans of which we are aware and consistent with that of other employer plans. Furthermore, the calendar year maximum for out-patient treatment (\$2,060 per individual in 1991) is consistent with that of other employer plans. Other employers, including church plans, have found costs for treatment of mental disorders to be so high and increasing so rapidly that they are further limiting or even eliminating these benefits.

*The Memorials Committee recommended that the response of the Churchwide Assembly to the memorial of the Northern Illinois Synod be:*

#### **ASSEMBLY**

#### **ACTION**

**CA91.7.88 To transmit this information/minute to the Northern Illinois Synod.**

#### **Section 38-Pension and Health Plan (Part 3)**

#### **Unbundling Health and Dental Plans**

#### **New England Synod (7B) [1991 Memorial]**

**WHEREAS**, the Evangelical Lutheran Church in America has unbundled part of the Board of Pensions compensation benefits from the original plan presented at the time of its organization in 1988; and

**WHEREAS**, a member of the pension plan is now given a partial choice as to what benefits he or she can purchase; and

**WHEREAS**, the health and dental programs remain bundled when in fact they should be separate choices; now, therefore, be it  
**RESOLVED**, that the New England Synod in Assembly memorialize the 1991 Churchwide Assembly of the Evangelical Lutheran Church in America to request that the Board of Pensions unbundle the health coverage from the dental coverage so that its members are given a real choice in their participation in the plan.

***RESPONSE OF THE  
MEMORIALS COMMITTEE***

*The Board of Pensions provided the following information:*

Various work groups of the Commission for a New Lutheran Church (CNLC) determined that eligibility for dental-benefits coverage should be tied to coverage under the medical-benefits plan. The Board of Trustees of the Board of Pensions believed it was appropriate to continue this approach when it reviewed the design of the program in 1988-89.

The benefits program recommended by the Board of Trustees of the Board of Pensions and adopted by the 1989 Churchwide Assembly to be effective January 1, 1990, permits members to waive medical-dental coverage for spouses and/or children who are covered by another employer-provided health-benefits plan. The program adopted does not unbundle medical coverage from dental coverage, because an optional dental-insurance plan could not be successful. Most dental care can be postponed so as to be received when dental-benefits coverage is in effect. As a result, an optional dental-care plan would be subject to considerable "adverse selection." The coverage would tend to be purchased only by persons who most needed it, which would cause the cost of the plan to rise accordingly. In turn, as those individuals who received their needed dental care ceased participation in the increasingly costly dental plan, the remaining members soon would experience prohibitive cost increases. Eventually, the plan would become bankrupt.

*The Memorials Committee recommended that the response of the Churchwide Assembly to the memorial of the New England Synod be:*

***ASSEMBLY  
ACTION***

**CA91.7.89 To transmit this minute/information to  
the New England Synod.**

**Section 38-Pension and Health Plan (Part 4)**

**Option on Benefits**

**New England (7B) [1991 Memorial]**

**WHEREAS**, the New England Lutheran Church Secretaries Association has been meeting annually for ten years; and

WHEREAS, church secretaries working on the staffs of congregations in the New England Synod of the Evangelical Lutheran Church in America are important and of significant value to the respective ministries of those congregations; and

WHEREAS, many church secretaries of congregations in the New England Synod do not have employment benefits provided by their employing congregations; and

WHEREAS, the Evangelical Lutheran Church in America requires that church lay staff be enrolled by their employing congregations in all four employee-benefits programs of pension, health, dental, and survivor/disability or *no* employee-benefits programs at all, rather than having the option of choosing one to four of these programs; and

WHEREAS, many congregations of the New England Synod find it financially prohibitive to enroll their church secretaries in all four of these employee-benefits programs of pension, health, dental, and survivor/disability, and, therefore, are forced to enroll their church secretaries in *no* employee-benefits programs at all; and

WHEREAS, many church secretaries would benefit from being enrolled in one to four of these employee-benefits programs; and

WHEREAS, many church secretaries are lacking employee benefits in the areas of pension, health, dental, and survivor/disability for themselves and their families; and

WHEREAS, the quality of life of church secretaries in the 1990s would be enhanced by having one to four employee-benefits programs provided for them by their employing congregations in the areas of pension, health, dental, and survivor/disability; and

WHEREAS, many church secretaries are primary wage earners for their families; and

WHEREAS, other church bodies offer lay church workers the option of being enrolled in two to four employee-benefits programs, instead of requiring that workers be enrolled in all four employee-benefits programs of pension, health, dental, and survivor/disability; now, therefore, be it

RESOLVED, that the New England Synod in Assembly memorialize the 1991 Churchwide Assembly of the Evangelical Lutheran Church in America to consider changes in lay, church-staff employee benefits that would allow the option of providing one, two, three, or four employee-benefits programs in the areas of pension, health, dental, and survivor/disability to their lay church staff employees; and, be it further

RESOLVED, that all congregations of the New England Synod, Evangelical Lutheran Church in America, be encouraged to offer their lay, church-staff employees, including church secretaries, the option of enrolling those employees in one to four employee-benefits programs of pension, health, dental, and survivor/disability.

***RESPONSE OF THE  
MEMORIALS COMMITTEE***

*The Board of Pensions provided the following information:*

The Board of Pensions of the Evangelical Lutheran Church in America encourages congregations to provide pension and other benefits coverage to lay employees, associates in ministry, and ordained ministers. The ELCA Pension and Other Benefits Program is available to congregations for each of these groups.

The design of the Pension and Other Benefits Program encourages congregations to provide coverage for lay employees, who are generally lower-paid than pastors, by having the cost of coverage determined as a percentage of compensation. Under the ELCA Medical and Dental Benefits Plan, congregations served by high-salaried persons subsidize the cost of congregations served by lower-salaried persons, including lay employees.

Predecessor churches provided separate benefit plans for lay employees and ordained ministers. In certain circumstances, the benefits available to lay employees were of lesser value than those available to ordained ministers. During the formation of the Evangelical Lutheran Church in America, it was determined that, in the spirit of equity, there would be a single pension and benefits program available for all paid workers of the church. Under the ELCA Pension and Other Benefits Program, lay employees and associates in ministry are entitled to the same benefits as ordained ministers.

Another design consideration arises from the fact that congregations are not required to enroll all of their employees in the ELCA Pension and Other Benefits Program. As a result, "adverse selection" would be a potential problem, if coverage for disability, death, and medical-dental benefits were to be made optional. It is likely that these coverages would be purchased for persons who were the most likely to become disabled, die, or incur medical and dental expenses. To have a successful insurance program, a sufficient number of "healthy" individuals must participate.

*The Memorials Committee recommended that the response of the Churchwide Assembly to the memorial of the New England Synod be:*

## **ASSEMBLY**

### **ACTION**

**CA91.7.90** To transmit **this minute as information** to the New England Synod.

#### **\* Section 38-Pension and Health Plan (Part 6)**

#### **\* Health Coverage for Retirees Under Age 65**

#### **Southeastern Minnesota (31) [1991 Memorial]**

WHEREAS, the ELCA Church Council has voted that after January 1, 1991, all ELCA Pension Plan members who retire prior to age 65, and who elect coverage under the Medical and Dental Benefits Plan, are required to pay the full cost of their coverage until they reach the age of 65; and

WHEREAS, cost of the major Medical and Dental Benefits Plan coverage in 1991

has been set at \$239 per person per month, or \$478 per month for a retired couple; and

WHEREAS, the cost of this coverage is prohibitive for many who retire under the age of 65, and others cannot waive coverage under the Medical and Dental Benefits Plan and obtain other insurance because of health reasons; and

WHEREAS, pastors over the age of 60 find it increasingly difficult to secure a call to another congregation even when a move to another parish would be beneficial for all, and would, therefore, like to be able to exercise the option of retirement before the age of 65, as permitted in the ELCA constitution, without paying higher premiums than were paid before retirement; and

WHEREAS, some pastors would like to be available for interim pastoral work after their earlier retirement, but are burdened with the prospect of paying excessive premiums for the Medical and Dental Benefits Plan during the times when they are not actually serving a parish in an interim situation; and

WHEREAS, a reinstatement of the "ELCA Subsidy of Post-Retirement Health Benefits"; which was in effect for ELCA pastors up to January 1, 1991, would make the cost more comparable to similar private insurance coverage for people in that age range, and would allot the same retirement subsidy to all members who elect early retirement, without favoring those who elected early retirement before January 1, 1991; now, therefore, be it

RESOLVED, that the Southeastern Minnesota Synod, Evangelical Lutheran Church in America, go on record at this assembly as favoring a reinstatement of the "ELCA Subsidy of Post-Retirement Benefits Coverage" for all eligible members of the ELCA Medical and Dental Benefits Plan who may elect retirement before age 65; and, be it further

RESOLVED, that the Southeastern Minnesota Synod, Evangelical Lutheran Church in America, memorialize the Evangelical Lutheran Church in America at its next Churchwide Assembly to take appropriate action to reinstate the "ELCA Subsidy of Post-Retirement Health Benefits Coverage" that existed for ELCA members before January 1, 1991, and that copies of this resolution be conveyed to the ELCA Church Council and to the ELCA Board of Pensions.

## ***RESPONSE OF THE***

### ***MEMORIALS COMMITTEE***

*The Board of Pensions provided the following information:*

In 1990, the ELCA Church Council adopted changes in medical benefits for future retirees. The council initiated the changes with the objectives of (a) subsidizing post-retirement health benefits long into the future despite escalating costs and limited resources; (b) eliminating predecessor church distinctions; (c) avoiding significant changes for persons closest to retirement; and (d) matching future costs with existing funding.

The changes to the health-benefits plans were as follows:

(1) All eligible members retiring on January 1, 1991, or later, who elect to have coverage, will be covered under the ELCA Medical and Dental

Benefits Plan. No new retirees will be covered under the predecessor-church, health-benefits plans for retirees.

(2) Effective January 1, 1991, all members who were not eligible to retire on December 31, 1987, and who retire prior to age 65 and elect coverage under the ELCA Medical and Dental Benefits Plan will be required to pay the full cost of their coverage until they reach age 65.

(3) The portion of the cost of post-age-65 coverage, subsidized by the Evangelical Lutheran Church in America, was revised for members who retire on January 1, 1991, or later, except for those who were eligible to retire on December 31, 1987.

(4) Predecessor church schedules for the contribution subsidy will be replaced with one uniform formula, which was developed in order to achieve the objectives of the Church Council. In general, the formula provides that the older the member, and the more years of participation in a predecessor church plan the member has, the larger the subsidy to which he or she will be entitled. The subsidy available to members of the predecessor-church, health-benefits plans will be calculated as a percentage of the cost of coverage.

The escalation in the cost of health care in recent years has increased substantially the liability of the Evangelical Lutheran Church in America for the financing of post-retirement, health-benefits coverage. If the sharp increase in cost is not managed, it could jeopardize the ability of the Evangelical Lutheran Church in America to maintain its current level of ministries, while meeting its financial obligations.

The present value of the additional liability to the Evangelical Lutheran Church in America for subsidizing the cost of post-retirement, health-benefits coverage for members of the ELCA Medical and Dental Benefits Plan who retired prior to age 65 would be many millions of dollars. The action taken by the ELCA Church Council was intended to make present liabilities manageable, while protecting persons who are retired or near retirement. The action was not intended to add additional liabilities.

If the ELCA Church Council rescinded its action taken in 1990, inequities based on predecessor-church distinctions would be reinstated and would continue to exist for decades into the future. (The subsidy schedules in place on December 31, 1990, provided for subsidy by the Evangelical Lutheran Church in America of the cost of post-retirement, health-benefits coverage for retired pastors under age 65 of only one of the predecessor churches.)

*The Memorials Committee recommended that the response of the Churchwide Assembly to the memorial of the Southeastern Minnesota Synod be:*

**ASSEMBLY**

**ACTION**

**CA91.7.91 To transmit this minute/information to the Southeastern Min-**

nesota Synod.

**Section 38-Pension and Health Plan (Part 7)**

**Increasing Pension Contributions**

**Upstate New York Synod (7D) [1990 Memorial]**

WHEREAS, the Church Council, in an effort to control health-care costs of the Evangelical Lutheran Church in America, has recently taken action to reduce post-retirement, health-care benefits for Board of Pensions members who served in predecessor church bodies; and

WHEREAS, any pastor ordained after January 1, 1988, or any associate in ministry appointed after January 1, 1988, will receive no post-retirement, health-care benefit; and

WHEREAS, the minimum Social Security contribution increases each year at a faster rate than compensation for pastors and associates in ministry, making it less likely in the future that retirees will receive the maximum Social Security benefit; and

WHEREAS, the present system of pension contributions, based upon age on December 31, 1987, artificially creates four different classes of pastors and associates in ministry, and is inherently unjust; and

WHEREAS, prudent planning requires that pastors and associates in ministry have adequate retirement to pay the increasing costs of health care; now, therefore, be it

RESOLVED, that the Upstate New York Synod, meeting in assembly on June 3, 4, and 5, 1990, in Oswego, New York, memorialize the ELCA Churchwide Assembly in 1991 to direct the Church Council and Board of Pensions to prepare and implement a plan to gradually increase the minimum pension contribution for members of the Board of Pensions from nine percent of defined compensation to 12 percent by 1995.

***RESPONSE OF THE  
MEMORIALS COMMITTEE***

In October 1990, the Board of Trustees of the Board of Pensions adopted a resolution recommending that the minimum pension contribution rate under the ELCA Regular Pension Plan be increased by one percent every two years, effective January 1, 1992, until 1996. Under this plan, the contribution rate would be a uniform 12 percent for all members, regardless of age in 1996. At its April 1991 meeting, the Board of Trustees of the Board of Pensions took the following action:

To inform the Church Council that, although it continues to support its previous proposal that the minimum contribution rate under the Regular Pension Plan should be increased to 10 percent in 1992, 11 percent in 1994, and 12 percent in 1996, it would equally support a different transition schedule to the ultimate 12 percent rate (which should, desirably, be

reached in 1996).

Responding to the action taken by the Board of Pensions, the Church Council in April 1991 asked the Board of Pensions to prepare information on the financial implications for congregations, synods, and the churchwide organization of the recommendation to increase the contribution rate to a uniform 12 percent. The council also invited the Conference of Bishops to respond to this proposal. These responses will be considered by the bishop and the Executive Committee of the Church Council as they develop a response to the proposal to increase the pension contribution rate. This recommendation for action will be discussed at the council's November 1991 meeting.

*The Memorials Committee recommended that the response of the Churchwide Assembly to the memorial of the Upstate New York Synod be:*

#### ASSEMBLY

#### ACTION

CA91.7.92 To refer the memorial of the Upstate New York Synod to the Board of Pensions and to the Church Council as information as they explore the implications of an increase in the pension contribution rate.

### **Section 38-Pension and Health Plan (Part 8)**

#### **\* Minimum Pensions**

#### **New England Synod (7B) [1991 Memorial]**

WHEREAS, that the Lord Jesus Christ manifested care and compassion for his widowed mother can be scripturally attested; and

WHEREAS, while suspended on the altar of the cross, our Lord committed his blessed mother into the care and keeping of John, his dear friend; [and] the words of his record of the events that took place that first Good Friday include the manner in which John responded to the charge Christ gave, [namely,]"And from that hour the disciple took her into his own home" (John 19:27); and

WHEREAS, following our Lord's example, the Christian church has attempted to do for the widowed "Mary's" of today even as he had John tend his mother; and

**WHEREAS**, in the course of the past two years' visitation made on the retired clergy and [their] survivors who live in our New England Synod, it has come to light that some of the "Mary's" of today are not being well-tended, and, in at least three known cases, there are widows who receive somewhere between \$17.50 and \$55.00 per month; and

WHEREAS, had it been possible for these unfortunate women and their deceased spouses to remit full pension payments years ago these inadequacies would not exist; in days of depression and low pastoral salaries, it happened that pension payments were not made either by congregations or clergy; and

WHEREAS, the president of the Board of Pensions of the Evangelical Lutheran

Church in America advises that the Churchwide Assembly and/or the ELCA Church Council "has the authority to increase minimum pensions"; now, therefore, be it RESOLVED, that the New England Synod in Assembly memorialize the 1991 ELCA Churchwide Assembly to request that the minimum pension for survivors of pastors, after health-benefit payments, should be no less than \$150.00 and that the Board of Pensions continue to oversee the monthly payment of such pensions for the sake of providing increases in the face of future inflation.

***RESPONSE OF THE  
MEMORIALS COMMITTEE***

*The Board of Pensions provided the following information:*

There are two primary reasons why a retired pastor or the surviving spouse of a retired pastor could receive a small pension payment. First, the pastor may not have participated in the pension plans provided by the predecessor churches of the Evangelical Lutheran Church in America. Under a formula established by the United Lutheran Church in America, pastors and their survivors are entitled to a small pension based on years of service prior to 1952, even if they did not join the pension plan that became available to them in 1945. In some cases, adequate retirement income is provided from other sources; in other cases, adequate income may not be available.

A second reason a surviving spouse may be receiving a very small pension is that the pastor and spouse may have elected at the time of the pastor's retirement to receive the pension under an option that does not provide a pension for a surviving spouse. Again, alternative resources may or may not be available.

The Evangelical Lutheran Church in America has continued the minimum pensions established by the ALC and LCA. Currently, all surviving spouses of full-career pastors who always participated in the pension plan of a predecessor church when it was available receive at least \$146.46 per month after any deduction for health-benefits coverage. Full-career pastors who always participated in the plan receive at least \$244.12 per month. The specific minimum pension amounts continue to be different, depending on predecessor church affiliation.

Both the ELCA Church Council and the ELCA Churchwide Assembly have the authority to initiate amendments to the ELCA Continuation of the ALC and LCA Minimum and Non-Contributory Pension Plans. The cost of providing increased benefits would need to come from assets of the Evangelical Lutheran Church in America. Modest increases in the current minimum pension amounts would have a moderate cost impact. However, if the current provisions, which reduce minimum pensions for short service, early retirement, and periods of nonparticipation, are eliminated, the cost to the Evangelical Lutheran Church in America would be very sizable. Estimates of the costs to increase minimum pensions substantially could be calculated, but are not currently available. The Board of Pensions also administers a Good Samaritan Program that can be used to assist pastors and their surviving spouses who have emergency

financial needs or who are having difficulty meeting everyday living expenses. While the minimum pensions are based on specific formulas, Good Samaritan benefits are based on each applicant's need.

*The Memorials Committee recommended that the response of the Churchwide Assembly to the memorial of the New England Synod be:*

**ASSEMBLY**

**ACTION**

CA91.7.93 To refer to the Board of Pensions the memorial of the New England Synod, with the request that a report and/or recommendations on the matter of minimum pensions for surviving spouses be prepared for the Church Council by April 1992.

**\* Section 38-Pension and Health Plan (Part 9)**

**Membership on Board of Pensions**

**Florida Synod<sup>4</sup> (9E) [1991 Memorial]**

WHEREAS, the pension fund is established "with the primary purpose of providing plan members and beneficiaries with income during their retirement years" (page

<sup>41</sup>Renamed Florida-Bahamas Synod upon approval by the 1991 Churchwide Assembly.

one of ELCA Regular Pension Plan Investment Options) for whom contributions have been made to the plan; and

WHEREAS, the plan members, clergy and lay, have the greatest interest in the operation of the Pension and Other Benefits Program for the benefit of the plan members and beneficiaries; and

WHEREAS, the present ELCA Board of Pensions (Board of Trustees) has 21 members, of whom three to five persons on the board are also plan members; now, therefore, be it

RESOLVED, that the Florida Synod<sup>4</sup> convey to the ELCA Church Council, the Board of Pensions, and the 1991 ELCA Churchwide Assembly the sense of the Florida Synod that the ELCA Board of Pensions (Board of Trustees) have six persons on the board who are plan members, of whom at least one of the six persons be a lay person.

***RESPONSE OF THE  
MEMORIALS COMMITTEE***

Among the proposed changes in the ELCA governing documents is one that would increase the number of participants in the ELCA pension and health plans who serve on the Board of Pensions from five to six, "at least one of whom shall be a lay plan participant or lay recipient of plan benefits and at least one of whom shall be an ordained minister who is a plan participant" (see *1991 Reports and Records, Volume 1, Part 2, page 1361*).

*The Memorials Committee recommended that the response of the Churchwide Assembly to the memorial of the Florida Synod" be:*

ASSEMBLY

ACTION

CA91.7.94 To convey the action of this assembly on the proposed bylaw change describing the membership on the Board of Pensions to the Florida-Bahamas Synod (formerly, Florida Synod), as the response to its memorial on this subject.

**Section 39-Equalized Compensation**

**A. Southwestern Minnesota Synod (3F) [1991 Memorial]**

**Northeastern Iowa Synod (5F) [1991 Memorial]**

*Note that minor differences in the texts of these memorials are noted below.*

WHEREAS, the "Equalized Compensation and/or Pension Report" by the ELCA Division for Ministry, though expressing concern for under compensated clergy, did not address directly the issues of equalized compensation and/or pension and consequently the potential effects of salary inequities in the life and mission of the Evangelical Lutheran Church in America; and

WHEREAS, the "Equalized Compensation and/or Pension Report" adopts the American cultural and economic system as an authoritative norm in the compensation of clergy and in doing so lacks a biblical vision of ministry and advocates a model of professional ministry in conflict with the servanthood model of ministry in "Vision and Expectations of Ordained Ministers in the Evangelical Lutheran Church in America"; and

<sup>2</sup>Renamed Florida-Bahamas Synod upon approval by the 1991 Churchwide Assembly.

WHEREAS, [*Southwestern Minnesota Synod* societal trends indicate increasing] [*Northeastern Iowa Synod* trends in American culture promise greater] division between rich and poor, suburban and rural/inner city, and consequently within the church an increasing division between rich and poor parishes as those parishes reflect changing demographics; and

WHEREAS, the issue of clergy compensation is a function of parish life in the Evangelical Lutheran Church in America and our shared vision of ministry; now, therefore, be it

RESOLVED, that the *Southwestern Minnesota Synod/Northeastern Iowa Synod* memorialize the 1991 Churchwide Assembly to reject the "Equalized Compensation and/or Pension Report"; and, be it further

RESOLVED, that the [*Southwestern Minnesota Synod* memorialize the 1991 Churchwide Assembly to direct the Church Council] [*Northeastern Iowa Synod* Division for Ministry be commissioned] to create an independent committee to reconsider the question of equalized compensation and/or pension and to do so within the larger context of potential effects of salary and/or pension inequities on

the life and mission of the Evangelical Lutheran Church in America; and, be it further

RESOLVED, that this committee be truly inclusive in its makeup, base its study on the biblical teaching of the (*Southwestern Minnesota Synod* stewardship of wealth) (*Northeastern Iowa Synod* use of money, wealth, and stewardship of these gifts), and be challenged to consider a cruciform vision of a faithful church; and, be it further

RESOLVED, that the Southwestern Minnesota Synod Assembly direct the Synod Council to forward this resolution to the Church Council for consideration and possible action.

### **B. Southeastern Minnesota Synod (31) [1991 Memorial]**

WHEREAS, the Division for Ministry, Evangelical Lutheran Church in America, violated the spirit of inclusiveness in selecting the committee members who studied equalized compensation and pensions (of the 13 members, five were from the churchwide office and two were from synod offices; 12 of the 13 members came from east of the Mississippi river; only two of the 13 represented town and country with no one representing the inner city); and

WHEREAS, the committee violated the ELCA Confession of Faith by using our current cultural economic system for its authoritative source and norm in determining the best remuneration system for pastors in the Evangelical Lutheran Church in America and not Holy Scripture as stated in 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"); and

WHEREAS, the report on equalized compensation and/or pensions advocated a model of professional ministry in conflict to the stated model of servanthood ministry as stated in the "Visions and Expectations of Ordained Ministers in the Evangelical Lutheran Church in America," which is an official statement of the Evangelical Lutheran Church in America; and

WHEREAS, the Equalized Compensation and/or Pension Report openly admitted its failure to address the issue of equalization (p. 31), "For these reasons the study committee addressed not salary equalization but the problem of under compensation"; now, therefore, be it

RESOLVED, that the Southeastern Minnesota Synod Assembly memorialize the Churchwide Assembly of the Evangelical Lutheran Church in America at its assembly in Orlando, Florida, that it reject the report on equalized compensation and/or pensions; and, be it further

RESOLVED, that the Division for Ministry be instructed to create an independent committee to study equalized compensation for all clergy and full-time lay workers in the Evangelical Lutheran Church in America and that the committee report back to the next Churchwide Assembly on its findings; and, be it further

RESOLVED, that this committee:

1. Base its study on the biblical teaching of the use of money, wealth, and the stewardship of these gifts;
2. Give a vision based on a Christian understanding for a better world and a more faithful church;
3. Be truly inclusive in its makeup; and
4. Study all the documents available concerning an equalized pay system and its effect from both domestic and foreign church bodies.

***RESPONSE OF  
THE  
MEMORIALS COMMITTEE***

The 1989 Churchwide Assembly received twelve memorials from synods calling for study or action related to equity in clergy salary and pension benefits, including the "equalization of benefits." This matter was referred to the Division for Ministry for study, in consultation with the Conference of Bishops and the Board of Pensions (CA89.6.38). A report on this matter, together with recommendations for action by the Churchwide Assembly, was printed in *1991 Reports and Records, Volume 1, Part 2*, pages 1256-1285.

The following information provides background to the issues raised about the *process* for the development of this report as cited in the memorial of the Southeastern Minnesota Synod:

\* Eight persons served on the working group that prepared the initial draft of this report, including three parish pastors (two male and one female), one of whom does not receive the compensation suggested in synod guidelines. One bishop and one synodical staff member also served on this working group. (Synods are responsible for developing compensation guidelines.) A pastor in non-congregational service (specialized pastoral care) also was included on this committee. Two lay members, one male and one female, who have been active on mutual ministry committees in their congregations, also served. One member of the committee was a person of color.

\* In preparing this report, the work group had a special paper written by the Rev. Foster R. McCurley Jr., a former faculty member at the Lutheran Theological Seminary in Philadelphia, to assist it to wrestle with the theological questions related to this issue.

\* The quotation cited in the fourth WHEREAS of the memorial of the Southeastern Minnesota Synod is from an earlier draft of this report, not the final version.

The report on equalized compensation had a first presentation before the 1991 Churchwide Assembly, followed by open hearings, and a second presentation/floor debate prior to action. Memorials from the synods related to the issue of equalized compensation provided information and advice to voting members as they considered this report in detail.

*The Memorials Committee recommended that the response of the Churchwide Assembly to the memorials of the Southwestern Minnesota Synod, Northeastern Iowa Synod, and the Southeastern Minnesota Synod be:*

ASSEMBLY

ACTION

CA91.7.95 To convey the action taken by this assembly on the report on equalized compensation to the Southwestern Minnesota Synod, Northeastern Iowa Synod, and the Southeastern Minnesota Synod, as the response to this memorial.

**Section 40-The *Lutheran* (Part 1)**

**Every-Home Plan**

**Western Iowa Synod (5E) [1991 Memorial]**

WHEREAS, *The Lutheran* is the basic communication resource of the Evangelical Lutheran Church in America; and

WHEREAS, synod supplements enrich this important publication and serve as an economical resource for our synods; and

WHEREAS, a churchwide every home plan would assure the participation of all members in the Evangelical Lutheran Church in America and would provide the best subscription rates; now, therefore, be it

RESOLVED, that the Western Iowa Synod memorialize the 1991 Churchwide Assembly to approve a study of the feasibility of a churchwide every home plan for our church, reviewing *The Lutheran* usage, studying a funding mechanism that would route *The Lutheran* contributions through the churchwide treasury, and preparing a proposal for the 1993 Churchwide Assembly, so that a recommendation can be made for the 1995 Churchwide Assembly; and, be it further

RESOLVED, that during 1991-1993, the congregations of our synods be encouraged to participate in the congregational Every Home Plan, so that circulation of the magazine can be increased in our synods; and, be it further

RESOLVED, that we invite and encourage organizations in the Evangelical Lutheran Church in America (Women of the Evangelical Lutheran Church in America, Lutheran Youth Organization, Lutheran Men in Mission, etc.) to use *The Lutheran* for their primary means of communication.

***RESPONSE OF THE***

***MEMORIALS COMMITTEE***

At present, approximately 97 percent of *The Lutheran's* 1.1 million circulation comes through two "group" plans:

1. The synod-wide plan by which synods send the magazine to every home of every congregation. The cost is \$4.60 per subscription per year. This is the most economical way to receive *The Lutheran*. Twenty-one synods now utilize this plan, and four more have decided to use the plan next year. It also provides the synod with 10 synod supplements a year without cost.
2. The congregational plan by which congregations send the magazine to

homes of active, resident members of the congregation. The cost is \$4.95 per subscription per year. The number of synod supplements varies depending upon the circulation in the synod. Largely through the strength of these plans, *The Lutheran* goes into the homes of about 70 percent of the members of the Evangelical Lutheran Church in America.

The proposal made by the Western Iowa Synod would alter significantly this pattern. It would provide the largest possible circulation and the most economical distribution. However, this proposal would involve serious issues that warrant careful consideration.

Current subscription revenue of the magazine is \$5.5 million annually. At present, these funds are sent directly to Augsburg Fortress, Publishers, by synods or congregations. If a churchwide plan were devised, serious consideration would have to be given to funding channels: Would the magazine be funded from proportionate-share giving? If so, would those dollars be part of, or excluded from, the proportionate-share percentage/goal computations between the synods and the Evangelical Lutheran Church in America? How can the plan insure that subscription funds now paid by congregations and/or synods for *The Lutheran* would be forwarded to the Evangelical Lutheran Church in America *in addition to* current benevolence contributions by congregations and synods? Or, would the funds be separately collected in congregations and channeled to the Evangelical Lutheran Church in America for direct support of the magazine (which might raise questions about other types of "designated" giving).

Given the ELCA's current financial situation and the newness of existing funding patterns, it would not appear to be the appropriate time for action on this issues.

*The Memorials Committee recommended that the response of the Churchwide Assembly to the memorial of the Western Iowa Synod relative to The Lutheran be:*

#### ASSEMBLY

#### ACTION

CA91.7.96 To decline to take the action recommended in the memorial of the Western Iowa Synod; and

To transmit this minute/information to the Western Iowa Synod.

#### **Section 40-The *Lutheran* (Part 2)**

#### **Publishing Names of Surviving Spouses**

#### **New England Synod (7B) [1991 Memorial]**

WHEREAS, Saint Paul admonishes his readers in Rome to give honor and respect to all who are due such recognition; and

WHEREAS, many of the spouses of retired clergy were very active in serving the Lord of the Church by assisting their spouses in their ministry; and

WHEREAS, it is the current policy in *The Lutheran* to omit the names of the surviving spouses of pastors; and

WHEREAS, such omissions do not reflect the noble service these spouses have given; now, therefore, be it

RESOLVED, that the New England Synod in assembly memorialize the 1991 Churchwide Assembly of the Evangelical Lutheran Church in America to recommend that the editorial policy of *The Lutheran* be altered permitting the listing of surviving spouses in the notices of clergy deaths.

*The Memorials Committee recommended that the response of the Churchwide Assembly to the memorial of the New England Synod be:*

ASSEMBLY

ACTION

CA91.7.97 To refer the memorial of the New England Synod on the editorial policy to the Advisory Committee of *The Lutheran*.

## **Section 41--Resources (Part 1)**

### **Multicultural Resources**

#### **A. Minneapolis Area Synod (3G) [1991 Memorial]**

WHEREAS, the Gospel calls all of us to proclaim the good news with the diversity of Pentecost, not only to the world, but also to our neighbors; and

WHEREAS, the present traditions that have been incorporated within our worship practices do serve well, but have less meaning for some of the people of the congregations; and

WHEREAS, the resources and learning opportunities for worship leaders and planners within our area reflect mostly northern European traditions, although few resources that reflect other ethnic traditions are available; now, therefore, be it  
RESOLVED, that the Minneapolis Area Synod develop a list of resource people who are knowledgeable about music and/or multicultural traditions within our community to assist worship committees to incorporate such diversity in worship;  
\* and, be it further

RESOLVED, that the Minneapolis Area Synod memorialize the ELCA Churchwide Assembly to encourage the development of resources and training materials for worship committees, so that they might include other ethnic traditions/understandings within the worship setting.

*B.*

*The following memorial was submitted by three synods, with exceptions as noted:*

#### **La Crosse Area Synod (5L) [1991 Memorial]**

#### **Southeast Michigan Synod (6A) [1991 Memorial]**

Not that, under the first item of the resolve, the first word is "developing,"

rather than "translating."

**Southeastern Pennsylvania Synod (7F) [1991 Memorial]**

*Note* that memorial was submitted without a preamble.

WHEREAS, the risen Jesus commissioned his disciples to "go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit," teaching them to observe all that he commanded; and

WHEREAS, the Evangelical Lutheran Church in America, on April 30, 1987, at its constituting convention, proclaimed itself eager for manifestations of the Spirit and strove to excel in building up the church in its mandate that "it shall be the 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, section 5.01.A87.); and

WHEREAS, there are millions of former residents of nations whose primary language is other than English who now permanently reside in the United States and who have not yet heard that Christ died and rose for them; and

WHEREAS, Paul's words are true, [namely, that] "there are doubtless many different languages in the world, and none is without meaning; but if we do not know the meaning of the language, we shall be foreigners to the speakers and the speakers foreigners to us" [1 Cor. 14:10-11]; and

WHEREAS, American Lutherans of European origin historically have been the blessed recipients of centuries of translation of the Holy Bible and the rites and sacraments of the church into their various native tongues; and

WHEREAS, the Lutheran witness to the gospel is being impeded in non-English speaking communities because of the dearth of worship, evangelism, stewardship, and Christian education resources in other languages; and

WHEREAS, the paucity of said materials frustrates the Evangelical Lutheran Church in America in the accomplishment of its mandate as well as in its pursuit of the Great Commission; now, therefore, be it

RESOLVED, that the [Synod] memorialize the Evangelical Lutheran Church in America to assist its congregations in extending their evangelical outreach to people whose primary language is other than English by:

1. Translating and disseminating existing Lutheran worship, education, evangelism, and stewardship materials into Hmong and other languages not yet available;
2. Activating, encouraging, and assisting the Division for Congregational Life, the Commission for Financial Support and Augsburg Fortress, Publishers, in the translation and dissemination of these materials with support and consultation from the Commission for Multicultural Ministries; and
3. Requiring that an annual report of the efforts and accomplishments of these entities be submitted to the Church Council of the Evangelical Lutheran Church in America.

**C. Northeastern Ohio Synod (6E) [1991 Memorial]**

WHEREAS, the Evangelical Lutheran Church in America is continually stressing the need for multicultural ministry; and  
WHEREAS, the vast majority of communities in the United States, both urban and rural, have become multicultural to a greater or lesser degree; and  
WHEREAS, the second most commonly spoken language in the United States today is Spanish; and  
WHEREAS, the church has a great opportunity before it to proclaim the Gospel of Jesus Christ in word and deed to the Hispanic population in our country; and  
WHEREAS, pastor and congregations of the Northeastern Ohio Synod are beginning to reach out to Hispanics in both rural and urban settings; and  
WHEREAS, it is necessary to have devotional and educational materials and tools, in order to communicate effectively with our Hispanic sisters and brothers; now, therefore, be it  
RESOLVED, that the Churchwide Assembly of the Evangelical Lutheran Church in America be requested to publish an ELCA devotional booklet in Spanish along with Christian educational materials for all ages, and that these materials respect Hispanic culture and tradition and not merely be translations of existing materials.

***RESPONSE OF THE  
MEMORIALS COMMITTEE***

The Evangelical Lutheran Church in America is committed to providing worship resources for those congregations and ministries carried out in multicultural settings. Its Division for Congregational Life works in consultation with synods and congregations to identify and develop these diverse resources, in cooperation with the Commission for Multicultural Ministries and Augsburg Fortress, Publishers. The Evangelical Lutheran Church in America also cooperates with The Lutheran Church-Missouri Synod in developing culture-specific worship materials. Several consultations with members of the African American, Asian, Hispanic, and Native American communities have assisted this church in identifying needs for specific kinds of worship resources that can be used most effectively in those cultural settings. *Christians, Awake! (I Series, and particularly I1 Series)* provides a variety of materials from different cultural traditions. A complete churchwide listing of culture-specific resources, either completed or under development, is also available.

The Division for Congregational Life, the Commission for Multicultural Ministries, the Commission for Financial Support, Augsburg Fortress, Publishers, and other churchwide units are intensifying their efforts in the area of translations/development of resources in languages other than English. Churchwide units are to review whether or not specific materials need either to be developed or to be translated into languages other than English. It is still financially unrealistic, however, that every resource will be made available in every language used in the Evangelical Lutheran Church in America. Under the advice

and guidance of the Commission for Multicultural Ministries and the ethnic communities, plans are being developed to assess needs for language-specific resources, the methodology for providing these resources, and the development and distribution of resources in ethnic communities. Specific resources in languages other than English are available through the Augsburg Fortress Distribution Center and resource catalogs.

*The Memorials Committee recommended that the response of the Churchwide Assembly to the memorials of the Minneapolis Area Synod, La Crosse Area Synod, Southeast Michigan Synod, Northeastern Ohio Synod, and Southeastern Pennsylvania Synod be:*

ASSEMBLY  
ACTION

CA91.7.98 To affirm the commitment of the Evangelical Lutheran Church in America to producing resources that are culturally and linguistically appropriate for use in varying contexts for ministry;

To express appreciation for work that has been done in this area by churchwide units;

To instruct churchwide units to intensify their efforts to develop culturally and linguistically appropriate materials, with attention given to those languages in which few resources are currently available;

To report annually to the Church Council on the implementation of this commitment; and

To refer the memorial of the Minneapolis Area Synod on worship materials to the Division for Congregational Life, as it assists worship committees to include in their worship materials a variety of resources that reflect our church's multicultural context for ministry.

**Section 41--Resources (Part 2)**

**Captioning Videos**

*A. The following memorial was submitted by three synods with the noted exception:*

**Minneapolis Area Synod (3G) [1991 Memorial]**

*NOTE that the preamble does not include the second WHEREAS.*

**Metropolitan Chicago Synod (5A) [1991 Memorial]**

**Lower Susquehanna Synod (8D) [1991 Memorial]**

WHEREAS, a large number of people are deaf or hearing impaired (including those whose hearing fails due to the aging process) and cannot make use of the videos produced by the Evangelical Lutheran Church in America; and

WHEREAS, the Evangelical Lutheran Church in America has committed itself to

a ministry of inclusivity; and

WHEREAS, the U. S. Congress has passed legislation requiring that all televisions produced in 1992 and thereafter be equipped to display closed captions; and

WHEREAS, the cost of captioning has been greatly reduced and the necessary technology made more available; and

WHEREAS, captioning benefits not only deaf and hearing-impaired persons, but also many others learning English as a second or other language; and

WHEREAS, the Evangelical Lutheran Church in America has produced no captioned videos and has no formal policy or protocol regarding captioning; now, therefore, be it

RESOLVED, that the \_\_\_\_\_ Synod memorialize the 1991 ELCA Churchwide Assembly to:

1. Develop a policy and protocol for closed captioning of ELCA videos;
2. Seek the means to close caption as many of the videos produced by the Evangelical Lutheran Church in America as soon as possible; and
3. Establish the goal that by 1996 all videos produced by the Evangelical Lutheran Church in America will be captioned.

#### **B. Southeastern Synod (9D) [1991 Memorial]**

WHEREAS, the Evangelical Lutheran Church in America has committed itself to a ministry of inclusivity; and

WHEREAS, closed captioning benefits deaf and hearing-impaired persons and others learning English as a second language; and

WHEREAS, the Evangelical Lutheran Church in America has produced no closed-captioned videos and has no policy regarding closed captioning; now, therefore, be it

RESOLVED, that the Southeastern Synod memorialize the Evangelical Lutheran Church in America to

1. Develop and implement a closed captioning policy;
2. Establish the goal that, starting in 1996, all ELCA-produced videos will be closed captioned; and
3. Closed caption as many ELCA videos made between now and 1996 as possible.

#### ***RESPONSE OF THE MEMORIALS COMMITTEE***

The Commission for Communication shares the concerns of the synods and the congregations that would like to see videos captioned and is currently developing a policy that would help the Evangelical Lutheran Church in America address the need for captioning. The commission has found that *distribution* is as much a concern as production. A basic question must be addressed—is it most cost effective to caption all videos and distribute them to all users, or would it be better to produce selected copies in caption format, to be distributed

to those who need and request them? The commission is working to develop a policy that will be most effective for the Evangelical Lutheran Church in America, both in terms of cost and in terms of sharing the Gospel message. In addition, the commission is already evaluating each video to determine whether it should be captioned, and how this can be done most effectively. While the suggestion that the Evangelical Lutheran Church in America caption all videos by 1996 certainly provides a generous time frame, it would in itself be a policy. The commission would prefer to complete its current analysis before a policy is set. A basic goal in this process is to produce and distribute videos that will effectively communicate with the hearing impaired, as well as those who are learning English as a second language.

*The Memorials Committee recommended that the response of the Churchwide Assembly to the memorials of the Minneapolis Area Synod, Metropolitan Chicago Synod, Lower Susquehanna Synod, and Southeastern Synod be:*

#### ASSEMBLY

#### ACTION

CA91.7.99 To refer the memorials of the Minneapolis Area Synod, Metropolitan Chicago Synod, Lower Susquehanna Synod and Southeastern Synod to the Commission for Communication as it develops a policy on the captioning of videos.

### **Section 41--Resources (Part 3)**

#### **Use of Copyrighted Materials**

##### **Lower Susquehanna (8D) [1991 Memorial]**

WHEREAS, the ELCA constitution (7.11.), in stating the "Relationship between Congregations, Synods, and the Churchwide Organization" says, in part, that "Each part, while fully the church, recognizes that it is not the whole church and, therefore, lives in a partnership relationship with the others"; and

WHEREAS, individual congregations of the Evangelical Lutheran Church in America constitute this partnership in ministry as part of "the church," it appears that, in some sense, each congregation, in partnership, shares in the ownership of the copyright of the Evangelical Lutheran Church in America; and

WHEREAS, it is recognized that the Evangelical Lutheran Church in America has a responsibility to respect all copyright laws; it is also recognized that congregations are not offered flexibility in regard to certain copyrighted materials; and

WHEREAS, it would be beneficial for congregations to have the freedom to reproduce for its own ministry certain materials; and

WHEREAS, it would be financially helpful to congregations to have certain specific programs of the Evangelical Lutheran Church in America available for copying for its own ministry; now, therefore, be it

RESOLVED, that the Lower Susquehanna Synod in Assembly memorialize the Evangelical Lutheran Church in America to develop a policy whereby congregations may reproduce or adapt designated copyrighted material of the church without

prior permission from the appropriate agency of the church.

***RESPONSE OF THE  
MEMORIALS COMMITTEE***

There are a variety of practices currently in use in the Evangelical Lutheran Church in America with regard to congregational reproduction or adaptation of copyrighted material. Free material produced by churchwide offices and Augsburg Fortress, Publishers, often bears the message that congregations may reproduce and adapt this material. The same is sometimes, though not often, true for sale and programmatic materials. A variety of factors influence this practice. For example, agreements related to payment for usage may have been reached with the author of the resource prior to publication. Alteration of other documents may not be desirable. Questions related to the need to recoup the financial resources expended to produce these materials must also be weighed.

*The Memorials Committee recommended that the response of the Churchwide Assembly to the memorial of the Lower Susquehanna Synod be:*

**ASSEMBLY  
ACTION**

CA91.7.100 To refer to the ELCA secretary and the board of the ELCA Publishing House the memorial of the Lower Susquehanna Synod, with the request that a report and/or recommendation be prepared for the November 1991 meeting of the ELCA Church Council.

**\* Section 42-Ministry with Persons with Disabilities**

**A. Minneapolis Area Synod (3G) [1991 Memorial]**

WHEREAS, the whole body of Christ includes members who are physically, sensorially, developmentally, and/or mentally disabled; and

WHEREAS, such persons may be an untapped resource, the efforts, talents, and ministry of which could benefit the work of the congregations of the Evangelical Lutheran Church in America, but may not be given the opportunity to fully participate in the ministry of the church; now, therefore, be it

RESOLVED, that the Minneapolis Area Synod memorialize the Evangelical Lutheran Church in America at the Churchwide Assembly to mandate each synod of the Evangelical Lutheran Church in America to appoint a disability resource team to facilitate synods, congregations, and clergy to:

1. Develop awareness of the abilities and needs of persons with disabilities, their families, and/or caregivers; and
  2. Seek out and include people with disabilities in the full life and ministry of the Evangelical Lutheran Church in America;
- and, be it further

RESOLVED, that the disability resource team include, but not be limited to, people knowledgeable in the following areas: physical, developmental, and learning disabilities; hearing impaired/deaf; visually impaired/blind; mental illness; and emotional/behavior disorders; and, be it further

RESOLVED, that congregations of the ELCA Minneapolis Area Synod join with persons with disabilities, and their families and/or caregivers to advocate for:

1. The tearing down of the attitudinal barriers that propagate our own fears;
2. The elimination of architectural barriers; and
3. The making of alternative communication aids.

***B. The following memorial was adopted by four synods:***

**Northern Illinois Synod (5B) [1991 Memorial]**

**Southern Ohio Synod (6F) [1991 Memorial]**

**Northeastern Pennsylvania Synod (7E) [1991 Memorial]**

**Southeastern Synod (9D) [1991 Memorial]**

WHEREAS, the congregations of the Evangelical Lutheran Church in America benefit from and need the efforts, talents, and ministry of all their members; and

WHEREAS, there is a large untapped resource of persons who are physically, sensorially, developmentally, and/or mentally disabled who are not given the opportunity to fully participate in the ministry of the church; and

WHEREAS, the whole body of Christ is not complete unless all are present and ministry is inclusive; now, therefore, be it

RESOLVED, that the \_\_\_\_\_ Synod memorialize the Evangelical Lutheran Church in America in assembly in August 1991, to mandate each synod of the Evangelical Lutheran Church in America to appoint a disability resource team to facilitate synods, including both congregations and clergy, to:

1. Develop awareness of the abilities and needs of persons with disabilities, their families, and/or caregivers; and
2. Seek out and include people with disabilities into the full life and ministry of the Evangelical Lutheran Church in America;

and, be it further

RESOLVED, that the disability resource team should include but not be limited to people knowledgeable in the following areas: developmentally disabled, hearing impaired/deaf, mental illness, physically disabled, learning disabilities, emotional/behavioral disorders, visually impaired; and, be it further

RESOLVED, that congregations of the Evangelical Lutheran Church in America advocate with persons with disabilities, their families and/or caregivers the following challenges:

1. The tearing down of the attitudinal barriers which propagate our own fears;
2. The elimination of architectural barriers; and
3. The availability of all forms of communication.

**C. Northwest Synod of Wisconsin (5H) [1991 Memorial]**

WHEREAS, at least ten percent of the population of this country has some form of handicapping condition and that percentage continues to rise with the aging of

our population; and

WHEREAS, because of ignorance, fear, and the perpetuation of myths regarding persons with handicapping conditions, who are most often stigmatized and discriminated against in our communities and our churches; and

WHEREAS, the burden of care is frequently placed on the families of those who bear the shame and stigma as well and who need the support of friends and the church, but most often feel misunderstood and abandoned instead; and

WHEREAS, through the teaching of Jesus Christ the Church is called to minister with and to those who are ill in body, mind, and spirit, to advocate for those who suffer rejection and abandonment; now, therefore, be it

RESOLVED, that the Northwest Synod of Wisconsin of the Evangelical Lutheran Church in America appoint a resource team to advise, educate, and advocate with congregations regarding the needs and abilities of persons with handicapping conditions; this resource team shall be made up of but not limited to persons with or knowledgeable about the following conditions: hearing impairment, visual impairment, mental illness, physical impairment, and developmental impairment; and, be it further

RESOLVED, that the Northwest Synod of Wisconsin of the Evangelical Lutheran Church in America memorialize the ELCA Churchwide Assembly to instruct each synod of the Evangelical Lutheran Church in America to form such a resource team.

#### **D. Northwestern Ohio Synod (6D) [1991 Memorial]**

WHEREAS, 1992 has been proclaimed as the Year of the Disabled; now, therefore, be it

RESOLVED, that the Northwestern Ohio Synod memorialize the Churchwide Assembly of the Evangelical Lutheran Church in America to designate a Sunday in 1992 as Disability Awareness Sunday.

#### **E. New England Synod (7B) [1991 Memorial]**

WHEREAS, because of ignorance, fear, and the perpetuation of myths about people with disabilities and chronic illnesses who are most often stigmatized and discriminated against in church and community; and

WHEREAS, the burden of care is frequently placed on the families of those who bear the stigma of a disability and who need the support of friends and the church; and

WHEREAS, through the teaching of Jesus Christ, the Church is called upon to minister to those who are ill in body, mind, and spirit; to advocate for those who suffer stigma and discrimination; and to welcome those who suffer rejection and abandonment; now, therefore, be it

RESOLVED, that the New England Synod in Assembly memorialize the 1991

Churchwide Assembly of the Evangelical Lutheran Church in America to request each ELCA synod to appoint a disability resource team which includes, but is not limited to, people knowledgeable in the following areas: developmental impairment, hearing impairment, mental illness, physical impairment, and visual impairment, and, be it further

RESOLVED, that the disability resource team is to facilitate the inclusion of people with disabilities into the full life and ministry of the Evangelical Lutheran Church in America.

***RESPONSE OF THE  
MEMORIALS COMMITTEE***

The Memorials Committee affirms the intent of the memorials of the Minneapolis Area Synod, Northern Illinois Synod, Southern Ohio Synod, Northeastern Pennsylvania Synod, Southeastern Synod, Northwest Synod of Wisconsin, Northwestern Ohio Synod, and New England Synod. Upon recommendation of the Division for Social Ministry Organizations, it suggests that the Churchwide Assembly urge each synod to identify specifically the way in which disability concerns will be managed within the synodical committee structure. A separate committee or disability resource team is preferred inasmuch as this helps to raise up the importance of this area of ministry. However, the committee NOTES that the ELCA governing documents allow synods, with their differing sizes and geography, flexibility in organizing themselves to accomplish mission tasks.

A churchwide Consultation on Ministry with Persons with Disabilities, held in February 1991, highlighted the keen interest and expertise of many ELCA members who are prepared to give significant time and energy to this task. The Division for Social Ministry Organizations has provided consultation to such committees that already exist; staff is prepared to provide consultation with new committees/resource teams as requested. Ongoing communication with the various synodical committees is also planned.

In support of these committees and the request for a disability awareness Sunday, the division plans to provide and promote resources in May 1992 for congregational use during the month of May or on other occasions as synods or congregations may plan. May is the month traditionally set aside on the ELCA Calendar of Emphases for social ministry concerns. Synods could identify one Sunday during 1992 (appropriate to the synodical calendar) for this emphasis, such emphasis coordinated by the synodical committee with assistance available from the Division for Social Ministry Organizations. This division is assisted in this work by several advisory groups of ELCA members, including groups addressing the concerns of blindness, deafness and mental illness.

*The Memorials Committee recommended that the response of the Churchwide Assembly to the memorials of the Minneapolis Area Synod, Northern Illinois Synod, Northwest Synod of Wisconsin, Northwestern Ohio Synod, Southern Ohio Synod, New England Synod, Northeastern Pennsylvania Synod, and Southeastern Synod*

be:

ASSEMBLY

ACTION

CA91.7.101 To encourage all synods to assist individuals, congregations and leadership in the church to develop awareness of the abilities and needs of persons with disabilities, their families, and/or caregivers;

To encourage congregations to seek out and include people with disabilities in the full life and ministry of the Evangelical Lutheran Church in America, to use the resources and advice of synodical disability resource teams, where available, and to participate in such activities as a disability awareness Sunday; and

To refer the memorial of the Northwestern Ohio Synod to the Commission for Communication, as it, in consultation with other units, develops the ELCA's Calendar of Emphases.

· **Section 43-"Focusing for Mission"**

*Note that the response and recommendation of the Memorials Committee to Parts 1, Z 3, 4, and 5 of Section 43 follow Part 5.*

· **Section 43-"Focusing for Mission" (Part 1)**

· **New Division for Church in Society**

**Minneapolis Area Synod (3G) [1991 Memorial]**

WHEREAS, the proposal for restructuring the churchwide units of the Evangelical Lutheran Church in America proposes to combine the Division for Social Ministry Organizations and the Commission for Church in Society; and

WHEREAS, these two units have distinct functions: now, therefore, be it RESOLVED, that the Minneapolis Area Synod memorialize the 1991 Churchwide Assembly to refrain from merging the Division for Social Ministry Organizations and the Commission for Church in Society

\* **Section 43-"Focusing for Mission" (Part 2)**

**Congregational Social Ministry Program**

**A. Northeastern Minnesota Synod (3E) [1991 Memorial]**

WHEREAS, responding in love to meet human needs is an integral part of every congregation's ministry, this work, often called social ministry, has linkages to all the other congregational functions, including worship, learning, and outreach; and WHEREAS, the congregational social ministry consultative planning process is grounded in biblical and liturgical reflection, as well as in Lutheran understandings of the faith, it affirms and energizes social ministry by dealing primarily with the basic, underlying realities of congregational ministry and societal structures, not

with specific social issues; and

WHEREAS, the congregational social ministry unit presently part of the ELCA Division for Congregational Life has worked in partnership with over forty synods to help congregations make the journey to shalom with justice become an integral and intentional part of every congregation's ministry, this process and its themes have emerged from eight years of continuing action/reflection research in over 860 congregations, seven churchwide conferences, and various churchwide and ecumenical consultations; and

WHEREAS, removing this unit from the Division for Congregational Ministries (per the Program and Structure Committee recommendations for restructuring) would have several negative effects, the work of social ministry would appear to be less than integral, and perhaps even optional or extraneous, to congregational ministry in the Evangelical Lutheran Church in America; linkages and networks with the work of the other congregational functions would be broken; resource development for congregations would be splintered across two separate divisions; and

WHEREAS, the new Division for Ministry [i.e., Church] in Society will include the work of both the former Division for Social Ministry Organizations and the Commission for Church in Society, the congregational social ministry unit will want to build linkages with this new division, but historically the stronger ties have been with functions directly related to congregations, not with the social service system or with the analysis of issues and advocacy. The congregational social ministry unit will also want to build linkages with the Division for Outreach, which will house the work of area strategies and community organizing; and

WHEREAS, the ELCA churchwide structure should reflect our holistic understanding of congregational ministry as well as our commitment to congregations participating in service to all those in need; therefore, the churchwide unit of congregational social ministry should be lodged in the Division for Congregational Ministries; now, therefore, be it

RESOLVED, that the 1991 Northeastern Minnesota Synod Assembly memorialize the 1991 ELCA Churchwide Assembly to amend the reconfiguration proposal so that the congregational social ministry unit (presently housed in the Division for Congregational Life) will be placed in the Division for Congregational Ministries, not in the Division for Ministry [i.e., Church] in Society.

***B. Five synods adopted the following memorial, which was transmitted, in each case, without preamble:***

**Eastern North Dakota Synod (3B) [1991 Memorial]**

**Missouri-Kansas Synod3 (4B) [1991 Memorial]**

**Southeast Michigan Synod (6A) [1991 Memorial]**

**Upstate New York Synod (7D) [1991 Memorial]**

**Southeastern Synod (9D) [1991 Memorial]**

RESOLVED, that the 1991 [Synod] Synod Assembly memorialize the 1991 ELCA Churchwide Assembly to amend the reconfiguration proposal so that the congregational social ministry unit (presently housed in the Division for Congre-

gational Life) will be placed in the Division for Congregational Ministries, not in the Division for Ministry in Society.

**C. Nebraska Synod (4A) [1991 Memorial]**

WHEREAS, congregational social ministry, a part of the ELCA Division for Congregational Life, affirms and energizes social ministry by dealing primarily with the basic underlying realities of congregational ministry and not with specific social issues; and

WHEREAS, congregational social ministry has worked in partnership with over 40 synods to help congregations make social ministry an integral and intentional part of every congregation's ministry; and

WHEREAS, removing congregational social ministry from the Division for Congregational Life would suggest that social ministry is less than integral to congregational ministry, and would break linkages and networks with the work of the other congregational functions; and

WHEREAS, the boards of both the Division for Congregational Life and the Commission for Church in Society have taken formal action requesting that congregational social ministry remain with the Division for Congregational Life; now, therefore, be it

RESOLVED, that the 1991 Nebraska Synod Assembly memorialize the 1991 ELCA Churchwide Assembly to amend the reconfiguration proposal so that congregational social ministry will be located within the Division for Congregational Ministries.

**D. *The following memorial was submitted by two synods:***

**Southeastern Texas-Southern Louisiana Synod (4E) [1991 Memorial]**

**La Crosse Area Synod (5L) [1991 Memorial]**

WHEREAS, the congregational social ministry program affirms and energizes social ministry by dealing primarily with the basic underlying realities of congregational ministry, not with specific social issues; and

WHEREAS, the congregational social ministry program, presently a part of the ELCA Division for Congregational Life, has worked in partnership with over 40 synods to help congregations make social ministry an integral and intentional part of every congregation's ministry; and

WHEREAS, removing the congregational social ministry program from the Division for Congregational Life would seemingly indicate that social ministry is less than integral to congregational ministry, and would break linkages and networks with the work of the other congregational functions; and

4Renamed Central States Synod upon approval by the 1991 Churchwide Assembly.

WHEREAS, removing the congregational social ministry program from the Division for Congregational Life would splinter the resource development for congregations

across two new separate divisions (Division for Congregational Ministries and Division for Church in Society); now, therefore, be it  
RESOLVED, that the 1991 *Southwestern Texas Synod Assembly/La Crosse Area Synod* memorialize the 1991 ELCA Churchwide Assembly to amend the reconfiguration proposal so that the Congregational Social Ministry program will be housed within the Division for Congregational Ministries.

**E. Southern Ohio Synod (6F) [1991 Memorial]**

WHEREAS, the congregational social ministry process engages congregations in biblical, theological, and liturgical reflection, and enables them to respond with hope in each of their unique settings; and

WHEREAS, the congregational social ministry process is working in partnership with over 40 synods as part of the ELCA Division for Congregational Life; and

WHEREAS, 14 congregations of the synod are engaged in this partnership; and

WHEREAS, maintaining the congregational social ministry process in the Division for Congregational Life will help to promote the integral role social ministry plays in the life of the congregation, while continuing to preserve the network to other congregational functions; and

WHEREAS, maintaining the congregational social ministry process in the Division for Congregational Life will concentrate the development of resources for congregations in one ELCA division; now, therefore, be it

RESOLVED, that the 1991 Southern Ohio Synod Assembly memorialize the 1991 ELCA Churchwide Assembly to amend the reconfiguration proposal to include congregational social ministry in the Division for Congregational Ministries.

**F. Caribbean Synod (9F) [1991 Memorial]**

WHEREAS, the duties and priorities of our church as per the directives of the Holy Scripture, Word of God, should not be governed exclusively by abundance or lack of economic or fiscal resources; and

WHEREAS, a vehicle for the expression of the search for justice has been the congregational social ministry process; and

WHEREAS, the 65 synods of the Evangelical Lutheran Church in America covenanted to begin an international, congregational social ministry process whereby all dimensions of the congregation are engaged in biblical reflection and dialogue in worship planning, intending to use prayerful energy, creativity, and commitment; and, acting as a leaven or catalyst within the congregation for the care of others and the pursuit of justice and peace; and

WHEREAS, the congregational social ministry process is an instrument that engenders self-evaluation of our professed faith and professed commitment to congregational life as disciples of Christ; and

WHEREAS, this effort, which began with the formation of the Division for Congregational Life of the Evangelical Lutheran Church in America and which has begun in the Caribbean Synod, is now threatened with extinction because of the reorganization due to the economic crisis of our church; now, therefore, be it

RESOLVED, that the 1991 Caribbean Synod Assembly memorialize the 1991 ELCA Churchwide Assembly, in order that this process be maintained at all cost, as it is crucial to the life of the church.

· **Section 43-"Focusing for Mission" (Part 3)**

· **Name Change for Department for Personnel**

**Eastern Washington-Idaho Synod (1D) [1991 Memorial]**

WHEREAS, we at Trinity Lutheran Church of Nampa, Idaho, acknowledge that we are people called together by our baptism and the Word; and

WHEREAS, we acknowledge that God created what has been created by his Word; and

WHEREAS, we therefore recognize the way in which words shape, create, and form human community; and

WHEREAS, we acknowledge that the church is fashioned and directed by the words it employs; and

WHEREAS, we accept the stewardship of God's created resources such as water, air, land, minerals, etc.; and

WHEREAS, humankind does not fall into the category of resources; now, therefore, be it

RESOLVED, that we ask the assembly of the Eastern Washington-Idaho Synod in assembly in Yakima, Washington, June 7-9, 1991, to memorialize the Evangelical Lutheran Church in America as it gathers in assembly in Orlando, Florida, August, 1991, not to follow through with its plan to change the name of the Office for Personnel to "Human Resources."

\* **Section 43-"Focusing for Mission" (Part 4)**

\* **Disbanding the Commission for Women**

**Central/Southern Illinois Synod (5C) [1991 Memorial]**

WHEREAS, the Apostle Paul wrote in Galatians 3:27-28, "For as many of you as were baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus"; and

WHEREAS, the structure of the Evangelical Lutheran Church in America provides for a churchwide men's organization, but provides both a churchwide women's organization *and* a Commission for Women; and

WHEREAS, the Central/Southern Illinois Synod recognizes the Women of the Evangelical Lutheran Church in America to be the primary women's organization of the Evangelical Lutheran Church in America, doing a highly commendable job of organizing and communicating with the women of our synod, as well as representing their perspectives in the church at large; and

WHEREAS, the Commission for Women seems to be a redundant and therefore unnecessary commission; and

WHEREAS, the Evangelical Lutheran Church in America is currently in the throes of a budget crisis which has necessitated cutbacks in many crucial areas; now, therefore, be it

RESOLVED, that the Central/Southern Illinois Synod Assembly memorialize the 1991 Churchwide Assembly of the Evangelical Lutheran Church in America to consider disbanding the Commission for Women, and assigning its responsibilities to appropriate organizations or commissions.

### **Section 43-"Focusing for Mission" (Part 5)**

#### **\* Number of Persons on Committees and Boards**

##### **Upstate New York Synod (7D) [1991 Memorial]**

WHEREAS, the ELCA Church Council will propose a redesign of churchwide organization to be voted by the Churchwide Assembly in August 1991; and WHEREAS, it is anticipated that the redesign will promote administrative efficiency, but will not save financial resources (*The Lutheran*, January 30, 1991, p. 24); and WHEREAS, there are many ministries of the church in need of increased financial support; and

WHEREAS, the membership on churchwide committees and boards is between 14 and 21 members; and

WHEREAS, considerable financial resources are expended each time a committee or board meets, thereby using resources that could be allocated to ministries; now, therefore, be it

RESOLVED, that the 1991 Upstate New York Synod Assembly memorialize the ELCA Churchwide Assembly to amend the ELCA bylaws to fix the number of members of the following committees and boards to twelve:

16.21.01. Office standing committees;

16.31.11. Division boards;

16.41.10. Commission boards, except 15 members on the Commission for Multicultural Ministries board;

16.51.22. Publishing House board; and

16.51.34. Board of Pensions;

and, be it further

RESOLVED, to amend the existing relevant and necessary chapters and any relevant sections of the Church Council's proposed 1991 restructuring plan to reflect the intent of this memorial; to reallocate the resulting financial saving to the programs of the divisions; and to encourage other churchwide organizations, the Regional Centers for Mission, and the ELCA synods to review the membership size of committees, boards, and advisory groups in the spirit of this memorial.

### ***RESPONSE OF THE MEMORIALS COMMITTEE***

The memorials reproduced in Section 43, Parts 1 through 5, deal with the proposed changes in the ELCA structure. The narrative description of these changes was printed in *1991 Reports and Records, Volume 1, Part 1*, pages 255-291. The changes in the ELCA governing documents, upon which voting

members of the 1991 Churchwide Assembly voted, are printed in the minutes, pages 231-323 and 430-453.

The following was the rationale provided for the creation of a consolidated Division for Church in Society that would include the existing functions of the current Commission for Church in Society, Division for Social Ministry Organizations, together with congregational social ministry and certain community-organization responsibilities:

The constitutional statement of purpose of the Evangelical Lutheran Church in America provides a holistic vision of the ministries of service, advocacy, peace, and justice-interrelated and interdependent efforts of congregations, synods, and the churchwide organization (ELCA 4.02.C.). Giving structural expression to that vision by bringing together in one churchwide unit related functions and attendant resources strengthens this church's witness in church and society. Such structural expression is desirable because of (1) the complementary nature of tasks included in this unit; (2) the increased ability of this unit to develop a clear and integrated churchwide strategy in this area; (3) the compatibility of skills of staff; (4) closer contact and more effective cooperation and integration of effort between those doing studies, advocacy, and education and those persons in congregations, community organizations, and Lutheran social-ministry organizations who have ongoing "hands on" experience in responding to human need; (5) better coordination with synods as they deal with congregations on matters relating to justice/peace and service; and (6) better coordination and integration of churchwide support to congregations, as they interact with community organizations and Lutheran social service agencies in their congregational social ministry efforts.

Under this rationale, work in congregational social ministry would have continued to be closely coordinated with the work of the Division for Congregational Ministries.

The following was the rationale provided for the Commission for Women: The proposed organizational design reflects a clear distinction between the ongoing work of divisions and the work of commissions, which are, in a special way, "commissioned" by the Churchwide Assembly to accomplish a specific task. The closer working relationship with the Church Council reflects structurally the urgent and task-oriented nature of commissions, which are to influence the life and work of all the divisions and other expressions of this church. The Church Council, as this church's "board of directors" (ELCA 15.11.), will hear reports on a regular basis on how the whole church, including churchwide units, is addressing issues of racism and sexism and responding to the commitments made by this church; the commissions will assist the council to provide guidance to units and to other expressions of this church in this regard.

Women of the Evangelical Lutheran Church in America has a different focus.

It is a separately incorporated women's organization, whose function is to "assist ... women to commit themselves to full discipleship, affirm their gifts, and support each other in their particular callings" (ELCA 16.51.11.).

The following was the rationale provided by the Office for Personnel for the change in terminology to the Department for Human Resources:

Traditionally, the definition of "Personnel" dealt solely with the recruitment and selection of staff. The proposed name change to the Department for Human Resources encompasses not only the functions of recruitment and selection of staff, but also the functions of compensation, staff development and training, staff services, and employee relations. To reflect more fully the broad-based functions of the department, the change in name was thought to be appropriate.

One of the memorials of the Upstate New York Synod proposed a smaller size for churchwide boards and committees. The Church Council recommended changes in the governance structure that addressed some of the concerns raised in this memorial. Under "Focusing for Mission" recommendations on structural reconfiguration, the total number of churchwide board and committee members was reduced substantially, due to the consolidation of units, the reduction in board size for the Commission for Women, and the change in reporting/governance relationships for departments in the Office of the Bishop. (For example, the current 15 member Standing Committee for the Office for Research, Planning, and Evaluation ceases to exist. Governance is carried out by a Church Council committee; a smaller, five-member advisory committee provides necessary expertise to the department.)

Approximately 70 fewer people serve on churchwide boards and committees than was the case with the previous structure. This, and other changes proposed through this process, resulted in significant savings channeled into the program/activities of churchwide units. However, given the commitment of the Church Council to balance the desire for broad participation in governance with the need for efficiency, and given the broad scope of the work of the remaining boards, their size was not reduced from the current level of 21 members.

The recommendations of the Church Council related to structural reconfiguration (through the "Focusing for Mission" process) received a first presentation before the 1991 Churchwide Assembly, followed by open hearings and a second presentation/floor debate prior to action. Memorials from the synods on this statement provided information and advice to voting members as they considered the proposals.

*The Memorials Committee recommended that the response of the Churchwide Assembly to the memorials of the Eastern Washington-Idaho Synod, Eastern North Dakota Synod, Northeastern Minnesota Synod, Minneapolis Area Synod, Nebraska Synod, Missouri-Kansas Synod", Southeastern Texas-Southern Louisiana Synod, Central/Southern Illinois Synod, La Crosse area Synod, Southeast Michigan Synod, Southern Ohio Synod, Upstate New York Synod, Southeastern Synod, and Caribbean Synod on structural reconfiguration be:*

ASSEMBLY

ACTION

CA91.7.102 To convey the action taken by this assembly on the amendments to the ELCA's governing documents relative to the "Focusing for Mission" process to the Eastern Washington-Idaho Synod, Eastern North Dakota Synod, Northeastern Minnesota Synod, Minneapolis Area Synod, Nebraska Synod, Central States Synod (formerly, Missouri-Kansas Synod), Southeastern Texas-Southern Louisiana Synod, Central/Southern Illinois Synod, La Crosse Area Synod, Southeast Michigan Synod, Southern Ohio Synod, Upstate New York Synod, Southeastern Synod and Caribbean Synod, as the response to their memorials on this subject.

**Section 45-Number of Regions and Synods**

**Delaware-Maryland Synod (8F) [1991 Memorial]**

WHEREAS, the Evangelical Lutheran Church in America has had to drastically reduce expenses due to the shortfall of funds; and

WHEREAS, the finances of the Evangelical Lutheran Church in America are derived from congregations via the synods; and

WHEREAS, there are presently 65 synods and nine regions in the Evangelical Lutheran Church in America, each requiring support that reduces the revenues available for churchwide ministries; and

4Renamed Central States Synod upon approval by the 1991 Churchwide Assembly.

WHEREAS, there has been sufficient opportunity to measure the effectiveness of this synod structure and the potential for regional forms of administration; now, therefore, be it

RESOLVED, that the Delaware-Maryland Synod memorialize the Evangelical Lutheran Church in America to review its structure by studying:

1. The current number of synods and consider reducing this number through realignment, and
2. The effectiveness of and necessity for the regions.

***RESPONSE OF THE  
MEMORIALS COMMITTEE***

As part of the "Focusing for Mission" process, the Church Council, at its October 1990 meeting, took the following action:

To invite each synod to take the opportunity afforded by the completion of the review/reconfiguration of the churchwide organization to engage in a review of its structure and operation, individually and in conversation

with neighboring synods. Such a review would be undertaken in order to advance the mission entrusted to the church, in the light of the experience of the first four years as ELCA synods and in light of changes in the churchwide structure that have an impact on the synod's life and work. This review would include:

1. Analysis of the structures that are specific to each synod;
2. Analysis of the staffing pattern within the synod and with neighboring synods;
3. Analysis of where, through inter-synodical cooperation, ministry responses could be enhanced and cost-saving consolidations made possible-including but not limited to merger between neighboring synods (or perhaps among regional partners)....

This invitation was shared with synods and discussed at the 1990-1991 synod churchwide consultations. A number of synods have begun this process. Also part of the "Focusing for Mission" process, a Synodical-Churchwide Relations Committee also considered the work being done through regional centers for mission. This committee, and subsequently the Conference of Bishops and the Church Council, affirmed the existence of regions as the functional intersection of synodical, intersynodical, and churchwide relationships. Among the changes in the ELCA's governing documents, upon which the 1991 Churchwide Assembly voted, are ones to:

1. Provide that regions facilitate planning, coordination and ongoing dialogue among the synodical and churchwide partners in regional activities and may assist synods and the churchwide organization in other areas upon request;
2. Provide for greater flexibility in the organization and governance of regions, to encourage the development of models for regional activity that suit the needs of particular regions; and
3. Provide for greater flexibility in staffing patterns related to the position of regional coordinator, while maintaining the basic coordination functions in the region.

*The Memorials Committee recommended that the response of the Churchwide Assembly to the memorial of the Delaware-Maryland Synod be:*

#### ASSEMBLY ACTION

CA91.7.103 To affirm the request of the Church Council that synods re-examine their own structures, organization, staffing patterns and boundaries in the light of several years of actual experience, where possible in conversation with neighboring synods; and

To encourage ongoing regional efforts to facilitate planning, coordination and ongoing dialogue among synodical and churchwide partners in ways most appropriate to the differing contexts for ministry.

## **Section 46-Ministry in Daily Life**

### **A. Missouri-Kansas Synod (4B) [1991 Memorial]**

RESOLVED, that the 1991 Churchwide Assembly of the Evangelical Lutheran Church in America petition the Division for Congregational Life to reinstate a staff position as program director for ministry in daily life, and develop appropriate curriculum, training, and resource materials for this ministry.

### ***B. The following memorial was passed by three synods:***

#### **Southeast Michigan Synod (6A) [1991 Memorial]**

#### **Delaware-Maryland Synod (8F) [1991 Memorial]**

#### **Metropolitan Washington, D.C. Synod (8E) [1991 Memorial]**

WHEREAS, the constitution of the Evangelical Lutheran Church in America assigned to the Division for Congregational Life the responsibility for "the preparation of resources to assist congregations in their task to equip people individually and collectively for ministry in daily life" (16.31.A87.e.); and

WHEREAS, in fulfillment of the above constitutional mandate, the initial staffing pattern for the Division for Congregational Life included a program director exclusively for ministry in daily life; and

WHEREAS, the position of program director for ministry in daily life was one of several positions eliminated as a result of a shortage of funding for the Evangelical Lutheran Church in America; and

WHEREAS, responsibility for ministry-in-daily-life resources has been assigned to a specialist for resource development who already has heavy responsibilities for elementary education and stewardship of life; and

WHEREAS, most other program responsibilities assigned to the Division for Congregational Life have one or more staff persons exclusively assigned to the particular program; and

WHEREAS, it is essential that a program as new to the church as ministry in daily life have enough visibility within the churchwide organization to insure its survivability when the demands for human and financial resources of the more traditional programs compete for limited funds; and

WHEREAS, synods and congregations are hungry for more resources to equip and support their people in their daily life ministries, now, therefore, be

**it**

RESOLVED, that the \_\_\_\_\_ memorialize the 1991 Churchwide Assembly of the Evangelical Lutheran Church in America to instruct the Division for

M4Renamed Central States Synod upon approval by the 1991 Churchwide Assembly.

Congregational Life to reinstate a staff position with the sole responsibility for insuring that the above constitutional mandate be carried out.

### **C. Northeastern Pennsylvania Synod (7E) [1991 Memorial]**

RESOLVED, that the Northeastern Pennsylvania Synod memorialize the 1991 Churchwide Assembly of the Evangelical Lutheran Church in America to instruct the Division for Congregational Life to place the highest priority on reinstating a staff position with the responsibility for "the preparation of resources to assist congregations in their task to equip people individually and collectively for ministry in daily life," (16.31.A87.e.) as constitutionally mandated.

#### ***RESPONSE OF THE MEMORIALS COMMITTEE***

The Division for Congregational Life, in cooperation with the Division for Ministry, works to support the work of ministry of all the baptized, and in partnership with the Publishing House of the Evangelical Lutheran Church in America, in providing resources to assist congregations in their task of equipping people, individually and collectively, for ministry in daily life. The Division for Congregational Life also has attempted to integrate this emphasis into all of the areas of congregational life for which it has responsibility, i.e., worship, evangelism, Christian education, youth ministries, and outdoor ministries. One of two major thrusts of the Division for Congregational Life is to assist members in carrying out their vocation in daily life.

In the current ELCA structure, the Division for Ministry is assigned the responsibility "for the programs and organizations of this church that affirm, develop, and support the ministries of the whole people of God, including recognition and support of the ministry of lay persons, ordained persons, and associates in ministry.... This division shall assist this church in reflecting on the ministry of the whole people of God and shall provide counsel and support to congregations, synods, and regional centers for mission in their work to support the ministry of the laity in daily life .. ." (ELCA 16.31.D87.a. and b.). There is a full-time staff person, the Director for Ministry in Daily Life, in that division, who works closely with the Division for Congregational Life in this area.

These memorials signal dearly the concern of the five synods that the focus on ministry in daily life and staffing for that function be given increased priority in the congregational life unit. This request must be understood, however, within the context of the reduction of five executive staff positions in the Division for Congregational Life that occurred in 1991.

*The Memorials Committee recommended that the response of the Churchwide Assembly to the memorials of the Missouri-Kansas Synod<sup>46</sup>, Southeast Michigan Synod, Delaware-Maryland Synod, Metropolitan Washington, D.C., Synod, and Northeastern Pennsylvania Synod be:*

#### **ASSEMBLY**

#### **ACTION**

CA91.7.104 To refer the memorials of the Central States Synod (formerly, Missouri-Kansas Synod), the Southeast Michigan Synod, Metropolitan Washington, D.C. Synod, Delaware-

Maryland Synod, and Northeastern Pennsylvania Synod to the Division for Congregational Life, as that unit takes action on matters relating to its internal structure and staffing patterns, and to the Division for Ministry, as that unit continues to coordinate churchwide efforts relating to ministry in daily life.

### **Section 47-Budget Issues**

**A. The following memorial was submitted by two synods:**

**Metropolitan Chicago Synod (5A) [1991 Memorial]**

**Metropolitan New York Synod (7C) [1991 Memorial]**

WHEREAS, the Statement of Purpose of the Evangelical Lutheran Church in America calls the church to "Worship God in proclamation of the Word and administration of the sacraments through lives of prayer, praise, thanksgiving, witness, and service" (ELCA constitution 4.02.d.); and

WHEREAS, to fulfill this purpose, the church shall "Encourage and equip all members to worship, learn, serve, and witness" (ELCA constitution 4.03.b.) and "Produce and publish worship materials for corporate, family, and personal use" (ELCA constitution 4.03.h.); and

WHEREAS, the church has established a Division for Congregational Life to "identify needs and develop or assist in the development of programs to fulfill the needs in the following areas of congregational ministry-worship . ." (ELCA constitution 16.31.A87.a.); and

WHEREAS, worship is identified as the most public and unique activity of the church in all of its expressions; and

WHEREAS, the efforts and guidance of the worship staff of the ELCA Division for Congregational Life have brought benefit to the synods, congregations, and members of the Evangelical Lutheran Church in America, including the areas of inclusivity, multi-cultural sensitivity, hospitality, outreach, education, and the arts; and

WHEREAS, the worship staff has provided for Lutheran participation in the currently proceeding ecumenical development of liturgical resources and lectionary revision; and

WHEREAS, the worship staff has responsibility for evaluating our current liturgical materials, including the *Lutheran Book of Worship* and ancillary resources; and

WHEREAS, the worship staff must plan and oversee worship at churchwide assemblies; and

WHEREAS, two of the three full-time staff and the only support staff in the office of worship of the Division for Congregational Life have been eliminated in the division as of May 15, 1991, and the program budget for worship has been reduced by 50 percent; now, therefore, be it

RESOLVED, that the *Metropolitan Chicago Synod/Metropolitan New York Synod* of the Evangelical Lutheran Church in America express to the Rev. Herbert W.

Chilstrom, bishop of the Evangelical Lutheran Church in America; the Rev. Eldon DeWeerth, executive director, the Division for Congregational Life; and Ms. Susan Hermodson, chair of the board of the Division for Congregational Life, its profound dismay and disappointment at the pending cuts in worship leadership and guidance anticipated by these reductions and eliminations; be it further

RESOLVED, that the *Metropolitan Chicago Synod/Metropolitan New York Synod* memorialize the 1991 ELCA Churchwide Assembly to direct the Division for Congregational Life to restore capable and dedicated staff in the area of worship and to reinstate necessary funding; and, be it further

RESOLVED, that the *Metropolitan Chicago Synod/Metropolitan New York Synod* memorialize the 1991 ELCA Churchwide Assembly to direct the Church Council of the Evangelical Lutheran Church in America to create an office for worship under the Office of the Bishop to oversee the ELCA ecumenical [and] liturgical involvement, evaluation of authorized worship materials, and planning of worship for Churchwide Assemblies.

#### **B. Upstate New York Synod (7D) [1991 Memonal]**

WHEREAS, the predecessor bodies to the Evangelical Lutheran Church in America had a vital ministry to our men and women in the armed forces (including certifying and supporting chaplains and providing a newsletter, "Lutherans In Step," prayer books, guidance for those considering enlistment, crosses, calendars, Christmas cards, and other resources provided to congregations), and The Lutheran Church-Missouri Synod still has such a ministry; and

WHEREAS, in the origins of the structure of the Evangelical Lutheran Church in America an Office for Federal Chaplaincies was provided for only, but no churchwide ministry to our men and women in the military was provided for; and

WHEREAS, the Office for Federal Chaplaincies of the Evangelical Lutheran Church in America in Washington, D.C., is rapidly running out of leftover materials for distribution through congregations (from pre-ELCA days) and no new materials are being provided; and

WHEREAS, the Evangelical Lutheran Church in America is presently involved in restructuring its national offices and divisions; and

WHEREAS, the men and women of our church who serve in the Armed Forces need to be ministered to and our chaplains supported by all the resources we can provide appropriate to such ministry; now, therefore, be it

RESOLVED, that the Foothills Conference, Upstate New York Synod, Evangelical Lutheran Church in America, memorialize the Upstate New York Synod Assembly, meeting at the State University of New York at Oswego, June 2-4, 1991, to direct its delegation to the ELCA Churchwide Assembly, meeting in Orlando, Florida, in August 1991, to present this memorial to the Churchwide Assembly, asking that a vital ministry to all our servicemen and women be included in the present restructuring of the Evangelical Lutheran Church in America, in combination with the ELCA Office for Federal Chaplaincies, funded and staffed appropriately, such office to provide resources from the church for those serving in the armed forces.

**C. Virginia Synod (9A) [1991 Memorial]**

WHEREAS, on April 9, 1991, of the thirty seven (37) synods that have provided consultation ELCA benevolence figures, twenty nine (29) synods have revised those estimates downward, necessitating a 1991 actual expenditure authorization of 93.5 percent on the churchwide level; and,

WHEREAS, the six divisions of the Evangelical Lutheran Church in America have the following spending authorization percentage of their 1991 original budget:

Division for Ministry 94.0%  
Division for Outreach 93.7%  
Division for Education 93.5%  
Division for Global Mission 93.4%  
Division for Social Ministry Organizations 93.0%  
Division for Congregational Life 89.1%;

and

WHEREAS, the six divisions of the Evangelical Lutheran Church in America have the following amounts cut from their original 1991 authorized expenditures:

Division for Ministry \$ 369,730  
Division for Outreach 991,205  
Division for Education 386,285  
Division for Global Mission 1,171,515  
Division for Social Ministry Organizations 187,565  
Division for Congregational Life 432,175;

and

WHEREAS, the six divisions of the Evangelical Lutheran Church in America have the following new expenditure authorizations in dollar amounts for 1991:

Division for Global Mission \$16,589,980  
Division for Outreach 14,627,895  
Division for Ministry 5,787,045  
Division for Education 5,535,810  
Division for Congregational Life 3,541,605  
Division for Social Ministry Organizations 2,475,195;

and

WHEREAS, the Division for Congregational Life had the largest percentage cut of any Division of the Evangelical Lutheran Church in America; and

WHEREAS, the Division for Congregational Life has the greatest impact on the life of the local churches influencing evangelism, worship, membership referral, Christian education, congregational social ministry, youth ministry, ELCA Youth Gathering, outdoor ministries, and Lutheran Men in Mission; and

WHEREAS, evangelization has been given a high priority in the Evangelical Lutheran Church in America and can best be done through the units housed in the Division for Congregational Life and thereby meet the needs of all of the churches of the Evangelical Lutheran Church in America, both new starts and established

parishes; now, therefore, be it

RESOLVED, that, because of the inequity in spending authorization percentages, the Virginia Synod, ELCA, memorialize the ELCA Churchwide Assembly at Orlando, Florida, in 1991, to establish the 1991 expenditure authorization of the Division for Congregational Life at a level no lower than the churchwide authorized level of 93.5 percent of the original 1991 budget, and if additional cuts in division work are necessary in the future, the percentage amount be equal for all divisions.

*RESPONSE O THE*

### ***MEMORIALS COMMITTEE***

The proposed 1992-1993 budget for the churchwide organization of the Evangelical Lutheran Church in America, together with background information on the budget process and priorities, was printed in *1991 Reports and Records, Volume 1, Part 2* pages 1250-1254. Further information on the context for budget decisions was found in the Report of the Bishop, Report of the Treasurer, and Report of the Executive for Administration, also printed in that volume. The budget received a first presentation before the 1991 Churchwide Assembly, followed by open hearings and a second presentation prior to floor debate and final action.

Under the rules of procedure adopted by the 1991 Churchwide Assembly in its first session, any amendments to the budget to *add* funding in a particular area had to be accompanied by a corresponding *decrease* in some other current program proposal of the same or another churchwide unit(s) and/or an increase in revenues. The "Focusing for Mission" process affirmed the current placement of programmatic churchwide support for worship in the Division for Congregational Life, rather than in the Office of the Bishop.

As the memorial of the Upstate New York Synod indicates, the responsibility for federal chaplaincies is placed within the Office of the Bishop. The discussion of the operation of the bishop's office, particularly the Department for Synodical Relations, included consideration of how best this church's ministry to military personnel can be carried out, given the current limitations on financial resources. The assistant to the bishop for federal chaplaincies participated in those discussions.

*The Memorials Committee recommended that the response of the 1991 Churchwide Assembly to the memorials of the Metropolitan Chicago Synod, Metropolitan New York Synod, Upstate New York Synod, and Virginia Synod be:*

### **ASSEMBLY**

#### **ACTION**

CA91.7.105 To convey the action taken by this assembly on the 1992-1993 budget proposal and the "Focusing for Mission" proposal to the Metropolitan Chicago Synod, Metropolitan New York Synod, Upstate New York Synod and Virginia Synod, as the response to their memorials relating to this subject.

## **Section 49-Assembly Agenda**

### **Northern Texas-Northern Louisiana Synod (40) [1991 Memorial]**

WHEREAS, we are encouraged by Holy Scripture to do "all things decently and in order" (1 Corinthians 14:40); and

WHEREAS, there are occasions when non-essential items at the assembly do not allow due consideration of important resolutions, relegating them to the final day of the assembly, making consideration difficult, if not impossible; and

WHEREAS, the cost of assemblies is expensive and to help use our time and energy wisely; now, therefore, be it

RESOLVED, that all resolutions and overtures to be dealt with by the assembly be divided by the number of business sessions of the assembly and the voting members be required to deal with the number of resolutions and overtures for each business session before adjournment of that day (example: if 15 resolutions come before the assembly and there are three business sessions, then the assembly must deal with at least five resolutions per convention session); and, be it further

RESOLVED, that the number of resolutions for each day take precedence over all other items of the assembly; and, be it further

RESOLVED, that if this requires any bylaw changes, the changes would be made accordingly; and, be it further

RESOLVED, that the Northern Texas-Northern Louisiana Synod memorialize the Evangelical Lutheran Church in America to do the same at the Churchwide Assembly in 1993; and, be it further

RESOLVED, that this procedure be implemented at the Northern Texas-Northern Louisiana Synod Assembly in 1992 and reconsidered at the close of that assembly for its continuance in following assemblies.

*The Memorials Committee recommended that the response of the Churchwide Assembly to the memorial of the Northern Texas-Northern Louisiana be:*

#### ASSEMBLY

#### ACTION

CA91.7.106 To refer the memorial of the Northern Texas-Northern Louisiana Synod to the bishop of the Evangelical Lutheran Church in America, who is responsible for the development of the agenda for the 1993 Churchwide Assembly.

### **Procedure for Motion**

The Rev. Bruce H. Davidson (New Jersey Synod) rose to a point of order and inquired about the procedure for introducing the following motion on sexuality and family life education:

***MOVED:* WHEREAS,  
the "Social Teaching Statement on Abortion" has been  
adopted by this Churchwide Assembly; and**

WHEREAS,

**that statement states that our congregations and church schools ought to provide sex education in the context of the Christian faith; and**

**WHEREAS, the statement also states that this church supports appropriate forms of sex education in schools; therefore, be it**

**RESOLVED, that family life and sexuality education be lifted up as significant tools in preventing unintended pregnancies, and, therefore, that clear, theologically sound sexuality education resources be developed for use in this church and its schools and that resources be developed to help this church better advocate for responsible sexuality and family life education in the public schools.**

Bishop Chilstrom ruled that the motion would be out of order at the present time, because the discussion and action on the "Social Teaching Statement on Abortion" was concluded the previous evening. He indicated that reconsideration of the issue might be perceived as being unfair by voting members who already had left the assembly for various reasons. He suggested that the matter be directed through the usual process for presentation to the 1993 Churchwide Assembly. Pastor Davidson appealed the decision of the chair. The assembly took the following action:

*VOTED:*

***TO UPHOLD THE  
DECISION OF THE CHAIR;  
CARRIED.***

*Yes-525; No-244*

The Rev. Timothy J. Baglien (Minneapolis Area Synod) reported on two apparently contradictory reports that he had viewed on CNN television regarding action taken by this assembly on the abortion issue. He inquired about the source of the information and requested that, if it were through the press attending the assembly, the voting members receive a copy of the news release. Bishop Chilstrom indicated that information on this matter was to be provided to the voting members prior to adjournment.

### **Assembly Evaluation**

Bishop Chilstrom commented on the forms that had been distributed for the purpose of evaluating this Churchwide Assembly and requested that assembly members complete the forms before leaving the assembly hall.

### **Announcements**

Secretary Lowell G. Almen noted that the full text of the "Social Teaching Statement on Abortion" would be mailed to voting members as soon as corrections and amendments had been incorporated into the document.

Bishop Chilstrom announced that the text of a press release, identified as the "Abortion Statement Sound Bite," would be made available to assembly members prior to adjournment. He authorized voting members to utilize the information in

the news release and to distribute copies as requested. He commented on the difficulty of communicating this issue impartially and recommended use of the news release as a means of insuring that information disseminated would be consistent with the actions of the assembly.

The Rev. Eugene R. Holtz (Pacifica Synod) raised concern about an item in a news release regarding the Columbus Quincentenary. Bishop Chilstrom recommended that Pastor Holtz share his concern with the staff members of the Commission for Communication, who were responsible for the news release. Ms. Dolores C. Watrous (Eastern Washington-Idaho Synod) commented that the news release distributed to each voting member for distribution to their home news media should have referred to the abortion statement as a "teaching" statement. Ms. Bonnie Peterson (Metropolitan New York Synod) requested that the text of the "Social Practice Statement on the Death Penalty" as adopted by the assembly be mailed to voting members. Mr. David Hinaman (Upper Susquehanna Synod) inquired whether boxes to collect the voting cards for reuse would be available. Bishop Chilstrom indicated boxes would be located at the doors of the assembly hall for that purpose.

**Report of the Church Council:  
(continued)**

**\* Name Change-Missouri-Kansas Synod**

Reference: *1991 Reports and Records, Volume 1, Supplement*, pages C-123; and C-125 through C-126.

At the 1991 Missouri-Kansas Synod Assembly, a memorial was approved requesting that the 1991 Churchwide Assembly amend ELCA bylaw 9.01.11., Synod 4B, changing the name of the synod from "Missouri-Kansas Synod" to "Central States Synod." This was the second of two requests from synods for name changes through the 1991 Churchwide Assembly. The Church Council previously recommended approval of the request of the Florida Synod to change the synod's name to "Florida-Bahamas Synod."

In October 1987, the Church Council approved (CC87.10.75) criteria for changes in synod names, including:

1. That the name represent a generally understood geographic designation;
2. That the name avoid confusion with other church bodies; and
3. That simplicity be encouraged.

The council also noted that any changes in a synod's name must be approved by the Churchwide Assembly through amendment of this church's bylaws. Bishop Chilstrom introduced the following recommendation of the Church Council, subsequently adopted by the Churchwide Assembly without discussion.

ASSEMBLY

ACTION

CA91.7.107

To amend ELCA bylaw 9.01.11., Synod 4B, changing the name of the "Missouri-

Yes--558; No--18

Kansas Synod" to "Central States Synod."

**\* U.S. Military Aid to El Salvador  
Campaign of Prayer, Fasting, and Vigils**

Reference: *1991 Reports and Records, Volume 1, Supplement*, pages C-125 through C-126.

On July 20, 1991, the National Debate for Peace in El Salvador and the churches in El Salvador issued an urgent call to the U.S. religious community to support a campaign of prayer, fasting, and vigils "to end U.S. military aid to El Salvador, in favor of economic aid, which would support the process of negotiations and political, economic, and social democracy." The campaign was to take place during the month of September when both the U.S. Senate and House of Representatives would debate restrictions on military aid for El Salvador.

The National Debate for Peace in El Salvador was formed in 1988, in order to bring together the various civilian sectors of Salvadoran society to debate the causes of the civil war, reach a minimal consensus on how the various elements of Salvadoran society might coexist, and propose a negotiated, political solution to the conflict. Over 80 organizations are represented in the National Debate for Peace in El Salvador, including the Lutheran, Episcopal, and Baptist churches and the Catholic Christian base communities. Consensus has been reached among the member organizations on issues of human rights, democratization, and the demilitarization of Salvadoran society.

The call to join the campaign was communicated to the Evangelical Lutheran Church in America in a letter signed by the Rev. Medardo Gómez, bishop of the Salvadoran Lutheran Synod, and others. The letter urges U.S. churches, synagogues, and "other organizations of solidarity and religious inspiration" to endorse, support, and participate actively in the campaign, which was to culminate in Washington, D.C., on September 24, 1991.

Pointing to the critical stage in the negotiations between the Farabundo Martí National Liberation Front (FMLN) and the government of El Salvador, the letter declares:

We are living in a moment of kairos in El Salvador, in which God's saving action is present.... We believe that only by ending military aid can a cease-fire be signed, which will be favorable to the life of the poor in El Salvador. We say this, because military aid only produces war and death, it blocks the process of political negotiations, it helps maintain the impunity of the armed forces, it creates conditions for the reactivation of the death squads, and it encourages more threats against religious, political, and social leaders.

ELCA support for restricting U.S. military assistance to El Salvador is based on a resolution adopted by the 1989 Churchwide Assembly and a resolution adopted by the Church Council in November 1989. The 1989 Churchwide Assembly voted to:

Press for an end to United States military aid and for the cessation of all

destabilizing military involvement in the region by countries outside the region;  
[and]

Support negotiation among the various parties to the Central American conflict within the context of the Arias peace plan or similar subsequent peace efforts of the governments of the countries in the region; ... (CA89.4.21).

The resolution adopted by the Church Council at its November 1989 meeting urged the leaders and members of the Evangelical Lutheran Church in America to contact the governments of the United States and El Salvador, urging them to pursue actively:

urgent and earnest efforts to resume the negotiating process between the government and the insurgents with the goal of achieving a political settlement, which will ensure for El Salvador a truly democratic society built on a more just sharing of wealth and power; [and]

an end to all military aid by foreign countries, including the United States.  
. (CC89.11.159).

Bishop Chilstrom called upon Vice President Christine H. Grumm, chair of the Church Council, to present the resolution regarding military aid to El Salvador. She explained that the recommendation was a follow-up to the action taken at the 1989 Churchwide Assembly as a result of a letter received from Bishop Medardo Gómez requesting adoption by this church of this particular resolution. Vice President Grumm commented, "At this particular time in El Salvador there are some very careful negotiations being put together to try to end the war. There are a number of churches and other humanitarian organizations that have put out an urgent call for people around the world to stop any military aid so that the [pause] effort may be brought to fruition in El Salvador."

The Rev. Jerald L. Folk, executive director of the Commission for Church in Society, stated that the commission supported adoption of the following resolution:

#### ASSEMBLY

#### ACTION

Yes--580; No--14

CA91.7.108 To affirm the commitment of the Evangelical Lutheran Church in America to pray and work for a negotiated and just solution to the conflict in El Salvador;

To endorse the Campaign of Prayer, Fasting, and Vigils sponsored by the National Debate for Peace in El Salvador and the churches of El Salvador, which seeks to end U.S. military aid to the government of El Salvador and to support a new policy favorable to the life of the poor;

To encourage ELCA members, congregations, and synods actively to participate in the campaign through prayer, fasting, vigils, and contact with their members of Congress throughout the month of September 1991 as the issue is debated in the U.S. Congress and to join in the "National Day of Prayer, Fasting, and Action" in Washington, D.C., on September 24, 1991; and

To request the bishop of this church to convey this resolution to Bishop Medardo Gómez, the Salvadoran Lutheran Synod (Sínodo Luterano Salvadoreño), and other leaders of the National Debate for Peace in El Salvador and to assure them of our continued solidarity with them in their quest for peace.

### **Equalized Compensation and/or Pension**

Reference: *1991 Reports and Records, Volume 1, Part 2*, pages 1255-1256.

Bishop Chilstrom requested Secretary Almen to read the amendment to the recommendation of the Church Council that had been adopted during Plenary Session Eleven (see page 529 of these minutes).

Bishop Chilstrom advised that the following recommendation of the Church Council, as amended, was before the assembly:

*MOVED;*

*SECONDED:* To receive the "Equalized Compensation and/or Pension Report"; and To commend for consideration the following recommendations to churchwide units, synods, congregations, and ordained ministers, and associates in ministry as follows:

To the Board of Pensions:

Recommendation of a minimum pension contribution rate of 12 percent of defined compensation (salary plus housing) for all pastors and associates in ministry.

To the Division for Ministry

Gather and disseminate annually to each synod any appropriate statistics regarding local/regional costs of living that may be valuable for use in formulating salary guidelines.

To synods:

(1) Determine Compensation Guidelines by using at least the following resources:

- a. Data on moderate living standards and local cost of living information ("Current Populations Reports" available from the Department of Commerce);
- b. Local comparative compensation information, i.e., other professionals, similar education experience, and length of service; and
- c. Compensation Guidelines of neighboring synods.

(2) Include in the Compensation Guidelines a provision for congregations to provide a pension contribution of 12 percent of defined compensation (salary plus housing).

(3) Direct that the bishop and/or assistant to the bishop clearly present synodical Compensation Guidelines to congregations with a pastoral vacancy before names of candidates are submitted for consideration; and that synod staff clearly track the development

of compensation packages to be offered.

(4) Direct that the bishop review compensation before attesting calls and appointments, and when such proposed compensation is below synodical guidelines, use the opportunity for further conversation with the pastor or associate in ministry and the congregations.

(5) Distribute annually the "Statement of Specific Responsibilities, Compensation, Benefits, Expenses, and Conditions" related to the Letter of Call or Letter of Appointment, to Congregation Councils, other employing entities, pastors, and associates in ministry, so that specific responsibilities and compensation may be reviewed.

(6) Deploy persons from the Synodical Leadership Support Committee to visit congregations to advocate for the Compensation Guidelines and educate leaders and pastors and associates in ministry regarding compensation issues.

(7) Provide compensation support for those ministries that are below synodical Compensation Guidelines.

To congregations:

(1) Follow the synodical Compensation Guidelines.

(2) Provide a pension contribution of at least 12 percent defined compensation (salary plus housing).\*

(3) Establish and utilize a Congregational Staff Support Committee.

(4) Conduct with the pastor(s) and associate(s) in ministry an annual review and revision of the "Statement of Specific Responsibilities, Compensation, Benefits, Expenses, and Conditions," related to the Letter of Call and Letter of Appointment, including a review of specific responsibilities and compensation.

(5) Receive the counsel and guidance of the synodical Leadership Support Committee.

To ordained ministers and associates in ministry

(1) Participate actively in the compensation negotiating process as the "Statement of Specific Responsibilities, Compensation, Benefits, Expenses, and Conditions," related to the Letter of Call for ordained ministers or Letter of Appointment for associates in ministry, is revised.

(2) Submit the Annual Report to the synod bishop.

\*as informed by the outcome of the current study under way on such a proposal.  
Mr. Donald A. Rholl (Greater Milwaukee Synod) moved the following amendment:

***MOVED;***

*SECONDED:* To amend the recommendation of the Church Council as follows:

Delete the paragraph "To the Board of Pensions: Recommendation of a minimum pension contribution rate of 12 percent of defined compensation (salary plus housing) for all pastors and associates in ministry.;

Under the section headed, "ro synods", item (2), delete the words "12 percent" and insert the words "at percent"; after the parenthetical phrase, "(salary plus housing)" insert the words, "called for in the ELCA Pension Plan"; and

In the section headed, "To congregations," item (2), delete the words, "12 percent and insert the phrase "that called for in the ELCA Pension Plan."'

Mr. Rholl spoke to the motion and stated, "Nothing in the report on this matter speaks to the matter of cost, and I find that rather strange. I am an actuary in the area of pensions.... Cost is one of the more important things to consider. I did an estimate of cost. In 1990, the pension plan contributions were \$60 million.... The increase from nine percent to 12 percent will mean a 33 1/3 percent increase and than means a \$20 million increase each and every year."

The Rev. Gilbert E. Splett (South-Central Synod of Wisconsin) served notice of his intent to offer a substitute motion for the first part of the amendment under consideration as follows:

To substitute for the paragraph in the recommendation of the Church Council under the Section entitled, "To the Board of Pensions," the sentence, "To develop a contribution rate and procedure, including the possibility of pooled contributions, that will achieve greater equity in pension compensation for all pastors and associates in ministry."

Ms. Judy Gerner (Southeastern Texas-Southern Louisiana Synod) affirmed the original recommendation as first amended, and served notice of her intention to move the following:

To request the staff of the Division for Ministry, in cooperation with the Division for Outreach, the Conference of Bishops, Board of Pensions, and other appropriate parties, to examine the matter of inadequate compensation and pension benefits of clergy and associates in ministry, and to report to the 1993 Churchwide Assembly.

Bishop Paul M. Werger (Southeastern Iowa Synod) spoke in opposition to the amendment. He stated, "We who serve as synodical bishops know that we already have many congregations that are at 12 percent, while others are at nine percent. ... To get some kind of equity and uniformity in this church is extremely important."

The Rev. Paul L. Knudson (South Dakota Synod) spoke in favor of the amendment and said, "The compensation that is paid for me into the pension each year is now over \$9000. Some of the people with whom I work do not even have a salary of that much and have no pension benefits at all. It is harder and harder for me to justify my role in relationship to that. We have a very excellent pension program as it is now."

The Rev. Edith B. Roberts (Northeastern Pennsylvania Synod) spoke against the amendment and stated that all the pastors in her synod are now at 12 percent.

"This is one small way in lieu of trying to find some equalized way to provide compensation for the future for our pastors and associates in ministry who have committed their lives to the church," she said.

Bishop Curtis H. Miller (Western Iowa Synod) spoke in favor of the amendment and commented, "The concern of the assembly is for adequate pensions for pastors who have been poorly compensated throughout their ministry... There are other strategies ... that have the potential of subsidizing the pensions of lower salaried pastors and could help those pastors have an adequate pension in their retirement."

The Rev. Richard O. Scherch (Florida Synod<sup>4</sup>) spoke against the amendment, and observed that it is the younger pastors who are receiving lower salaries and who, therefore, also receive the lowest percentage paid into their pensions. The

Rev. Franklin D. Fry (New Jersey Synod) also spoke against the amendment.

The Rev. David W. Preus (Minneapolis Area Synod) spoke in favor of the amendment. He stated, "At the time that the Commission for a New Lutheran Church studied this matter and made the proposals that are currently on the book for pension matters, it was determined that nine percent would be adequate to fund, at retirement time, the normal pastor at 70 percent of the income that person would have, on average, at the time of retirement..... This is a reasonable way to continue to function. The added expense has been alluded to and this 12 percent would do nothing to improve the disparity that exists, but would increase it, because of the varying amounts in current salaries."

The Rev. Carl D. Shankweiler (Northeastern Pennsylvania Synod) called the question.

<sup>4</sup>Renamed Florida-Bahamas Synod upon approval by the 1991 Churchwide Assembly.

***MOVED;***

***SECONDED;***

***2/3 Vote Required***

***CARRIED;***

**To move the previous question.**

Bishop Chilstrom read the motion that was before the assembly.

***MOVED;***

***SECONDED;***

***Yes--294; No-435***

***DEFEATED: To amend the recommendation of the Church Council as follows:***

**Delete the paragraph "To the Board of Pensions: Recommendation of a minimum pension contribution rate of 12 percent of defined compensation (salary plus housing) for all pastors and associates in**

**ministry.";**

**Under the section headed, "To synods, item (2), delete the words "12 percent" and insert the words "that percent; after the parenthetical phrase, "(salary plus housing)" insert the words, "called for in the**

**ELCA Pension Plan":**

**and**

**In the section headed, "To congregations," item (2), delete the words, "12 percent" and insert the phrase "that called for in the ELCA Pension Plan!"**

The Rev. Gilbert E. Splett (South-Central Synod of Wisconsin) moved the following amendment:

***MOVED;***

***SECONDED:*** To

**substitute for the paragraph in the recommendation of the Church Council under the Section entitled, "To the Board of Pensions," the sentence, "To develop a contribution rate and procedure, including the**

**possibility of pooled contributions, that will achieve greater equity in pension compensation for all pastors and associates in ministry"**

Pastor Splett spoke to the motion and said, "The recommendation of the Division for Ministry is not in keeping with the concern for equity and justice that was the task assigned to it. It reflects the trickle down theory of economics. Twelve percent of an inadequate salary still provides an inadequate pension, and for those who receive an average salary or above, 12 percent provides more than is needed. The pension contribution rate was a part of our very difficult discussion, debate, and compromise as we formed the Evangelical Lutheran Church in America. It would seem to me to be a shame to undo all that careful consideration. But the inequities that exist within our church ought to concern us a great deal. I would like to see the Board of Pensions develop a way that persons who are earning less in their ministry could receive a good pension."

Bishop Kenneth E. Zindle (Slovak Zion Synod) requested clarification regarding the term, "pooled contributions," in the proposed substitute paragraph. Mr. John G. Kapanke, president of the Board of Pensions, stated that "the Board of Pensions offers a defined contribution pension plan in which the amount contributed to a plan member's account is based on a percentage of salary/defined compensation. ... The Board of Pensions strongly supports a gradual move to 12 percent, but, when you move to a sharing of those contributions, you are basically moving into an area of subsidizing a person who is at a certain level by a person who is at a higher level. There are many problems that would be connected with that."

Pastor Splett spoke to Bishop Zindle's question and said, "I recognize that there are complications, and I know that this is not the way it [the pension plan] has been established and operates. The only way we can achieve a sense of justice and equity in compensating our retired clergy is to find some way to break through

the individualized process that we have. ... Somehow we have to find a way for this church to add to the pension fund of those persons who earn less."

The Rev. John H. P. Reumann (Southeastern Pennsylvania Synod) asked the maker of the motion to clarify its intent. Pastor Reumann asked, "Do I understand correctly that [the motion] would call for developing a recommendation whereby all pastors and associates in ministry, whatever they contribute to the pension plan, would find that money put in a pool so that there would be equalized payments to all pastors and associates in ministry upon retirement? That is, if one cannot achieve equalized compensation, one would achieve equalized pensions." Pastor Splett responded that such was not his intention, "but that is what I would like, however."

The Rev. Lance E. Isaacson (Northeastern Minnesota Synod) spoke in favor of the amendment and said that the motion points out the inadequacy of the report. "The group did not seem very creative in strategies for how some of these things might be obtained. Instead, a rather naive approach was taken that equality and equity were both the same."

The Rev. James C. Bouzard (Southwestern Texas Synod) called the question.

***MOVED;***

***SECONDED;***

*2/3 Vote Required*

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

Bishop Chilstrom read the motion that was before the assembly.

***MOVED;***

***SECONDED;***

*Yes-229; No--502*

***DEFEATED: To substitute for the paragraph in the recommendation of the Church Council under the Section entitled, "To the Board of Pensions," the sentence, "To develop a contribution rate and procedure, including the possibility of pooled contributions, that will achieve greater equity in pension compensation for all pastors and associates in ministry"***

Bishop David W. Olson (Minneapolis Area Synod) moved the following motion:

***MOVED;***

***SECONDED: To amend the recommendation of the Church Council by deleting the paragraph "to the Board of Pensions: Recommendation of a minimum pension contribution rate of 12 percent of defined compensation (salary plus housing) for all pastors and associates in ministry."***

Bishop Olson spoke to the motion and said, "I am concerned that this may give a strong signal to the Board of Pensions, if it is retained, to increase the pension

[contribution rate] to 12 percent.... What I fear is that it will be seen as a mandate to the Board of Pensions that they can accomplish, but it will be read by the congregations as an order that they must obey, and I fear that the money will be taken out of benevolence. I know that there are arguments pro and con about the agreements made in the Commission for a New Lutheran Church and I think the difference between this item, which I propose to delete, and the others is that it gives the synods and the congregations latitude."

The Rev. Franklin D. Fry (New Jersey Synod) spoke against the amendment, and said, "It is very wise to have equalized access to the pension program to help the younger and most poorly paid pastors get a bit of a leg-up at the beginning."

The Rev. Joseph M. Wagner, executive director of the Division for Ministry, informed the assembly that many of the issues being discussed would be included in a study undertaken by the Board of Pensions at the request of the Church Council. The study of the contribution rate would be presented to the Church Council at its November 1991 meeting. "The reason the asterisk is there [following the second recommendation to congregations] is to deal with some of the questions that are being asked here, the question of the level of contribution rates to pensions is under review and will be reported to the Church Council. The intent of the committee when it developed this recommendation was to take into account the fact that the matter is under discussion and to let the recommendations of the committee be accommodated to the action of the Church Council."

An unidentified voting member stated, "I am concerned about economic justice for pastors and associates in ministry who are low paid. Just increasing to a 12 percent of salary for a low paid pastor or associate in ministry will not address this issue. Twelve percent of \$10,000 is considerably less than 12 percent of \$20,000. We will never come together to get a fair and just pension, if we merely increase contributions."

Bishop Harold S. Weiss (Northeastern Pennsylvania Synod) spoke against the amendment and asked for "a sharing of the proposed schedule of contribution rates, so that we understand that this increase to 12 percent would not go into effect immediately." Mr. Kapanke responded that "the implementation of the increase would be done over a gradual period of time in the 1990s so that by 1997 everyone would be at a 12 percent rate."

The Rev. Carl A. Johnson (Southwestern Pennsylvania Synod) called the question on all matters before the house.

***MOVED;***

***SECONDED***

***2/3 Vote Required***

***CARRIED:*** To move the previous question on all matters before the assembly.

***MOVED;***

***SECONDED;***

***Yes--191; No-503***

***DEFEATED:*** To amend the recommendation of the Church Council by deleting the paragraph "to the Board of Pensions: Recommendation of a minimum pension contribution rate of 12 percent of defined compensation (salary

**plus housing) for all pastors and associates in ministry"**

Bishop Chilstrom called for the vote on the recommendation of the Church Council, as amended.

ASSEMBLY

ACTION

Yes--585; No--113

CA91.7.109 To receive the "Equalized Compensation and/or Pension Report"; and

To commend for consideration the following recommendations to churchwide units, synods, congregations, and ordained ministers, and associates in ministry as follows:

! To the Board of Pensions:

Recommendation of a minimum pension contribution rate of 12 percent of defined compensation (salary plus housing) for all pastors and associates in ministry.\*

! To the Division for Ministry:

Gather and disseminate annually to each synod any appropriate statistics regarding local/regional costs of living that may be valuable for use in formulating salary guidelines.

! To synods:

1. Determine Compensation Guidelines by using at least the following resources:
  - a. Data on moderate living standards and local cost of living information ("Current Populations Reports" available from the Department of Commerce);
  - b. Local comparative compensation information, i.e., other professionals, similar education experience, and length of service; and
  - c. Compensation Guidelines of neighboring synods.
2. Include in the Compensation Guidelines a provision for congregations to provide a pension contribution of 12 percent of defined compensation (salary plus housing).\*
3. Direct that the bishop and/or assistant to the bishop clearly present synodical Compensation Guidelines to congregations with a pastoral vacancy before names of candidates are submitted for consideration; and that synod staff clearly track the development of compensation packages to be offered.
4. Direct that the bishop review compensation before attesting calls and appointments, and when such proposed compensation is below synodical guidelines, use the opportunity for further conversation with the pastor or associate in ministry and the congregation.
5. Distribute annually the "Statement of Specific Responsibilities,

Compensation, Benefits, Expenses, and Conditions," related to the Letter of Call or Letter of Appointment, to Congregation Councils, other employing entities, pastors, and associates in ministry, so that specific responsibilities and compensation may be reviewed.

6. Deploy persons from the Synodical Leadership Support Committee to visit congregations to advocate for the Compensation Guidelines and educate leaders and pastors and associates in ministry regarding compensation issues.
7. Provide compensation support for those ministries that are below synodical Compensation Guidelines.

! To congregations:

1. Follow the synodical Compensation Guidelines.
2. Provide a pension contribution of at least 12 percent defined compensation (salary plus housing).\*
3. Establish and utilize a Congregational Staff Support Committee.
4. Conduct with the pastor(s) and associate(s) in ministry an annual review and revision of the "Statement of Specific Responsibilities, Compensation, Benefits, Expenses, and Conditions," related to the Letter of Call and Letter of Appointment, including a review of specific responsibilities and compensation.
5. Receive the counsel and guidance of the synodical Leadership Support Committee.

! To ordained ministers and associates in ministry:

1. Participate actively in the compensation negotiating process as the "Statement of Specific Responsibilities, Compensation, Benefits, Expenses, and Conditions," related to the Letter of Call for ordained ministers or Letter of Appointment for associates in ministry, is revised.
2. Submit the Annual Report to the synod bishop.

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\*as informed by the outcome of the current study under way on such a proposal

a:EqualCmp]

## **EQUALIZED COMPENSATION AND/OR PENSION REPORT**

**TO THE**

**EVANGELICAL LUTHERAN CHURCH IN AMERICA**

**CHURCHWIDE ASSEMBLY  
ORLANDO, FLORIDA  
AUGUST 28 - SEPTEMBER 4, 1991**

**The Division for Ministry Board  
03/12/91**

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## I. Introduction

### A. Referral from the Memorials Committee

The Memorials Committee of the Evangelical Lutheran Church in America, with approval of the ELCA Assembly in 1989, recommended that the matter of equalization of salary and/or pension benefits for ordained ministers be referred to the "Division for Ministry in consultation with the Conference of Bishops and the Board of Pensions for study, with report to be made to the 1991 Churchwide Assembly."

This action carried on a concern that was first presented to the 1986 General Convention of the American Lutheran Church and continued into the ELCA through memorials from the Southwestern Minnesota Synod and Eastern Washington--Idaho Synod of the Evangelical Lutheran Church in America requesting a report in 1989. The Memorials Committee determined that this complex matter required more thorough study and preparations than was possible in order to report to the 1989 churchwide assembly. Therefore, a report was requested to the 1991 Churchwide Assembly.

### B. The Study Committee

The Division for Ministry Board named a Study Committee of eight persons at its March 1-3, 1990 meeting. The Board selected these persons with care as it wanted representatives of ordained persons, persons of color or language other than English, synodical staff, and congregational lay leaders. Moreover, an effort was made to select individuals representing a variety of stance on the issue--including representation from the Colloquy for Clergy and Lay Professionals Remuneration which initiated and has fostered substantial discussion of equalization. The churchwide staff selected represented were from the Board of Pensions, Conference of Bishops, Office of Research, Planning and Evaluation, and Division for Ministry.

The Committee included the following persons:

The Rev. Rolf G. Hanson	Oregon, IL
St. Anthony Park Lutheran	The Rev. Frederick Aigner
St. Paul, MN	Our Savior Lutheran
The Rev. Dorothy Seibert	Arlington Heights, IL
St. Pauls Lutheran Church	ishop Stefan T. Guttormsson
Quakertown, PA	La Crosse Area Synod
The Rev. David E. Farley	La Crosse, WI
Director, Clinical Pastoral	<u>Churchwide Staff</u>
Education for Hospital Chaplaincy	Mr. Lyle Anderson
New York, NY	Vice President, Pension Admin.
Mr. Robert Jensen	Board of Pensions
Professor of Economics, PLU	The Rev. William C. Behrens
Mount Cross Lutheran	Director for Leadership Support
Tacoma, WA	Division for Ministry
The Rev. Ruben F. Duran	The Rev. Edwin Bersagel
Assistant to the Bishop	Executive Director
Metropolitan Chicago Synod	Conference of Bishops
Chicago, IL	The Rev. Herbert Carlmark
Ms. Judy Young	Assistant Executive Director
St. Paul's Lutheran Church	Division for Ministry

Mr. Kenneth Inskeep  
Research Associate  
Office of Research,  
Planning and Evaluation

1. The Study Committee Meetings

The Committee first met on May 16-18, 1990. All Committee members were present and significant progress was made. The pre-work for all committee members was to become familiar with and/or read a variety of papers and documents. The Division for Ministry staff made available a Salary Survey of ELCA Ordained Persons, information from the Colloquy for Clergy and Lay Professionals, various Lutheran Partners articles, biblical and theological reflection papers, compensation statistics of other churches, and a variety of other resources. Of particular importance was a current study of synodical compensation guidelines and the relationship of actual compensation of ordained persons in the congregation to those guidelines. A full report of that study follows. (Appendix B).

The objectives of the first meeting were: (a) to determine the strength and usefulness of the current system of compensation and pension, and (b) to consider the usefulness of an equalized approach. The group sought out areas of consensus and began the task of outlining a report. A subcommittee was designated to bring together common understandings in preparation for the second meeting of the full committee.

The second meeting was held on September 13-14, 1990. The report of the subcommittee was reviewed and acted upon.

2. Evaluations of the Procedure

The careful selection of the committee by the Division for Ministry Board and the support resources made the assignment manageable in two meetings of the full committee. Special thanks is expressed to the Board of Pensions and the Office of Research, Planning and Evaluation for their considerable professional help.

The committee as a whole thought it had the information necessary for the task and believes it is providing a responsible and helpful report.

3. Partners in Dialogue

The Committee solicited, received and considered reports from many contributors to the discussion. A resource list from which the committee drew is included in Appendix D. Especially careful consideration was given to documents, correspondence and conversation with the following organizations and churches that have some form of equalization. The Committee acknowledges and thanks the following contributors to the discussion: Rev. Kevin J. Schmidt, Secretary of the Lutheran Church of Australia; Rick Claus, Assistant Treasurer of the Illinois Conference of the General Conference of

Seventh Day Adventists, Office of the Presiding Bishopric of the Reorganized Church of Jesus Christ of Latter Day Saints; the Rev. Gerald Currens, Director for Overseas Operations and Long Range Planning of the ELCA Division for Global Mission and the Colloquy for Clergy and Lay Professionals Remuneration. The information provided in relation to these systems of equalized compensation was especially helpful in framing the discussion and arriving at the conclusion contained in this report.

#### 4. Presuppositions/Definitions

For purposes of this study, the following presuppositions/definitions guided the committee.

**Pastors:** The ELCA's understanding of ministry affirms the diversity of the Body of Christ as represented in its congregations and pastors. Pastors are male and female, single and married. Various family circumstances and ethnic, cultural, and economic backgrounds are represented. Compensation should not be related to these factors of diversity but should be appropriate to particular ministry within the context of particular service without regard to gender, marital status, family, ethnic, cultural, the economic background of the pastor or his/her family.

**Compensation:** Unless otherwise indicated, references to compensation indicate "defined compensation" as used by the ELCA Board of Pensions, i.e., Salary plus parsonage or housing allowance. Compensation does not include other costs to the congregation for ministry which are either employee benefits, e.g., pension and insurance, or reimbursements for expenses, e.g., automobile/travel allowance, continuing education, professional expenses, etc.

### C. The Study Committee's Understanding of the Issues and Problems

#### 1. Calling, Compensation, and Our Sense of Mission

The request for an exploration of equalized (or equitable) salaries comes in part from an evangelical concern for freedom to follow Christ's call. Two questions have been raised: 1.) Would there not be greater freedom to allow the call to mission wherever it might lead if all clergy were paid comparably? 2.) If all were paid comparably, would not the sense of call and mission become more important than compensation in responding to a particular call. An affirmative answer to these intriguing questions is the premise upon which the proposal for a system of equalized compensation is predicted.

If, however, these same questions can be answered negatively, then equalized salaries may offer no improvement over existing practice. The other side of these questions might be expressed in similar terms. 1.) Would there necessarily be greater freedom to follow the call to mission wherever it might lead if all clergy were paid comparably? Could equalized salaries actually reduce the freedom of pastors to follow the call of mission, for example, when that call is to an area of higher cost of living? 2.) Are factors of compensation more important to pastors in the present compensation arrangement than sense of call and mission? To answer this question in the affirmative renders a rather cynical judgement against any pastor who happens to be compensated relatively well in comparison to his/her colleagues.

The committee is aware that the issue of equalization prompts strong responses from some members of this church. It has, therefore, attempted to approach its assignments as objectively as possible considering various positions on their own merits.

While it is clear that a congregation and a pastor put their mission and calling to make Christ known through Word and Sacrament first, the actual relationship between a pastor's sense of calling, a congregation's sense of mission and the compensation paid is unclear. While potentially distressing, it is also a potentially promising relationship.

Multiple factors may effect the level of compensation for a particular pastor within a particular congregation. Size and socio-economic setting of the congregation, the pastor's sense of call, the congregation's sense of mission and many other factors may help determine the level of pastoral compensation in a particular setting. The easiest of these factors to measure is the size of a congregation, which is often directly proportionate to its capacity to compensate. The most difficult factors to measure are the sense of calling and mission. Nevertheless, both may be directly related to the complex inter-relationship between a congregation, its pastors and the level of compensation. The pastor's self-image (as relates to sense of calling) and the congregation's self-image (as relates to sense of mission) may either mobilize or immobilize their partnership in ministry in such a way that growth is either fostered or inhibited.

When either the pastor's sense of calling or the congregation's sense of mission is burdened by a sense of inadequacy or failure, it may be difficult for either to function adequately within the partnership--with the result that both congregation and pastor lose the vitality that is needed for personal and congregational growth. In this condition, both pastors and congregations may be guilty of the very natural instincts of self preservation which cause them to ignore the needs of their partner in ministry. The result may be a pastor who because of a preoccupation with the inadequacy of compensation is unwilling to lead the congregation in mission or a congregation who because of perceived threat to its survival is unable to see beyond that survival to mission possibilities/responsibilities. In other words, the sense of partnership between congregation and pastor may be lost so that instead of working in partnership for mutual growth, each is working to protect their independent interests of self preservation. Sense of calling and sense of mission may under these circumstances fall victim to self-interest by congregation and/or pastor.

If the absence of either a sense of mission or a sense of calling exists, then pastors, congregations, and this church need to repent. No amount of equalizing, subsidizing, or partnering can compensate for that fundamental lack. Only repentance and renewal can.

Conversely, assuming a vital sense of mission and a lively sense of calling, the connection with the problem of compensation is filled with promise. For then the essential problem is not unfaithfulness, or conflicting interests, but more simply one of taking the impediments and worries of undercompensation out of the way so pastors and congregations can flourish. In this point of view, the

essential soundness of the pastorate, the congregations, and this church is a given.

The proposal outlined in the following recommendations, including a national guideline implemented through the partnership of bishops, synodical leadership support committees, congregations, and pastors will provide a necessary and constructive evolution in our current compensation system. It addresses undercompensation and suggests ways to correct it.

## 2. Undercompensation of Clergy

This committee believes one of the principle issues the Evangelical Lutheran Church in America must face is the issue of undercompensation. It is a dual issue, and therefore a complex issue.

On the one hand, it must be recognized that a sizeable number of ELCA clergy are undercompensated relative to all ELCA clergy. Several distinct groups show a greater tendency to be undercompensated. These include, but are not necessarily limited to, (1) pastors who serve in rural areas, often serving small congregations and often serving two or even three congregations (even when a pastor serves more than one congregation total compensation shows a strong tendency to be well below average) and (2) pastors who serve in impoverished central cities (congregations in these areas are often larger than rural congregations but the incomes of the members tend to be quite low resulting in small budgets and low compensation for the pastor). The question here, then, is whether the disparities that exist are significant enough to warrant a policy response from the ELCA.

Second, the evidence is strong that ELCA clergy as a whole are undercompensated relative to other professionals with similar amounts and types of education and experience. The issue, the committee strongly believes, is that pastors of the Evangelical Lutheran Church in America live in the same world as teachers, professors, CPA's and farmers and must pay the same prices as others for the essentials of life, including food, clothing, shelter, medical care, and recreational activities. While it may be argued that pastors are called to service by God, the same argument may be made for people who serve the kingdom in a variety of other ways. Is a teacher not called to teach? A farmer to farm? Why, then, should the pastor be asked to serve for less compensation than others? The question is, again, whether the disparities that exist are significant enough to warrant a policy response from the Evangelical Lutheran Church in America.

The Study Committee began its work with an analysis of the advantages and disadvantages of both the current system of compensation and the proposal for equalized salaries. As the study unfolded it became apparent that the advantages of our current system far outweigh both its own disadvantages and the advantages of the idea of equalized salary.

Our current system presupposes high levels of congregational and pastoral freedom. It conforms to the polity of the Evangelical Lutheran Church in America. From the prospective of the Lutheran two kingdoms theory, our current system invites both a realistic discussion about compensation while affirming Christ's command to love one's neighbor. The abuses of freedom by

pastors and congregations do not offset these advantages.

The idea of equalized salary has a strong appeal to some. If all were paid equally, personal advancement would matter less and mobility would be enhanced in the church. However, such a goal is difficult to achieve, and the disadvantages of salary equalization are many. In actual practice salary equalization may not be as equitable as it appears conceptually. Committee research indicates that there has not been complete satisfaction with equalization in the few churches where it has been implemented. In more than one of the existing systems of equalization, changes have begun or are being considered which move away from equalization. In the Lutheran Church of Australia, (LCA) for example, while pastors supposedly receive equal salaries, it is acknowledged that local congregations who pay their pastors directly may depart from the standard of equality by plus or minus 20%. Gradients based on experience, number of dependents and other factors also modify the actual compensation for individual pastors. Not every one in the LCA is satisfied with the current equalized salary arrangement. A proposal at the past Church convention suggested modifications which would provide greater compensation for positions in larger congregations and for senior pastors in multiple staff ministries, for pastors who have been greater levels of responsibility and for institutional heads, and administrative official of the denomination. In this proposal, factors of responsibility, work-load, pressure and experience would become factors in determining variations from the standard.

In the Seventh Day Adventist Church, one church in America which has used equal salaries for many years, modifications have been introduced in recent years to try to adjust to wide variations of cost of living. Gradations have been added to compensate for varying levels of pastoral training and years of experience. A severe difficulty in filling some congregations in areas with higher cost of living, forced significant modifications to the system providing higher salaries for those serving in large metropolitan areas. This church found that equal salaries actually proved an impediment to mobility to areas of high living cost.

The Reorganized Church of Jesus Christ of Latter Day Saints has some ministers who receive allowances which are measured against U.S. Bureau of Labor Statistics for urban families of four. But these allowances are not equal. Factors of responsibility, position or status, productivity, educational qualifications, tenure of service, "needs and just wants" enter into the determination of each individual's allowance. Moreover, by far the greatest number of ministers of that tradition are "self sustaining bivocational men in secular employment without church compensation." So, comparison with this tradition is not particularly appropriate or helpful.

The Division for Global Mission, ELCA, provides for equal salaries for all missionaries except that they are indexed for years of experience, cost of living in the particular area of service and other variables. So, in the strictest sense, they are more equitable than equal. It is further recognized that in comparison to those communities in which they serve, our missionaries' standard of living is often relatively higher than the average of those in the community served. This may not be true in most congregations in the ELCA.

In most, if not all of the aforementioned existing models, certain dissatisfaction and inequities continue to exist. Furthermore, the movement in these churches appears to be away from rather than toward greater equality of compensation. Therefore, it would appear that the value of movement toward equalized salaries by the ELCA would not be supported by the experience of those churches who have tried such an approach.

Moreover, the management of a program of the complexity involved suggests that cost may be prohibitive as well. It seems most likely that the increased cost would be borne at least in part by the congregations and the churchwide bodies, thus reducing other ministries. In addition, because salary equalization is prescriptive in nature, both pastoral and congregational freedom would be reduced. Incentives for pastoral and congregational innovation and creativity might well be diminished resulting not in growth but a decline in the church.

For the foregoing reasons the Study Committee determined not to pursue salary equalization but to address the problem of undercompensation. This report documents the reality of under compensation and proposes ways the church might redress this problem.

The committee also analyzed the advantages and disadvantages of both our current pension system and a proposed equalized pension plan. While the individual bears the risk, and small salary means small pension, the advantages of the current program of defined contributions are many: high protection for the individual, partnership of the congregation and individuals in contributions, incentives to earn larger salaries, and no liability to the Evangelical Lutheran Church in America and its congregations. On the other hand, while members bear no risk in a defined benefits plan (the proposed equalized salary and equalized pension program) it is not clear who would bear the cost of such a program and it would seem that the liability to the Evangelical Lutheran Church in America would be greater in such a program.

### 3. Ordained Ministry, Occupation, and Freedom

How one responds theologically to the proposal to explore salary equalization depends on how one understands ordained ministry and where one locates it in Lutheran two kingdoms theory. Is the office and function of public ministry strictly a function of the calling to serve Christ? If so, it is a vocation shared with all the baptized in the priesthood of believers. The tasks of this calling include witnessing, prayer, and sacrifice. These tasks are performed without thought of reward. There is no earthly reward promised for faithfulness to the gospel. From this point of view, salary inequities are an offense in a church and a culture beset with injustice. The reasonable solution is to decry the inequities of salary for what is apparently the same work while proposing policies to radically equalize salaries.

Or does the church also call, ordain, and elect some to the office of public ministry for the sake of good order? In addition to accountability for the faithful teaching and preaching of God's word, there are standards and expectations of the church for this office requiring preparation, experience, and skill. In this case the office is also an occupation within the created order, deserving of compensation and other benefits. Again, in this point of view, clergy are not

being compensated for faithfulness to the gospel, for the gospel promises no earthly reward. (See Foster R. McCurley's "Compensation for Clergy-- Biblical/Theological Reflection," Appendix A).

Clergy live in both the kingdom of God and the kingdom of the world. They live in the tension between love's claims for justice for neighbors (and other clergy!) and the fact of their occupation in the kingdom of the world and its institutions. Faith in the forgiving love of God in Christ affords clergy freedom to live in both worlds, to affirm the gospel demand to love one's neighbor while realistically seeking a solution to the problem of undercompensation.

It is noted at another point in this report that a concern for freedom to follow Christ's call to mission prompts the proposal to explore salary equalization. The actual results of implementing such a proposal are unknown. Despite the ideal of fairness and the promise of greater freedom, the actual impact might be a disadvantage more than a help and reduce freedoms in the Church. Equalizing would not only raise some salaries. It would also reduce many more in an already undercompensated field of service. Moreover, equalized salaries could conceivably reduce pastoral and congregational motivation and incentive to raise compensation.

The current system of compensation assumes a high degree of freedom on the part of the participants. Congregational freedom is evident in the responsibility and control each congregation has for shaping its compensation and benefits proposal. Decision-making regarding compensation currently occurs at the local level, in the context of interdependence, and allows for geographical cost-of-living differences. The congregation/pastor partnership is enhanced by this active level of mutual choice and responsibility.

There are risks with freedom. A case can be made that the freedom congregations enjoy has been abused. Great variations in levels of compensation for what would appear to be the same work; generally low salaries of clergy relative to comparable professions in the workforce; and the tendency to allow salaries to drift below guidelines (where such guidelines exist) document the risk of congregational freedom. Pastors, for their part, may also abuse their pastoral freedom when they drift from their call and the mission of the church. Lack of motivation and low morale may contribute to a reduced energy and effort which, in turn, may be reflected in the congregation's appraisal of pastoral service, which, then is reflected in their compensation to the pastor. Even so, the higher levels of pastoral and congregational freedom are present in our current system of compensation than would appear to be possible in the proposed alternative. As participants both in the kingdom of God, with its vocational call to love and justice, and also in the kingdom of the world, with its occupational incentives and negotiations, clergy fall short of the ideal in both. But clergy are also forgiven their confessed shortcomings in both. So forgiven, they are freed to respond to Christ's call and serve the mission of the church as Christ would have them serve.

#### 4. Values of ELCA Pensions

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The ELCA Regular Pension Plan serves the Evangelical Lutheran Church in America well. It is a money-purchase pension plan that specifies a level of contribution to each member's individual account. The pension is based on the amount of contributions to the plan plus investment earnings credited to the individual's account. The participant bears the investment risk, both before and during retirement. The uncertainty of the benefit amounts from the standpoint of the members is in contrast to the certainty of the cost to the churchwide organization. The Evangelical Lutheran Church in America chose the money-purchase type of plan for the following reasons:

- ! The participants' protection, some investment control, and a variety of retirement options.
- ! The money-purchase type of plan is always fully funded. There is no potential unfunded liability for the Evangelical Lutheran Church in America.
- ! The required contributions are relatively stable from year to year.

Sharing among congregations is achieved through the ELCA Medical Benefits Plan. Under that Plan, congregations served by low-salaried persons are subsidized by congregations served by high-salaried persons.

One purpose of the Regular Pension Plan is to enable retired members to maintain their pre-retirement standard of living throughout retirement, assuming retirement at age 65 after approximately 35 years of plan participation and earnings that were average for plan members. Because the level of retirement income depends on the contribution rate and the rate of investment income, the higher the rate of investment return (relative to inflation), the lower the contribution rate required to reach the targeted level of retirement income. Conversely, a lower-than-anticipated rate of return would mean that a higher contribution rate would be required in order to meet the retirement income goal. It is important that the level of benefits provided (and expected to be provided) by the plan be monitored in order to set an appropriate contribution rate.

The Study Committee believes that it is appropriate to have the greatest concern for the persons who retire after having received very modest salaries. (See Appendix C for information about the actual annual retirement pensions of salaried pastors who retired in 1990.)

The greatest need for increased pensions exists for pastors who retired many years ago and especially for widows of pastors who retired or died many years ago. In recognition of the need to assist the persons with the smallest pensions, the American Lutheran Church and Lutheran Church in America established minimum pensions which are being continued by the Evangelical Lutheran Church in America. Minimum pensions are necessary during the early years of a money-purchase pension plan, because the contribution rate appropriate for full-career participation will not provide accumulated contributions and investment income sufficient to provide an adequate level of income replacement for persons who have participated in the plan for only a partial career. The only way to provide a minimum pension amount for those persons is to supplement the pension otherwise payable.

The current minimum pensions for former ALC and LCA retirees and their surviving spouses range from about \$147 to \$350 per month. Approval of increases in minimum pension levels would come from the ELCA Church Council or Churchwide Assembly, because benevolence is

the only source of financing for increased past-service costs.

The need for supplemental pensions in the Evangelical Lutheran Church in America does not indicate that the current plans are inadequate. Pastors retiring currently, including those who served at low salaries, receive pensions which are several times larger than the pension earned by pastors who retired or died years ago.

Regarding future pensions, the principal factors in determining the level of retirement pensions are (1) the number of years during which pension contributions are accumulated, (2) the contribution rate, and (3) the rate of investment return relative to inflation. It can be expected that future pensioners who have had reasonably adequate compensation, and for whom contributions are accumulated over a long period of time at an appropriate contribution rate, will have reasonably adequate pensions.

## **II. The Study Committee's Findings on Clergy Compensation**

The Office for Research, Planning and Evaluation was asked to assist in the consultation process by providing descriptive data and analysis of several aspects of the equalized compensation debate. The data presented here have been drawn primarily from two sources: (1) comparisons of average ELCA clergy salaries collected by the Board of Pensions, with average salary information on other occupations available from government sources, (2) information on clergy compensation and synod compensation guidelines in fourteen of sixteen randomly selected synods.

- A. ELCA clergy compensation was compared to that of elementary and secondary school teachers and college professors in public and private settings for fourteen of sixteen randomly selected synods by matching synods to states (Appendix B). For the fourteen synod/state combinations the compensation of ELCA clergy was higher than those of professors at four-year private colleges in half of the synod/state combinations and lower in half. Overall, ELCA clergy compensation averaged slightly less (\$31,042) than the average for college professors at private colleges (\$31,666). ELCA clergy compensation was lower than the average compensation of college professors at four-year public institutions in all of the synod/state combinations. Average clergy compensation was higher than that of elementary and secondary school teachers in ten of fourteen synod/state combinations. When ELCA clergy compensation was compared to that of the profit sector including accountants, auditors, attorneys, buyers, chemists, engineers, and drafters, clergy compensation reflected the typical remuneration of those with Level II or Level III duties and responsibilities. Level II and III duties and responsibilities reflect five to ten years of experience and moderate levels of professional skill development.

The synods are responsible for gathering basic compensation information and most have established basic compensation guidelines. The guidelines take into account complex compensation issues such as length of service, congregational size, and regional variations in the cost of living. Synod guidelines vary considerably. Nevertheless, the synod guidelines are the only practical way of comparing the compensation situation of clergy under call to congregations in synods. In most cases, the guidelines suggest minimum salaries by year of ordination and compensation guidelines for housing, continuing education, and transportation.

Sixteen synods were randomly selected and asked to examine the annual report of ordained ministers under call to the synod. Each of the sixteen synods was asked to forward to the Division for Ministry that portion of the annual report form dealing with compensation information. The synods were asked to determine if individual clergy were above, at, or below the synod guidelines for compensation.

The majority of clergy under call to congregations who have reported to these synods were compensated below synod guidelines. This was true in eight of the thirteen reporting synods. In these thirteen synods, 56 percent of the clergy under call to congregations were below the synod guidelines. It is clear that the synod guidelines are not working to adequately ensure minimum standards of clergy compensation as defined by the synod guidelines.

It is also clear that the overall range of clergy salaries is very limited. Seven percent of ELCA clergy make under \$20,000 and a portion of these collect only part-time salaries. Another seventeen percent make between \$20,000 and \$25,000. Seventy percent make between \$25,000 and \$45,000 a year. Only six percent make \$45,000 or more. Given relatively low level of clergy compensation overall, any attempt to somehow redistribute income is practically impossible. If these levels of compensation are inadequate then the only realistic alternative is to develop a strategy for pushing up all ELCA clergy salaries. Whether this is possible in a society that typically undercompensates those employed by nonprofit organizations is certainly open to question.

## B. Limitations of the study

### 1. Definitional problems

#### a. What is the pastor's position?

Pastors are unique individuals in that each one, in a sense, holds two positions. In the first place, a pastor is called by God to a position of servanthood. While it is true that others are called to their professions, occupations, and situations as well, and many of those may also be considered positions of servanthood, it is the pastor alone who has been called to serve through the preaching of the Gospel and the administering of the sacraments. This makes a pastor unique.

But the pastor holds a second position. The ordained ministry is an occupation. Each pastor has a "job" in the same sense as a carpenter, a teacher, or a farmer. A pastor is an employee hired by a congregation or some other part of the institutional church to perform certain functions or carry out a variety of duties. It is primarily because of this second position that pastors must be adequately and fairly compensated in terms of salary, fringe benefits, and pension. The ordained minister should not be viewed differently from any other professional person where the question of compensation is concerned.

#### b. What is meant by an adequate income?

Difficulty comes in determining what is meant by the phrase "fair and adequate" when we are talking about compensation. Are pastors adequately compensated when their salary places them above

government measures of poverty level? Or is fair compensation achieved when a typical pastor is able to put aside and maintain the emergency nest egg of cash or liquid assets equivalent the 3 to 6 month's salary that is recommended by virtually all financial planners? Should pastors be able to expect that compensation would allow saving 10% of their annual income? Should a pastor's children be able to afford to attend an ELCA college? Is there a specific set of wants and needs that must be met before we can talk about adequacy of compensation? If so, what is it? Who determines what is adequate? Pastor? Congregation? Synod? ELCA? Some combination of the above?

One measure of adequate compensation might be when a pastor is able to select from among the same economic options as a non-pastor professional who has experienced approximately the same amount and type of education, has similar responsibilities, has approximately the same amount of experience, and resides in a similar setting in the same part of the country.

The more specific answer to the questions may be approximated by examining data published by the Department of Commerce, Bureau of the Census which describes a moderate living standard for various geographical areas of the country. This data is based on a budget which includes all necessities, as well as some nonessentials for individuals and families.

While adequate compensation can never be identified with precision, the question of what is meant by the term can be addressed and its dollar value can be reasonably estimated. This must be done if we are to achieve equity in compensation for the ordained ministry of the Evangelical Lutheran Church in America.

## 2. Measurement problems

While problems with definitions are always vexing, problems with measurements can be equally bothersome and often limiting.

For example, while all ELCA synods now use some sort of guideline system for determining clergy salaries and other compensation, these guidelines are established in various ways. That is, the guidelines in one synod may not be comparable to those of other synods. This would make it very difficult, if not impossible, for the Evangelical Lutheran Church in America to establish and enforce policies designed to create more equity, and perhaps more equality, among pastor's salaries.

If, for example, one synod establishes guidelines based on average salaries for all public school teachers in the synod, while another determines its guidelines based only on average salaries for teachers with a masters degree, and perhaps a third bases its guidelines on the average salaries of pastors in several denominations in that synod's territory, which method results in the most equitable guidelines?

Or, if two synods both base their guidelines on average salaries for all public school teachers but one uses the median (the middle salary) as the average while the other uses the mean (the arithmetic average), which provides the more accurate picture of what would be equitable for pastors? The two averages may be quite different.

It must also be recognized that most synods have treated guidelines as mere suggestions for congregations. Some congregations have found them useful and have followed them, but others have largely ignored them or argued they were not capable of following them. Unless there is some uniform policy in this regard it becomes impossible for the Evangelical Lutheran Church in America to measure equity among synods or congregations. Finally, the data used to establish guidelines may not be reliable. One must be aware that data are gathered by various methods and in some cases the accuracy of the data may be questionable.

### **III. The Study Committee Recommendations for Implementing More Equitable Compensation**

To be effective tools, guidelines must be uniformly determined by all synods. Equitable compensation and an equitable transfer by a pastor from one synod to another cannot be assured unless this is the case.

To accomplish this relative uniformity we recommend that all synods make use of similar information from similar sources in creating their guidelines, and that such information be incorporated in the process in order to insure that guidelines do represent the local area. One very useful set of data, published regularly by the U.S. Department of Commerce, Bureau of the Census, and readily available from most large public and university libraries, is entitled "Current Population Reports". The reports cover the major regions of the country, the individual states, and, in some cases, smaller areas. Included in one of the reports, published annually and entitled "Money Income of Households, Families, and Persons in the United States," are data on the cost of living for the area for persons enjoying low, moderate, and high living standards. The committee recommends using data relative to the moderate living standard.

The committee recommends that synod guidelines be based on length of service, allowing for annual increases based on anticipated increases in productivity. The committee further recommends that each synod's guidelines be updated annually to reflect changes in the cost of living as measured by the Consumer Price Index.

It should be clear that using uniform methods will not result in identical guidelines for all synods since each synod would be using information that applies specifically to that synod. In some cases it may be that multiple sets of guidelines would be used within a single synod if that synod is large and/or diverse. If all synods accept and apply these recommendations the Study Committee believes the guidelines would become a much more useful and equitable yardstick for determining and comparing pastor's salaries.

#### **A. We recommend to the Board of Pensions**

Recommendation of a minimum pension contribution rate of 12 percent of defined compensation (salary plus housing) for all pastors.

#### **B. We recommend to the Division for Ministry**

Gather and disseminate annually to each synod any appropriate statistics regarding local/regional cost of living which may be valuable for use in formulating salary guidelines.

C. We recommend to synods

1. Compensation Guidelines be determined by using at least the following resources:
  - a. Data on moderate living standards and local cost of living information ("Current Populations Reports" available from the Department of Commerce)
  - b. Local comparative compensation information, i.e. other professionals, similar education experience, and length of service
  - c. Compensation Guidelines of neighboring synods
2. Include in the Guidelines a provision for congregations to provide a pension contribution of 12 percent of defined compensation (salary plus housing)
3. The bishop review compensation before attesting calls and when below synodical guidelines, use the opportunity for further conversation with the pastor and the congregation
4. Distribute annually the Statement, The Letter of Call, to congregational councils, other employing agencies, and pastors so that specific responsibilities and compensation may be reviewed
5. Deploy persons from the Synodical Leadership Support Committee to visit congregations to advocate for the Compensation Guidelines and educate leaders and pastors regarding clergy compensation
6. Provide compensation support for those ministries which are below synodical compensation guidelines

D. We recommend to congregations

1. Follow the Synodical Compensation Guidelines
2. Provide a pension contribution of at least 12 percent defined compensation (salary plus housing)
3. Establish and utilize a Congregational Staff Support Committee
4. Conduct with the Pastor(s) an annual review and revision of the Statement, The Letter of Call, including a review of specific responsibilities, and compensation.
5. Receive the counsel and guidance of the synodical Leadership Support Committee

- E. We recommend to ordained persons
1. Participate actively in the compensation negotiating process as the Statement, the Letter of Call, is revised
  2. Submit the Annual Report to the synod bishop

## APPENDIX A

Dr. Foster McCurley

### Compensation for Clergy: Biblical/Theological Reflections

Throughout the Bible, it is fair to say, the issue of money per se does not play a major role. Sociologically speaking, in the earliest days of the Israel's ancestors, the patriarchs, money is barely mentioned.

It was under the monarchy of David and more especially of Solomon, when Israel became a nation among nations, that a monetary economy seems to have developed. And then troubles began, not because there now existed money but because of the burdens of taxation and the use of money for extravagance rather than for human need.

When the prophets appeared on the scene in the eighth century, the use of money and its power by the rich in their abuse of the poor became a major issue. Yet in all the prophetic speeches there is no prophecy against money itself or people having money: the concern of the prophets is with the abuse of money, the use of its power to rob others of justice, and the unwillingness of those who have to be benevolent to those who have not.

The New Testament portrays Jesus as one who identifies primarily with the poor. The stories of his birth in a manger and the announcement of his birth to shepherds introduce the reader to the child of God who entered the world not among the wealthy royal class but among the common ordinary people. Jesus' teachings likewise identify him with the poor and the suffering, both in terms of his earthly ministry (Luke 4:18-21) and in regard to the final day of judgment (Matthew 25). It is Luke's Gospel above all which deals with issues of rich and poor, promising transformation of the poverty to eternal riches and a corresponding transformation of wealth in the kingdom to come (Luke 1:52-53; 6:20-26; 16:19-31). Luke's Jesus tells several parables warning against the hazards of misplaced values in accumulating money (12:13-34; 16:19-31). Yet Luke likewise portrays Jesus as dining with well-to-do Pharisees and as inviting himself to stay at the home of the rich little man Zacchaeus who happens to be quite generous to the poor (Luke 19). Strikingly, Zacchaeus, even though he is rich, is among the "lost" because his particular occupation has cut him off from his own people.

Further, in the early church Paul considers some of the more wealthy Christians assets to his ministry (Acts 16:14). In his letters he makes no attack on those who have money; on the contrary, those who have financial resources are able to contribute to others such as the saints in Jerusalem (Romans 15:25-27). It is above all in his letters to the Thessalonians that Paul finds it necessary to deal with jobs and income, because some of the people have decided to cease their work as they wait for the coming of Christ. Against this attitude the apostle admonishes the people "to work with your hands, as we charged you; so that you may command the respect of outsiders, and be dependent on nobody" (1 Thessalonians 4:11-12). Paul and his colleagues provided the model: "we were not idle when we were with you, we did not eat anyone's bread without paying, but with toil and labor we worked night and day that we might not burden any of you." He therefore exhorts them again "to do their own work in quietness and to earn their own living" (2 Thessalonians 3:8-12).

The writings of the Bible, therefore, do not take a particular position against money or wages. Even the parable about the laborers in the vineyard (Matthew 20:1-16) does not take such a position, for the parable, while telling of equal pay for unequal hours, is a teaching about God's salvation rather than a prescription for compensation. The metaphor, so to speak, is not the message.

The biblical witnesses assume that persons are compensated for their work, even if unfairly in certain situations, and that one works at one's occupation in order to reap its gains. The Book of Proverbs stresses repeatedly this necessary correlation: a son who gathers in summer is prudent (10:5); the one who tills the land will have food in abundance (12:11); whoever tends a fig tree will eat its fruit (27:18); and quite realistically, it is one's appetite that urges one to perform one's work (16:26). Indeed, the Book of Proverbs concludes with the note that the fear of the Lord is the basis for heeding the obligations to work and for benefitting from such labor (31:30-31). Such is the means by which humanity lives in God's creation (Genesis 2:15).

In a larger sense, of course, work is done not only for compensation but out of responsibility. The creation story of Genesis 1 testifies that humanity, alone out of all creation, was made "in the image of God" (Gen. 1:27). This phrase expresses profoundly that the dignity and worth of human beings is based upon a particular relationship with God. Human identity is founded in being made "in the image of God."

Male and female alike were made to represent God in and to the world, and in that representation all humanity is given the task of "dominion over" the rest of God's creatures. On the basis of the term "image of God," reserved for kings in the ancient world, and in terms of the job assignment, "dominion," men and women are to act as kings and queens over the birds, beasts, and fish. That role is not a matter of despotic privilege but one of royal responsibility under God.

The work of dominion, the Bible attests, is one which requires wisdom and skill. Wisdom, indeed, is the gift Solomon seeks from God in order to govern the people as king (I Kings 3:9). Wisdom and understanding will be among the spiritual gifts possessed by the messianic king of God's future reign. Thus the task of fulfilling the occupation given to humanity involves the need for wisdom, and the human community has the responsibility to develop such wisdom in its members by whatever means are appropriate.

Likewise, the occupation given to humanity in the story in Genesis 2 involves not only brawn but brain as well. The responsibility to "till and keep" (more literally "work and protect") the soil so that it produces abundantly for all generations requires skill and knowledge, acquired through the means available in the community to teach and learn. Further, when the range of occupations expands to include metallurgy, cattle raising, and the art of music (Gen. 4:17-22), the need for some sort of education increases.

These biblical stories indicate, in other words, that in order to live as faithful creatures in God's world, humanity needs the expertise required to do its tasks. Occupation, therefore, carries with it the responsibility to do well whatever we do as God's representatives in the world.

We are who we are on the basis of being created "in the image of God." We do what we do in order to carry out the responsibilities related to that image. The first is our identity; the second is our occupation. The first is what makes us important; the second is the way we act and live in order to exercise our dominion. Occupation is the means by which God's royal humanity glorifies the Creator and perpetuates and enhances the quality of life in God's creation.

In accord with this biblical understanding, Article XVIII of the Augsburg Confession indicates that human beings "possess some measure of freedom of the will" which enables us "to live an outwardly honorable life and to make choices among the things that reason comprehends." Among the choices listed in a quote from Augustine are "whether or not to labor in the fields, whether or not to eat or drink or visit a friend, whether to dress or undress, whether to build a house, take a wife, engage in a trade, or do whatever else may be good and profitable."

People everywhere are involved in the occupations of the world. Yet the sinful rebellion of humanity

against God affects the ways we relate to one another--personally and collectively--and so occupation is one of the areas in which our use and abuse of others demonstrates our sinfulness. Concerned about the well-being of all people as they live out their occupations in God's world, the church joins with others in the pursuit of justice in the work place. Justice for those made in the image of God includes the provision for human need, fair compensation for work done, and the opportunity for the full realization of gifts in productive living. Such justice also involves the fair apportioning of resources, opportunities, responsibilities, burdens, and benefits. It includes as well accountability and efficiency.

### Christian Ministry

Just as our identity as human beings is not based on what we do but on our God-given relationships, so also is our identity as Christians. The practice of infant baptism demonstrates concretely our belief that we become children of God solely on the basis of God's gift. It is precisely before we have done anything to merit this relationship with God, and even before we have developed any knowledge of God or church, that God accepts us as new beings, as sisters and brothers in a new family, the church.

Furthermore, just as the humanity made in the image of God is given the responsibility of dominion in the world, Christians, given a new identity at baptism, are called to the priesthood of the baptized. This priesthood has among its tasks both witnessing to the gospel in word and deed and serving the world through sacrifice and intercessory prayer. It is the vocation of every Christian to be a priest to others. What is important to note about this priesthood of the baptized is that there are no requirements, no examinations, and no rewards for serving.

In addition to this priesthood, and "for the sake of good order," Luther instructed, the church calls, ordains, and elects some to an office or function of public ministry. These persons are singled out by the church for what is called "the ministry of Word and Sacrament," that is public ministry performed on behalf of all. This ministry differs from that of the general priesthood in terms of its authorization to preach regularly and administer the sacraments but also in terms of its accountability to the ecclesiastical office which it holds. That accountability means primarily the faithful teaching and preaching of the word of God.

In contrast to the priesthood of the baptized, the office of the ordained ministry operates according to the standards and expectations which the church develops and refines from time to time. While such requirements can be waived by the church in certain circumstances, they generally include a degree from an accredited college or university, a degree from an accredited seminary, an internship experience, field work in various situations, and such other training designed to prepare candidates for the office. With each step along the way, candidates are evaluated academically, theologically, psychologically, and personally. They are thus scrutinized by the church for the functions and office of "the ministry of Word and Sacrament." Candidates are thus prepared for a profession, a profession of servanthood or ministry.

Having passed the rigors of the process, persons are called by the church to specific congregations, agencies, and institutions on the basis of their preparation, their skills, their experiences. And they are rewarded by the church organization with a salary and other benefits. Thus does the ordained minister have an occupation within the institutional church while simultaneously sharing with others the vocation of the priesthood of the baptized.

### Questions of Compensation

Once it is recognized that ordained ministers have an occupation, then the method of compensation necessarily comes to the fore. Generally, the church as institution has followed the practices of the land

in which it is located. A pastor in West Germany, for example, is compensated according to various levels of civil servants. In the United States, where church and state are institutionally separated, salaries have been related to a variety of factors including experience, desirability, and needed skills, and perhaps above all, the ability of the calling agency to pay.

Such a practice has the advantage of stimulating a pastor to strive for excellence and efficiency, because--theoretically, at least--such is the way professional persons are usually rewarded. The appreciation of one's experience in terms of a reward structure can have the effect of enabling a pastor to continue through difficult times and to recognize that compensation will correspond with mounting family needs over the years. Furthermore, the awareness that some particular talent--preaching, administration, counseling--is recognized as worthy of salary increases or as leading to new and challenging calls can enable a person to continue those talents in the ministry when temptations to use them in a non-church occupation might occur. Thus, not only the minister but this church benefits from the process.

The disadvantages of the process seem primarily to be related to the ability of the calling agency to pay. Many congregations, in need of skilled and experienced pastors, are located in areas where the general economic situation is depressed. Their ability to compensate at levels which keep or attract particularly gifted pastors is limited. Yet in many ways, those congregations might be located in areas which are particularly strategic to the church's participation in God's mission to the world.

Another disadvantage of the process is the ability of the calling agency to exercise control over the pastor in terms of its own likes and dislikes. A pastor's dynamic preaching of the gospel, that which fulfills his/her accountability to the office, might cause a congregation to feel such discomfort that it attempts to move him/her out by refusing year after year to increase the compensation, even according to rising costs in living. Or the issue might be the pastor's commitment to social ministry or to a stance on a particular social issue. The pastor is sometimes regarded not as a higher authority, but as a hired authority who can be dismissed or controlled. Thus can the preaching of the Word, the primary function of the office, become endangered by the whims of certain people on the basis of salary control.

Among the suggested methods to overcome these disadvantages is the equalization of compensation for all clergy. Since the ministry of Word and Sacrament is the same, the salaries, it is argued, should be equal without regard to experience, expertise, or circumstances of the calling agency.

The theological difficulty with this approach is that it appears to set salary on the basis of the gospel when in reality the gospel does not promise any earthly reward at all. Compensation is a matter for the laws of creation, because the ordained ministry is an occupation. And because it is an occupation, the church in all its expressions must consider what is just: what, for example is fair compensation for work done? what is fair apportioning of burdens and benefits?

Furthermore, while one can decry the abuses of values in our capitalistic structure, one needs to consider the psychological issues which result in the more socialist societies: without personal and professional goals and their accompanying rewards, it is difficult for some people to see reasons to strive for excellence or to take on positions which demand more of a person's energy and time.

Perhaps more theologically and more psychologically appropriate than equalization would be some standardization of compensation by which the church would establish scales based on years of experience, recognized talents, strategic importance to the church's role in the mission of God, and relative costs of living. While some calling agencies might set salaries beyond those scales, the Evangelical Lutheran Church in America could develop a variety of measures to assure that minimal levels be maintained. Those measures might include particular pressure on the calling agencies from the bishops and deans, the development of a churchwide fund for supplementing ministers' compensation, and educational measures by which members of the calling agencies might be better informed about the

theology and economics of the ordained ministry. Such measures might also include a churchwide or synodical emphasis on continuing education for pastors and lay professionals so that the increase in one's abilities might not be experience alone but the acquisition of new skills and the opportunity to hone old ones. In this way, as increased skills become more obvious to the calling agencies, they might become more aware of the advantages to their financial investment in the ordained ministry.

While the values of our society throw levels of compensation out of line with the value to the society, a standardization of compensation might model that of some other occupations. In many states, for example, the salary structures for public teachers are established according to years of service, continuing education units, expertise, and relative costs of living. While the dollar amounts at each level might not be appropriate for ministers (the teacher is paid for nine months of work), the criteria used for scaling might be instructive within church structures.

In conclusion, on the basis of education and professional preparation, hours of work required, and the demand for constant performance at high levels of productivity, it is difficult to conclude that some pastors are paid too much. The problem seems to be that so many are paid so little, and as a result of this discrepancy the church is obligated to seek economic justice for clergy without penalizing those relatively few ministers who seem to be compensated according to reasonable standards.

## APPENDIX B

### Equalized Compensation: Descriptive Data Analysis and Review

The ELCA Board of Pensions compiles information on clergy compensation in connection with the pension program of the Evangelical Lutheran Church in America. The Board of Pensions' 1989 salary survey was based on cash salary including housing allowances or an additional 30 percent of the cash salary for those in parsonages. The salary survey indicated a variance in average compensation from \$36,686 in Metro Washington, D.C. to \$21,339 in the Caribbean. The average salary among all clergy under call to ELCA congregations was \$30,965. Sixteen synods were randomly selected for more in-depth analysis. The average compensation for the sixteen randomly selected synods varied from a low of \$21,339 in the Caribbean Synod to a high of \$36,053 in the Minneapolis Area Synod. (See Table 1.)

ELCA clergy salaries can be roughly compared to those of elementary and secondary school teachers and college professors at four-year public and private institutions by matching synods to states. Fourteen such comparisons are possible.

**Table 1**  
*Average Salaries*  
*Selected States and Corresponding Synods*  
*Elementary and Secondary School Teachers, College Professors and ELCA Clergy*<sup>8</sup>

Synod/ State	Elementary and Secondary School Teachers	College Professors 4 Year Public	4 Year Private	ELCA Clergy Under Call
Montana/MT		\$23,774	\$29,648	\$27,274
Pacifica/CA	\$33,200	\$47,783	\$42,055	\$35,172
NW Minnesota/MN		\$29,756	\$38,692	\$32,374
NE Minnesota/MN		\$29,756	\$38,692	\$28,832
Minneapolis Area/MN		\$29,756	\$38,692	\$36,053
SW Texas/TX		\$25,387	-	\$29,260
NE Iowa/IA	\$24,867	\$37,162	\$28,451	\$28,514
N Great Lakes/WI	\$29,206	\$37,780	\$31,241	\$26,916
NW of Wisconsin/WI		\$29,206	\$37,780	\$24,721
SE Michigan/MI	\$34,050	\$39,294	\$28,655	\$33,124
S Ohio/OH	\$27,606	\$40,235	\$31,299	\$31,353
New Jersey/NJ		\$30,788	\$42,919	\$33,329
Metro DC/DC		\$34,705	\$36,743	\$37,686

**1 Sources:** 1987-88 data on salaries of elementary and secondary school teacher and on full-time instructional faculty at four-year private and public institutions are from the National Center for Educational Statistics, 1989, U.S. Department of Education, Office of Educational Research and Improvement (NCES 89-643), Washington, D.C. The data are for 1987-1988. Data for ELCA clergy under call are from 1989 Salary Survey, as of September 6, 1989, the Board of Pensions of the Evangelical Lutheran Church in America. While 1989 clergy salaries are being compared to salaries of college professors for the 1987-88 academic year, a review of the 1988 figures for clergy showed changes of only a few hundred dollars. For clergy residing in parsonages, 30 percent has been added to the cash salary as compensation.

WV - MD /WV	\$21,736	\$29,825	\$28,231
North Carolina/NC	\$25,073	\$36,514	\$35,215
Caribbean	-	-	\$21,339

The best salary comparison can be made between clergy and college professors at four-year private colleges. While the educational attainment level of professors at private four year colleges is somewhat higher than that of most clergy, the skill levels offer as close a comparison as one is likely to find. The salaries at private four-year colleges are also determined similarly to salaries in many private nonprofit organizations, in that the private four year college is often directly dependent upon the goodwill of donors, with tuition covering only a portion of the actual costs of providing students with an education. Pastors are likewise directly dependent upon the goodwill of their parishioner.

For the fourteen synod/state combinations for which comparisons are possible the salaries of ELCA clergy are higher than those of professors at four-year private colleges in half of synod/state combinations. Overall, however, ELCA clergy salaries average slightly less (\$31,042) in these fourteen synod/state combinations than the average salary for college professors at private colleges (\$31,666). The average clergy salary is higher than that of elementary and secondary school teachers in ten of the fourteen synod/state combinations but is always lower than the average salary of all college professors in four-year public institutions.

The U.S. Department of Labor also publishes average salaries for selected occupations by level. The various levels are not strictly defined, but developed

**Table 2**  
*Average Salaries by Level for Selected Occupations<sup>9</sup>*

<b>Occupation</b>	<b>Level I</b>	<b>Level II</b>	<b>Level III</b>	<b>Level IV</b>	<b>Level V</b>	<b>Level VI</b>
Accountants	\$21,962	\$26,666	\$33,028	\$41,966	\$53,297	\$67,950
Auditors	\$23,404	\$28,253	\$34,765	\$42,463	-	-
Attorneys	\$33,962	\$42,589	\$55,407	\$69,854	\$86,940	\$110,489
Buyers	\$22,071	\$27,863	\$36,040	\$43,651	-	-
Chemists	\$25,314	\$30,439	\$37,763	\$45,760	\$54,982	\$65,526
Engineers	\$29,222	\$32,997	\$38,244	\$45,680	\$54,817	\$64,993
Drafters	\$16,691	\$21,478	\$26,555	\$32,701	-	-

in terms of specific occupational duties and responsibilities. ELCA clergy salaries typically range between those paid for persons at Level II and Level III in these occupations. In general, ELCA clergy are compensated at levels consistent with college professors in private nonprofit institutions. When ELCA clergy salaries are compared to those in the profit sector, clergy compensation reflects the typical

9 Source: Handbook of Labor Statistics, U.S. Department of Labor, Bureau of Labor Statistics, August 1989 (Bulletin 2340). Levels are defined for each occupation in terms of duties and responsibilities with Level I being the lowest level. Data are for 1987-1988.

remuneration of those with Level II or Level III duties and responsibilities.

*Synod Compensation Guidelines*

In many cases the call for equalized compensation is a call for mandatory regulations specifying a base salary which would then be modified by taking into account criteria such as differential years of service and costs of living. The synod guidelines are attempts to follow the same procedures on a voluntary and regional basis. The question raised here examines the relationship between current guidelines and actual compensation.

The synods are responsible for gathering basic compensation information; most have established basic compensation guidelines. These guidelines take into account complex compensation issues such as length of service, congregational size, and regional variations in the cost of living. Synod guidelines vary considerably. For example, in the Pacifica Synod the guidelines specify no base salaries nor housing allowances. Instead, current base salaries, housing allowances, and other compensation information are provided on clergy already under call to a congregation in the synod, organized by year of ordination. In the Montana synod no specific housing guidelines are suggested, but minimum salary guidelines are provided by year of ordination. The West Virginia-Maryland Synod has no guidelines. Nevertheless, the synod guidelines are the only practical way of comparing the compensation situation of clergy under call to congregations in synods. In most cases, the guidelines suggest minimum salaries by year of ordination and compensation guidelines for housing, continuing education, and transportation.

Sixteen synods were randomly selected and asked to examine the annual report of ordained ministers under call to the synod. Each of the sixteen synods was

**Table 3**  
**Reporting Synods**

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	<b>Clergy in Synod</b>	<b>Clergy Reporting</b>	<b>Percent Reporting</b>	
	_____	_____	_____	
Montana	117	106	99.1%	
Pacifica	160	99	61.9	
Northeastern Minnesota		134	100	74.6
Minneapolis Area	324	188	58.0	
Southwestern Texas	164	114	69.5	
Northeastern Iowa	166	106	63.9	
Northern Great Lakes	89	71	79.8	
Northwest Synod of Wisconsin	175	133	76.0	
Southeastern Michigan		167	155	92.8

Southern Ohio	245	151	61.6
New Jersey	208	117	56.3
North Carolina	222	161	72.5
Caribbean	26	10	38.5
<b>TOTAL</b>	<b>2197</b>	<b>1511</b>	<b>68.8</b>

asked to forward to the Division for Ministry that portion of the Annual Report Form dealing with compensation information. The synods were also asked to determine if individual clergy were above, at, or below the synod guidelines for compensation. This subjective process of making judgments on a case by case basis by someone who is very familiar with the guidelines is the only practical way of determining the current situation of clergy with regard to the guidelines. At this point the Montana, Pacifica, Northeastern Minnesota, Minneapolis Area, Southwestern Texas, Northeastern Iowa, Northern Great Lakes, Northwest Synod of Wisconsin, Southeastern Michigan, Southern Ohio, New Jersey, North Carolina, and the Caribbean synods have reported.

The majority of clergy under call to congregations who have reported to these synods are compensated below synod guidelines. This is true in eight of the thirteen reporting synods.

**Table 4**  
*Percent Above, At, or Below Synod Compensation Guidelines  
For ELCA Clergy Under Call from Congregations  
For Reporting Synods*

Synod Guidelines	Montana	NE Pacifica	MN Minnesota	SW Area	NE Texas	N Iowa	Great Lakes
Above	34.0%	1.0%	26.0%	54.3%	23.7%	5.7%	5.7%
At	11.3	57.6	9.0	7.0	23.7	4.7	25.7
Below	54.7	41.4	65.0	38.7	52.6	89.6	68.6
<b>TOTAL</b>	<b>100.0</b>						

Synod Guidelines	NW of Wisconsin	SE Michigan	S Ohio	New Jersey	North Carolina	Caribbean	For The Thirteen Synods
Above	12.1%	60.0%	10.1%	17.9%	28.6%	40.0%	26.3%
At	19.7	0.6	35.6	35.0	0.0	30.0	17.6
Below	68.2	39.4	54.4	47.1	71.4	30.0	56.1
<b>TOTAL</b>	<b>100.0</b>	<b>100.0</b>	<b>100.0</b>	<b>100.0</b>	<b>100.0</b>	<b>100.0</b>	<b>100.0</b>

In these thirteen synods, 56 percent of the clergy under call to congregations are below the synod

guidelines. If the concept of equalization involves setting a base salary which is then modified by the number of years of service or some other criteria, then it is clear that in most synods the guidelines are not working effectively. In the Northeastern Iowa synod, the situation is the worst with 90 percent of the clergy below synod guidelines. The situation is the best in Southeastern Michigan where only 40 percent are below guidelines.

Care should be taken in interpreting these findings, however. Judgments about whether or not pastors are above, at, or below synod guidelines are made by synod staff and, undoubtedly, this subjective procedure leaves much open to interpretation. At the same time, the guidelines themselves often **demand** interpretation and the synod staff are certainly in the best position to do so. Of more significance is the low percentage of clergy actually reporting compensation information to the synods. Only 69 percent of the clergy in these synods are accounted for. If the clergy who have not reported are doing much better than those who have, then this compensation information is biased and suspect. On the other hand, if the non-reporting is evenly distributed among clergy at all compensation levels then the under reporting is not a problem. At this point, it is impossible to know. Finally, as noted earlier, the guidelines themselves vary significantly from synod to synod; some synod guidelines are certainly more stringent than others.

The general lack of compliance with synod guidelines in these twelve synods does not vary by year of ordination. Sixty-six percent of those clergy under call to congregations ordained before 1955 are below synod guidelines, as are 61 percent of those ordained after 1986. There are no statistically significant differences between these percentages:

**Table 5**  
*Percent Above, At, or Below Synod Compensation Guidelines  
For ELCA Clergy Under Call from Congregations  
For Reporting Synods By Year of Ordination*

	<b>1955 or Before</b>	<b>1956-1965</b>	<b>1966-1975</b>	<b>1976-1985</b>	<b>1986 or Later</b>
					Above 14.6
19.5%	27.7%	32.0%	26.2%	17.2%	At
15.6	14.2	21.2	21.5	65.9	Below 56.7
53.8	52.6	61.3			
<b>TOTAL</b>	<b>100.0</b>	<b>100.0</b>	<b>100.0</b>	<b>100.0</b>	<b>100.0</b>

those who have served congregations for the longest time are no more or less likely to be above, at, or below synod guidelines than those who have served the shortest time. Many of the synods have been making a concerted attempt at ensuring that synod guidelines are followed for pastors accepting their first call. However, the compensation for the vast majority of those who have been ordained since 1985 is not significantly different from that of all ELCA clergy. Sixty-one percent of those ordained in 1985 are below the synod guidelines as are 59 percent of those ordained in 1988 or 1989. There are no statistically significant variations in these patterns.

**Table 6**  
*Percent Above, At, or Below Synod Compensation Guidelines  
For ELCA Clergy Under Call from Congregations*

*For Reporting Synods By Year of Ordination: 1985 and Later*<sup>10</sup>

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<b>Synod Guidelines</b>		<b>1985</b>	<b>1986</b>	<b>1987</b>	<b>1988-1989</b> <sup>11</sup>	<b>Totals</b>
Above		21.9%	7.4%	21.1%	21.3%	18.4%
At	17.2	22.2	22.5	19.7	20.4	
Below		60.9	70.4	56.4	59.0	61.2
<b>TOTAL</b>		<b>100.0</b>	<b>100.0</b>	<b>100.0</b>	<b>100.0</b>	<b>100.0</b>

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Sixty-one percent of females are below the synod guidelines, as are 56 percent of men; once again these differences are not statistically significant.

**Table 7**  
*Percent Above, At, or Below Synod Compensation Guidelines  
 For Clergy Under Call from Congregations  
 By Gender for Reporting Synods*<sup>12</sup>

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<b>Synod Guidelines</b>	<b>Female</b>	<b>Male</b>
Above	17.5%	27.0%
At	21.9	17.2
Below	60.6	55.8
<b>TOTAL</b>	<b>100.0</b>	<b>100.0</b>

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*Discussion and Conclusions*

The picture of clergy compensation that emerges goes in two different directions. On the one hand, the average salaries of ELCA clergy are in line with those of college professors at four-year private colleges, but, on the other hand, the majority of clergy find themselves compensated below their own synod guidelines. One explanation for this discrepancy may well be that in some synods the compensation guidelines are simply unrealistically high. In Northeastern Iowa where 90 percent of the clergy are below

**10:** Based on data for 250 pastors.

**4:** 1988 and 1989 were combined to compensate for the small number of cases for each year.

**12:** The synods reported information on 114 female and 1387 male clergy. The percentage differences between females and males are not statistically significant.

synod guidelines the average clergy salary is \$63 above that of a college professor at private colleges in the state and \$3647 above the average for elementary and secondary school teachers in Iowa. The situation is the same in North Carolina where 71 percent of the clergy are reported to be below the synod guidelines, but the average salary in the synod is \$3661 above that of college professors in private institutions in North Carolina and \$6142 above the average for elementary and secondary school teachers in the state. Similar circumstances exist in Montana, Southwestern Texas, and Southern Ohio. In five of the eight synods in which 50 percent of the clergy or more are below the synod compensation guidelines, the average clergy salary is higher than those of the private college professors or public elementary or secondary school teachers in those states.

It could also be argued, however, that college professors at private colleges and school teachers are seriously undercompensated, as are clergy; this is precisely why the guidelines were developed in the first place. Or, as an alternative, it might be argued that a few clergy are overcompensated while the vast majority are not compensated well enough. What is clear is that the overall range of clergy salaries is quite limited.

**Table 8**  
*For Clergy Under Call from Congregations*<sup>13</sup>

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Category	Number of Clergy	Percent in Category	Cumulative Percent
below \$19,999	771	7.2%	7.2%
\$20,000 - \$24,999	1765	16.5	23.7
\$25,000 - \$29,999	2855	26.6	50.3
\$30,000 - \$34,999	2360	22.0	72.3
\$35,000 - \$39,999	1530	14.2	86.5
\$40,000 - \$44,999	763	7.1	93.6
\$45,000 or above	683	6.4	100.0
<b>TOTAL</b>	<b>10727</b>	<b>100.0</b>	

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Seven percent of ELCA clergy make under \$20,000 and a portion of these collect only part time salaries. Only six percent make \$45,000 or more. Seventy percent make between \$25,000 and \$45,000 a year. Given this situation any attempt to somehow redistribute income is practically impossible. If this range of compensation is inadequate then the only realistic alternative is to develop a strategy for pushing up all ELCA clergy salaries. Whether this is possible in a society that typically underpays those employed

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**13:** Data for ELCA clergy under call are from the 1989 Salary Survey, as of September 6, 1989, the Board of Pensions of the Evangelical Lutheran Church in America.

by nonprofit organization is certainly open to question.

## APPENDIX C

### VALUES OF ELCA REGULAR PENSION PLAN

#### Background

The ELCA Regular Pension Plan is a money-purchase pension plan. A money-purchase plan is a defined-contribution pension plan that specifies a level of contribution to each member's individual account. The benefits to be paid are the variable element. The pension is based on the amount of contributions to the plan plus investment earnings credited to the individual's account. Under a defined-contribution pension plan, the participant bears the investment risk, both before and during retirement. The uncertainty of the benefit amounts from the standpoint of the members is in contrast to the certainty of the cost to the plan sponsor. The ELCA, like its predecessor churches and like many other denominations and not-for-profit organizations, chose the money-purchase type of plan for the following reasons:

- a. The participant has both some investment control and a variety of retirement options.
- b. The present ELCA plan is always fully funded. There is no potential unfunded liability for the ELCA or for any of its congregations as a result of investment income which is less than the amount projected. Also, there is no temptation to postpone funding of future pension obligations (which could have a devastating effect on the pensioners involved).

The ELCA is composed of thousands of congregations and hundreds of affiliated organizations. At the time the pension obligations for their former pastors and lay employees need to be met, many of these entities may not exist or may have changed considerably. It was thought to be prudent to make provision for the pension obligations out of current income, rather than out of possible future income.

- c. The required contributions are relatively stable from year to year and are easy to determine.
- d. This type of plan protects the participants: contributions are immediately and fully vested (owned by the participants); all accumulations are paid out; there are no forfeitures.
- e. A money-purchase plan best enables members to be involved in specialized ministries (chaplaincy, college teaching, etc.) without jeopardizing their accumulated pension benefits. It also enables pensions to be provided to persons in part-time ministries and shared calls.
- f. This type of plan allows a common plan for ordained ministers, associates in ministry, and lay employees.
- g. Certain individuals serving institutions subject to the nondiscrimination provisions of the Tax Reform Act of 1986 must be covered under alternate pension plans, which vary greatly.
- h. The pension amounts reflect geographic cost differences to the extent that salaries reflect those differences.

- i. Sharing among congregations is achieved through the ELCA Medical Benefits Plan. Under that Plan, congregations served by low-salaried persons are subsidized by congregations served by high-salaried persons.

The type of pension plan used by the ELCA is different than the typical defined-benefit pension plan used in the for-profit sector. As its name suggests, the defined-benefit plan provides a definitely determinable benefit for each eligible member. A defined-benefit plan typically provides a unit of benefit for each year of credited service, the unit being a specified dollar amount or a specified percentage of the member's compensation. The sponsor (employer) bears the investment risk while accumulating assets to provide a specific promised benefit. Contributions to a defined-benefit plan are dictated by the cost of the benefits. As of any time, the accrued benefits of the plan are fixed, but the future cost is indeterminate because factors such as investment experience can only be estimated in advance.

#### Purpose of the ELCA Regular Pension Plan

The purpose of the Regular Pension Plan is to enable ELCA pastors, associates in ministry, and lay employees and their families to save in a tax-efficient manner for income needs during retirement. The retirement benefits, in combination with Social Security, should be sufficient to enable retired members to maintain their pre-retirement standard of living throughout retirement, assuming retirement at age 65 after approximately 35 years of plan participation and earnings that were average for plan members.

Under the Plan, the level of retirement income depends on the contribution rate and the rate of investment income. The higher the rate of investment income (relative to inflation), the lower the contribution rate required to reach the targeted level of retirement income. Conversely, a lower-than-anticipated rate of return would mean that a higher contribution rate would be required in order to meet the retirement income goal. Therefore, it is important that the level of benefits provided (and expected to be provided) by the plan be monitored in order to set an appropriate contribution rate.

#### Concern for the Low-salaried

The Study Group believes that it is appropriate to have the greatest concern for the persons who retire after having received very modest salaries. Listed below is information about the actual annual retirement pensions of the 21 ELCA pastors who retired in 1990 (a) at age 65 or older, (b) with final compensation (salary plus housing) under \$28,000 per year, and (c) after at least 30 years in the pension plan of the ELCA and predecessor churches.

## **Examples of Actual Retirement Pensions**

(1)	(2)	(3)	(4)	(5) Final
<u>Board of Pensions Pension</u>	<u>Member's Social Security**</u>	<u>Total Income (2) + (3)</u>	<u>Replacement Rate (4)/(1)</u>	<u>Compensation<sup>n</sup></u>
\$6,900	\$9,981	\$4,819	\$14,800	214%
8,835	9,586	6,427	16,013	181
14,200	11,675	4,776	16,451	116
17,023	7,565	8,628	16,193	95
18,080	11,028	8,899	19,927	110
19,162	13,251	8,227	21,578	113
21,060	9,453	10,296	19,749	94
21,800	12,915	8,507	21,422	98
21,938	9,477	8,215	17,692	81
22,517	11,438	8,707	20,145	89
23,163	14,635	9,475	24,110	104
23,420	12,701	9,655	22,356	95
24,401	14,991	9,211	24,202	99
24,419	11,790	9,948	21,738	89
24,750	20,909	10,627	31,536	127
25,100	11,223	10,447	21,670	86
25,350	14,073	9,835	23,908	94
25,458	19,585	10,368	29,953	118
26,173	16,854	10,123	26,977	103
26,383	11,640	9,360	21,000	80
26,780	16,631	6,583	23,214	87

\* Salary plus Housing, or salary plus 30% if parsonage was provided

\*\* Does not include spouse benefit

Column (1) of the table lists each pastor's final compensation. Column (2) lists the annualized initial pension. Column (3) lists the pastor's annualized initial Social Security benefits, not including any spouse's benefit. Column (4) is the total income from the Board and from Social Security. Column (5) indicates the proportion of final salary replaced by the pension and the member-only Social Security. As shown by Column (5), all of the low-income cases exceeded the 80% level; 15 cases of the 21 exceeded 90%; and 9 exceeded 100% of final compensation -- without including income from personal savings and any spouse benefits from Social Security.

#### Need for Increased Pensions

The greatest need for increased pensions exists for pastors who retired many years ago and especially for widows of pastors who retired or died many years ago. In recognition of the need to assist the persons with the smallest pensions, the ALC and LCA established minimum pensions which are being continued

by the ELCA. Minimum pensions are necessary during the early years of a money-purchase pension plan, because the contribution rate appropriate for full-career participation will not provide accumulated contributions and investment income sufficient to provide an adequate level of income replacement for persons who have participated in the plan for only a partial career. The only way to meet a targeted pension level or to provide a minimum pension amount for those persons is to supplement the pension otherwise payable.

The current minimum pensions for former ALC and LCA retirees and their surviving spouses range from about \$147 to \$350 per month. Approval of increases in minimum pension levels would come from the ELCA Church Council or Churchwide Assembly, because benevolence is only the source of financing for increased past-service costs.

The need for supplemental pensions in the ELCA does not indicate that the current plans are inadequate. Pastors retiring currently, including those who served at low salaries, receive pensions which are several times larger than the pension earned by pastors who retired or died years ago. The need for supplemental pensions exists primarily because of (a) the late starts by Lutheran bodies in adopting pension plans, (b) the delay by congregations in sponsoring ministers and lay employees in those plans, and (c) the use of contribution rates which were too low. Minimum pensions are needed to offset those earlier deficiencies.

With regard to future pensions, the principal factors in determining the level of retirement pensions are (1) the number of years during which pension contributions are accumulated, (2) the contribution rate, and (3) the rate of investment income relative to inflation. It can be expected that future pensioners who have had reasonably adequate compensation, and for whom contributions are accumulated over a long period of time at an appropriate contribution rate, will have reasonably adequate pensions.

## APPENDIX D

### Resource List

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1989 Salary Survey: Ordained ministers serving in congregations as of September 6, 1989.

A Statement of Concern from the Colloquy for Clergy and Lay Professionals Remuneration in the Evangelical Lutheran Church in America to the Task Force on the Study of Ministry.

Equalized Salaries, A Biblical Perspective, Rev. James Reiff.

An Argument for the Argument for Equal Salaries and Pensions, Dr. Roy A. Harrisville.

A Biblical Approach to Money, Dr. William E. Hulme.

All Things Being Equal ...All Things are not Equal, Rev. Gary W. Heedum.

Stewardship of the Clergy, Dr. James B. Hofrenning.

One Most Important Question, Dr. Herbert W. Chilstrom.

The Pastor's Salary: A Leadership Survey, James D. Berkley.

Pension Equalization Survey, Maryland Synod, ELCA.

How Much Should We Pay Our Pastors in 1990? Lyle E. Schaller.

Letter to Bishop Milton Reisen from David J. Hardy, General Counsel, ELCA.

ELCA Congregational Size Groups, Office for Resource, Planning and Evaluation, ELCA.

Stewardship Foundations: Denominational Trends, Commission for Financial Support, ELCA.

Pastors In Ministry: Guidelines for Seven Critical Issues, Hulme, Brekke and Behrens.

A Theology of Compensation, Walter Brueggman.

An Open Letter to Dr. William E. Hulme Concerning the Equalization of Pastor's Salaries, March 20, 1990, Rev. Edward F. Markquart.

A New Salary Concept, Lutheran Church of Australia.

An Open Letter to Pastor Edward F. Markquart, July 13, 1990, Pastor Thomas E. Reiff.

An Open Letter to Pastor Thomas E. Reiff, September 12, 1990, Pastor Edward F. Markquart.

Remuneration Scale (1990), North American Division of the General Conference of Seventh Day

Adventists

### **Motion on Inadequate Compensation**

Ms. Judy Gerner (Southeastern Texas-Southern Louisiana Synod) moved the following:

***MOVED;***

***SECONDED:* To request the staff of the Division for Ministry, in cooperation with the Division for Outreach, the Conference of Bishops, Board of Pensions, and other appropriate parties, to examine the matter of inadequate compensation and pension benefits of clergy and associates in ministry, and to report to the 1993 Churchwide Assembly.**

Ms. Gerner spoke to the motion and said, "The Division for Ministry began the process that was mandated to study this matter and it now behooves the assembly to assign the task of addressing the needs that have come out of this study and those we have heard expressed on the floor of the assembly." There was no further discussion.

ASSEMBLY

ACTION

Yes--557; No-71

CA91.7.110

11]To request the staff of the Division for Ministry, in cooperation with the Division for Outreach, the Conference of Bishops, Board of Pensions, and other appropriate parties, to examine the matter of inadequate compensation and pension benefits of clergy and associates in ministry, and to report to the 1993 Churchwide Assembly.

### **Review Group Reports**

Bishop Chilstrom called on Secretary Almen to report on behalf of the review group for the Division for Ministry and the Division for Education.

***MOVED;***

***SECONDED:* To direct**

**the Division for Ministry to compile statistics by gender and make them available to synods on issues of call or appointment and**

**mobility for** rostered persons in the Evangelical Lutheran Church in America; and

To direct

**the Division for Ministry to develop teaching resources for congregations on inclusivity in the call or appointment process to be**

available by 1993.

An unidentified voting member spoke in favor of the motion and indicated that it originated in the Advisory Committee for Women of the Metropolitan Chicago Synod. "We are aware that 40 percent of the graduates of the seminaries at this time are women. We are concerned about what happens to them in the call or appointment and mobility process. It would be helpful to have statistics to work with when women come to us, as a committee, for help," she said.

ASSEMBLY

ACTION

Yes--531; No--62

CA91.7.111

To direct the Division for Ministry to compile statistics by gender and make them available to synods on issues of call or appointment and mobility for rostered persons in the Evangelical Lutheran Church in America; and

To direct the Division for Ministry to develop teaching resources for congregations on inclusivity in the call or appointment process to be available by 1993.

***MOVED;***

***SECONDED:*** To request

**the Division for Higher Education and Schools to encourage the boards of colleges and universities affiliated with the Evangelical Lutheran Church**

**in America to meet the guidelines for inclusive representation in regard to membership on those boards.**

An unidentified voting member stated that she was concerned when she read the nominees for boards of some colleges and universities and found that women were not well represented.

ASSEMBLY

ACTION

Yes--535; No--77

CA91.7.112

To request the Division for Higher Education and Schools to encourage the boards of colleges and universities affiliated with the Evangelical Lutheran Church in America to meet the guidelines for inclusive representation in regard to membership on those boards.

Mr. Bachman S. Brown Jr. (North Carolina Synod) rose to a point of personal privilege and announced that Centennial Renewal, a fund-raising effort at Lenoir Rhyne College, had resulted in contributions to date totaling more than \$24 million. An unidentified voting member questioned why the news release on the abortion

issue did not refer to the statement as a "teaching" statement. Ms. Carol E. Becker, executive director of the Commission for Communication, responded that the document distributed was not a news release, but a succinct summary that was intended to help voting Members to respond to basic questions.

Bishop Chilstrom called upon the Rev. Marilyn G. Hansen, a member of the Church Council, to introduce recommendations from the review group for the Division for Global Mission.

ASSEMBLY

ACTION

Yes--590; No--6

CA91.7.113

WHEREAS, the Evangelical Lutheran Church in America has the privilege of being in partnership in mission with Lutheran and other churches around the world; and

WHEREAS, the Evangelical Lutheran Church in America has had its life and mission enriched by life within this global Christian family; and

WHEREAS, the Evangelical Lutheran Church in America has had difficulty sustaining its traditional financial support to many global partners during its early life as a new Lutheran church; and

WHEREAS, the Evangelical Lutheran Church in America has made a renewed commitment to participation in evangelical outreach in the United States and around the world; therefore, be it

RESOLVED, that the Evangelical Lutheran Church in America meeting in Churchwide Assembly August 28-September 4, 1991, send greetings to partner churches and agencies indicating:

- a. gratitude for our continuing privilege of being partners in mission;
- b. gratitude for the enrichment of our lives by the worldwide communion of Christians and in particular our Lutheran family; and
- c. the renewed commitment of this church to participation in the global mission of the church.

ASSEMBLY

ACTION

Yes--628; No--2

CA91.7.114

WHEREAS, there are approximately 400 members of the Evangelical Lutheran Church in America serving as missionaries around the world; and

WHEREAS, the Evangelical Lutheran Church in America recognizes the deep commitment of these sisters and brothers to the mission of Jesus Christ; and

WHEREAS, Dennis A. Hilgendorf, Richard V. Nelson, M. Eugene Foehringer, and David Hall, gifted missionaries of the Evangelical Lutheran Church in America, died since the 1989 Churchwide Assembly; therefore, be it

RESOLVED, that the Evangelical Lutheran Church in America, meeting in Churchwide Assembly August 28-September 4, 1991, express gratitude to ELCA

missionaries and their families for committed service to the global mission task; and, be it further

RESOLVED, that the Evangelical Lutheran Church in America express sympathies to the families of Dennis A. Hilgendorf, Richard V. Nelson, M. Eugene Foehringer, and David Hall.

ASSEMBLY  
ACTION  
CA91.7.115

Yes--623; No--24

WHEREAS, the Commission for Church and Society and the Division for Social Ministry Organizations review group has heard a moving plea for help from a voting member of this assembly, which made real to us the pain of continuing domestic hunger; and

WHEREAS, this plea has reminded us that great pockets of poverty, hunger, and substandard housing are being ignored and overlooked by the government at all levels, by the media, and by the church; and

WHEREAS, members of this church are among those suffering from such neglect; therefore, be it

RESOLVED, that the members of this assembly

1. Urge *The Lutheran* magazine to highlight an international or domestic hunger need in each issue, and that the media of this church promote methods of advocacy whereby the members of this church can address local and federal decision-makers with their concerns, and also that the church media advertise ways in which ELCA members can respond to immediate needs;
2. Endorse and encourage the efforts of the World Hunger Appeal to increase giving to the appeal using methods such as the \$2 per month/Burger-a-Month strategy; and
3. Encourage the new Division for Church in Society to increase creative and cooperative efforts with other divisions, departments, and synods, in order to provide new and increased assistance to those in need.

Vice President Christine H. Grumm, chair of the Church Council, moved the following motion:

**MOVED;**

**SECONDED:** To

**refer** the following recommendation of the review group on the **Church Periodical** and the

**Commission** for Communication to the Church

**Council:**

**To commend** the editor and the staff of *The Lutheran* for the **ex-**

**cellence of its** overall quality;

**and**

**To refer** to the

**Advisory Committee** for *The Lutheran* the request

**that the** bishop of

**the Evangelical** Lutheran Church in America appoint

**a** committee-composed

**of** two synodical bishops, an attorney, **and**

**two representatives of the Advisory Committee** for *The Lutheran-*

to prepare

**policy guidelines for the news reporting of** sexual miscon-

**duct or abuse in publications of** the Evangelical Lutheran Church in

**America for consideration** by the advisory committee and action by

**the** Church Council.

Ms. Grumm spoke to the motion and indicated that the Church Council had already taken action to have "the Executive Committee of the Church Council meet with the Advisory Committee for *The Lutheran* to look at some of the practices and policies of *The Lutheran*."

ASSEMBLY

ACTION

Yes--526; No--145

CA91.7.116

To refer the following recommendation of the review group on the Church Periodical and the Commission for Communication to the Church Council:

To commend the editor and the staff of *The Lutheran* for the excellence of its overall quality; and

To refer to the Advisory Committee for *The Lutheran* the request that the bishop of the Evangelical Lutheran Church in America appoint a committee composed of two synodical bishops, an attorney, and two representatives of the Advisory Committee for *The Lutheran*, to prepare policy guidelines for the news reporting of sexual misconduct or abuse in publications of the Evangelical Lutheran Church in America for consideration by the advisory committee and action by the Church Council.

Secretary Almen moved the second recommendation of the review group for the Church Periodical and the Commission for Communication:

ASSEMBLY

ACTION

Yes--627; No--27

CA91.7.17 To commend the staff of the Commission for Communication for their excellent work in such products as communication at the assembly, "Story Barn," "Seeds for the Parish," "MOSAIC," "Lutheran Vespers," etc.

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

**(continued)**

Reference: *1991, Reports and Records, Volume 1, Supplement, Section M.*

Bishop Chilstrom called upon Mr. Athornia Steele, chair of the Memorials Committee, to present the remaining recommendation of the committee.

### **\* Section 30-Constitutional Changes (Part 3)**

#### **\*Inclusive Representation**

Reference: *1991 Reports and Records, Volume 1, Supplement, pages M-82 through M-84.*

### **A. Slovak Zion Synod (7G) [1991 Memorial]**

WHEREAS, the church is a people created by God in Christ, and among whom "there is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female, for (they) are all one in Christ Jesus"; and

WHEREAS, there are varieties of gifts and serving, and "all these are inspired by one and the same Spirit, who apportions to each one individually as he wills"; and

WHEREAS, demographic quotas for representation and leadership in the church ignore the discernment of these spiritual gifts; and

WHEREAS, small congregations and synods have difficulty finding qualified persons to serve; now, therefore, be it

RESOLVED, that the Slovak Zion Synod in Assembly June 5, 1991, memorializes the Evangelical Lutheran Church in America to amend its constitution and Continuing resolutions by:

1. Striking 5.01.f. and g., and 5.01.A87. and B87.;

2. Striking the words ", one of whom shall be male and one of whom shall be female," in 9.41.01.c;

and to amend the Constitution for Synods by:

1. Striking tS6.04 and tS6.04.A87.;

2. Striking the words ", one of whom shall be male and one of whom shall be female," in tS7.21.c.

***B. The following memorial was adopted by two synods:***

**Lower Susquehanna Synod (8D) [1990 Memorial]**

**Upper Susquehanna Synod (8E) 11990 Memorial]**

*Note that the fourth WHEREAS was not included in the Preamble of the Upper Susquehanna Synod.*

WHEREAS, the constitution of the Evangelical Lutheran Church in America states that "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" (Chapter 2.03.); and

WHEREAS, the Holy Scriptures unequivocally state that "There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus" (Galatians 3:28); and again "Here there cannot be Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave, freeman, but Christ is all and in all" (Colossians 3:11); and in other places also teach us that the body of Christ is not to be divided into separate and competing groups based upon the distinctions of worldly society, but is to be united in lowliness, meekness, patience, the unity of the Spirit and the bond of peace (Ephesians 4:1-6); and

WHEREAS, the Holy Scriptures further teach us that individual participation in the structures and ministries of the church should be based upon the gifts of the Spirit (Ephesians 4:11-16; 1 Corinthians 12:4-30); and

WHEREAS, in the church we are called to represent not ourselves, but Christ who is Lord of the Church (Philippians 2:3-11); now, therefore, be it

RESOLVED, that the *Lower Susquehanna Synod/Upper Susquehanna Synod* memorialize the assembly of the Evangelical Lutheran Church in America to strike from its constitution, chapter 5.01.f. and g. (the sections which mandate the "quota system" throughout the church), while continuing to strive for the inclusion of all peoples at all levels of service in the church.

**C. Virginia Synod (9A) [1991 Memorial]**

WHEREAS, St. Paul has written in Galatians 3:28:

There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus; and,

WHEREAS, this statement by St. Paul declares our unity in Christ Jesus; and that, while ethnic, social, and gender differences do not vanish, being in Christ makes these differences before God irrelevant; and,

WHEREAS, the constitution of the Virginia Synod, as required by the ELCA Constitution, Bylaws, and Continuing Resolutions, states in section tS7.21.c:

A minimum of two lay Members elected by each congregation related to this synod, 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 number of baptized Members in the congregation. Additional Members from each congregations shall be equally divided between male and female except that the odd-numbered member, if any, may be either male or female"; and

WHEREAS, this constitutional requirement may restrict congregations from electing

delegates best able to serve the congregation; now, therefore, be it RESOLVED, that the Virginia Synod, Evangelical Lutheran Church in America, memorialize the Evangelical Lutheran Church in America to amend all required provisions in the constitutions of the Evangelical Lutheran Church in America, synods and congregations relating to *Synod Assembly Membership (Delegates)* to read:

A minimum of two lay Members elected by each congregation related to this synod shall be voting Members. Congregations shall make a concerted effort to select an equal number of male and female delegates, except in cases where more than two delegates are authorized, both genders shall be represented. The synod council shall establish a formula to provide additional lay representation from congregations on the basis of number of baptized Members in the congregation.

#### **D. Florida Synod<sup>4</sup> (9E) [1990 Memorial]**

WHEREAS, a congregation's best lay delegates to the Synod Assembly may be of the same sex; and

WHEREAS, there may be a financial hardship on some congregations to purchase accommodations for both a male and a female voting member; and

WHEREAS, a congregation may not have a qualified male and female voting member available to attend the Synod Assembly; and

WHEREAS, in order that each congregation may retain its full lay voting representation; and

WHEREAS, synodical constitutional changes require the action of a Churchwide Assembly of the Evangelical Lutheran Church in America; therefore, be it RESOLVED, that the 1990 Florida Synod<sup>49</sup> Assembly memorialize the 1991 Churchwide Assembly to adopt the text of tS7.21.c. as follows:

A minimum of two lay Members elected or appointed by each congregation related to this synod shall be voting Members. It is recommended that one be male and one be female. The Synod Council shall establish a formula to provide additional lay representation from congregations on the basis of the number of Members in the congregation. It is also recommended that additional members from each congregation be alternately divided between male and female.

#### ***RESPONSE OF THE MEMORIALS COMMITTEE***

The representational principles articulated in Chapter 5 of the ELCA constitution were established by the ELCA Constituting Convention to help this church to implement its commitment to achieving participation by both lay and clergy, male and female, White persons, persons of color and persons whose primary language is other than English. These constitutional categories, and also required considerations relating to geography and synod/congregational membership, help shape the nominating patterns of this church. Taken

together, these help this church to reach decisions on its life and work that are shaped by the perspectives of Members with different experiences, expertise and perspectives.

Considerable attention was devoted to this subject by the Commission for a New Lutheran Church. To ensure that the principles of organization of this church would be reflected in the makeup of synod assemblies, the commission proposed and the uniting churches adopted the provision that at least one woman and one man shall serve as lay voting Members from each congregation for synod assemblies.

In addition, similar provision was made for 50 percent women and 50 percent men in lay voting membership for the Churchwide Assembly. The need for inclusive composition for the boards and committees of this church and its synods also was underscored. Any change in these provision may alter, perhaps

<sup>49</sup>Renamed Florida-Bahamas Synod upon approval by the 1991 Churchwide Assembly.

substantially, the balance in lay representation of women and men in synod assemblies.

In its review of responsibilities and structures in the ELCA, undertaken through the "Focusing for Mission" process, the Church Council explicitly affirmed the principles of organization (Chapter 5) as serving the ELCA well in its first years. The council declined to recommend any change in these principles-including the representational principle-at this time.

Amendments as proposed in these memorials would alter substantially the statement of this church's commitment to inclusive composition of assemblies, councils, boards, and committees, as specified in the principles of organization.

*The Memorials Committee recommended that the response of the Churchwide Assembly to the Lower Susquehanna Synod, Upper Susquehanna Synod, Slovak Zion Synod, Virginia Synod and Florida Synod" relative to inclusive representation be:*

**To express support for the guidelines for inclusive representation articulated in the governing documents of the Evangelical Lutheran Church in America; and**

**To transmit this minute/information to the Lower Susquehanna Synod, Upper Susquehanna Synod, Slovak Zion Synod, Virginia Synod, and Florida Synods.**

Chair Steele stated that the memorial had been removed from the *en bloc* resolution on the Report of the Memorials Committee by the committee for individual consideration.

The Rev. Ephraim L. Hallman (Florida Synod)," proposed the following substitute motion:

***MOVED;***

**SECONDED:** To amend tS7.21.c. of the Constitution for Synods to read:  
**A minimum of two lay Members elected or appointed by each congregations related to this synod shall be voting Members; ~~one of whom~~**

**~~shall~~ It is recommended that one be male **and one** of whom shall be female. 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. It is also recommended that**

**additional Members from each congregation shall be**

**equally alternately**

**divided between male and female, -eeep he tt**

**odd numbered maybe, if any, may**

**be either male or femal.**

Pastor Hallman spoke to the substitute motion and illustrated difficulties that occur for congregations when the two lay Members elected to the synod assembly are mandated to be one male and one female. He said, "The key word is 'recommended' as opposed to 'mandated.' "

Bishop Sherman G. Hicks (Metropolitan Chicago Synod) spoke against the substitute motion and cited the positive experience of that synod when adherence to that provision has been required. The Rev. Albert G. Oppold (Florida Synod<sup>5</sup>) spoke in favor of the substitute motion and indicated he would prefer to have a more relaxed rule. Mr. Ronald W. Nelson (Southern California [West] Synod) suggested the substitute might reduce the cost of attending a synod assembly.

"Renamed Florida-Bahamas Synod upon approval by the 1991 Churchwide Assembly.

Bishop Lavern G. Franzen (Florida Synods<sup>5</sup>) spoke in favor of the substitute motion and said, "This is a matter of the availability of the best possible representatives. ... This would not affect the Churchwide Assembly or the composition of councils, boards, or committees. It would simply permit our smaller congregations to have the voting power that they deserve."

Bishop Curtis H. Miller (Western Iowa Synod) inquired whether the substitute motion was being presented as a constitutional bylaw change, and stated, "If so, I would submit it is out of order, that it would need to be submitted to the Reference and Counsel Committee, [to observe the rule on] 24 hour notice, etc." Secretary Almen concurred and stated, "Presenting this motion as a substitute would not fulfill the requirement of 25 signatures for a constitutional change, nor would the assembly have opportunity for comment by the Committee of Reference and Counsel." Bishop Chilstrom, therefore, ruled the substitute motion to be out of order, and suggested that such a constitutional amendment might properly be introduced

at the 1993 Churchwide Assembly.

ASSEMBLY

ACTION

Yes--530; No--84

CA91.7.118

To express support for the guidelines for inclusive representation articulated in the governing documents of the Evangelical Lutheran Church in America; and

To transmit this minute/information to the Lower Susquehanna Synod, Upper Susquehanna Synod, Slovak Zion Synod, Virginia Synod, and Florida-Bahamas Synod (formerly, Florida Synod).

**Report of the Reference and Counsel Committee:  
(continued)**

Bishop Chilstrom called upon the Rev. Ruth C. Fortis, co-chair of the Reference and Counsel Committee, to present the remaining items.

**Motion 2-Response to the Report of the Bishop**

Pastor Fortis referred the assembly to the printed report of the committee and commented that "in the first recommendation there are many expressions of gratitude to Bishop Chilstrom for his leadership of this church; and that the final petitions of that response [to the Report of the Bishop] are agenda items for each voting member as you leave the assembly and go home. If you adopt this, you are promising to pledge yourselves to certain things, to pray, to offer yourselves, to commend the decision for a special offering, and to encourage every member of this church to support our church with prayer, service, and offerings." She then presented the committee's recommendation, which was adopted.

ASSEMBLY

ACTION

Yes--617; No--16

CA91.7.119

As we reflect on the second biennium of our life together, we thank God for the gift of the Church and for the gift of the Evangelical Lutheran Church in America. We also thank God for Bishop Herbert W. Chilstrom and for the faithful leadership he has provided during this "springtime" of our life together.

We thank Bishop Chilstrom for:

Sharing the vision

- ! of what the Church is by the grace of God;
- ! of our rich heritage in the Lutheran Church; and
- ! of what faithful discipleship would mean for the ELCA;

Commitment to the task

- ! in shaping structure to focus for mission;
- ! in curbing expenditures in line with income;

- ! in supporting strategic planning demonstrating
  - ! the centrality of evangelism to our life;
  - ! the commitment of this church to be an inclusive community of faith;
  - ! the need for intentional leadership development; and
  - ! stewardship as a central theme of discipleship and the sharing of financial support as a partnership;
- ! in doing ministry and supporting ministry as together we study ministry;
- ! in supporting theological education as a priority even as we study the theological enterprise; and
- ! in inviting a diverse membership to address difficult social issues even as we affirm the role of the church in society; and

Service to God and to us, his partners in ministry, for his prayers, and for his call to intercede for the saints.

We affirm our bishop's stated vision that the Evangelical Lutheran Church in America become a church so deeply and confidently rooted in the Gospel of God's grace that we are free to give our life joyfully in witness and in service.

We pledge ourselves to:

- ! become a people committed to evangelical outreach;
- ! think more positively and joyfully about our calling as God's children;
- ! view the communities where we live as mission fields; and
- ! critically and prayerfully rethink our corporate worship life.

We pray the Holy Spirit's guidance for our church as we live out our calling in the world so that we may:

- ! clearly identify the critical contemporary issues and speak to them out of an understanding consistent with our Christian heritage; and
- ! be blessed with the gift of unity in Christ, and in Christ be impelled to express our unity with others.

We offer ourselves as partners in ministry.

We commend the decision for a special offering for the Evangelical Lutheran Church in America.

We encourage that every member support our church with prayer, service, and offerings.

We join Bishop Chilstrom in thanking God for both the reality and the promise, for what is, and for what may be, and for the Spirit who daily strengthens the Church that

beyond our vulnerability we may serve--to the glory of God.

### **Motion 10-Response to the Report of the Secretary**

Pastor Fortis introduced the following recommendation of the Reference and Counsel Committee, subsequently adopted without discussion:

ASSEMBLY

ACTION

Yes--604; No--9

CA91.7.120

We express our grateful appreciation for the competence, dedication, and faithfulness that Secretary Lowell G. Almen has given to his assigned constitutional responsibilities.

We commend the secretary and his staff for the way in which they have utilized advanced technology to enhance the efficiency of collection and accessibility of information, eliminated the backlog of data, maintained current rosters of clergy and Associates in Ministry, and responded in a timely manner to all inquiries to the archives of the Evangelical Lutheran Church in America.

The orderly presentation of statistics enables us to identify trends, joys, and concerns and helps us to see where we have been, where we are now, and where we would like to be.

- ! We rejoice over the news that in 1990 the Evangelical Lutheran Church in America experienced growth in baptized members, communing and contributing members, and giving to congregations.
- ! We celebrate the increased membership of persons of color and those whose primary language is other than English and the increase in the number of synods which have women as ten percent or more of their ordained ministers.
- ! We are concerned that the rate of growth in membership is small, and that the rate of growth in regular giving by members was not as great in 1990 as in 1989.

We thank Secretary Almen for relating to us his perspective of our shared history. Knowledge of our past helps us to understand the "many threads" of the "twisted cord" which "will not easily break" that is now the Evangelical Lutheran Church in America.

### **Motion 11--General Thanksgiving**

Pastor Fortis introduced the following recommendation of the Reference and

Counsel Committee regarding appreciation and gratitude for the many persons who made the efficient functioning of the assembly possible:

As a community of faith, we have shared eight days in Orlando exploring the theme, SEE+GROW+SERVE TO THE GLORY OF GOD.

We have witnessed the power of the Holy Spirit at work among us as we have sought to learn, deliberate carefully, and make important decisions for the Evangelical Lutheran Church in America. At the same time, we have celebrated in worship experiences the great gifts of Word and Sacrament that bring us all together and are the source of the faith we share. The Lord's Prayer has been given added and renewed meaning during our study of its petitions, as well as during times of worship. Before we close these days together with the declaration, "Go in Peace. Serve the Lord," be it

RESOLVED, that this 1991 Churchwide Assembly offer its thanks to God for.

\* The leadership and dedication of Bishop Herbert W. Chilstrom, Vice President Christine H. Grumm, Secretary Lowell G. Almen, and Treasurer George C. Akec

\* The ministries of our church and for those who have helped to guide them during these early and uncertain years of the Evangelical Lutheran Church in America: the Church Council, the Conference of Bishops, and the churchwide staff.

\* The many people who have contributed to the planning for the assembly and its smooth operation:

\* Bishop Lavem *Franzen* and the Florida Synod staff, the Local Arrangements Committee and subcommittees for their warm hospitality and attention to detail;

\* The Staff Planning Committee and other staff who have provided guidance and support before and throughout the assembly;

\* The Worship Committee, worship leaders, and musicians who have helped us explore God's Word and celebrate the Sacrament; and

\* The other assembly committees who have worked to assist the assembly in the conduct of its business.

\* The assembly speakers and presenters who have challenged and enlightened us.

\* The ecumenical guests who have reminded us of the gifts we bring to the larger community of faith and the unity we all share in the Gospel message.

\* The youth of our church who provide us with enthusiasm for the present and hope for the future; and

Finally, we pray for God's benediction on this assembly and for the guidance of the Holy Spirit as we carry the decisions made here into the next biennium, so that the proclamation of the Gospel message may be

heard and experienced in the places where we live and throughout the whole world.

The Rev. Karl J. Nelson (Greater Milwaukee Synod) offered the following amendment:

*MOVED;*

*SECONDED:* To add before the final paragraph:

That this 1991 Churchwide Assembly express gratitude and appreciation to the staff and management of the Marriott Orlando World Center for the courteous, efficient and professional manner in which they have accommodated the assembly in this excellent facility.

The addition was received by the co-chair on behalf of the Committee of Reference and Counsel as a friendly amendment. No objection was raised by voting members.

The Rev. James C. Bouzard (Southwestern Texas Synod) called for the thankfulness of the assembly to be expressed. Assembly members responded with applause.

ASSEMBLY

ACTION

Yes--706; No--3

CA91.7.121

As a community of faith, we have shared eight days in Orlando exploring the theme, SEE+GROW+SERVE TO THE GLORY OF GOD. We have witnessed the power of the Holy Spirit at work among us as we have sought to learn, deliberate carefully, and make important decisions for the Evangelical Lutheran Church in America. At the same time, we have celebrated in worship experiences the great gifts of Word and Sacrament which bring us all together and are the source of the faith we share. The Lord's Prayer has been given added and renewed meaning during our study of its petitions, as well as during times of worship.

Before we close these days together with the declaration, "Go in Peace. Serve the Lord," be it

RESOLVED, that this 1991 Churchwide Assembly offer its thanks to God for:

- ! The leadership and dedication of Bishop Herbert W. Chilstrom, Vice President Christine H. Grumm, Secretary Lowell G. Almen, and Treasurer George C. Aker.
- ! The ministries of our church and for those who have helped to guide them during these early and uncertain years of the Evangelical Lutheran Church in America: the Church Council, the Conference of Bishops, and the churchwide staff.
- ! The many people who have contributed to the planning for the assembly and its smooth operation:
  - ! Bishop Lavern Franzen and the Florida Synod staff, the Local Arrangements Committee and subcommittees for their warm hospitality and attention to detail;
  - ! The Staff Planning Committee and other staff who have provided guidance and support before and throughout the assembly;
  - ! The Worship Committee, worship leaders, and musicians who

have helped us explore God's Word and celebrate the Sacrament; and

- ! The other assembly committees which have worked to assist the assembly in the conduct of its business.
- ! The assembly speakers and presenters who have challenged and enlightened us.
- ! The ecumenical guests who have reminded us of the gifts we bring to the larger community of faith and the unity we all share in the Gospel message.
- ! The youth of our church who provide us with enthusiasm for the present and hope for the future.

That this 1991 Churchwide Assembly express gratitude and appreciation to the staff and management of the Marriott Orlando World Center for the courteous, efficient and professional manner in which they have accommodated the assembly in this excellent facility.

Finally, we pray for God's benediction on this assembly and for the guidance of the Holy Spirit as we carry the decisions made here into the next biennium, so that the proclamation of the Gospel message may be heard and experienced in the places where we live and throughout the whole world.

### **Expressions of Gratitude**

Bishop Chilstrom invited the executive directors of the divisions, commissions, and offices, together with the chairs of their respective boards and committees to join him on the dais, in order to receive the thanks and appreciation of voting members.

Bishop Chilstrom expressed special thanks to retiring officers, Ms. Christine H. Grumm, vice president, and Mr. George E. Aker, treasurer. He said, "This is my final opportunity to say thank you to two wonderful servants of the Evangelical Lutheran Church in America. These two have been partners with Lowell Almen and me in leadership since our constituting convention and they have been re-Markdale partners."

### **Announcement of 1993 Churchwide Assembly**

Secretary Almen announced that the third Churchwide Assembly of the Evangelical Lutheran Church in America would be held August 25 through September 1, 1993, at the Kansas City Convention Center in Kansas City, Mo.

### **Closing Worship**

The closing service of worship followed immediately. Participants were the Rev. Herbert W. Chilstrom, leader and homilist, and the Rev. Frank W. Stilted (Chicago, Il.), assembly organist.

### **Installation of Officers**

At the end of the service, Bishop Sherman G. Hicks (Metropolitan Chicago Synod) led an order for commitment to continued service by the Rev. Herbert W. Chilstrom in a second term as bishop of the Evangelical Lutheran Church in America. Bishop Chilstrom then installed the Rev. Lowell G. Almen as secretary of the Evangelical Lutheran Church in America and Ms. Kathy J. Magnus as vice president of the Evangelical Lutheran Church in America.

### **Adjournment**

Bishop Chilstrom invited assembly members to rise for the closing of the second Churchwide Assembly of the Evangelical Lutheran Church in America. At 12:23 P.M. on September 4, 1991, Bishop Chilstrom proclaimed: "I now declare this assembly closed in the Name of the Father, and of the Son, and of the Holy Spirit. Amen. Go in peace. Serve the Lord."



**Exhibit A**  
**Members of the**  
**Churchwide Assembly**

**Voting Members**  
**Officers**

Rev. Herbert W. Chilstrom, *bishop*

Ms. Christine H. Grumm, *vice-president*

Rev. Gordon L. Braun

Rev. Lowell G. Almen, *secretary*

Mr. George E. Aker, *treasurer*

Bishop Robert M. Keller

**Alaska Synod (1A)**

Ms. Kiatcha Belew

Mr. Stewart Davis

Ms. Dolly Kugzruk

Rev. Eric A. Ottum

Rev. Eric A. Ottum

Bishop Donald D. Parsons

**Oregon Synod (1E)**

Mr. Harold Wolverton

Ms. Eleanor Dahle

**Northwest Washington Synod**

(16) Rev. Thomas H. Dodd

Ms. Sharon Greenwood

Mr. Ronald K. Jacobson

Bishop Lowell E. Knutson

Ms. Sue Logghe

Rev. Donald H. Maier

Mr. Wilbert McKinnon

Rev. Anne L. Morawski

**Montana Synod (1F)**

Ms. Jane Prestbye

Mr. Paul V. Rieke

Rev. Jeffery R. Russell

Ms. Sarah W. Wing

Mr. Bernell Gardner

**Southwestern Washington**

**Eastern Washington-Idaho Synod**

(1D)

Mr. Gayle K. Brougher

Mr. Erling Hjortedal

Ms. Kristin Kress

Rev. Edward L. Milliken

Ms. Carolyn Payne

Mr. Michael Sanborn

Ms. Delores C. Watrous

Ms. Mickey Clay

Rev. Norman A. Dahle

Rev. Nicholas A. Doversberger

Ms. Carole Halvorson

Mr. Gerald Kohler

Mr. John Sampson

Mr. E R. Sanders

Bishop Paul R. Swanson

Rev. John W. Akre

Mr. Don Bulger

Mr. Richard Camerer

Ms. Linda Dusterhoff

Rev. John V. Gronli

**Synod (1C)**

Ms. Bonnie Evans  
 Rev. Donald G. Fossum  
 Rev. Kristi Hanson Kreamer  
 Ms. Karin Johannessen  
 Mr. Nobu Kawasaki  
 Mr. Steve Melton

Ms. Judy Stevenson Hay  
 Rev. Jean Larson Hurd  
 Ms. Virginia L. Larson  
 Ms. Karen Peterson  
 Bishop-Elect Mark R. Ramseth  
 Bishop Norman G. Wick

**Sierra Pacific Synod (2A)**

Rev. E. Holle Plaehn  
 Bishop David C. Wold  
 Ms. Elisabeth Wold  
 Mr. Robert Denmark  
 Ms. Kathy Glasmire  
 Rev. James T. Heinemeier  
 Mr. Randy A. Knutson

Ms. Ann Armand-Miller  
 Rev. Philip Baker  
 Ms. Lynette Brohm  
 Mr. Craig Senft  
 Bishop Howard E. Wennes  
 Rev. David K. Wold

**Rocky Mountain Synod (2E)**

Ms. Kaye Kuhlmann  
 Mr. Mark Linder  
 Ms. Judith McFadden  
 Bishop Lyle G. Miller  
 Rev. Michael A. Mortvedt  
 Mr. Robert Nelson  
 Ms. Jodi Norton  
 Mr. Amel Olson  
 Rev. John R. Ridenour  
 Rev. Martin J. Schaefer  
 Ms. Kristie Melendez

Ms. Nuheila Audeh  
 Rev. Chris E. Brekke  
 Mr. John Erickson  
 Rev. Dan R. Flaxbart  
 Ms. Sarah Hadfield  
 Ms. Jane Iverson  
 Ms. Beverly A. Johnson  
 Mr. Ralph Knoll  
 Mr. Bernard C. Knudsen

**Southern California (West)**

Rev. Paul R. Olsen

**Synod (2B)**

Bishop J. Roger Anderson  
 Ms. Doris Creager  
 Mr. H. A. Danielson  
 Rev. Roberta A. Johnson  
 Rev. Donald R. Koepke

Rev. John R. Pederson  
 Mr. Rod Schofield  
 Mr. Ronald Solimon  
 Rev. Carl D. Walker  
 Bishop Wayne E. Weissenbuehler

**Western North Dakota Synod**

Mr. Ronald W. Nelson  
 Mr. William Quade  
 Rev. M. Christina Rivera-Cruz  
 Ms. Carmen Simon  
 Ms. Carolyn Sorge  
 Rev. Albert Starr Jr.  
 Ms. Stephanie Taylor-Dinwiddie

Ms. Margaret Bohnhoff  
 Rev. Keith M. Garness  
 Ms. Donna Gilbertson  
 Ms. Estelle Jelleberg  
 Rev. Konrad H. Koosman

Ms. Bonnie L. Lee

**Pacifica Synod (2C)**

Ms. Betty D. Anderson  
Rev. Dale S. Burke  
Mr. Samuel H. Giesy Jr.  
Rev. Eugene R. Holtz  
Ms. Avis R. Johnson  
Rev. Paul E. Johnson  
Mr. Lance Lindgren  
Mr. James Mericle  
Bishop Robert L. Miller  
Rev. Richard A. Nelson  
Ms. Eileen Ward  
Ms. June Welton

Rev. Jerome A. Lee  
Bishop Robert D. Lynne  
Ms. Marlene Mertz  
Mr. David Motl  
Mr. Milton Nygaard  
Mr. Bob Peterson  
Rev. Gregory M. Schram  
Rev. George L. Schuessler  
Ms. Lois Simmons  
Rev. Marty Simmons  
Mr. Harry Zacher  
Ms. Jan Zook

**Eastern North Dakota Synod**

**Grand Canyon Synod (2D)  
(3B)**

Rev. Joel S. Bjerkestrand  
Ms. Martha Esmay  
Ms. Bessie Garcia  
Rev. James A. Hill-Hanson  
Rev. Ronald J. Lavin  
Ms. Jeanne E. McCoskery  
Mr. Norman Olsen  
Mr. Lloyd Retke  
Ms. Kathleen T. Fick  
Rev. Carell J. Foss  
Bishop Wesley N. Haugen  
Rev. Mary E. Hinkle  
Mr. Joel Hylden  
Rev. Erik E. Johnson  
Rev. Helen Beth Kuhens  
Mr. Daniel Larson  
Ms. Lois Larson  
Rev. Laurie A. Natwick  
Ms. Lola Ruff  
Ms. Jan Stowman  
Ms. Darla Blueshield Thiele  
Mr. Jack R. Vondal

Rev. Mary E. Albing  
Ms. Norma Anderson  
Ms. Darci Asche  
Mr. Rolf I. Berg  
Mr. Clayton Earl Blueshield  
Mr. Norris O. Braaten  
Rev. Charles D. Brown  
Ms. Margaret I. Christianson  
Ms. Bernice Eggert  
Mr. Glenn D. Ellenson  
Ms. Janet Fredell  
Rev. Gerald L. Friest  
Rev. Lilette E. Johnston  
Bishop Harold R. Lohr\*  
Mr. Tim Lundeen  
Mr. Roger C. Maim  
Rev. John E. Martinson  
Mr. Tim Mountain  
Rev. Roger P. Olson  
Bishop-Elect Arthur V. Rimmereid  
Mr. Paul Stark  
Rev. Susan E. Tjornehoj

**South Dakota Synod P3Q)**

Ms. Margaret Benson

Ms. Carolyn H. Tonneson

**Northeastern Minnesota Synod**

Bishop Norman D. Eitrheim

(3E)

Rev. Randal R. Fett  
Rev. Eric C. Folkers  
Mr. Lloyd Gundvaldson  
Ms. Joanne Hanson  
Rev. Selmer E. Hatlestad  
Rev. David J. Haven  
Mr. Mark Hinkley  
Ms. Jaci Hoerth  
Rev. Merlyn O. Huke  
Ms. Bonnie Jackson  
Mr. Eldon R. Johnson  
Rev. Paul L. Knudson  
Mr. Don Natvig  
Rev. Arthur L. Olsen  
Rev. James B. Olson  
Rev. James B. Olson

**Southwestern Minnesota Synod**

Ms. Jean Remington  
Ms. Sandy Rhode

**(3F)**

Mr. Walter Sogn  
Ms. It Strassburg  
Mr. Cary Wencil  
Rev. Arlen J. Foss

Rev. David A. Andert  
Ms. Miriam Eisele  
Rev. Lance E. Isaacson  
Mr. Kerry Jacobson  
Mr. Henry Mason  
Bishop Roger L. Munson  
Rev. Patrice Nordstrand  
Ms. Katherine Peterson  
Rev. Lynn R. Ronsberg  
Ms. Lila Schwartz  
Rev. John P. Sjoblom  
Rev. E. Peter Strommen  
Ms. Lora K. Taylor  
Mr. Rudolph Voxland

Bishop Charles D. Anderson  
Ms. Elaine Brostrom  
Rev. Daniel B. Carlson

**Northwestern Minnesota Synod**

Mr. Scott Frederiksen

**(3D)**

Rev. Glenn M. Anderson  
Mr. John B. Askegaard  
Rev. Mark J. Asleson  
Ms. Ruth Aune  
Mr. Robert S. Badal  
Ms. Faith E. Bennett  
Ms. Sylvia I. Bilden  
Ms. Dorothy M. Bisek  
Ms. Patricia Ann Bragdon  
Rev. Gene B. Broughton

Rev. Gary R. Gabel  
Ms. Nancy Geiger  
Rev. Gregory L. Hall  
Ms. Orrine Hanson  
Mr. Earl Hauge  
Mr. Francis Holm  
- Rev. Chester J. Hoversten Jr.  
Mr. Richard Karstad  
Rev. Douglas E. Knick  
Rev. Wayne W. Mensing  
Ms. Charlotte Oie

\*Succeeded by Bishop-Elect Arthur V. Rimmereid on September 1, 1991.

Rev. Diane H. Pederson  
Ms. Doris Pederson  
Rev. Earl V. Peterson

Rev. Craig A. Boehlke  
Ms. Dorothea Burns  
Mr. Herb Dorr

Ms. Sylvia Pridal  
Mr. Melvin Rachuy  
Ms. Sharon Rostberg  
Ms. Inez Schmiesing  
Ms. Kathy Simonson  
Rev. Gordon L. Syverson  
Ms. Barbara Vickerman  
Mr. Tim Wittwer

Ms. Patricia A. Dunlop  
Bishop Lowell O. Erdahl  
Rev. Philip J. Formo  
Mr. Richard L. Gunderson  
Mr. Paul Hasbargen  
Mr. Paul Johnson  
Mr. Roger A. Katzenmaier  
Rev. John T. Lohre

**Minneapolis Area Synod (3G)**

Ms. Betty Marquardt

Rev. Tom O. Miller  
Rev. Timothy J. Baglien  
Ms. Kay Bjerke  
Rev. Richard E. Boye  
Mr. Charles Bruning  
Rev. Joy M. K. Bussert  
Mr. Donald Carlson  
Ms. Ruth Cornell  
Rev. Michael L. Edwins  
Rev. Donna Y. Erickson  
Mr. Donn Escher  
Mr. John Falk

Rev. Linda M. Pedersen  
Mr. Glen Shirley  
Rev. Larry W. Smith  
Ms. Linda Taege  
Rev. Wayne T. Telekson  
Mr. Leo Treadway  
Rev. Kent W. Wallace  
Rev. Craig M. Wanamaker  
Mr. Warren Zenk

**Southeastern Minnesota Synod**

Mr. David Femelius  
(31)

Ms. Barbara Geiger  
Ms. Jackie Hanson  
Mr. Robert Hanson  
Rev. Gregg M. Helland  
Ms. Carol Hill  
Rev. Eleanor M. Hunsberger  
Ms. Jennie Hutcheson  
Rev. Robert W. Iverson  
Mr. William Larue Jones  
Ms. Carol Kane  
Rev. Connie Kleingartner  
Mr. Mike Kvistad  
Mr. Waldo Lagred  
Ms. Ruth Litterick  
Rev. Judith N. Mattison  
Ms. Sandra Moffatt  
Rev. Lyndon E. Nygaard  
Bishop David W. Olson  
Ms. Vicki Pieper  
Rev. David W. Preus

Ms. Pam Dahl  
Rev. Mary Sue Dreier  
Rev. Arley K. Fadness  
Mr. Don Fricke  
Rev. Steven P. Goldammer  
Mr. David Harmon  
Mr. Ralph Heaney  
Rev. John D. Heruth  
Ms. Sharon Johnson  
Rev. Heidi R. Kvanli  
Rev. Neil R. Lindorff  
Mr. Mark Malangko  
Mr. David Newman  
Ms. Joyce Newman  
Ms. Anne Nicklay  
Bishop Glenn W. Nycklemoe  
Ms. Emelda Rasmussen  
Rev. Phillip R. Ruud  
Mr. Duane Sauke  
Ms. Lois Schrader

Mr. Dan Schulz  
Rev. Carol A. Solovitz  
Ms. Susan Stan  
Mr. Ed Studniski

Rev. Kathryn M. Schreitmueller  
Ms. Dorothy Simonsen  
Rev. Richard E. Spande  
Mr. Greg Wennes

**Saint Paul Area Synod (3H)**

Ms. Diane M. Allmann  
Ms. Suzanne Bjork  
Mr. Ronald G. Anderson

**Northern Texas-Northern**

Mr. Chuck Beermann

**Louisiana Synod (4D)**

Mr. Henry Busboom  
Rev. Milfred L. Christenson  
Mr. Gene D. Eller  
Ms. Janice I. Gengenbach  
Ms. Joyce C. Grothen  
Rev. Daphne D. Hamborg  
Bishop Richard N. Jessen  
Rev. J. Elizabeth Liggett  
Ms. Judy Lindgren  
Mr. David M. Nelson

**Southwestern Texas Synod (4E)**

Mr. Alberto Rodriguez  
Mr. Elmer B. Sasse  
Rev. Allan L. Schmidt  
Rev. Harold E. Schmidt  
Rev. F. Howard Schroeder  
Mr. Bob Scoles  
Rev. Larry E. Spomer  
Ms. Yvonne L. D. Steindal  
Rev. Steven A. Tjarks  
Ms. Louise M. Vanzago  
Ms. Marilyn M. Wallin  
Ms. Claretta J. Zessin  
Mr. Melvin Sikes

**Missouri-Kansas Synod (4B)**

*[changed to Central States Synod]*

Ms. Jackie Ashcraft

**Southeastern Texas-Southern**

Ms. Melba Bangert

**Louisiana Synod (4F)**

Ms. Irene Campbell

**Nebraska Synod (4A)**

Mr. Brian Albers  
Ms. Dana L. Anderson

Rev. Terry K. Boggs  
Ms. Lael Cordes-Pitts  
Rev. Kathryn M. Haeisen  
Bishop Mark B. Herbener  
Ms. Nancy Hicks  
Mr. Fred Jones  
Mr. Ed Lysen  
Mr. Doug Perrin  
Ms. Chloe Reynolds

Rev. James C. Bouzard  
Ms. Elaine Brundrett  
Rev. James L. Carlson  
Ms. Carol Hansen  
Mr. Mark Helmke  
Ms. Dorothy Jacobs  
Rev. Glenn E. Kramer  
Mr. Leslie Larson  
Rev. Pablo Martin  
Mr. Neil Orts  
Ms. Ana Rita Richards  
Bishop Henry Schulte Jr.

Rev. Stanley E. Sultemeer  
Ms. Wanda Ulrey

Ms. Stacia Carter  
Mr. John A. Burbacher  
Ms. \*tac CaRev. Mario E Castaneda  
Rev. Julie Ann Ebbesen  
Rev. Herman W. Frerichs  
Rev. Gregory H. Gaskamp  
Mr. Harold Light  
Ms. Joanne Lindberg  
Bishop Charles H. Maahs  
Ms. RubyAnn Mai  
Rev. Christopher M. Miller  
Mr. Dale Peterson  
Mr. Ed Schedler  
Mr. Steven Schultz

**Metropolitan Chicago Synod (5A)**

Rev. Nancy L. Sharp  
Ms. Hilda Delane

Ms. Jdy Dupantis  
Mr. Al Giesenschlag  
Rev. Kent S. Larson  
Ms. Peggy Manske  
Mr. Larry Patella  
Rev. Ann Dwelle Ward  
Ms. Joyce J. Weidner  
Bishop Martin L. Yonts

Ms. Marilyn Aspan

**Arkansas-Oklahoma Synod (4C)**

Ms. Marie Dykes  
Rev. Emlyn A. Ott  
Ms. Bonita Stevens  
Bishop Robert H. Studtmann  
Mr. Charles Tucker  
Mr. Richard C. Zietlow  
Ms. Gloria Ishida

**Southeastern Iowa Synod (5D)**

Rev. Marcia B. Kifer  
Ms. Cynthia Kuck  
Rev. Wendy E Larson  
Rev. Andrew H. Leahy  
Mr. Ernest Muller  
Rev. Colleen R. Nelson  
Rev. Dana K. Nissen  
Mr. Robert Olsen  
Mr. Ivan Perez  
Mr. Timothy Peterson  
Ms. Virginia Puelle  
Mr. Robert Radtke  
Ms. Sarah Savage  
Ms. Paula Spengler  
Rev. Carol Cory Wasemiller  
Mr. George Zage

Rev. Ruben E Durin  
Mr. Robert Elliott  
Rev. Barbara S. Gazzolo  
Rev. Donald M. Hallberg  
Ms. Marilyn Hetzler  
Bishop Sherman G. Hicks  
Mr. Robert Hurdle

Ms. Marsha Bergstrom  
Rev. Robert L. Boudewyns  
Ms. Susan Bowyer  
Mr. Jerry Christensen  
Rev. Gregory Nelson Davis  
Rev. Ann Hultquist Devino  
Ms. Fern Hahn  
Rev. Donald D. Hoornstra  
Ms. Muriel Johannessen  
Rev. Cedric J. Lofdahl  
Rev. Harvey L. Prinz  
Mr. Merlin L. Schmidt  
Mr. William H. Shay  
Ms. Dorothy Singh  
Mr. Duleep Singh  
Mr. Jack Smith

**Northern Illinois Synod (5B)**

Ms. Kimberly L. Blecke

Bishop Paul M. Werger

**Westem Iowa (5E)**

Rev. Paul D. Carlson  
Rev. Michel D. Clark  
Ms. Dianne Gunderson  
Bishop Ronald K. Hasley  
Ms. Ada Hetland  
Mr. Carl Hill  
Mr. Dean Madsen  
Rev. David J. Medow  
Ms. Rose A. Murphy  
Rev. Kendra Nolde  
Mr. Ross Paulson  
Ms. Donna Samuelson  
Mr. Ketut Setiawan  
Rev. Cynthia D. Stengel  
Mr. Vernon Stenoien  
Ms. Geraldine Zimmermann  
Mr. David Zumdahl

Rev. Debra K. Bengtson-Brue  
Rev. Denny J. Brake  
Ms. Charlotte Bronemann  
Ms. Barb Christensen  
Ms. Heidi Geerdes  
Mr. William Harris  
Rev. Alvin E. Jenkins  
Mr. Robert Johnson  
Mr. Chris Lenning  
Mr. Frank Long  
Bishop Curtis H. Miller  
Rev. Krishen A. Persaud  
Ms. Janet Philipp  
Ms. Marilyn Samuelson  
Rev. Howard D. Vrankin  
Mr. Paul Winter

**Northeastern Iowa Synod (5F)  
Central/Southern Illinois Synod**

Mr. LeRoy Bergmann

**(5C)**

Ms. Marilyn L. Bahls  
Mr. William Cassens  
Rev. David B. Deem  
Rev. Paul O. Doering  
Rev. Warren D. Freiheit  
Bishop John P. Kaitschuk  
Rev. Ervin P. Langholz  
Ms. Mary-Janet Lindstrom  
Mr. William Lipe  
Ms. Carol Manley  
Ms. Elsie M. Neptune  
Ms. Jane Otte  
Rev. Craig A. Wagner  
Ms. Kay Rueber  
Rev. Charles M. Smith  
Mr. Ken Swenson  
Ms. Norma Weiden  
Rev. Dean A. Peterson

Rev. Karen G. Bockelman  
Bishop L. David Brown  
Mr. Herbert Freese  
Rev. Dale A. Halverson  
Rev. Ervin D. Hesterberg  
Ms. Grace Johnson  
Rev. Clark M. Kilgard  
Mr. Rod McComb  
Rev. Paul D. Mork  
Mr. David Nelson  
Mr. John Njus  
Ms. Janette Oltrogge  
Ms. Elaine Peterson  
Rev. John E. Quam  
Ms. Nancy Heykes  
Ms. Randean Kussow  
Rev. David N. Larson  
Mr. Dean Moede

**Northern Great Lakes Synod**

Mr. Dean Ryerson

**(5G)**

Ms. Ruth Almen  
Bishop Harry S. Andersen\*  
Mr. Robert C. Goins  
Mr. Robert Gottschalk  
Rev. Daniel B. Kangas

**Greater Milwaukee Synod (5JI)**

Mr. Daniel Laatsch  
Bishop-Elect Dale R. Skogman  
Ms. Lenora Tahtinen  
Rev. J. Cyrus Warmanen  
Mr. Loren Woerpel  
Mr. Jake Gruel

Ms. Grace Schewe  
Mr. James Stapel  
Rev. Charles L. Tews  
Ms. Mary Vandenberg

Rev. Karen R. Anderson  
Mr. Robert Brennemann  
Ms. Joyce Caldwell  
Ms. Mary Campbell  
Rev. Marie Aviles de Jesus

**Northwest Synod of Wisconsin**

Ms. Jean Guenther

**(5H)**

Rev. David K. Anderson  
Ms. Beverly J. Aschenbrenner  
Rev. Sherry A. Billberg  
Ms. Leone Franze  
Rev. David R. Halaas  
Ms. Deborah Harris  
Ms. Jill Haugerud  
Mr. Kenneth G. Johnson  
Bishop Gerhard I. Knutson  
Ms. Virginia Lien  
Mr. Merle Michaelson  
Mr. Richard I. Nelson  
Mr. Carl S. Nordin

**South-Central Synod of**

**Wisconsin (5K)**

Rev. Lynne A. Silva-Breen  
Rev. Ralph M. Thompson  
Ms. Bea N. Vue  
Mr. John David Whelan  
Rev. Donald A. Wisner  
Bishop Jon S. Enslin

Mr. Eugene Haugse

Ms. Carolyn Lausterer  
Ms. Sonya Lindquist  
Rev. Karl J. Nelson  
Rev. Eliezer Ortiz  
Rev. Edward D. Paape  
Mr. Donald Rholl  
Bishop Peter Rogness  
Rev. Paul M. Sorensen  
Ms. Mary Ellen Sorenson  
Mr. Fritz Spence  
Mr. Youa Kao Vang

Mr. Gary Aamodt  
Rev. David J. Berggren  
Rev. Bruce H. Burnside  
Mr. Jim Dahlquist  
Ms. Joyce Dahlquist

**East-Central Synod of Wisconsin**

(51) Ms. Jean Hanson  
Rev. Nancy I. Amacher  
Ms. Signe Burkart  
Ms. Lucille Christiansen

Rev. Kathryn E Groenewold  
Mr. Clyde A. Jaworski  
Mr. Harold Kuehn  
Rev. Sue A. Moline Larson

Mr. Gary Gisselman  
Rev. Peter V. Gundersen  
Rev. Roald K. Harswick  
Bishop Robert H. Herder  
Mr. Lawrence Heyerdahl

Rev. Thomas R. Lee  
Ms. Carolyn Lien  
Mr. Peter Magnoni  
Mr. Stephen Middlemas  
Rev. Janice E. Mynchenberg

Bishop-Elect Dale R. Skogman succeeded Bishop Harry S. Andersen of the Northern Great Lakes Synod

on September 1, 1991. Bishop Andersen was not present for the assembly.

Ms. Carolyn Nord  
Ms. Grace Schellenberger  
Ms. Mary Jane Schieve  
Rev. Gilbert E. Splett  
Bishop Ralph A. Kempinski

Ms. Diane K. Greve  
Mr. J. Brandon Griffis  
Ms. Donna Hartke  
Mr. Eddie Hunsinger

**La Crosse Area Synod (50)**

Rev. Glenn L. Borreson  
Bishop Stefan T. Guttormsson  
Ms. Joan Hanson  
Ms. June Kjome  
Mr. Chester Lee  
Ms. Carol J. Leidel  
Mr. Douglas M. Miyamoto  
Rev. Joanne S. Richmond  
Mr. Harry Trowbridge

Ms. Mary Lou Krieger  
Rev. John D. Malzahn  
Mr. Timothy Moore  
Rev. William D. Peugeot  
Ms. Joanne Rehrig  
Mr. James Rodewald  
Rev. David W. Shockey  
Rev. Robert Smith  
Mr. Joseph Swanson  
Rev. Kenneth M. Vogler

**Southeast Michigan Synod (6A)**

Ms. Cyndi Campbell-Jones  
Rev. Terry Daly  
Ms. Inez Davis  
Rev. Cedric E. Gibb  
Mr. Curtis Johnson  
Rev. Mary J. Konopka  
Mr. Charles R. Lindquist  
Rev. Janet Marvar  
Ms. Jill McKinney  
Rev. Theodore L. Menter  
Mr. Leon Pace  
Mr. Jack Packer  
Bishop J. Philip Wahl  
Ms. Ann K. Wick  
Mr. Burgess Wilson  
Ms. Lupe Stears

**Northwestern Ohio Synod (6D)**

Mr. William Bowser  
Rev. John A. Clausen  
Mr. Eric Griebeling  
Mr. James Hagemeyer  
Mr. Edward D. Hunker  
Ms. Alice S. Janick  
Rev. Keith Koppenhofer  
Rev. Philip S. Meckley  
Mr. John Neal  
Mr. William Pancake  
Bishop James A. Rave  
Rev. Catherine L. Schibler  
Rev. Julianne D. Smith  
Ms. Wilma Smithers  
Mr. Edward Stears

**North/West Lower Michigan**

Rev. David A. Thomas

**Synod (6B)**

Rev. Gerald C. Abenth  
Mr. Neil Brady  
Mr. Jon Christopherson  
Ms. Bernice Couzynse  
Rev. Rebecca R.

Rev. Christine A. S. Timm  
Ms. Marjorie Wagner  
Ms. Isabelle E Wittig  
Ms. Heidi Yahl  
Ms. Thelma M. Zink

**Ebb-Speese**

Mr. Richard Franson  
Ms. Berttina Helmers  
Bishop Reginald H. Holle  
Ms. Carrie Holmes  
Rev. Steven M. Krebill  
Rev. Marvin J. Schumacher  
Ms. Kathryn Yarger  
Rev. Stanley J. Dickerson

**Northeastern Ohio Synod (6E)**

Mr. Roland Baumann  
Mr. Howard Bennett  
Rev Marlou Brook  
Mr. Y. T. Chiu  
Rev. R. Langley Collins  
Mr. Robert Decker

**Indiana-Kentucky Synod (6C)**

Mr. Jose Alejos  
Ms. Mary Anderson  
Rev. Thomas M. BeMiller  
Rev. Mark A. Cerniglia  
Ms. Barbara Miller  
Mr. David Polter  
Ms. Joanna Pretz-Anderson

Rev. Herbert S. Games Im  
Ms. Bette Idemoto  
Ms. Karen Kaufman  
Bishop Robert W Kelley  
Rev. Paul L. Lintern  
Rev. Ann Marie Tiemeyer

**New England Synod (7B)**

Ms. Christine Schuetz  
Rev. Paul  
J. Thielo  
Rev. Roger A. Willer  
Ms. Sue Wrolstad  
Mr. Jack L. Ziegler  
Mr. David E. Harper

Ms. Caroline Ackerman  
Rev. William S. Carter  
Rev. Ruth A. Drews  
Ms. Mildred Engberg  
Rev. Karen H. Grove

**Southern Ohio Synod (6F)**

Rev. Glen A. Bengson  
Rev. Diane Dates Casey  
Rev. James R. Dinkel  
Rev. Walter B. Fohs Jr.  
Mr. Richard Gast  
Ms. Barbara Giffin  
Ms. Pat Hincks  
Mr. Larry Johnson  
Mr. Carl E. Juergens

Bishop Robert L. Isaksen  
Mr. Thomas Koch  
Mr. Earl Koester  
Ms. Sally Moldwin  
Ms. Karen Reisterer  
Mr. Felix Rivera  
Ms. Luz Rubert-López  
Rev. Paul H. Santmire  
Mr. Donald Swanson  
Rev. Edward W. Voosen

Mr. William A. Kinnison  
**Metropolitan New York Synod**

Ms. Rosemary L. Morris  
(7C)

Ms. Geneva Tata Payne  
Rev. Roger D. Quay MD. Quay  
Bishop Kenneth H. Sauer  
Mr. David S. Seamon  
Ms. Heidi Stover  
Rev. Thomas R. Stroeh  
Rev. Derrick P. Gómez  
Mr. Edmond T. Taylor  
Rev. David E. Ullery  
Ms. Betsy Williams  
Ms. Deborah Zumstein

Ms. Chrste Backe  
Christel Backe  
Rev. Sarah Payne Brown  
Mr. Car Dodenhoff  
Mr. Everett Ga ul  
Rev. Derrick P G  
  
Ms. Mary Heller  
Rev. Roger G. Imhoff Jr.  
Mr. Walter A. Jensen  
Rev. John A. Juik

**New Jersey Synod {7A)**

Ms. Lauretta A. Adams  
Mr. Charles G. Bergstresser  
Mr. Paul W. Dare  
Rev. Bruce H. Davidson  
Mr. Earl Dixon  
Rev. Franklin D. Fry  
Ms. Sarah A. Gordy  
Mr. Wolfgang D. Herz-Lane  
Ms. Elizabeth Hoyer  
Ms. Elizabeth Hoyer  
Bishop Herluf M. Jensen\*

Bishop William H. Lazareth  
Rev. Lyn A. Mehl  
Ms. Bonnie Peterson  
Ms. Magdalene Plaskett  
Mr. Larry Rasmussen  
Ms. Dorothy Scholz  
Mr. John Scibilia  
Rev. Glenn C. Stone  
Rev. Jack E. Stouffer  
Ms. Lynnea Wesley-Dickson

**Upstate New York Synod (7D)**

Rev. Daniel K. Johansson  
Ms. Kathryn A. Knodt  
Rev. John E Nelson  
Mr. Howard E Reblitz  
Bishop-Elect E. LeRoy Riley Jr.  
Ms. Rosemary Sinniger  
Rev. Roger W. Spencer

Ms. Jean Alverson  
Mr. Thomas M. Barney  
Ms. Jane Berg  
Ms. Barbara Biegner  
Mr. David Bolson  
Rev. Elizabeth Ebinger  
Rev. Charles H. Gustafson

'Bishop-Elect E. LeRoy Riley Jr. succeeded Bishop Herluf M. Jensen on September 1, 1991.  
Bishop  
Jensen was not present for the assembly.

Ms. Sarah Heitzman-Nolte  
**Southeastern Pennsylvania**  
Mr. Ronald Lower

**Synod (7F)**

Rev. Paul R. Mertzlufft  
Rev. Elizabeth Rowe Parker  
Ms. Kathleen Pearson  
Bishop Edward K. Perry  
Rev. Kurt R. Radke  
Ms. Phyllis Seibert  
Rev. James H. Shaud  
Mr. David Soderland  
Mr. Fred Wukits  
Ms. Paula R. Kadel

Ms. Elizabeth A. Bagger  
Rev. Paul E. Bartlett  
Mr. Robert F. Blanck  
Ms. Linda Carpenter  
Rev. Paul M. Cornell  
Mr. Joel Davenport Sr.  
Rev. David M. Deal  
Mr. George S. Edwards  
Mr. Klaus Hochschwender

**Northeastern Pennsylvania  
Synod (7E)**

Rev. Ralph W. Bagger  
Rev. Ralph A. Boyer m  
Mr. William E. Diehl  
Ms. Nancy H. Ebling  
Ms. Beverly Eiche  
Rev. William W. Fairchild  
Rev. Gilbert B. Furst  
Mr. Arnold Hansen  
Rev. Judith Beck Helm  
Ms. Elisabeth Heist  
Mr. Bruce H. Hill  
Mr. Jeffrey Hittinger

Rev. George E. Keck  
Ms. Carole A. Kriebel  
Bishop Michael G. Merkel  
Ms. Patricia Miles  
Rev. John H. P. Reumann  
Mr. Richard K. Rockstroh  
Ms. Alfreda E. Y. Roye  
Rev. Dorothy E. Seibert  
Rev. Eric R. Seibert  
Mr. Hang Shongchai  
Ms. Patricia L. Smith  
Rev. Larry V. Smoose  
Mr. Grover C. Wright

**Slovak Zion Synod (7G)**

Rev. Laura L. Klick  
Rev. Lynda R. Kyd  
Mr. Randy A. Lockhart Sr.  
Mr. Joseph E Maletz Jr.  
Rev. Foster R. McCurley Jr.  
Ms. Ruth Terry Miller

Bishop John Adam\*  
Mr. David Hausman  
Ms. June Mishko  
Mr. Carl Noll  
Bishop-Elect Kenneth E. Zindle

**Northwestern Pennsylvania**

Rev. Valerie K. Reinhold

**Synod A A)**

Rev. Edith B. Roberts

**\_ynw .**

Rev. Edith B. Roberts  
Rev. Luther H. Route  
Ms. Patricia W Savage  
Rev. Cesar Segura  
Ms. Kris L. Shafer  
Rev. arisl D. Shafkweilr  
Rev. Carl D. Shankwei lr

Mr. Ronald B. Anderson  
Rev. Bernhard A. Bischoff  
Rev. Frederick G. Keller  
Mr. Eddie R. Martin  
Ms. Margaret A. Messick  
Mr. Thomas Scarpitti

Ms. Mary J. Smith  
Rev. Franklin S. Stinner  
Mr. Bernard Toseland  
Mr. J. Richard Wagner

**Southwestern Pennsylvania**

Ms. Carol L. Weiser  
**Synod 18B)**

Mr. Leonard C. Weiser Jr.  
Bishop Harold S. Weiss  
Ms. Judith Wolfe  
Mr. John H. Ziegler  
Ms. Cindy Zimmermann

Bishop Paull E. Spring  
Ms. Caroline Wolff

Ms. Barbara L. Bish  
Rev. Kirk W. Bish  
Ms. Alice E. Carter  
Rev. Kevin C. Clementson  
Ms. Andrea L. Dubler

\*Succeeded by Bishop-Elect Kenneth E. Zindle on September 1, 1991.

Mr. Gene Fozard  
Mr. Wayne E. Franzen  
Rev. Carl A. Johnson  
Ms. Carroll G. Klingensmith  
Bishop Donald J. McCoid  
Mr. Edward R. Miller  
Rev. Dennis W. Moore  
Rev. Fred S. Opalinski  
Mr. John C. Proper  
Ms. Barbara A. Ravenstahl

**Upper Susquehanna Synod (8E)**

Mr. John Reck  
Rev. Allen R. Riethmiller  
Ms. Linda Ruckert  
Mr. Edward W. Sites  
Ms. Mary Ann Swanson  
Rev. Kenneth H. Thompson  
Rev. Ardelle M. Mason

**Allegheny Synod (8C)**

Mr. William Allshouse  
Ms. Ruth A. Bruner  
Rev. Pamela C. Armstrong  
Rev. Denise M. Arpino

**Delaware-Maryland Synod (8F)**

Rev. Timothy H. Knauss  
Ms. Kathleen Kuehl  
Rev. Patricia L. Large  
Bishop Gerald E. Miller

Ms. Salud G. Nieting  
Ms. Dorothy K. Peterman  
Mr. Michael L. Shambaugh  
Rev. Martha B. Sheaffer  
Rev. Joanne P. Stenman  
Mr. Phap Van Tran  
Mr. Terry K. Urich  
Rev. John M. Vought Jr.  
Rev. James W. Weis

Ms. Jean Baublitz  
Ms. Emily DeWald  
Ms. Virginia K. Frantz  
Rev. David H. Harris  
Mr. David Hinaman  
Bishop A. Donald Main

Mr. Donald L. Mincemoyer  
Rev. Wayne C. Muthler  
Ms. Rebecca Thomforde  
Rev. William H. Weiser

Ms. Clare F. Archer  
Ms. Sheila E. Buttner  
Ms. Waetina A. Coles  
Rev. Eleanor S. Doub

Mr. Bruce W. Pile  
Rev. Gregory R. Pile  
Rev. Frederick W. Simmel  
Mr. James R. Grap

Mr. Blaine E. Feightner  
Mr. John G. Folkemer  
Rev. William E R. Gilroy

**Lower Susquehanna Synod (SD)**

Ms. Kathleen E. Bachman  
Mr. R. Hart Beaver  
Mr. Robert K. Bowman  
Ms. Allison L. Carlson  
Ms. Mary Jane Collins  
Rev. Ronald E. Reaves  
Bishop Guy S. Edmiston Jr.  
Rev. Richard H. Englund  
Mr. Ronald K. Good  
Rev. Donald B. Green  
Ms. Mary P. Hafer  
Ms. Laura R. Heinly

Rev. John C. Gunnum  
Ms. Delores S. Harvey  
Ms. Patricia Knodel  
Rev. Richard E. Manning  
Bishop-Elect George P. Mocko  
Rev. LaVern D. Rasmussen  
Ms. Rhonda S. Richards  
Mr. Paul H. Sammelwitz  
Mr. Frederick K. Schilling  
Mr. Alan R. Shane  
Bishop Morris L. Zumbrun\*

**Metropolitan Washington, D.C.,**

Mr. Barry R. Herr  
Rev. Alan N. Hoaglund

**Synod (8G)**

Rev. Brenda J. Kiser  
Mrev. Rog ise r  
Mr. Roger L. Leister  
Ms. Kay M. MacDowell  
Rev. Howard J. McCarney  
Rev. Richard E Michael  
Ms. Suzanne B. Moyer  
Ms. Wanda D. Neuhaus

Ms. ma R. Berkey  
Mr. Petros Demissie  
Bishop E. Harold Jansen  
Rev. Wilbert S. Miller  
Rev. Beth Spitzner Neubauer  
Ms. Anita L. Nolen  
Mr. W. Bruce Wilder  
Mr. Paul Wuttke

'Succeeded by Bishop-Elect George P. Mocko on September 1, 1991.

**West Virginia-Western Maryland**

Ms. Mary Ann Shealy

**Synod (8H)**

Bishop L. Alexander Black  
Ms. Bonnie S. Earp  
Rev. James M. Ellison

Ms. Carolyn L. Torrence  
Ms. Dorothy Wise  
Rev. Herman R. Yoos m

**Southeastern Synod (9D)**

Mr. George E. Friedline  
Mr. Donald L. Harris

Ms. Sandra G. Gustavson

**Virginia Synod (9A)**

Ms. Anne W. Ashby  
Bishop Richard E Bansemer

Mr. Christopher Holmes  
Rev. David M. Hood  
Ms. Darleen K. Krautwurst

Ms. Frances S. Hammond  
Mr. George A. Kegley  
Mr. Sergio A. Mendes  
Rev. Mark W. Radecke  
Rev. Susan L. Springer  
Mr. Josiah S. Tlou  
Rev. James H. Utt  
Ms. Kathryn F Wood

**Florida Synod (9E)**

**North Carolina Synod (9B)**

*[changed to Florida-Bahamas Synod]*

Mr. Harold O. Arne  
Ms. Faith Ashton  
Rev. Floyd W. Bost  
Mr. Bill D. Brittain  
Mr. Bachman S. Brown Jr.  
Ms. Katherine O. Conrad  
Ms. Flossie Dunston  
Mr. James Fry  
Rev. Michael W. Frye  
Mr. Hunter Haith  
Rev. Elizabeth K. Kearney  
Rev. Richard C. Little  
Bishop Michael C. D. McDaniel '  
Bishop-Elect Mark W. Menees  
Rev. John E Merck  
Rev. David L. Misenheimer  
Ms. Jane Mitcham  
Mr. Donald W. Moose  
Ms. Renie Palmer

**Caribbean Synod (9F)**

**South Carolina Synod (9C)**

Rev. James W. Addy  
Bishop James S. Aull  
Mrh . DonaldA. Fanning  
Mr. Donald A. Fanning  
Mr. Edowin . Mormann  
Mr. Edwin R. Mohrmann  
Rev. Henry M. Moody Jr.  
Mr. Jerry L. Richardson  
Rev. Marguerite M. Rourk  
Ms. Helen S. Sanders

Ms. Corinne Martinez  
Rev. James W Nipper  
Rev. Dena C. Palm  
Mr. Adam C. Peterson  
Bishop Harold C. Skillrud  
Ms. Sara H. Sternberg  
Rev. L. Allan Wertz Jr.

Mr. James C. Banks  
Bishop Lavern G. Franzen  
Rev. Ephraim L. Hallman  
Rev. Grace D. Hanson  
Rev. William M. Johnson Sr.  
Ms. Doris Karlik  
Ms. Dona Kennedy  
Rev. Albert G. Oppold  
Mr. Mario Ruiz  
Rev. Richard O. Scherch  
Ms. Elsie H. Takacs  
Mr. William R. Terry  
Ms. Helen Thal  
Ms. Judith Thomas  
Mr. Donald Thomsen  
Rev. William B. Trexler  
Ms. Pat Westfield  
Mr. Marty Young

Ms. Delphine Lewis

Bishop Rafael Malpica Padilla  
Rev. Margarita Martinez  
Ms. Ianna Martinez Peterson  
Rev. Lawrence A. Miller Jr.  
Mr. Nelson Velazquez

\*Succeeded by Bishop-Elect Mark W. Menees on September 1, 1991.

**Advisory Members**

Mr. John G. Kapanke  
Mr. Albert E. Anderson  
Rev. H. George Anderson  
Ms. Aureo F. Andino  
Mr. Harold O. Arne  
Mr. Harold O. Arne  
Ms. Nancy Lee Atkins  
Ms. Kathryn E. Baerwald  
Ms. Carol E. Becker  
Ms. Mary Ann Bengston  
Ms. Mildred M. Berg  
Rev. Edwin L. Bersagel  
Rev. Paul J. Blom  
Mr. Arne Blomquist  
Mr. Bill F. Chamberlin  
Ms. Gwenn Carr  
eMs. JmGwenns Carr  
Rev. James G. Cobb  
Rev. Eldon G. DeWeerth  
Ms. Judith McWilliams Dickhart  
Rev. Dennis H. Dickman  
Mr. William E. Diehi  
Mr. hWilliamr E. Diechl  
Ms. Charlotte E. Fiechter  
Rev. Joaquin Figueroa  
Rev. Jerald L. Folk  
Rev. George W Forell  
Rev. David G. Gabel  
Ms. Patsy Gottschalk  
Rev. Donald M. Hallberg  
Rev. Marilyn G. Hanson  
Ms. Helen R. Harms  
Mr. George E. Harris  
Ms. Susan Hermodson  
Ms. JoAnn S. Herrick  
Rev. Donald J. Hillerich  
Rev. David M. Holm  
Mr. Bruce R. Howe  
Ms. Kathleen S. Hurty  
Mr. Frank R. Jennings

Rev. Paul A. Johns

M. ohn G. Kapanke  
Rev. John O. Knudson  
Rev. William E. Leshner  
  
Rev. Craig J. Lewis  
Ms. Charlotte D. Light  
Ms. Edith M. Lohr  
Rev. Barbara K. Lundblad  
Rev. Lloyd W Lyngdal  
Ms. Kathy J. Magnus  
Rev. Robert J. Marshall  
Mr. Loren W. Mathre  
Mr. Charles Matsumoto  
Rev. Judith M. Mattison  
  
Mr. Richard L. McAuliffe  
Rev. Howard J. McCamey  
Mr. Sean McMillan  
Rev. Charles S. Miller  
Rev. Malcolm L. Minnick Jr.  
  
Rev. Mark R. Moller-Gunderson  
Rev. Rafaela Haydee Morales-Rosa  
Ms. Doris Pagelkopf  
Ms. Sylvia J. Pate  
Rev. J. Christian Quello  
  
Rev. William G. Rusch  
Rev. Edward D. Schneider  
Mr. Alan T. Seagren  
Rev. W. Robert Sorensen  
Ms. Susan H. Stapell  
Mr. Athornia Steele  
Rev. Harvey A. Stegemoeller  
Rev. A. C. ("Chris") Stein  
Rev. Mark W. Thomsen  
Rev. Edgar R. Trexler  
Rev. Joseph M. Wagner  
Ms. Deborah Yandala

**Other Members****Presidents of Colleges and Universities**

Rev. H. George Anderson, Luther College, Decorah, Iowa

Mr. Josiah H. Blackmore II, Capital University, Columbus, Ohio  
Mr. F. Gregory Campbell, Carthage College, Kenosha, Wis.  
Mr. Myrvin F Christopherson, Dana College, Blair, Neb.  
Mr. Joel L. Cunningham, Susquehanna University, Selinsgrove, Pa.  
Mr. Paul J. Dovre, Concordia College, Moorhead, Minn.  
Mr. Melvin D. George, St. Olaf College, Northfield, Minn.  
Mr. C. Carlyle Haaland, Thiel College, Greenville, Pa.  
Mr. Gordon A. Haaland, Gettysburg College, Gettysburg, Pa.  
Mr. William E. Hamm, Waldorf College, Forest City, Iowa  
Rev. Carl L. Hansen, Midland Lutheran College, Fremont, Neb.  
Rev. Robert E. Karsten, Upsala College, East Orange, N.J.  
Mr. William A. Kinnison, Wittenberg University, Springfield, Ohio  
Mr. Joel M. McKean, Bethany College, Lindsborg, Kan.  
Mr. Jonathan C. Messerli, Muhlenberg College, Allentown, Pa.  
Rev. Jerry H. Miller, California Lutheran University, Thousand Oaks, Calif.  
Mr. Charles H. Oestreich, Texas Lutheran College, Seguin, Tex.  
Rev. Arthur E. Puotinen, Grand View College, Des Moines, Iowa  
Mr. William O. Rieke, Pacific Lutheran University, Tacoma, Wash.  
Mr. Hubert H. Setzler Jr., Newberry College, Newberry, S.C.  
Mr. Norman R. Smith, Wagner College, Staten Island, N.Y.  
Rev. Lloyd V. Svendsbye, Augustana College, Sioux Falls, S.D.  
Mr. John E. Trainer Jr., Lenoir-Rhyne College, Hickory, N.C.  
Mr. J. Thomas Tredway, Augustana College, Rock Island, Ill.  
Rev. Robert L. Vogel, Wartburg College, Waverly, Iowa

### **Presidents of Seminaries**

Rev. Dennis A. Anderson, Trinity Lutheran Seminary, Columbus, Ohio  
Rev. Darold H. Beekmann, Lutheran Theological Seminary, Gettysburg, Pa.  
Rev. Roger W. Fjeld, Wartburg Theological Seminary, Dubuque, Iowa  
Rev. Robert G. Hughes, Lutheran Theological Seminary, Philadelphia, Pa.  
Rev. William E. Leshner, Lutheran School of Theology at Chicago, Chicago, Ill.  
Rev. Jerry L. Schmalenberger, Pacific Lutheran Theological Seminary, Berkeley, Calif.  
Rev. David L. Tiede, Luther Northwestern Theological Seminary, St. Paul, Minn.

### **Synodical Bishops-Elect**

Rev. Paul J. Blom<sup>2</sup>, Southeastern Texas-Southern Louisiana Synod  
Rev. Mark W. Menees', North Carolina Synod  
Rev. George P. Mockol, Delaware-Maryland Synod  
Rev. Mark R. Ramseth<sup>3</sup>, Montana Synod  
Rev. E. LeRoy Riley Jr.', New Jersey Synod  
Rev. Arthur V. Rimmereid', Northwestern Minnesota Synod  
Rev. Dale R. Skogman', Northern Great Lakes Synod  
Rev. Kenneth E. Zindlel, Slovak Zion Synod

'Assumed office September 1, 1991

<sup>2</sup>Assumed office October 1, 1991

'Assumed office January 1, 1992

**Exhibit B**  
**Report of the Elections Committee**  
**First Ballot**

Reference: *1991 Reports and Records, Volume 2, pages 479-480. 570.*

Note: An asterisk (\*) indicates persons elected.

Church Council / Ticket 1

a. Rev. Jon R. Lee, Dallas, Texas 4D

votes	.....	367
percent	.....	40.2%

**\*b. Rev. Stephen M. Youngdahl, Austin, Texas**

**4E**

votes	.....	546
percent	.....	59.8%

Total Ballots

votes	.....	913
percent	.....	100.0%

Church Council

/ Ticket 2

a. Rev. Steven D. Tangen, Dickinson, North Dakota 3A

votes	.....	426
percent	.....	47.1%

**'b. Rev. David A. Andert, Duluth, Minnesota**

**3E**

votes	.....	478
percent	.....	52.8%

Invalid Ballots

votes	.....	1
percent	.....	.1%

Total Ballots

votes	.....	905
percent	.....	100.0%

Church Council / Ticket 3

a. Rev. Ronald C. Golberg, Oconomowoc, Wisconsin 5J

votes	.....	381
percent	.....	42.4%

**\*b. Rev. Richard (Rick) G.**

**Deines, Milwaukee, Wisconsin 5J**

votes	.....	518
percent	.....	57.6%

Total Ballots  
votes .....899  
percent ..... 100.0%  
Church Council / Ticket 4

**\*a. Rev. Nelson T. Strobert, Gettysburg, Pennsylvania 8G**  
votes .....490  
percent ..... 53.1%

b. Rev. Raymond LeBlanc, Carson, California 2B  
votes .....432  
percent ..... 46.8%

Invalid Ballots  
votes ..... 1  
percent ..... 1%

Total Ballots  
votes ..... 923  
percent ..... 100.0%

Church Council / Ticket 5

\*a.

**Lorraine (Lorrie) G. Bergquist, Moorhead, Minnesota 3D**  
votes ..... 578  
percent ..... 63.0%

b. Lois B. Larson, Hannaford, North Dakota 3B  
votes ..... 337  
percent ..... 36.7%

Invalid Ballots  
votes ..... 3  
percent .....3%

Total Ballots  
votes .....918  
percent ..... 100.0%

Church Council / Ticket 6

**\*a. Deborah S. Yandala, Akron, Ohio 6E**  
votes .....626  
percent ..... 68.5%

b. Nancy L. Atkins, Toledo, Ohio 6D  
votes .....286  
percent ..... 31.3%

Invalid Ballots  
votes ..... 2  
percent .....2%

Total Ballots  
votes .....914  
percent ..... 100.0%

Church Council / Ticket 7

a. Cynthia P. Johnson, Baltimore, Maryland 8F

votes ..... 336  
percent ..... 36.9%

**b. Carroll G. Klingensmith, Ford City, Pennsylvania 8B**

votes ..... 240  
percent ..... 26.3%

**c. Nancy Heykes, Sobieske, Wisconsin 51**

votes ..... 334  
percent ..... 36.7%

**Invalid Ballots**

votes ..... 1  
percent ..... 1%

**Total Ballots**

votes ..... 911  
percent ..... 100.0%

**Church Council / Ticket 8**

**a. Ramona S. Rank, Portland, Oregon 1E**

votes ..... 458  
percent ..... 49.3%

**b. Bonita Evans, Olympia, Washington 1C**

votes ..... 307  
percent ..... 33.0%

**c. Ann Armand-Miller, San Francisco, California 2A**

votes ..... 162  
percent ..... 17.4%

**Invalid Ballots**

votes ..... 2  
percent ..... 2%

**Total Ballots**

votes ..... 929  
percent ..... 100.0%

**Church Council / Ticket 9**

**a. Franklin C. Warner, Bloomington, Minnesota 3G**

votes ..... 432  
percent ..... 48.6%

**\*b. Charles A. Adamson, Mankato, Minnesota 31**

votes ..... 455  
percent ..... 51.2%

**Invalid Ballots**

votes ..... 1  
percent ..... .1%

**Total Ballots**

votes ..... 888

percent ..... 100.0%

**Church Council / Ticket 10**

a. Richard L. Steuemagle, DuBois, Pennsylvania 8C

votes .....404

percent ..... 44.6%

**\*b. William H. Engelbrecht, Waverly, Iowa 5F**

votes .....500

percent ..... 55.2%

**Invalid Ballots**

votes ..... 1

percent ..... .1%

**Total Ballots**

votes ..... 905

percent ..... 100.0%

**Church Council / Ticket 11**

a. Harold Stitt, Franklin, North Carolina 9B

votes .....360

percent ..... 39.1%

**\*b. William 1:**

**Billings, Detroit, Michigan 6A**

votes .....561

percent ..... 60.9%

**Total Ballots**

votes .....

...921

percent .....

100.0%

**Board of Division for Congregational Ministries I Ticket 12**

a. Rev. Samuel J. Roth, Ferguson, Missouri 4B

votes .....441

percent ..... 48.7%

**\*b. Rev. Roger L. Dahlin, Houston, Texas 4F**

votes .....464

percent ..... 51.3%

**Total Ballots**

votes .....905

percent ..... 100.0%

**Board of Division for Congregational Ministries I Ticket 13**

a. Rev. David R. Risch, Columbus, Ohio 6F

votes ..... 321

percent ..... 34.9%

**\*b. Rev. Judith A. Spindt, Bayamon, Puerto Rico 9F**

votes ..... 600  
percent ..... 65.1%

**Total Ballots**

votes ..... 921  
percent ..... 100.0%

**Board of Division for Congregational Ministries I Ticket 14**

**a. Rev. Hartland H. Gifford, Catasauqua, Pennsylvania 7E**

votes ..... 402  
percent ..... 46.2%

**\*b. Rev. Dodd A. Lamberton, Pottstown, Pennsylvania 7F**

votes ..... 468  
percent ..... 53.7%

**Invalid Ballots**

votes ..... 1  
percent ..... .1%

**Total Ballots**

votes ..... 871  
percent ..... 100.0%

**Board**

**of Division for Congregational Ministries / Ticket 15**

**a. Rev. Clark K. Cary, Blue Earth, Minnesota 31**

votes ..... 282  
percent ..... 32.2%

**b. Rev. Lawrence S. Nelson, Dodge Center, Minnesota 31**

votes ..... 240  
percent ..... 27.4%

**c. Rev. Richard R. Campbell, Charleston, South Carolina 9C**

votes ..... 355  
percent ..... 40.5%

**Total Ballots**

votes ..... 877  
percent ..... 100.0%

**Board of Division for Congregational Ministries I Ticket 16**

**a. Rev. Peter T. Nash, Wilmette, Illinois 5A**

votes ..... 441  
percent ..... 49.5%

**\*b. Rev. Lenier L. Gallardo, Miami, Florida**

**9E**

votes ..... 449  
percent ..... 50.4%

**Invalid Ballots**

votes ..... 1  
 percent ..... .1%  
 Total Ballots  
 votes .....891  
 percent ..... 100.0%

**Board of Division for Congregational Ministries / Ticket 17**

a. Rev. Rodney C. Maeker, Dallas, Texas 4D

votes .....418  
 percent ..... 46.3%

**\*b. Rev. Dale M. Vitalis, Fargo, North Dakota**

**3B**

votes .....484  
 percent ..... 53.7%  
 Total Ballots  
 votes .....902  
 percent ..... 100.0%

**Board of Division for Congregational Ministries**

/ Ticket 18

a. Rev. Mary B. Stein-Webber, Long Beach, California 2B

votes .....324  
 percent ..... 36.2%

**\*b. Rev. Julie A. Ebbesen, Prairie Village, Kansas 4B**

votes ..... 572  
 percent ..... 63.8%  
 Total Ballots  
 votes ..... 896  
 percent ..... 100.0%

**Board of Division for Congregational Ministries / Ticket 19**

a. Rev. Roger L. Anderson, Menomonee Falls, Wisconsin 5J

votes ..... 375  
 percent ..... 42.0%

**\*b. Rev. Gary F. Anderson, Minnetonka, Minnesota**

**3G**

votes ..... 517  
 percent .....0%  
 Total Ballots  
 votes .....892  
 percent ..... 100.0%

**Board of Division for Congregational Ministries / Ticket 20**

a. Rev. Andrew S. Garman, Scottsdale, Arizona 2D  
 votes .....245  
 percent ..... 27.7%

b. Rev. Stephen D. Bohling, Blue Earth, Minnesota 31  
 votes .....323  
 percent ..... 36.5%

c. Rev. Donald J. Hillerich, Sarasota, Florida 9E  
 votes ..... 316  
 percent ..... 35.7%

Total Ballots  
 votes .....884  
 percent ..... 100.0%

**Board of Division**

**for Congregational Ministries / Ticket 21**

a. Katherine (Kay) O. Conrad, Winston-Salem, North Carolina 9B  
 votes .....447  
 percent ..... 49.7%

**\*b. Cynthia A. Knudson, Denver, Colorado**

**2E**

votes .....453  
 percent ..... 50.3%

Total Ballots  
 votes .....900

**percent** ..... 100.0%

**Board of Division for Congregational Ministries / Ticket 22**

**\*a. Barbara L Price, Los Angeles, California**

**2B**

votes ..... 474  
 percent ..... 52.8%

b. Fae E. Appleby, Mechanicsburg, Pennsylvania 8D  
 VOTES .....423  
 percent ..... 47.2%

Total Ballots  
 votes .....897  
 PER T ..... 100.0%

**Board of Division for Congregational Ministries / Ticket 23**

**\*a. Gail Adora Stan; Durham, North Carolina 9B**

votes	.....	625
percent	.....	69.3%
b. Myra J. Keel, Baltimore, Maryland 8F		
votes	.....	275
percent	.....	30.5%
Invalid Ballots		
votes	.....	2
percent	.....	
. 2%		
Total Ballots		
votes	.....	902
percent	.....	100.0%

**Board of Division for Congregational Ministries / Ticket 24**

**\*a. Deborah A. Nystrom, Ann Arbor, Michigan**

**6A**

votes	.....	492
percent	.....	57.0%
b. Judith B. Rehmel, Richmond, Indiana 6C		
votes	.....	371
percent	.....	43.0%
Total Ballots		
votes	.....	863
percent	.....	100.0%

**Board of Division for Congregational Ministries / Ticket 25**

**\*a Ruth Terry Millem**

**Coopersburg, Pennsylvania 7E**

votes	.....	549
percent	.....	62.1%
b. Jeanne E. McCoskery, Tempe, Arizona 2D		
votes	.....	335
percent	.....	37.9%
Total Ballots		
votes	.....	884
percent	.....	100.0%

**Board of Division for Congregational Ministries / Ticket 26**

a. Judith G. Rupert, Seattle, Washington 1B

votes	.....	178
percent	.....	20.0%

b. Debra A. Koplen, Grand Prairie, Texas 4D

votes	.....	136
percent	.....	15.3%

c. Lynette Harris Brohm, Belvedere, California 2A  
 votes ..... 122  
 percent ..... .. 13.7%

d. Susan Selman Yuzer, Seattle, Washington 1B  
 votes ..... 105  
 percent ..... .. 11.8%

e. Sue Hermodson, West Lafayette, Indiana 6C  
 votes .....342  
 percent ..... 38.5%

Invalid Ballots  
 votes ..... 5  
 percent ..  
 . .6 %

Total Ballots  
 votes .....888  
 percent ..... 100.0%

**Board of Division for Congregational Ministries / Ticket 27**

**\*a Jim Myers, Kailua, Hawaii 2C**  
 votes .....541  
 percent ..... .. 60.2%

b. John H. Everts, Lytton, Iowa 5E  
 votes .....357  
 percent ..... 39.8%

Total Ballots  
 votes .....898  
 percent ..... 100.0%

**Board of Division for Congregational Ministries / Ticket 28**

**\*a. Clifford J. Fox, Bloomington, Minnesota 3G**  
 votes ..... 550  
 percent ..... .. 61.6%

b. Richard Lodmill, Seattle, Washington 1B  
 votes .....343  
 percent ..... 38.4%

Total Ballots  
 votes ..... 893  
 percent ..... 100.0%

**Board of Division for Congregational Ministries / Ticket 29**

a. Marvin J. Huls, Greensburg, Pennsylvania 8B  
 votes .....424

percent ..... 49.2%  
**\*b. Patrick M. Greene, Williamsville, New York 7D**  
 votes .....437  
 percent ..... 50.8%  
**Total Ballots**  
 votes .....861  
 percent ..... 100.0%

**Board of Division for Congregational Ministries / Ticket 30**

**a. Herman Cage, Streamwood, Illinois 5A**  
 votes .....439  
 percent ..... 49.1%

**\*b. William S. Ellis, New York, New York 7C**  
 votes .....454  
 percent ..... 50.8%

**Invalid Ballots**  
 votes ..... 1  
 percent ..... .1 %  
**Total Ballots**  
 votes .....894  
 percent ..... 100.0%

**Board of the Division for Congregational Ministries / Ticket 31**

**a. Derek R. Walker, New Orleans, Louisiana 4F**  
 votes ..... 407  
 percent ..... 46.8%

**\*b. Paul Ashley, Detroit, Michigan**

**6A**  
 votes .....462  
 percent ..... 53.1%

**Invalid Ballots**  
 votes .....  
 1  
 percent .....  
 .1 %  
**Total Ballots**  
 votes ..... 870  
 percent ..... 100.0%

**Board of Division for Congregational Ministries / Ticket 32**

**a. Gary H. Hanson, Sycamore, Illinois 5B**  
 votes .....328  
 percent ..... 37.4%

**\*b. Richard Moe, Sioux Falls, South Dakota 3C**

votes .....548  
 percent ..... 62.5%  
 Invalid Ballots  
 votes .....  
                   1  
 percent .....  
                   1%  
 Total Ballots  
 votes ..... 877  
 percent ..... 100.0%  
 Board of Division for Higher Education and Schools / Ticket 33

**a. Rev. Wi Jo Kang, Dubuque, Iowa  
5L**

votes ..... 573  
 percent ..... 64.2%  
 b. Rev. Linda C. Walz, Blair, Nebraska 4A  
 votes ..... 319  
 percent ..... 35.7%  
 Invalid Ballots  
 votes ..... 1  
 percent ..... .1%  
 Total Ballots  
 votes ..... 893  
 percent ..... 100.0%  
 Board of Division for Higher Education and Schools / Ticket 34

**a. Rev. David S. Steen, Olympia, Washington 1C**

votes ..... 217  
 percent ..... 24.9%  
 b. Rev. H. Frederick Reisz Jr., Cambridge, Massachusetts 7B  
 votes .....413  
 percent ..... 47.3%  
 c. Rev. David R. Halaas, Spring Valley, Wisconsin 5H  
 votes .....240  
 percent ..... 27.5%  
 Invalid Ballots  
 votes ..... 3  
 percent .....3%  
 Total Ballots  
 votes ..... 873  
 percent ..... 100.0%  
 Board of Division for Higher Education and Schools / Ticket 35

\*a.

**Gladystine B. Hodge, Teaneck, New Jersey 7A**

votes .....507  
percent ..... 60.4%  
b. Romona M. Spooney, Jamaica, New York 7C  
votes .....333  
percent ..... 39.6%  
Total Ballots  
votes .....840  
percent ..... 100.0%  
Board of Division for Higher Education and Schools / Ticket 36

**\*a. Mary**

**Ann Shealy, Newbery, South Carolina 9C**  
votes .....511  
percent ..... 57.7%  
b. Sharin Doerring, Peterson, Minnesota 31  
votes .....374  
percent ..... 42.3%  
Total Ballots  
votes .....885  
percent ..... 100.0%  
Board of Division for Higher Education and Schools / Ticket 37

**\*a Kirk Downey, Williansport, Maryland 8F**

votes ..... 483  
percent ..... 56.4%  
b. Peder John Olsen, Pompano Beach, Florida 9E  
votes .....374  
percent ..... 43.6%  
Total Ballots  
votes .....857  
percent ..... 100.0%  
Board of Division for Higher Education and Schools / Ticket 38

**a. Adolph C. Streng Jr., Mesquite, Texas 4D**

votes ..... 438  
percent ..... 50.8%  
b. Erwin H. Goldenstein, Lincoln, Nebraska 4A  
votes .....425  
percent ..... 49.2%  
Total Ballots  
votes ..... 863  
percent ..... 100.0%  
Board of Division for Higher Education and Schools / Ticket 39

**\*a. Carl**

**T Fynboe, Fox Island, Washington 1C**  
votes ..... 463  
percent ..... 54.3%  
b. Carl Oplinger, Emmaus, Pennsylvania 7E

votes ..... 390  
percent ..... 45.7%

Total Ballots

votes ..... 853  
percent ..... 100.0%

Board of Division for Global Mission / Ticket 40

\*a. Rev. Roberto Navarro, Oak Park, Illinois 5A

votes .....480  
percent ..... 54.7%

b. Rev. Luis A. Pereyra, Austin, Texas 4D

votes ..... 398  
percent ..... 45.3%

Total Ballots

votes ..... 878  
percent ..... 100.0%

Board of Division for Global Mission / Ticket 41

a. Rev. Deborah C. Nesheim, Lincoln, Nebraska 4A

votes .....425  
percent ..... 48.4%

**\*b. Rev. Ruth C**

**Fords, Houston, Texas 4F**

votes .....453  
PERCE ..... 51.6%

Total Ballots

votes .....878  
percent ..... 100.0%

**Board of Division for Global Mission / Ticket 42**

a. Rev. Linda Nou, Centralia, Washington 1C

votes ..... 277  
percent ..... 31.1%

b. Rev. Nancy Maeker, Dallas, Texas 4D

votes ..... 309  
percent ..... 34.7%

c. Rev. Keith S. Palmquist, Wichita Falls, Texas 4D

votes ..... 120  
percent ..... 13.5%

d. Rev. George W. Evans, Wyomissing, Pennsylvania 7E

votes ..... 183  
percent ..... 20.6%

Invalid Ballots

votes .....1.....  
percent ..... .1 %

Total Ballots

votes ..... 890  
percent ..... 100.0%

**Board of Division for Global Mission / Ticket 43**

a. Audrey T. Russell, Philadelphia, Pennsylvania 7F

votes ..... 381  
percent ..... 43.4%

b. Carolyn C. Light, St. Louis, Missouri 4B

votes .....496  
percent ..... 56.6%

**Total Ballots**

votes ..... 877  
percent ..... 100.0%

**Board of Division for Global Mission / Ticket 44**

a. Linda Gotthardt, Ashland, Ohio 6E

votes .....408  
percent ..... 46.4%

%b.

**Fern L. Hagedom, Hoboken, New Jersey 7A**

votes .....472  
percent ..... 53.6%

**Total Ballots**

votes .....880  
percent ..... 100.0%

**Board of Division for Global Mission / Ticket 45**

a. Roland O. Cardwell, St. Louis, Missouri 4B

votes ..... 246  
percent ..... 28.9%

**\*b. Ronald Solimon, Albuquerque, New Mexico 2E**

votes .....603  
percent ..... 70.9%

**Invalid Ballots**

votes ..... 1  
percent ..... .1%

**Total Ballots**

votes ..... 850  
percent ..... 100.0%

**Board of Division for Global Mission / Ticket 46**

**\*a. Marc**

**Olson, Tacoma, Washington 1D**

votes .....502

percent ..... 59.2%  
 b. Donald E. Neraas, Spokane, Washington 1D  
 votes ..... 346  
 percent ..... 40.8%  
 Total Ballots  
 votes ..... 848  
 percent ..... 100.0%

**Board of Division for Ministry / Ticket 47**

\*a. Rev. James K. Echols, Philadelphia, Pennsylvania 7C  
 votes .....859  
 percent ..... 100.0 %  
 Total Ballots  
 votes .....859  
 percent ..... 100.0%

**Board of Division for Ministry / Ticket 48**

\*a. Rev. Susan E. Nagle, Summit, New Jersey 7A  
 votes .....376  
 percent ..... 42.4%  
 b. Rev. Thomas M. BeMiller, Jeffersontown, Kentucky 6C  
 votes ..... 357  
 percent ..... 40.3%  
 c. Rev. Michael W. Frye, Charlotte, North Carolina 9B  
 votes ..... 153  
 percent ..... 17.3%  
 Total Ballots  
 votes .....886  
 percent ..... 100.0%

**Board of Division for Ministry / Ticket 49**

a. Bonnie J. Billnitzer, Perrysburg, Ohio 6D  
 votes .....410  
 percent ..... 46.2%  
 \*b. Rachel Conrad Wahlberg, Austin, Texas 4E  
 votes ..... 477  
 percent ..... 53.7%  
 Invalid Ballots  
 votes ..... 1  
 percent ..... .1%  
 Total Ballots  
 votes .....888  
 percent ..... 100.0%

**Board of Division for Ministry I Ticket 50**

**\*a. David M. Soderlund, Geneva, New York 7D**

votes ..... 497  
percent ..... 58.3%

**b. Terry A. Lieb, Mertztown, Pennsylvania 7E**

votes ..... 356  
percent ..... 41.7%

**Total Ballots**

votes ..... 853  
percent ..... 100.0%

**Board of Division for Ministry I Ticket 51**

**a. Donald D. Gall, Tampa, Florida 9E**

votes ..... 349  
percent ..... 41.2%

**\*b. William E Steirer**

**Jr., Clenson, South Carolina 9C**

votes ..... 498  
percent ..... 58.8%

**Total**

**Ballots**

votes ..... 847  
percent ..... 100.0%

**Board of Division for Ministry I Ticket 52**

**a. Wayne E. Engel, Harrisonburg, Virginia 9A**

votes ..... 294  
percent ..... 34.1%

**b. Charles F Ruthroff, Oakland, California 2A**

votes ..... 278  
percent ..... 32.2%

**c. Robert F. Blanck, Philadelphia, Pennsylvania 7F**

votes ..... 290  
percent ..... 33.6%

**Invalid Ballots**

votes ..... 1  
percent ..... .%

**Total Ballots**

votes ..... 863  
percent ..... 100.0%

**Board of Division for Ministry**

**/ Ticket 53**

**a. Odis M. Howard Sr., Atlanta, Georgia 9D**

votes .....

percent .....

38.2%

**\*b. Herbert B. Dorr, New Brighton, Minnesota**

**3H**

votes ..... 533

percent ..... 61.8%

**Total Ballots**

votes ..... 862

percent ..... 100.0%

**Board**

**of Division for Outreach / Ticket 54**

**a. Rev. Lonnie L. Branch, Atlanta, Georgia 9D**

votes ..... 375

percent . . . . . 43.9%

**\*b. Rev. Hector H. Vasquez, Laredo, Texas 4E**

votes ..... ..

...479

percent ..... ..

56.1%

**Total Ballots**

votes ..... 854

percent ..... 100.0%

**Board of Division for Outreach**

**/ Ticket 55**

**\*a. Rev. Dale C. Trautman, Fargo, North Dakota 3B**

votes .....565

percent ..... 64.4%

**b. Rev. David W. Pearson, Duluth, Minnesota 3E**

votes ..... 313

percent ..... 35.6%

**Total Ballots**

votes ..... 878

percent ..... 100.0%

**Board of Division for Outreach**

**/ Ticket 56**

**a. Rev. Edward R. Aller, Grosse Ile, Michigan 6A**

votes .....279

percent ..... 33.1%

**\*b. Rev. Jonathan K. Bomgren, Farmington Hills, Michigan**

**6A**

votes ..... 293

percent ..... 34.8%

c. Rev. Roger D. Hardy, Gladwin, Michigan 6B

votes ..... 268

percent ..... 31.8%

Invalid Ballots

votes ..... 2

percent .....

.2%

Total Ballots

votes ..... 842

percent ..... 100.0%

Board of Division for Outreach

/ Ticket 57

\*a.

**Barbara S. Rudisill, Atlanta, Georgia 9D**

votes ..... 451

percent ..... 54.5%

b. Gayle B. McGrath, Lexington, Kentucky 6C

votes ..... 377

percent ..... 45.5%

Total Ballots

votes ..... 828

percent ..... 100.0%

Board of Division for Outreach

/ Ticket 58

\*a. **Patricia J. Hardwick, Westfield, New Jersey**

**7A**

votes ..... 463

percent ..... 55.3%

b. Janet Lindsay, Melvin, Michigan 6A

votes ..... 374

percent ..... 44.7%

Total Ballots

votes ..... 837

percent ..... 100.0%

**Board of Division for Outreach / Ticket 59**

a. David Mayer, Oil City, Pennsylvania 8A

votes ..... 397

percent ..... 47.2%

\*b. Michael Kohn, West Columbia, South Carolina 9C

votes ..... 444

percent ..... 52.8%

Total Ballots

votes ..... 841

percent ..... 100.0%

**Board of Division for Outreach / Ticket 60**

a. John R. Dewey, Minneapolis, Minnesota 3G

votes .....270

percent ..... 31.8%

b. Richard G. Pepin Jr., St. Paul, Minnesota 3G

votes ..... 266

percent ..... 31.3%

c. Donald W. Vogt, Aberdeen, South Dakota 3C

votes ..... 311

percent ..... 36.6%

Invalid Ballots

votes ..... 3

percent ..... 4%

Total Ballots

votes ..... 850

percent ..... 100.0%

**Board of Division for Church in Society**

*I* Ticket 61

\*a. Rev. Ismael de la Tejera, Weslaco, Texas 4E

votes ..... 462

percent ..... 53.7%

b. Rev. Cedric E. Gibb, Detroit, Michigan 6A

votes ..... 398

percent ..... 46.3%

Total Ballots

votes .....860

percent ..... 100.0%

**Board of Division for Church in Society**

*I* Ticket 62

\*a. Rev. Joy K. Busseft, Minneapolis, Minnesota

**3G**

votes ..... 601

percent ..... 67.2%

b. Rev. Marlyn E. Sundheim, New London, Minnesota 3F

votes ..... 293

percent ..... 32.8%

Total Ballots

votes ..... 894

percent ..... 100.0%

Board of Division for Church in Society / Ticket 63

a. Rev. Eric E. Jorstad, Golden Valley, Minnesota 6A  
votes ..... 402  
percent ..... 45.9%

**\*b. Rev. Herminio Diaz, Spring Hill, Florida 9E**  
votes ..... 471  
percent ..... 53.8%

Invalid Ballots  
votes .....  
2  
percent .....  
.2%

Total Ballots  
votes ..... 875  
percent ..... 100.0%  
Board of Division for Church in Society / Ticket 64

**\*a. Rev. Robert E. Duea,  
Milwaukee, Wisconsin 5J**  
votes .....455  
percent ..... 52.5%

b. Rev. Mark K. Holman, Minneapolis, Minnesota 3G  
votes .....412  
percent ..... 47.5%

Total Ballots  
votes ..... 867  
percent ..... 100.0%  
Board of Division for Church in Society  
I Ticket 65

\*a  
**Rev. Lee H. Wesley, Maplewood, New Jersey 7C**  
votes .....529  
percent ..... 61.3%

b. Rev. Kent Lang, Marietta, Georgia 9D  
votes ..... 334  
percent ..... 38.7%

Total Ballots  
votes .....863  
percent ..... 100.0%  
Board of Division for Church in Society  
I Ticket 66

a. Rev. James B. Huffman, Meadville, Pennsylvania 8A  
votes ..... 196  
percent ..... 22.5%

b. Rev. John T. Yungerberg, LaCrosse, Wisconsin 5L  
votes .....313

percent ..... 35.9%  
 c. Rev. Arnold Tiemeyer, Philadelphia, Pennsylvania 7F  
 votes ..... 362  
 percent ..... 41.5%  
 Invalid Ballots  
 votes ..... 2  
 percent .....2%  
 Total Ballots  
 votes .....873  
 percent ..... 100.0%

Board of Division for Church in Society I Ticket 67

a. Rev. Arden G. Dorn, Phoenix, Arizona 2D

votes .....  
 285  
 percent .....  
 32.0%

b. Rev. Frederick P. Krautwurst, Montgomery, Alabama 9D

votes .....  
 187  
 percent .....  
 21.0%

c. Rev. Larry A. Miller Jr., St. Thomas, Virgin Islands 9F

votes ..... 310  
 percent ..... . 34.8%

d. Rev. Edward L. Milliken, Spokane, Washington 1D

votes .....  
 106  
 percent .....  
 11.9%

Invalid Ballots

votes .....2  
 percent ..... 2%

Total Ballots

votes .....890  
 percent ..... 100.0%

Board of Division for

**Church in Society I Ticket 68**

**\*a. Rev. Daniel D. Wee, Waterloo, Iowa 5F**

votes ..... 565  
 percent ..... 66.2%

b. Rev. James F. Phillips, Chicago, Illinois 5A

votes .....289  
 percent ..... 33.8%

Total Ballots

votes ..... 854  
 percent ..... 100.0%  
**Board of Division for Church in Society I Ticket 69**  
 \*a. Rev. Mary E. Peterson, Winona, Minnesota 31  
 votes ..... 488  
 percent ..... 58.7%  
 b. Rev. Cynthia Lee Wolf, South Wayne, Wisconsin 5K  
 votes ..... 344  
 percent  
 ..... 41.3%  
**Total Ballots**  
 votes  
 ..... 832  
**percent** ..... 100.0%

**Board of Division for Church in Society I Ticket 70**  
 \*a. Marjorie (Marge) F. Bailey, Aurora, Colorado 2E  
 votes ..... 513  
 percent ..... 61.3%  
 b. Dalila A. Amend, Janesville, Iowa 5F  
 votes ..... 324  
 percent ..... 38.7%  
**Total Ballots**  
 votes ..... 837

**percent** ..... 100.0%  
**Board of Division for Church in Society I Ticket 71**  
 a. Barbara L. Fullerton, Columbus, Ohio 6E  
 votes ..... 385  
 percent ..... 45.6%

**\*b. Ruby Y Anderson, Sacramento, California**  
**2A**  
 votes ..... 458  
 percent ..... 54.3%  
**Invalid Ballots**  
 votes ..... 1  
 percent ..... 1%  
**Total Ballots**  
 votes ..... 844  
 percent ..... 100.0%

**Board of Division for Church in Society**  
**I Ticket 72**  
 a. Patricia W. Savage, Cresco, Pennsylvania 7E  
 votes ..... 488  
 percent ..... 59.2%

b. Janet E. Franzen, Pittsburgh, Pennsylvania 8B  
 votes .....337  
 percent ..... 40.8%

Total Ballots  
 votes .....825  
 percent ..... 100.0%

Board of Division for Church in Society / Ticket 73

a. Ingrid Christiansen, Chicago, Illinois 5A  
 votes .....440  
 percent ..... 52.9%

b. Kathleen M. Kelly, San Francisco, California 2A  
 votes .....391  
 percent ..... 47.0%

Invalid Ballots  
 votes ..... 1  
 percent ..... .1%

Total Ballots  
 votes .....832  
 percent ..... 10.0%

Board of Division for Church in Society I Ticket 74

\*a. Janet R. Line, Las Vegas, Nevada 2D  
 votes .....476  
 percent ..... 57.3%

b. Marlene J. Fluharty, Mt. Pleasant, Michigan 6B  
 votes ..... 354  
 percent .....4..... 42.6%

Invalid Ballots  
 votes ..... 1  
 percent ..... .1%

Total Ballots  
 votes ..... 831  
 percent ..... 100.0%

**Board of Division for Church in Society  
 I Ticket 75**

**\*a. Jean Anderson, Jamestown, New York 7D**  
 votes .....453  
 percent ..... 54.9%

b. Donna Weishoff, Clintonville, Wisconsin 51  
 votes .....372  
 percent ..... .. 45.1%

Total Ballots  
 votes ..... 825  
 percent ..... .. 100.0%

**Board of Division for Church in Society**

**I Ticket 76**

**\*a. Damon Roye, Philadelphia, Pennsylvania**

**7F**

votes .....451

percent ..... 54.7%

b. Gerson David, Houston, Texas 4F

votes .....374

percent ..... .. 45.3%

Total Ballots

votes .....825

percent ..... .. 100.0%

**Board of Division for Church in Society I Ticket 77**

a. Paul F. Bente Jr., Bethesda, Maryland 8G

votes .....265

percent ..... 30.1%

**\*b. Larry Rasmussen,**

**New York, New York 7C**

votes ..... 616

percent ..... 69.9%

Total Ballots

votes ..... 881

percent ..... .. 100.0%

**Board of Division for Church in Society**

**I Ticket 78**

**\*a. Jack R. Spooner, Mechanicsburg, Pennsylvania 8D**

votes ..... .. 808

percent ..... 100.0%

Total Ballots

votes ..... 808

percent ..... .. 100.0%

**Board of Division for Church in Society I Ticket 79**

a. Theodore E. Johnstone Jr., Tacoma, Washington 1C

votes ..... 263

percent ..... 31.3%

**\*b. Richard D. Mandsager, Anchorage, Alaska 1A**

votes .....575

percent ..... 68.5%

Invalid Ballots

votes ..... 1

percent ..... .1%

Total Ballots

votes .....839  
percent ..... .. 100.0%

**Board of Division for Church in Society / Ticket 80**

a. Wolf-Dieter Krahn, Jamestown, New York 7D  
votes ..... 247  
percent ..... 28.7%

b. C. David Hartmann, Annandale, Virginia 8G  
votes ..... 302  
percent ..... 35.1%

c. Gary Aamodt, Madison, Wisconsin 5K  
votes ..... 311  
percent ..... 36.2%

Total Ballots  
votes ..... 860  
percent ..... 100.0%

**Board of Division for Church in  
Society / Ticket 81**

a. James C. Banks, Tallahassee, Florida 9E  
votes ..... 241  
percent ..... 27.9%

b. William (Bill) D. Brittain, Raleigh, North Carolina 9B  
votes ..... 250  
percent ..... 28.9%

c. Duane Sauke, Rochester, Minnesota 31  
votes ..... 98  
percent ..... 11.3%

d. Robert D. Armitage, Stillwater, Minnesota 3H  
votes ..... 159  
percent ..... 18.4%

e. Steven Melton, Fircrest, Washington 1C  
votes ..... 116  
percent ..... 13.4%

Invalid Ballots  
votes ..... 1  
percent ..... 1%

Total Ballots  
votes ..... 865  
percent ..... 100.0%

**Board of ELCA Publishing House / Ticket 82**

**\*a. Rev. James E. Gunther, New York, New York 7C**

votes	.....	464
percent	.....	55.1%
<b>b. Rev. Larry M. Cantu, Falls Church, Virginia 8G</b>		
votes	.....	378
percent	.....	44.9%
<b>Total Ballots</b>		
votes	.....	842
percent	.....	100.0%

**Board of ELCA Publishing House I Ticket 83**

a. Rev. Lester W. Hoffmann, Phoenix, Arizona 2D

votes	.....	265
percent	.....	31.1%

**Board of ELCA Publishing House / Ticket 87**

**\*a. Carter Lindberg,**

**Northboro, Massachusetts 7B**

votes	.....	556
percent	.....	68.1%

b. John Chezik, Shawnee Mission, Kansas 4B

votes	.....	260
percent	.....	31.9%

**Total Ballots**

votes	.....	816
percent	.....	100.0%

**Board of ELCA Publishing House I Ticket 88**

a. Gary Shorts, Allentown, Pennsylvania 7E

votes	.....	390
percent	.....	47.4%

**\*b. Frank Ramos, Guaynabo, Puerto Rico 9F**

votes	.....	433
percent	.....	52.6%

**Total Ballots**

votes	.....	823
percent	.....	100.0%

**Board of Pensions I Ticket 89**

a. Rev. Gary J. Benedict, Waltham, Minnesota 31

votes	.....	321
percent	.....	37.9%

**\*b. Rev. Wilson Wu, Monterey Park, California 2B**

votes .....525  
 percent ..... 62.1%  
 Total Ballots  
 votes .....846  
 percent ..... 100.0%

**Board of Pensions / Ticket 90**

a. Rev. Frederick E. Hasecke, Toledo, Ohio 6D  
 votes ..... 171  
 percent ..... 20.3%  
 b. Rev. Kenneth C. Feinour Jr., Allentown, Pennsylvania 7E  
 votes .....263  
 percent ..... 31.3%  
 c. Rev. William G. Moldwin, New Britain, Connecticut 7B  
 votes ..... 117  
 percent ..... 13.9%  
 d. Rev. Roald K. Harswick, Green Bay, Wisconsin 51  
 votes ..... 188  
 percent ..... 22.4%  
 e. Rev. Harold A. Mueller, New Lebanon, Ohio 6F  
 votes .....97  
 percent ..... 11.5%  
 Invalid Ballots  
 votes .....5  
 percent ..... . 6%  
 Total Ballots  
 votes ..... 841  
 percent ..... 100.0%

**Board of Pensions**

***I* Ticket 91**

a. Dorothy E. Lamberton, Minneapolis, Minnesota 3G  
 votes ..... 312  
 percent ..... 39.1%  
 \*b.

**Shellie Reed, Golden Valley, Minnesota 3G**

votes .....483  
 percent ..... 60.6%  
 Invalid Ballots  
 votes ..... 2  
 percent ..... .3%  
 Total Ballots  
 votes ..... 797  
 percent ..... 100.0%  
 Board of Pensions

*I* Ticket 92

a. Helen I. Doerpinghaus, Columbia, South Carolina 9C

votes .....392  
percent ..... 48.5%

**\*b. Barbara L. Bauer Boise, Idaho 1D**

votes .....417  
percent ..... 51.5%

Total Ballots

votes .....809  
percent ..... 100.0%

Board of Pensions

*I* Ticket 93

\*a. Carolyn S. Nestingen, St. Paul, Minnesota 3H

votes ..... 661  
percent ..... 76.9%

b. Connie G. Weinman, Roseville, Minnesota 3H

votes ..... 199  
percent ..... 23.1%

Total Ballots

votes ..... 860  
percent ..... 100.0%

Board of Pensions

*I* Ticket 94

a. Philip H. Strom, Duluth, Minnesota 3E

votes .....332  
percent ..... 41.1%

**\*b. Ralph J. Eckert, Dillon, Colorado 2E**

votes .....475  
percent ..... 58.99%

Total Ballots

votes ..... 807  
percent ..... 100.0%

**Board of Pensions I Ticket 95**

\*a.

**David A. Russell, Allentown, Pennsylvania 7E**

votes .....464  
percent ..... 58.4%

b. Samuel A. McCullough, Reading, Pennsylvania 7E

votes ..... 330  
percent ..... 41.6%

Total Ballots

votes ..... 794  
percent ..... 100.0%

**Committee on Appeals / Ticket 96**

**\*a. Rev. Brady Y Faggart Jr, Greensboro, North Carolina**

**9B**

votes	.....	446
percent	.....	53.0%
b. Rev. Marvin J. Schumacher, Grand Rapids, Michigan 6B		
votes	.....	395
percent	.....	47.0%
Total Ballots		
voms	.....	841
percent	.....	100.0%

**Committee on Appeals / Ticket 97**

**\*a. Rev. Karen G. Bockelmann, Decorah, Iowa 5F**

votes	.....	552
percent	.....	63.9%
b. Rev. Elizabeth (Liz) W. Beissel, Minneapolis, Minnesota 3G		
votes	.....	312
percent	.....	36.1%
Total Ballots		
votes	.....	864
percent	.....	100.0%

**Committee on Appeals / Ticket 98**

**a. Rose Hardin, Austin, Texas 4E**

<b>vcrTES</b>	.....	256
percent	.....	32.2%

**\*b. Ginny A. Olson, Ridgeway, Iowa 5F**

votes	.....	538
percent	.....	67.8%
Total Ballots		
votes	.....	794
percent	.....	100.0%

**Committee on Appeals / Ticket 99**

**\*a. Thomas J. Whorley, Sheldon, Iowa 5E**

votes	.....	415
percent	.....	52.3%

**b. Don Jones, Oklahoma City, Oklahoma 4C**

votes	.....	379
percent	.....	47.7%

Total Ballots  
votes ..... 794  
percent ..... 100.0%

**Committee on Discipline / Ticket 100**

**\*a. Rev. Mary Ann Moller-Gunderson, Milwaukee, Wisconsin 5J**  
votes ..... 527  
percent ..... 61.1%

**b. Rev. Marilyn S. Breckenridge, St. Paul, Minnesota 3H**  
votes ..... 336  
percent ..... 38.9%

Total Ballots  
votes .....863  
percent ..... 100.0%

**Committee on Discipline / Ticket 101**

**\*a. Rev. Richard A. Halvorson, Tacoma, Washington 1C**  
votes .....457  
percent ..... 56.0%

**b. Rev. Gary J. Olson, Parkersburg, Iowa 5F**  
votes ..... 359  
percent ..... 44.0%

Total Ballots  
votes ..... 816  
percent ..... 100.0%

**Committee on Discipline / Ticket 102**

**\*a. Rev. Peggy A. Rose, Manson,  
Iowa 5E**

votes .....455  
percent ..... 56.7%

**b. Rev. Timothy G. Johnson, Grand Forks, North Dakota 3B**  
votes .....348  
percent ..... 43.3%

Total Ballots  
votes ..... 803  
percent ..... 100.0%

**Committee on Discipline / Ticket 103**

**\*a. Nanette C. Ellis, Russellville, Missouri 4B**

votes .....442  
percent ..... 55.0%

**b. Connie A. Pierce, Glendale, California 2B**

votes	.....	362
percent	.....	45.0%
Total Ballots		
votes	.....	804
percent	.....	100.0%

**Committee on Discipline / Ticket 104**

**\*a. Elizabeth A. Steele, Columbus, Ohio 6F**

votes	.....	465
percent	.....	55.2%

**b. Dorothy L. Raasch, Greendale, Wisconsin 5J**

votes	.....	378
percent	.....	44.8%

**Total Ballots**

votes	.....	843
percent	.....	100.0%

**Committee on Discipline / Ticket 105**

**\*a. James V. Koch, Norfolk, Virginia 9A**

votes	.....	446
percent	.....	55.7%

**b. Barry R. Herr, Harrisburg, Pennsylvania 8D**

votes	.....	355
percent	.....	44.3%

**Total Ballots**

votes	.....	801
percent	.....	100.0%

**Committee on Discipline / Ticket 106**

**\*a. Bruce Howe, Dickinson, North Dakota 3A**

votes	.....	461
percent	.....	56.8%

**b. Mark S. Helmke, San Antonio, Texas 4E**

votes	.....	351
percent	.....	43.2%

**Total Ballots**

votes	.....	812
percent	.....	100.0%

**Nominating Committee / Ticket 107**

**a. Rev. Daphne D. Hamborg, Omaha, Nebraska 4A**

votes	.....	336
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percent ..... 42.7%

**\*b. Rev. Joyee M. Heintz, Rockford, Illinois**

**5B**

votes .....451

percent ..... 57.3%

**Total Ballots**

votes ..... 787

percent ..... 100.0%

**Nominating Committee / Ticket 108**

**a. Rev. Wilson E. Touhsaent, Wescosville, Pennsylvania 7E**

votes .....326

percent ..... 41.0%

**\*b. Rev. Gilbert B. Furst, Wescosville, Pennsylvania**

**7E**

votes .....468

percent ..... 58.8%

**Invalid Ballots**

votes ..... 2

percent .....3%

**Total Ballots**

votes ..... 796

percent ..... 100.0%

**Nominating Committee / Ticket 109**

**a. Rev. James A. Nestingen, Falcon Heights, Minnesota 1D**

votes .....676

percent ..... 77.2%

**b. Rev. Roy Satre, Rochester, Minnesota 31**

votes .....200

percent ..... 22.8%

**Total Ballots**

votes ..... 876

percent ..... 100.0%

806 \* EXHIBIT

**B**

**Nominating Committee / Ticket 110**

**\*a Helen R. Harms, Somerset, Kentucky 6C**

votes .....528

percent ..... 63.4%

**b. Pearl R. Goldenstein, Lincoln, Nebraska 4A**

votes .....303

percent ..... 36.4%

Invalid Ballots  
votes ..... 2  
percent ..... .2%

Total Ballots  
votes .....833  
percent ..... 100.0%

**Nominating Committee I Ticket 111**

a. Marlene H. Engstrom, Edina, Minnesota 3G  
votes ..... 354  
percent ..... 41.6%

b. Carol L. Weiser, Coopersburg, Pennsylvania 7E  
votes .....310  
percent ..... 36.4%

c. Avis R. Johnson, El Cajon, California 2C  
votes ..... 186  
percent ..... 21.9%

Invalid Ballots  
votes ..... 1  
percent ..... .1%

Total Ballots  
votes ..... 851  
percent ..... 100.0%

**Nominating Committee I Ticket 112**

**\*a Willie G. Scott, Detroit, Michigan 6A**

votes .....436  
percent ..... 54.8%

b. James A. Chesky, Salisbury, North Carolina 9B  
votes ..... 360  
percent ..... 45.2%

Total Ballots  
votes ..... 796  
percent ..... 100.0%

**Second Ballot**

Reference: *1991 Reports and Records, Volume 2*, pages 479-480, 570.  
Church Council I Ticket 7

**\*a. Cynthia P. Johnson, Baltimore, Maryland 8F**

votes ..... 495  
percent ..... 54.6%

c. Nancy Heykes, Sobieske, Wisconsin 51  
 votes .....412  
 percent ..... 45.4%  
 Total Ballots  
 votes .....  
 ...907  
 percent .....  
 100.0%

Church Council I Ticket 8  
 \*a. Ramona S. Rank, Portland, Oregon 1E  
 votes ..... 560  
 percent ..... 61.8%

b. Bonita Evans, Olympia, Washington 1C  
 votes .....346  
 percent ..... 38.2%  
 Total Ballots  
 votes ..... 906  
 percent ..... 100.0%

Board of Division for Congregational Ministries I Ticket 15  
 a. Rev. Clark K. Cary, Blue Earth, Minnesota 31  
 votes ..... 428  
 percent ..... 47.1%

**\*c. Rev. Richard R. Campbell, Charleston, South Carolina 9C**  
 votes .....480  
 percent ..... 52.9%  
 Total Ballots  
 votes .....908  
 percent ..... 100.0%

Board of Division for Congregational Ministries I Ticket 20  
 b. Rev. Stephen D. Bohling, Blue Earth, Minnesota 31  
 votes .....412  
 percent ..... 46.2%

**\*c. Rev. Donald J. Hillerich, Sarasota, Florida 9E**  
 votes ..... 480  
 percent ..... 53.8%  
 Total Ballots  
 votes .....892  
 percent ..... 100.0%

Board of Division for Congregational Ministries I Ticket 26  
 a. Judith G. Rupert, Seattle, Washington 1B  
 votes .....356  
 percent ..... 39.8%

**\*e. Sue Hermodson, West Lafayette, Indiana 6C**

votes .....539  
percent ..... 60.2%  
Total Ballots  
votes ..... 895  
percent ..... 100.0%  
Board of Division for Higher Education and Schools / Ticket 34

**\*b. Rev. H. Frederick**

**Reisz, JI, Cambridge, Massachusetts 7B**  
votes ..... 521  
percent ..... 58.1%  
c. Rev. David R. Halaas, Spring Valley, Wisconsin 5H  
votes .....375  
percent ..... 41.9%  
Total Ballots  
votes ..... 896  
percent ..... 100.0%

Board of Division for Global Mission

*I* Ticket 42

a. Rev. Linda Nou, Centralia, Washington 1C  
votes .....419  
percent ..... 46.3%

**\*b. Rev. Nancy Maeker, Dallas, Texas 4D**

votes .....485  
percent ..... 53.7%  
Total Ballots  
votes .....904  
percent ..... 100.0%

Board of Division for Ministry

*I* Ticket 48

**\*a. Rev. Susan E. Nagle, Summit, New Jersey 7A**

votes .....480  
percent ..... 52.9%

b. Rev. Thomas M. BeMiller, Jeffersontown, Kentucky 6C

votes ..... 427  
percent ..... 47.1%

Total Ballots

votes .....907  
percent ..... 100.0%

Board of Division for Ministry

*I* Ticket 52

\*a. Wayne E. Engel, Harrisonburg, Virginia 9A

votes ..... 464

percent ..... 53.2%  
c. Robert F. Blanck, Philadelphia, Pennsylvania 7F  
votes .....408  
percent ..... 46.8%  
Total Ballots  
votes .....872  
percent ..... 100.0%

Board of Division for Ministry

**I Ticket 56**

a. Rev. Edward R. Aller, Grosse Ile, Michigan 6A  
votes ..... 386  
percent ..... 44.4%

\*b. Rev. Jonathan K Bomgren, Farmington Hills, Michigan 6A

votes ..... 483  
percent ..... 55.6%

Total Ballots

votes ..... 869  
percent ..... 100.0%

Board of Division for

**Outreach I Ticket 60**

a. John R. Dewey, Minneapolis, Minnesota 3G  
votes .....349  
percent ..... 39.4%

\*c.

**Donald W. Vogt, Aberdeen, South Dakota 3C**

votes .....537  
percent ..... 60.6%

Total Ballots

votes ..... 886

**percent** ..... 100.0%

Board of Division for Church in Society I Ticket 66

b. Rev. John T. Yungerberg, LaCrosse, Wisconsin 5L

votes .....382  
percent ..... % ..... 42.4%

**\*c. Rev. Arnold Tiemeyer Philadelphia, Pennsylvania**

**7F**

votes ..... 519  
percent ..... 57.6%

Total Ballots

votes .....901  
percent ..... 100.0%

Board of Division for Church in Society I Ticket 67

a. Rev. Arden G. Dom, Phoenix, Arizona 2D

votes .....392

percent ..... 43.2%  
 \*c. Rev. Lawrence (Larry) A. Mille, Jr., St. Thomas, Virgin Islands 9F  
 votes ..... 516  
 percent ..... 56.8%  
 Total Ballots  
 votes .....908  
 percent ..... 100.0%  
 Board of Division for Church in Society *I* Ticket 80  
 \*b. C. David Hartmann, Annandale, Virginia BG  
 votes .....451  
 percent ..... 50.4%  
 c. Gary Aamodt, Madison, Wisconsin 5K  
 votes .....443  
 percent ..... 49.6%  
 Total Ballots  
 votes ..... 894  
 percent ..... 100.0%  
 Board of Division for Church in Society  
*I* Ticket 81  
 a. James C. Banks, Tallahassee, Florida 9E  
 votes . .....  
 percent . .....  
 49.2%  
 \*b. William (Bill) D. Brittain, Raleigh, North Carolina 9B  
 votes .....448  
 percent ..... 50.8%  
 Total Ballots  
 votes ..... 882  
 percent ..... 100.0 %  
 Board of ELCA Publishing House *I* Ticket 83  
 a. Rev. Lester W. Hoffmann, Phoenix, Arizona 2D  
 votes . . . .....395  
 percent ..... 43.5%  
  
**\*b. Rev. Carol A. Nolte, Los Angeles, California 2B**  
 votes .  
 .....513  
 percent .  
 .. ..... 56.5%  
 Total Ballots  
 votes .....908  
 percent ..... 100.0%  
 Board of Pensions *I* Ticket 90

**\*b. Rev. Kenneth C. Feinour Jr., Allentown, Pennsylvania  
7E**

votes .....467

percent ..... 53.0%

**d. Rev. Roald K. Harswick, Green Bay, Wisconsin 51**

votes ..... 414

percent ..... 47.0%

**Total Ballots**

votes ..... 881

percent ..... 100.0%

**Nominating Committee / Ticket 111**

**\*a. Marlene H. Engstrom, Edina, Minnesota 3G**

votes ..... 501

percent ..... 54.8%

**b. Carol L. Weiser, Coopersburg, Pennsylvania 7E**

votes ..... 413

percent ..... 45.2%

**Total Ballots**

votes .....914

percent ..... 100.0%



## **Report of the Church Council (continued)**

### **Summary of Meetings (continued)**

NOTE: *The report of the Church Council is continued from 1991 Reports and Records, Volume 1, Part 2, page 1109.*

#### **April 1991**

The twelfth meeting of the Church Council of the Evangelical Lutheran Church in America was held in the Council Room of the Lutheran Center at Chicago, Illinois, April 13-15, 1991. Opening Devotions were led by Helen R. Harms. Vice President Christine H. Grumm, chair of the Church Council, called the meeting to order at 8:40 A.M.

#### **Announcements**

Chair Grumm welcomed Judith McWilliams Dickhart, who is serving as the interim director of the Office for Research, Planning, and Evaluation. She indicated that Church Council members Joaquin Figueroa, Barbara K. Lundblad, and Susan Huber Stapell would be unable to attend this meeting, along with Bishop Charles H. Maahs. She noted that Bishop Paul M. Werger would arrive following his Synod Assembly. Chair Grumm announced that the theme for this meeting of the Church Council would be Ministry in Daily Life and called attention to the display in the Council Room prepared by Sally Simmel of the Division for Ministry. At the suggestion of council member William E. Diehl, Chair Grumm had asked ten Church Council members to give brief presentations on their daily lives and ministries, a practice that will continue at future meetings. Chair Grumm also announced a meeting of the Executive Committee during the noon hour.

#### **Approval of the Agenda**

**VOTED:**

**CC91.4.16 To adopt the agenda and to permit the chair to call for consideration of special agenda items in the order she deems most appropriate.**

#### **Approval of the Minutes**

Chair Grumm indicated that approval of the minutes of the January 1991 meeting of the Church Council would be tabled until the next meeting of the Church Council. Preparations for the Churchwide Assembly have delayed production of the minutes.

#### ***En Bloc* Agenda Items**

Chair Grumm announced that two items originally scheduled for adoption by *en bloc* action (dealing with personnel, and regarding disability) have been pulled out for discussion. Council members would have until the close of business on Saturday to request that other items scheduled for *en bloc* approval be removed for individual consideration.

#### **Synod Resolutions Directed to Church Council**

Disposition of Synod resolutions directed to the Church Council since the council's October 1990 meeting were approved as follows:

*EN BLOC*

**To approve *en bloc* the following responses to the respective synod assembly resolutions transmitted to the Church Council by the**

**synods indicated:**

*1. Legalization of Drugs*

Southern California (West) Synod (2B)

WHEREAS, there are some voices in society calling for legalization of drugs; and

WHEREAS, nations which have legalized the use of mind altering drugs have consistently destroyed social structures and individual lives; now, therefore, be it

RESOLVED, that the Synod Council of the Southern California (West) Synod inform the Church Council of the Evangelical Lutheran Church in America of this synod's rejection of the legalization of drugs that would abandon the disadvantaged, helpless, and the addicted.

***RESPONSE OF THE***

***CHURCH COUNCIL: To receive the resolution of the Southern California (West) Synod on the legalization of drugs and to request that the secretary of the Evangelical Lutheran Church in America convey this action to the synod.***

*2. Boycott of American Home Products and Nestle Products*

Nebraska Synod (4A)

RESOLVED, that the Synod Council of the Nebraska Synod, ELCA, communicate to the ELCA Church Council that it has received a request from the Nebraska Women of the Evangelical Lutheran Church in America considering the question of a boycott of American Home Products and Nestle Products. Further, the Synod Council realizes this issue has been discussed at the January meeting of the Church Council. Further, the Synod Council of the Nebraska Synod supports continuing dialogue on this matter.

***RESPONSE OF THE***

***CHURCH COUNCIL: To refer the resolution of the Nebraska Synod on the boycott of American Home and Nestle products to the Commission for Church in Society and to request that the commission convey to the synod the Church Council's actions on this matter.***

*3. Nestle and American Home Products and the Use of Boycotts*

Indiana-Kentucky Synod (6C)

WHEREAS, Nestle and American Home Products have for many years

supplied free infant formula to hospitals in economically disadvantaged areas of the world as a marketing device to induce mothers of newborn infants to substitute use of formula for breast-feeding; and WHEREAS, women in these areas often cannot find sterile bottles or nipples, or sterile water to dilute the expensive formula, and by the time the problem is apparent it is too late to breast-feed the infants; and WHEREAS, the result for the infants is malnutrition, disease, and death; and

WHEREAS, Nestle and American Home Products did agree to implement the World Health Organization's International Code of Marketing of Breast Milk Substitutes, but continued to donate free formula to hospitals in economically disadvantaged areas in violation of this case; and

WHEREAS, the Triennial Convention of the Women of the Evangelical Lutheran Church in America has RESOLVED to call upon these companies to cease distributing free supplies of infant formula in violation of the World Health Organization code; and

WHEREAS, the churchwide organization has RESOLVED to provide education resources for Women of the Evangelical Lutheran Church in America to further the understanding of this issue; and

WHEREAS, the Women of the Evangelical Lutheran Church in America has RESOLVED to call upon the Church Council of the Evangelical Lutheran Church in America to consider the question of a boycott against these companies with all possible speed and in no case later than at the Church Council's spring, 1991, meeting; and

WHEREAS, the Women of the Evangelical Lutheran Church in America has RESOLVED to support such a boycott if approved by the Church Council; now, therefore, be it

RESOLVED, that the Synod Council of the Indiana-Kentucky Synod of the Evangelical Lutheran Church in America memorialize the ELCA Church Council to:

(a) consider the question of a boycott of American Home Products and Nestle; and

(b) encourage members of the Evangelical Lutheran Church in America to write letters to Nestle and American Home Products expressing disapproval of their practices concerning the distribution of free samples of infant formula to hospitals in economically disadvantaged areas, as well as letters to the World Health Organization asking for better monitoring procedures of these two companies and any other companies that are violating, or could in the future violate the codes as they are set out.

The Indiana-Kentucky Synod Council further voted to memorialize the Evangelical Lutheran Church in America Church Council to consider whether it is appropriate to use boycott as a remedy for social wrongs.

### ***RESPONSE OF THE***

***CHURCH COUNCIL: To refer the resolution of the Indiana-Kentucky Synod***

**on the boycott of American Home and Nestle products to the Commission for Church in Society; and To request that the commission convey to the synod the Church Council's actions on this matter, as well as the Church Council's prior action on a policy statement on boycotts.**

*4. Possible Delay in Action on the Abortion Statement*

Indiana-Kentucky Synod (6C)

WHEREAS, the Evangelical Lutheran Church in America is, and always will be, conscious of its responsibility for increasing the awareness of its members to significant world issues that dramatically affect the Lord's people in society; and

WHEREAS, the Evangelical Lutheran Church in America has, through its Commission for Church in Society, created the first draft copy of a document, titled, "Abortion: A Call to Deliberate," for review, dialogue, and discussion among its membership; and

WHEREAS, the Commission for Church in Society, in accordance with the direction of the Churchwide Assembly (1989), is intending to complete its work on this document for approval by the ELCA Churchwide Assembly in August 1991; and

WHEREAS, the materials presented within the time parameters outlined within the document do NOTE allow for adequate, prayerful consideration and deliberation; now, therefore, be it

RESOLVED, that the Indiana-Kentucky Synod Council strongly recommend that the ELCA Church Council postpone action by the Churchwide Assembly until 1993.

***RESPONSE OF THE CHURCH***

***COUNCIL: To receive the resolution of the Indiana-Kentucky Synod requesting a delay in action on the statement on abortion; and***

***To request that the secretary of the Evangelical Lutheran Church in America convey the Church Council's action on this statement to the synod.***

*5. Possible Delay in Action on the Death Penalty Statement*

Indiana-Kentucky Synod (6C)

WHEREAS, the Evangelical Lutheran Church in America is, and always will be, conscious of its responsibility for increasing the awareness of its members to significant world issues that dramatically affect the Lord's people in society; and

WHEREAS, the Evangelical Lutheran Church in America has, through its Commission for Church in Society, created the first draft copy of a document, titled, "Death Penalty," for review, dialogue, and discussion among its mem-

bership; and

WHEREAS, the Commission for Church in Society, in accordance with the direction of the Churchwide Assembly (1989), is intending to complete its work on this document for approval by the ELCA Churchwide Assembly in August 1991; and

**WHEREAS**, the material presented within the time parameters outlined within the document does NOT allow for adequate, prayerful consideration and deliberation; now, therefore, be it

RESOLVED, that the Indiana-Kentucky Synod Council strongly recommend that the ELCA Church Council postpone action by the Churchwide Assembly until 1993.

***RESPONSE OF THE***

***CHURCH COUNCIL: To receive the resolution of the Indiana-Kentucky Synod on a delay in action on the statement on capital punishment; and***

**To request that the secretary of the ELCA convey the action of the Church Council on **this statement** to the synod.**

***6. Study of the Question of a Boycott Against Nestle and American Home Products***

Northeastern Ohio Synod (6E)

RESOLVED, that the Northeastern Ohio Synod Council calls upon the Evangelical Lutheran Church in America Church Council to provide for a study of the question of a boycott against Nestle and American Home Products, collect supporting data for a churchwide position on the issue and provide data to the synod for its action.

***RESPONSE of THE***

***CHURCH COUNCIL: To refer the resolution of the Northeastern Ohio Synod on the boycott of American Home and Nestle products to the Commission for Church in Society; and To request that the commission convey to the synod the Church Council's actions on this matter.***

***7. Distribution of Infant Formula***

Virginia Synod (9A)

RESOLVED, that the Virginia Synod Council convey to the ELCA Church Council concern for the distribution of infant formula outside of the World Health Organization guidelines and urge the Church Council, through a resolution and/or memorandum, to support the Women of the Evangelical Lutheran Church in America resolution.

**RESPONSE** of

**THE**

**CHURCH COUNCIL: To refer the resolution of the Virginia Synod on the distribution of infant formula to the Commission for**

**Church in Society; and**

**To request that the commission convey to the synod the Church Council's actions on this matter.**

*8. Boycott of American Home Products and Products of the Nestle Corporation*

Southeastern Synod (9D)

WHEREAS, Nestle Corporation and American Home Products are still donating infant formula to hospitals in third world countries, in violation of the World Health Organization code for the marketing of infant breast-milk substitutes; and

WHEREAS, children are still dying from the effects of disease and malnutrition related to this; and

WHEREAS, in early 1991 both Nestle Corporation and American Home Products announced plans to cease this practice, but have NOTE yet done so; now, therefore, be it

RESOLVED, that the Synod Council of the ELCA Southeastern Synod memorialize the ELCA Church Council to consider the question of a boycott of American Home Products and Nestle products.

**RESPONSE OF THE**

**CHURCH COUNCIL: To refer the resolution of the Southeastern Synod on the boycott of American Home and Nestle products to the**

**Commission for Church in Society; and**

**To request that the commission convey to the synod the Church Council's actions on this matter. [CC91.4.82]**

### **Schedule of the Meeting**

Arne Blomquist asked for clarification regarding the schedule of the meeting. Chair Grumm announced that the meeting would be concluded by 3:30 P.M. on Monday, April 15, 1991. A Sunday evening session would be scheduled only if necessary.

### **Report of the ELCA Bishop**

Chair Grumm called upon the Rev. Herbert W. Chilstrom, bishop of the Evangelical Lutheran Church in America, to present his report. He explained that there is no written report for this meeting due to a finger injury he sustained while splitting wood during his Easter vacation.

Bishop Chilstrom commented on the impact of the Persian Gulf war. He reminded council members of their actions in October 1990 and January 1991 urging support of United Nations approved sanctions, in order to avoid armed conflict. Despite

reservations about war, this church was quick to show support of its women and men in the armed forces, including providing about sixty military chaplains in the area. The question to be asked now is what we as a church, and in cooperation with others of good will, are able to do. His advice to this church is to step up gifts to the ELCA Hunger Appeal, to help NOTE only those who are victims of the Persian Gulf war, but to address the profound needs of others around the world as well. Members of the Church Council can be leaders in this effort by making generous gifts to the ELCA Hunger Appeal during the worship service on Sunday morning, he said.

Turning to the Lutheran-Episcopal Dialogue report, Bishop Chilstrom outlined the history of the dialogues leading to the recommended actions before the Church Council. Conversations with the Episcopal Church were first proposed in 1965 and were initiated in 1969. A first report was issued in 1971 and a second series of talks began in 1972, lasting about a decade. The result was approval of interim sharing of the Eucharist in 1982. A third series of dialogues began in 1982 with the express assignment of helping the churches to understand how the two churches could come to full communion. This resulted in a first report, "Implications of the Gospel," published in 1988, with the announcement of the last part of the agreement coming in January 1991 and consisting of two parts, "Toward Full Communion," and a companion document, "Concordat of Agreement." At the same time, Lutheran union was consummated in 1988, which also coincided with the ELCA's Study of Ministry, to be concluded in 1993. Bishop Chilstrom noted that he has had considerable reaction to announcement of these latest conversations with the Episcopal Church, almost all of it negative. While it is hard to measure why the reaction has been so negative, Bishop Chilstrom observed that many people are reacting to newspaper reports, many of which are inaccurate. Yet, even those who have read the documents carefully indicate some uneasiness with them, including three of the eight Lutheran members of the dialogue team who did NOTE sign the documents. He has concluded this was NOTE the best time to initiate this study, and received the concurrence of the Conference of Bishops to his recommendation that the issue be discussed upon completion of the Study of Ministry. The rationale for his decision was based on three factors: (1) there are many weighty matters before this church at the 1991 Churchwide Assembly requiring action; (2) careful study is required of a highly complex document of this nature; and (3) the Evangelical Lutheran Church in America should have reached certain conclusions about the doctrine of ministry before these decisions are made.

Bishop Chilstrom expressed gratitude for the many positive responses to *Mission90*, indicating a broad and wide affirmation across this church. He quoted from several letters offering words of encouragement for this effort. A similar outpouring of enthusiasm has been evident in *Mission90* rallies across the country where people celebrated the gospel together, he said.

Turning to the finances of this church, Bishop Chilstrom said churchwide staff were grateful for increased income in 1990, although the increase was NOTE enough to meet the budget for the year. He outlined what analysis has detailed previously, namely, that the newness and size of the church, difficulties in the early years of an organization, the fact that other churches are experiencing the same challenges,

and increased costs of health care for church professionals and retirees, all contribute to the fiscal difficulties. In addition, the recession currently gripping the country has taken a toll. The shortfall of over \$1 million would have been more if the churchwide organization had NOTE underspent its budget. Yet, the problem is serious, because there are no more working capital reserves on which to fall back. This difficulty is also being faced by the synods, 29 of which have adjusted downward their proportionate-share commitments for 1991. Therefore, the 1991 budget must be trimmed by \$5.2 million. Priorities articulated in the past, such as support for missionaries, for new ministries, current ministries, ELCA seminaries, evangelism, and *Mission90*, continue to be priorities today, the bishop said. In addition, the service units of this church must be maintained. This means setting a budget for 1991 that includes elimination of whole programs. This will have an impact NOTE only in Chicago, but in regions, synods, and congregations. "We had hoped there would be no need for further staff reductions, but it appears we will NOTE be able to meet that promise," the bishop said. He called attention to the process outlined to guide church officials in making these difficult decisions.

"Focusing for Mission" forges ahead, Bishop Chilstrom said, and will help address the financial situation. He expressed gratitude for the support received from members of the Church Council in this effort.

Bishop Chilstrom reported on the Seventh Assembly of the World Council of Churches, held in Canberra, Australia, in January 1991. Many have commented, he said, that this assembly was NOTE the best: indeed it may well have been the worst in the history of the World Council of Churches. But NOTE all was lost. Worship experiences in Canberra were among the best of his life, Bishop Chilstrom said. Informal contacts made in such a situation sometimes have the most lingering value, he noted. "For all of its faults, the World Council is very much needed. There has to be some place where believers from all backgrounds can come together and proclaim their unity in Jesus Christ." One of the assembly's most enduring contributions will be its statement on unity in which the Rev. William G. Rusch, executive director of the Office for Ecumenical Affairs, had played a large part. We also learned, he said, how difficult it is for such a diverse group to take deliberative action. The most intense theological debate centered on the relationship between faith and culture, a debate raising some questions for the Orthodox about their continued participation in the council.

Bishop Chilstrom urged the members of the Church Council to read carefully the many statements to be presented to the 1991 Churchwide Assembly. Church Council members will be leaders at the assembly in the conversations regarding the statements.

Finally, Bishop Chilstrom said this church must always be looking to the future. An inter-unit staff team, called the "Visioning for the Future Team," has been created to lay the foundation for the church's priorities for the rest of this decade. Chair Grumm invited questions from the floor. Rafaela H. Morales-Rosa asked how ELCA representatives to the Faith and Order Commission of the World Council of Churches are selected. The Rev. William G. Rusch, executive director of the

Office for Ecumenical Affairs, responded by noting that the WCC nominating committee, appointed by the executive committee, makes nominations and seeks the approval of the church bodies. When approved, the WCC Central Committee elects those persons to serve until the next assembly.

### **Report of the ELCA Vice President**

Vice President Grumm reported that she had spent much of the time between meetings of the Church Council in New Zealand following the meeting of the World Council of Churches. Upon her return she had the opportunity to reflect on the mounting problems related to the current economic situation that has an impact NOTE only on the Church, but on people all over the world, including members of this church who are facing the loss of jobs and other difficulties related to the poor economy.

Vice President Grumm highlighted various aspects of the meeting of the World Council of Churches, particularly the focus on indigenous people that was helpful in re-focusing the discussion of the assembly. She also commented that the pre-assembly women's conference was exciting with its focus on the Ecumenical Decade on Women. Part of the issue related to the World Council of Churches, she said, was the issue of the change in the world. The chaos on the floor of the assembly was a reflection of the change experienced by the Church in relation to the world. Finally, Vice President Grumm commented on planning for the 1991 Churchwide Assembly. She invited Church Council members to volunteer to chair and serve on the various committees related to the assembly.

### **Report of the ELCA Secretary**

Secretary Lowell G. Almen opened his report by calling attention to an error in his written report at Agenda Exhibit A, Part 3, Page 3. In the third paragraph, under "Distribution of Members," the last line in reference to Regions I and II should indicate 12.7 percent of the congregations rather than 13.7 percent.

Secretary Almen noted that his report would focus on the second part of a large financial picture of the churchwide organization being sketched at this council meeting. The first part on budget priorities had been presented by Bishop Chilstrom. Other aspects would be outlined by Treasurer George E. Aker and Executive for Administration Robert N. Bacher. By way of background, he said much has happened in the almost four years since the first meeting of the Church Council on June 1, 1987. He is conscious of the emerging history of this church and searches for perspective on the present situation. Both "great moments and tough experiences have intertwined themselves during the past four years," he said. None of us dares forget these great moments and in light of the present difficulties we must NOTE dwell on the past glories of Egypt-the Egypt of our predecessor church bodies-because that is no more. We have NOTE yet crossed the Jordan in respect to the financial situation. The matter of fiscal struggle is one of several painful and grave moments we have endured in this new church, he said. Truly, this is a life and death matter, "for if there are those who still believe that the Gospel is the power of God for salvation, and there are millions of them throughout our church ... then we are dealing with a life and death matter and we need to know that. It is

a matter of the ministry of the Gospel, it is a matter of witness NOTE only in this nation but around the globe." The news of the 1990 budget deficit hit with a quintuple force because of news from synods of 1992 flat-line projections, coming in the wake of 1991 downward revisions, all of which took place in light of the budget shortfalls of 1988 and 1989. In spite of many disappointments, he said he is convinced that this church can work and can accomplish the necessary, effective ministry that we are called to do on behalf of all the members of this church.

While there is no way to ascertain an absolute comparison of income figures for ELCA predecessor bodies and this church, Secretary Almen said the dimensions of the present struggle are brought into perspective when one realizes that the churchwide offices are attempting to function on almost 30 percent fewer dollars per year than the financial resources available to the predecessor church bodies, perhaps as much as \$36.7 million less. Secondly, he said the Evangelical Lutheran Church in America was created with a double bind, expecting the churchwide organization to continue pre-existing programs and adding to them commitments and expectations that came with the formation of the new church. In addition, there are one-fourth to one-third fewer staff members available to do the work demanded of the churchwide organization. The notion of grand expectations, of a candy store without limits, of the churchwide organization, must be challenged and confronted, he said. "The time is ended when every interest group, every caucus, every concern, every resolution of good intention, every emphasis, every self-proclaimed representative body, every noble effort, and every great program could demand to get whatever was wanted, as if there are no limits. There, of course, have always been limits, we've known that. Now, however, those limits are tighter than at any time within the past half-century. The candy store is dosed because the resources are no longer there, and in fact there never were to operate as if the contents of the candy store do NOTE require money. The candy store is closed, because we must once again emphasize the deep realization of extremely severe and increasingly constrictive fiscal benefits."

In analyzing where the money has gone, Secretary Almen said people are NOTE dosing their checkbooks, a fact that is graphically clear from the parochial statistics. Average giving per baptized member increased 5.5 percent in 1989 over 1988, but congregations reported that their expenses rose six percent in 1988. Spending on capital improvement rose five percent the same year. Between 1988 and 1989, average giving per baptized member grew by more than seven percent, while expenses rose six percent and expenses for capital improvements jumped eleven percent. The largest impact on congregations, and on available dollars, is the sharply increased costs of pension and medical benefits, a factor amounting to some \$10 million for congregations in 1988. Providing similar benefits affects synods and the churchwide organization, including \$6 million to provide these kinds of benefits to retirees in 1991. Secondly, it costs approximately \$5 million more per year to operate the ELCA's 65 synods than the comparable entities in the predecessor church bodies. Regions add approximately another \$1.5 million. A third factor is the added costs to congregations for maintenance and repair expenses to increasingly aging

facilities. Fourthly, there is the factor of direct funding, for example the nearly \$3 million given to the Mission Partners Program. Still another major factor is local benevolence, the growing support for good causes in the immediate proximity of congregations. Sixthly, there is the factor of the disappearance of significant amounts of money previously provided by congregations of The American Lutheran Church in district dues; that may have multi-million dollar implications. Through what appears to be a misunderstanding of proportional-share funding patterns in this church, it appears that some from ALC congregations eliminated these dues rather than adding them to benevolence contributions. Lest we despair, however, the predecessor bodies endured the same kinds of shortfalls in their early years, he noted, although this reality does not ease the pain of the present situation. Chair Grumm invited questions from council members. The Rev. J. Christian Quello thanked Secretary Almen for his helpful analysis of the fiscal situation.

### **Report of the ELCA Treasurer**

Chair Grumm called upon Treasurer George E. Aker to present his report. He focused attention on the 1.1 percent increase in proportional share giving from synods, for which he is truly thankful, and the strong continuing success of the ELCA Hunger Program and Missionary Sponsorship in exceeding their fiscal goals. They are positive signs, he said, but they are NOTE large enough to close the year 1990 on a positive basis.

Turning to his written report, Treasurer Aker drew attention to the \$1.4 million shortfall for the year and the \$1.3 million net surplus of the hunger appeal. He pointed out that hunger monies are a restricted fund, to be used only for the purposes specified. With the revised expectation for growth in unrestricted income on the order of 1.1 percent, this would still be insufficient to support the known, logical increases incurred each year, such as increased medical benefits costs and modest increases in compensation, he said.

A more pleasant subject is the ELCA Loan Fund, Treasurer Aker said. He expressed thanks to all who have responded to the need for capital funds in the ELCA Loan Fund. The rate of increase in new mission investments has risen to approximately \$3 million per month, restoring liquidity and allowing for the retirement of the entire short-term indebtedness to Chase Manhattan Bank. A very positive future is in sight as synods, congregations, and individuals have responded generously to this need. "The moral is that when we carefully identify a need, when we interest this entire church in solving that need, then good things can happen," he said. The same opportunity for success can be attributed to the stewardship effort long envisioned by the council. Stewardship efforts among members of this church have been working. Now the needs and opportunities of the church-wide organization and the synods must be made readily apparent to our congregations.

He called the council's attention to information on unit spending, and noted that spending from the Office for Ecumenical Affairs includes expenditures from the contingency fund of this church to cover various commitments, including contributions to the Lutheran World Federation, for example. Such items were NOTE included within the budget of the Office for Ecumenical Affairs for that year.

The Rev. David G. Gabel asked why the budget line for the Church Council was so high. Secretary Almen commented that the additional meeting of the council in January 1991 and committee meetings throughout 1990 were the main contributing factors.

Chair Grumm noted that the section of the agenda devoted to nominations and recommendations at the Churchwide Assembly would be delayed until Sunday morning. She asked assistance from Church Council members to help identify potential committee members from the list of voting members for the assembly. She also announced a meeting of the Budget Development Committee of the council during the break.

### **Report: Standing Committee of the Office for Ecumenical Affairs**

Chair Grumm called on the Rev. Edward D. Schneider, chair of the standing committee of the Office for Ecumenical Affairs, to present the report.

1.

#### **Lutheran-Episcopal Dialogue III**

In 1982, after two rounds of dialogue, The American Lutheran Church, the Lutheran Church in America, and The Association of Evangelical Lutheran Churches joined with the Episcopal Church in asking the Lutheran-Episcopal dialogue commission to study and develop recommendations for the churches on what is needed to bring the two into "full communion."

The 1989 Churchwide Assembly took the following action regarding Lutheran-Episcopal relations:

To direct the Church Council to initiate a process for study and evaluation by the church, during the 1989-1991 biennium, of the statement, *Implications of the Gospel*, as adopted by the Lutheran-Episcopal Dialogue in January 1988 (CA89.6.39).

The study process for *Implications of the Gospel*, which was developed by the standing committee of the Office for Ecumenical Affairs, included NOTE only congregations, but also ELCA seminaries, the Conference of Bishops, and ELCA synodical ecumenical representatives.

In 1990, an invitation went to congregations selected by the Office for Research, Planning, and Evaluation, to participate in a congregational study. The written invitation was followed by a telephone call to each pastor or council president. In addition, invitations and response forms were sent to the Synodical Ecumenical Network and other interested persons. Synod bishops and the Conference of Bishops as a whole also were invited to respond. Overtures were made toward scheduling a meeting of the ELCA Ecumenical Liaison Committee of the Conference of Bishops and a comparable body in the Episcopal Church. The seminaries of this church and the Episcopal Church were invited by both ecumenical offices to participate in a cooperative study where appropriate. Those invited to engage in the study were provided with response forms, and the Office for Research, Planning, and Evaluation compiled a report on the churchwide study for *Implications of the*

*Gospel*, which was reviewed by the standing committee at its pre-council meeting. *The Report of the Lutheran-Episcopal Dialogue II Toward Full Communion Between the Episcopal Church and the Evangelical Lutheran Church in America* and the accompanying *Concordat of Agreement* were distributed to members of the Church Council. The dissenting and assenting reports were also included in that exhibit. The dialogue commission recommended that the two churches engage in a process of joint study that could culminate in action at the ELCA 1995 Churchwide Assembly.

The document was discussed at the March 1991 meeting of the Conference of Bishops. The conference supported the recommendation of Bishop Herbert W. Chilstrom that the formal study of the documents NOTE begin until after the Evangelical Lutheran Church in America completes its Study of Ministry. In addition, the conference suggested that "foundational analysis and review" of these documents by the "Lutheran theological community" be undertaken.

During discussion, the Rev. George W. Forell commented that he never quite understood what the term "full communion" means. The Lutheran-Episcopal "Concordat" makes dear that the basis for full communion is ultimately agreement on the episcopal succession as Anglicans understand this concept. The reasons for negative responses to this proposal is this shift in understanding of the Church that Lutherans cannot accept, he said. The Rev. William G. Rusch, executive director of the Office for Ecumenical Affairs, urged council members to read "Ecumenism: The Vision of the Evangelical Lutheran Church in America," for a definition of "full communion." Helen R. Harms supported delay for study, in order to urge congregations to know one another better, thereby dispelling misconceptions about each another. The Rev. James G. Cobb suggested delay was "responsible" given the many other matters before the Evangelical Lutheran Church in America at the present time. Bishop Howard E. Wennes asked for study helps to assist people in better understanding "Ecumenism: The Vision of the Evangelical Lutheran Church in America," especially regarding the issue of full communion. The Rev. Howard J. McCarney expressed concern that the Evangelical Lutheran Church in America NOTE discuss the ecumenism document in light of the Lutheran-Episcopal Concordat. Bishop Michael C. D. McDaniel noted that members of congregations long for guidance in their interaction with other denominations. Bishop E. Harold Jansen expressed his concern that a broad spectrum of consensus in this church is needed to make such decisions.

**VOTED:**

**CC91.4.18 To commend the following action to the 1991 Churchwide Assembly for adoption:**

**To extend thanks to members of the Lutheran-Episcopal Dialogue III for documents that make explicit the conditions for a possible approach to the desired goal of full communion;**

**To acknowledge that these conditions present to the ELCA confessional matters of fundamental magnitude that require investigation of doctrine and practice;**

**To make a final decision on the Lutheran-Episcopal Dialogue III report after the Study of Ministry is completed and the recommendations of this church's ministry study are adopted by the Churchwide Assembly;**

**To develop a study process for *Toward Full***

***Communion* and**

***The Concordat of Agreement* in conjunction with the Episcopal Church and to begin formal study following the 1993 ELCA Churchwide Assembly, with a report to the 1995 assembly; and**

**To continue to study *Implications of the Gospel* by the ELCA in the next two years and to include it in the formal study of all three Lutheran-Episcopal Dialogue documents at the completion of the Study of Ministry.**

The Rev. David G. Gabel suggested that the Church Council spend some time studying these documents at a future meeting.

## **2 Lutheran-Reformed Progress Report**

The Constituting Convention of the Evangelical Lutheran Church in America requested that a report on the status of Lutheran-Reformed relations be presented to the ELCA's first Churchwide Assembly in 1989. A Lutheran-Reformed Committee for Theological Conversations was established—a committee composed of representatives from the Evangelical Lutheran Church in America and the three North American member churches of the World Alliance of Reformed Churches (the Reformed Church in America, the Presbyterian Church in the U.S.A., and the United Church of Christ). A progress report was submitted to the ELCA Churchwide Assembly in 1989. Work has continued and the committee expects to complete its final report in 1991 or early 1992. A progress report was prepared for the 1991 Churchwide Assembly. The final report on this matter is expected to be submitted to the respective churches in 1993.

### ***VOTED:***

***CC91.4.19* To convey to the 1991 Churchwide Assembly the Progress Report on the Lutheran-Reformed Theological Conversations.**

[NOTE: The text is printed on page 1118ff. of *1991 Reports and Records, Volume 1, Part 2.*]

3.

### **Lutheran-Roman Catholic Dialogue**

In 1984, the Lutheran-Roman Catholic dialogue in the United States released its report, *Justification by Faith*. Prior to the formation of the Evangelical Lutheran Church in America, two of its predecessor bodies issued a response to this document. The Office for Ecumenical Affairs appointed a task force to develop a response from the ELCA to this dialogue report. The standing committee of the Office for Ecumenical Affairs has recommended that the document, "*Justification*

by Faith," the response of U.S. Roman Catholic Bishops, and the ELCA text be circulated for study.

During discussion, Helen R. Harms asked about funding for the proposed action. Pastor Schneider commented that the Justification document has already been distributed to all pastors of this church. Interpretive materials would need to be distributed, but these would be modest, he said. Kathy J. Magnus raised the concern that congregations are being asked to study a large number of matters. Chair Grumm suggested that a running listing of documents referred to congregations for study might be prepared to guide the council when making these decisions.

**VOTED:**

**CC91.4.20 To authorize the Office for Ecumenical Affairs to conduct a study throughout the Evangelical Lutheran Church in America, which will include the document *Justification By Faith from the Lutheran-Roman Catholic dialogue*, the response from the U.S. Conference of Roman Catholic Bishops to that document, and the document of response from the task force of the Office for Ecumenical Affairs.**

4. Women

**Representatives at International Meetings**

The following action was taken by the board of the Commission for Women at its March 1991 meeting:

WHEREAS, 1988 through 1998 has been designated by the World Council of Churches as the Ecumenical Decade: Churches in Solidarity with Women; and WHEREAS, in April of 1988 the Church Council of the Evangelical Lutheran Church in America unanimously voted to join global efforts to address the goals of the Ecumenical Decade; and

WHEREAS, the Commission for Women has provided primary leadership in addressing issues affecting women and in linking women in worldwide community; therefore, be it

RESOLVED that the Evangelical Lutheran Church in America include a staff member and/or a member of the steering committee of the Commission for Women at Lutheran and ecumenical international meetings.

The council received this action as information.

5.

**"Guidelines for Elections, Nominations, Appointments"**

The standing committee of the Office for Ecumenical Affairs conveyed to the Church Council as information "Guidelines for Elections, Nominations, Appointments."

6.

**Nominations to the NCCC General Board**

The guidelines for ecumenical appointments provide that the Church Council approve nominees from this church to serve on the general board of the National Council of the Churches of Christ in the U.S.A. The following slate of names is recommended to the council by the standing committee of the Office for Ecumenical Affairs:

Donald Hall  
Mary Hall Mohr  
Carol Demi  
James Scott  
Ramona Rank  
William Rusch  
Malcolm Minnick  
George Madsen

Beatrice Metzger  
Shirley Rokos  
Juan Miguel Espanosa  
Bonita Bock  
Kenneth Bash  
Herbert Chilstrom  
Mark Thomsen

During discussion, Helen R. Harms asked whether the nominations would automatically result in election by the National Council of the Churches of Christ. The Rev. William G. Rusch, executive director of the Office for Ecumenical Affairs, responded by saying that he could NOT imagine that the nominees would be turned down, if they are suggested by the church body. Athornia Steele asked whether there was an appropriate balance of youth and persons of color. Richard L. McAuliffe made the following motion:

**VOTED:**

***Yes-16; No-14***

**CC91.4.21 To refer the slate of nominations to the General Board of the National Council of the Churches of Christ in the U.S.A. to the bishop of this church, the executive director of the Office of Ecumenical Affairs, and the chair of the standing committee of the Office for Ecumenical Affairs, in order to present a more balanced slate in regard to youth and persons of color and to present this new slate of nominations to the Church Council for approval later during this meeting.**

Chair Grumm announced approval of the motion. A council member called for a division of the house. The results of the division are noted above.

## **7. Report on Matters Pertaining to Inter-Church Dialogues**

Chair Schneider noted several developments concerning several of the dialogues in which this church is a participant. Bishop Chilstrom announced his intention to appoint the Rev. Winston D. Persaud, professor of systematic theology at Wartburg Theological Seminary, Dubuque, Iowa, to take the place of the Rev. George Lindbeck on the Lutheran-Roman Catholic dialogue team. Chair Schneider reported that the standing committee of the Office for Ecumenical Affairs determined NOT to issue an invitation to begin the Lutheran-Moravian Dialogue previously approved by the Church Council due to financial considerations. Approval for launching dialogues with the African Methodist Episcopal Church was approved by the standing committee, Pastor Schneider said, and he announced that the following individuals had been appointed by Bishop Chilstrom to serve on that dialogue committee: the Rev. James K. Echols, Lutheran Theological Seminary at Philadelphia; Cynthia Jirison, Lutheran School of Theology at Chicago; the Rev. James L. Schaaf, Trinity Lutheran Theological Seminary, Columbus, Ohio; Dorothy Ricks, a staff member of the Southeastern Pennsylvania Synod; and Bishop David W. Olson of the Min-

neapolis Area Synod.

8.

**"Ecumenism: The Vision of the Evangelical Lutheran Church in America"**

The 1989 Churchwide Assembly took the following action relative to the statement on ecumenism:

To adopt "Ecumenism: The Vision of the Evangelical Lutheran Church in America" as a working document, meaning it is

1) to offer provisional and interim guidance for this church during the 1990-1991 biennium;

2) to be reviewed, studied, and discussed throughout this church during the 1990-1991 biennium; and

3) to lead to presentation of a revised statement for action by the 1991 Churchwide Assembly (CA89.3.15).

A revised draft of this statement, which was approved by the standing committee of the Office for Ecumenical Affairs at its April 1991 meeting, was distributed to members of the Church Council.

Pastor Schneider indicated that the recommended action of the standing committee of the Office for Ecumenical Affairs was significantly different from that provided in the agenda for this meeting. The recommendation of the standing committee reads:

That the Church Council transmit to the second Churchwide Assembly the revised text of "Ecumenism: The Vision of the Evangelical Lutheran Church in America," with the recommendation that Part II, "A Declaration of Ecumenical Commitment: A Policy Statement of the ELCA," be adopted as the policy of this church.

Chair Schneider expressed appreciation to the Rev. Edgar M. Krentz who produced the revised version of the document on behalf of the standing committee. He then highlighted substantive changes in the document.

During discussion, Bishop Howard K. Wennes requested that the Rev. William G. Rusch, executive director of the Office for Ecumenical Affairs, make a presentation on the issue of full communion during the luncheon break on Sunday. The Rev. John O. Knudson inquired about the revision process. Chair Grumm indicated that by consensus, a final vote on the statement would be taken later in the course of the meeting.

Chair Grumm thanked Pastor Schneider and the standing committee for its work. The council expressed its appreciation with applause.

**Report: Legal and Constitutional Review Committee**

Chair Grumm called on Bruce R. Howe, chair of the Legal and Constitutional Review Committee, to present the report of the committee.

1.

**Revision of Chapter 19-Discipline**

During the consideration of the "Definition and Guidelines of Grounds for Discipline," the Church Council, at its November 1989 meeting, adopted the following action:

To request that the Legal and Constitutional Review Committee present to

the Church Council at its April 1990 meeting proposed amendments of Chapter 19 in the Constitutions, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America (CC89.11.175).

Because of the constitutional responsibility of synods and of synodical bishops for the supervision of ordained ministers, associates in ministry, and congregations, as well as the key role that synodical bishops play in disciplinary proceedings as a practical matter, the Conference of Bishops also has participated in the revision of Chapter 19. At the April 1990 meeting of the Church Council, it was reported as information that at the March 1990 meeting of the Conference of Bishops, its Committee on Liaison with the Church Council was designated as the committee which would develop the process for this revision, and that the Committee on Liaison with the Church Council had requested a significant block of time on the agenda of the August 1990 meeting of the conference for discussion of revisions of Chapter 19.

Prior to the August 1990 meeting of the Conference of Bishops, its Committee on Liaison with the Church Council met to review and revise "A Narrative Discussion of Revisions in the Disciplinary Process." This document was then presented to the Conference of Bishops for discussion in small groups, as well as in plenary session for action. The document as approved in plenary session was included for information as an agenda exhibit for the October 1990 and January 1991 Church Council meetings, together with a diagram comparing the existing process and the proposed process.

The Committee on Liaison with the Church Council of the Conference of Bishops was authorized by the conference to recommend to the Church Council proposed constitutional amendments relating to the disciplinary process. The Committee on Liaison with the Church Council met on October 19, 1990, to review proposals. These proposals also were reviewed by the Legal and Constitutional Review Committee, were included for information as an agenda exhibit for the October 1990 Church Council meeting, and were shared with the Conference of Bishops.

The Committee on Liaison with the Church Council met on January 3, 1991, to review comments received from synodical bishops prior to recommending Church Council action on amendments to the ELCA constitution, the Constitution for Synods, and the Model Constitution for Congregations. These proposals were affirmed by the Church Council in January 1991 and will be commended to the 1991 Churchwide Assembly for adoption.

The Committee on Liaison with the Church Council also has developed bylaw amendments consistent with "A Narrative Description of Revisions in the Disciplinary Process," as well as various other items. Those bylaw amendments were considered at the March 1991 meeting of the Conference of Bishops and were now favorably recommended by the Conference of Bishops to the Church Council for approval and presentation to the 1991 Churchwide Assembly.

Chair Howe called on David J. Hardy, ELCA general counsel, to review the proposed bylaw amendments. He reminded the council that it had approved constitutional changes at its January 1991 meeting. He said items 3, 4, 8, and 9 are the

substantive issues.

During discussion, Loren W. Mathre asked whether the synodical bishops were comfortable with the proposed changes. David J. Hardy commented that the Conference of Bishops asked its Committee on Liaison with the Church Council to take primary responsibility for this work. The Conference of Bishops had discussed the document thoroughly at two meetings and concurred with the recommendations.

**VOTED:**

**CC91.4.22 To recommend that the 1991 Churchwide Assembly approve the amendments to the bylaws of the Evangelical Lutheran Church in America.**

[NOTE: The

text of the report is printed on page 1372ff. of *1991 Reports and Records, Volume 1, Part 2.*]

2. Possible Additional Bylaw Amendments for  
**Revised Chapter 7**

At the Church Council meeting in January 1991, a proposed bylaw was removed from the agenda and referred to the secretary of this church and staff of the Division for Ministry for review and revision. That consultation took place and a revised proposal was drafted that is viewed as consistent with the "Vision and Expectations" of this church for ordained ministers, as described in a policy statement adopted by the Church Council in October 1990.

During discussion, Frank R. Jennings asked whether the proposed provisions would necessitate making the pastor the principal of a Christian day school. Secretary Almen responded by saying that the role of the pastor is to have responsibility for the overall well-being of the congregation, but does NOT imply direct administrative responsibility for such operations as day schools. The Rev. J. Christian Quello questioned the prescriptive language of section b., because some congregations call pastors for very specific areas of service. Secretary Almen responded that the description does NOT prevent negotiation of a pastor's role with the congregation.

**VOTED:**

**CCS14.23 To add a new bylaw as ELCA 7.31.12. that affirms the previously existing provisions in the Constitution for Synods and the Model Constitution for Congregations regarding ordained ministers:**

**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, with 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 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.**

Chair Howe called on Secretary Almen to introduce revisions to bylaw 7.43.

Secretary Almen said the Conference of Bishops previously requested consideration of two bylaws that relate to the responsibilities of synods for the management of the roster of ordained ministers.

During discussion, Helen R. Harms asked whether the proposed process assumes dialogue with the ordained person before action is taken. Secretary Almen responded that the procedure employed was the responsibility of the synodical bishop. Kathryn E. Baerwald asked how this related to persons on leave from call. Secretary Almen responded that the status of "on leave from call" is granted by the synodical bishop and synod council and is NOTE simply assumed. Richard L. McAuliffe asked who determines that a worshipping group is "schismatic." Secretary Almen commented that these provisions are being proposed as a response to the history of this church and needs arising from specific incidents encountered to

date. He said that the synodical bishop with the synodical council, in view of local circumstances, would determine the definition of "schismatic." Bishop Herbert W. Chilstrom stressed the pastoral role of the synodical bishop versus an understanding of "canon law." Bishop E. Harold Jansen commented that these provisions allow the congregation to respond, through the bishop, to embarrassing situations that arise in some exceptional circumstances.

Richard L. McAuliffe moved the following amendment:

**MOVED;**

*Yes, 13; No, 15; Abstain, 3*

**SECONDED;**

**DEFEATED: To amend bylaw 7.43. by deleting 7.43.02. and to re-number the remaining sub-sections.**

During discussion, Richard L. McAuliffe reminded council members of the recent history of the Lutheran Church-Missouri Synod and commented that many more congregations would have been forced to leave the synod during that time if a similar bylaw provision had been in existence. David J. Hardy commented that this bylaw does NOTE deal with congregations, but with the status of ordained ministers on the roster. Bishop E. Harold Jansen noted that the synodical bishop does not act alone but in concert with the synod council under this provision. Kathryn E. Baerwald expressed the concern that this would essentially open the way for an alternative disciplinary process.

Chair Grumm declared the motion approved. Members of the council called for a division of the house. The amendment failed as noted above.

In the course of subsequent discussion, the Rev. Paul J. Blom asked if the intent of the provision was to keep clergy under call from engaging in another "full-time" occupation. Secretary Almen observed that this would open questions of what constitutes full time. Edith M. Lohr commented that the issue at stake is the quality of ministry.

The Rev. J. Christian Quello moved the following amendment:

**MOVED;**

**SECONDED: To amend proposed bylaw 7.43.03. to read:**

**An ordained minister, serving under call, who engages in another occupation without the consent of the bishop of the synod and without the consent of the congregation or other entity being served shall cease to be an ordained minister of this church by the decision of the Synod Council upon recommendation of the bishop.**

During discussion on the amendment, the Rev. Howard J. McCamey cautioned that some congregations would welcome the opportunity for additional employment for a pastor whom they do NOTE adequately support. Bishop Harold R. Lohr pointed out that responsibility for oversight of pastors rests with the synod through the bishop.

Alan T. Seagren made the following motion:

**MOVED;**

**SECONDED;**

**CARRIED:** To refer bylaws 7.43.02. and 7.43.03. to the Legal and Constitutional Review Committee for revision and report to the Church Council on Sunday, April 14, 1991.

**3. Persons with Disabilities:**

**Response to Memorial from Northeastern Iowa Synod.**

The Church Council, at its November 1989 meeting, referred a memorial initiated by the Northeastern Iowa Synod and directed to the council from the Churchwide Assembly (CA89.7.94) to the Legal and Constitutional Review Committee. The memorial called for amendment of provisions of the ELCA constitution to establish guidelines for inclusion of persons with disabilities. A recommendation was to be formulated in consultation with the Division for Social Ministry Organizations.

At its April 21-23, 1990, meeting the Church Council determined that it was appropriate that such a matter be considered in the broader context of the review of structure. Therefore, the Church Council adopted the following recommendation:

To acknowledge the ongoing concern of the church for the inclusion of persons with disabilities in the full life of the church; and

To delay a recommendation in response to the memorial of the Northeastern Iowa Synod on guidelines for inclusion of persons with disabilities (CC89.11.195.b) so that the matter may be considered in the context of overall revision of sections of the constitutions, bylaws, and continuing resolutions of the Evangelical Lutheran Church in America . . . (CC90.4.19).

At its October 1990 meeting, the Church Council determined not to alter Chapters 1-6 of the ELCA's governing documents, including the representative principles articulated in Chapter 5, as part of the "Focusing for Mission" process.

In addition, the staff of the Division for Social Ministry Organizations studied the concern raised in the memorial initiated by the Northeastern Iowa Synod and offered the following as information to the Church Council:

We do not believe that a legislative remedy adopted by the Church Council is desirable as a means to improve the inclusion of persons with handicapping conditions on the boards, committees, councils, and assemblies of this church. Legislated representation will be counterproductive by emphasizing a "difference-entness" that already too often is perceived to exist.

Nevertheless, many prejudices and stereotypes about persons with handicapping conditions exist in the church and society, and exclusion is frequently experienced. This church must have an ongoing concern for the inclusion of persons with handicapping conditions in the full life of the church. Therefore, a churchwide strategy must be developed and maintained, which assists this church in this regard.

A February 1991 Consultation on Ministry with Persons with Handicapping Conditions, sponsored by the Division for Social Ministry Organizations, was a major step in the development of this strategy. Approximately 130 persons representing almost all of the synods participated in a three-day consultation

specifically designed to assist the churchwide organization in the development of a strategy.

Conscious efforts are under way by churchwide units and many synods to identify persons with gifts for leadership who have handicapping conditions and to encourage their participation on various boards, committees, and councils of this church.

The Division for Social Ministry Organizations, through the director for ministries with persons with handicapping conditions, will assist these efforts by:

- 1) serving as an informational clearinghouse;
- 2) raising the consciousness of members of this church of the need to remove the barriers which prevent full participation of persons with handicapping conditions as leaders;
- 3) identifying leaders who have handicapping conditions and encouraging their greater participation;
- 4) supporting churchwide units and synods in their efforts to facilitate full participation by providing models of participation of persons with handicapping conditions in the structures and programs of this church.

***VOTED:***

***CC91.4.24 To encourage all entities of this church actively to seek to include persons with disabilities on their councils, boards, and committees and in other leadership positions; and To request that the secretary of this church communicate this action and the information provided above to the Northeastern Iowa Synod.***

***Supplemental Information.*** At its March 1991 meeting, the Lutheran Youth Organization took the following action and requested that the Executive Committee of the Board of the Division for Congregational Life convey this resolution to the Church Council and its Program and Structure Committee:

WHEREAS, one of the Evangelical Lutheran Church in America (ELCA)'s foundation blocks is inclusivity (ELCA Constitution, Statement of Purpose, Chapter 4; Principles of Organization, Chapter 5; etc.); and

WHEREAS, the ELCA Constitution is intentional in identifying people of color and/or people whose primary language is other than English in that definition;\*\* and

WHEREAS, inclusivity consists of all people, including people with disabilities (differently-abled);\*\*\* and

WHEREAS, many leaders of the Evangelical Lutheran Church in America are called upon to give speeches, presentations, and discussions in which they refer to the ELCA'S stand on inclusivity; therefore, be it

RESOLVED, that the ELCA's constitutional definition of inclusivity be expanded to include people with disabilities (differently-abled); and, be it finally RESOLVED, that when leaders of the Evangelical Lutheran Church in America are called upon to give speeches, presentations and discussions regarding inclusivity, they include people with disabilities (differently-abled).

This resolution is aimed at strengthening the ELCA's call for inclusivity, not in any way at diminishing

**it.**

LYO uses the term "differently-abled," but here is using "people with disabilities" for the purpose of clarity.

The executive committee of the board, acting on behalf of the board of the Division for Congregational Life, took the following action at its April 9, 1991, meeting:

1. supports the intent of the LYO resolution regarding an ELCA constitutional change in its description of inclusivity, and
2. requests that the Church Council consider the possibility of and process for such a constitutional change.

The committee also recommended:

that the Church Council consider a churchwide mandate to broaden the term "inclusivity" to include not only people of color and people whose primary language is other than English, but also people with disabilities (differently abled).

The Council received the foregoing as supplemental information.

### **Report: Standing Committee of the Office for Finance**

Chair Grumm called on Richard L. McAuliffe, chair of the standing committee of the Office for Finance, to present the report of the office.

1.

#### **Self-Insurance Program: 1989 Memorial-Northern California-Northern Nevada [Sierra Pacific] Synod**

At its 1989 synod assembly, the Northern California-Northern Nevada [Sierra Pacific] Synod, voted:

WHEREAS, property and liability insurance costs place a difficult burden on many congregations; and

WHEREAS, some other major church bodies ease the insurance burden on their congregations by providing property and liability coverage through a self-insurance program; therefore, be it

RESOLVED, that the Northern California-Northern Nevada Synod memorialize the assembly of the Evangelical Lutheran Church in America to study the feasibility of establishing a self-insurance program for congregations, institutions and agencies of the Evangelical Lutheran Church in America.

The 1989 Churchwide Assembly voted:

To refer the matter of a self-insurance program to the standing committee of the Office for Finance, with the expectation that a new study be completed in 1990 to determine current feasibility for establishing a self-insurance program for congregations, institutions, and agencies of the Evangelical Lutheran Church in America, with report to be made to the 1991 Churchwide Assembly (CA89.7.51).

The staff report on discussions concerning the establishment of a self-insurance

program for congregations, institutions, and agencies was distributed to members of the Church Council.

**VOTED:**

**CC91.4.25 To convey to the 1991 Churchwide Assembly the report on the Establishment of a Self-Insurance Program.**

[NOTE: The report is printed on pages 1120ff. of *1991 Reports and Records, Volume 1, Part 2.*]

**Report of the Executive for Administration**

Chair Grumm called on the Rev. Robert N. Bacher, executive for administration, to present his report. Pastor Bacher divided his report into two sections, "One More Time," and "Practical Theory." He noted that synods and the churchwide organization are not after-thoughts in the life of this church, but are designed to support the work of congregations and agencies on behalf of the members of this church, filling out the work accomplished on the local level. What happens when some of the partners lack the capacity to fulfill some of their assigned roles? "Synods and churchwide units are living on the edge, and in some cases falling over the edge, into that zone of unfulfilled dreams, undelivered support, unachieved results, and perhaps even damaged relationships," he said. The most recent set of financial reductions about to be undertaken means that not all programs and priorities can be delivered. Fundamental shifts of funding subsequently must lead to shifts in policy. He urged support and kindness to churchwide staff during this difficult time, in order to avoid creating an environment of blame and suspicion. The question must also be addressed whether we are approaching a time of shifting fundamental responsibilities among the partners of this church. At the level of vision and policy the answer has so far been "no." But now at the level of funding, the situation must be turned around or fundamental shifts are inevitable. "We should not fund our way to basic policy changes," he asserted.

Turning to "Practical Theory," Pastor Bacher said that the "Focusing for Mission" strategy comes at a helpful time. Our first priority must always be to reflect on our life together through the lens of the Gospel and this church's mission, but secondly, frameworks are available to us as insight regarding organizational life. Staff members in the churchwide offices are beginning this process as a contribution to phase two of "Focusing for Mission." These two areas together present the challenges facing us: to serve faithfully and to provide useful and timely assistance.

**Report: Budget Development Committee of the Church Council**

Chair Grumm called on Edith M. Lohr, chair of the Budget Development Committee, to give the committee's report.

1.

**Expenditure Authorization for 1991**

At the October 1990 Church Council meeting, a 1991 budget of \$95,555,000, including estimated world hunger income of \$11,250,000, was adopted. The expenditure authorization for the current operating funds (exclusive of world hunger) was set at 100 percent and 95 percent for world hunger funds, subject to revision

based on actual experience during 1990 and 1991.

Fiscal year 1990 ended with expenditures greater than income by around \$1,500,000. This was caused in part by lower than expected increases in unrestricted congregational income shared through synods in the form of proportionate share (one percent vs. estimated three percent growth). Factors contributing to the deficit included lower than estimated income of certain other types (most notably in bequests and trusts) and higher than estimated expenditures in certain non-budgeted items (most notably retiree health and pension costs). Receipts from some synods have been lower than in previous years based on the calculation of six percent of unrestricted giving from former LCA congregations. All of these factors create a deficit that has depleted working capital funds. Some synods are now reducing their 1991 commitments as they report their 1992 commitments to the Church Council.

The combination of these factors necessitates a new look at estimated churchwide income for 1991. The revised income estimate for 1991 is \$91,885,000, including \$11,250,000 for world hunger. The world hunger fund is estimated to reach its goal of \$11,250,000 this fiscal year, but the periods during which that income is received are heavily skewed toward the end of the year. This pattern of receipts does not allow spending in a uniform pattern throughout the year. The reduction of estimated operating income, along with an even more urgent need to replenish working capital, leads to the committee's recommendation.

The Rev. Robert N. Bacher, executive for administration, reviewed the rationale for the reduction plan. During discussion, the Rev. John O. Knudson asked how recommendations for reductions are being determined and what the role of the Church Council is in determining these priorities. Bishop Chilstrom responded that these recommendations had been shared with executive directors in executive session. William E. Diehl suggested that, if entire programs are being deleted, the Church Council should have input. Chair Grumm asked Pastor Bacher to review the programmatic priorities.

Subsequent discussion centered on decisions for funding new congregations.

The Rev. Paul J. Blom noted how painful weighing the priority between struggling congregations and new starts can be. Kathy J. Magnus asked how grants from Lutheran Brotherhood for new ministries are reflected in the budget. The Rev. Malcom L. Minnick Jr., executive director of the Division for Outreach, responded that these grants are not extra-budgetary, but part of regular income. William E. Diehl noted the tension in the role of the Church Council between micromanagement and policy-setting, particularly with regard to mandated functions. Bishop Herbert W Chilstrom and Secretary Lowell G. Almen encouraged the members of the council to distinguish carefully between program and function. Loren W. Mathre urged the officers and the churchwide staff to move forward with action and not lose the vision of this church, despite the present fiscal difficulties.

***VOTED:***

***CC91.4.26 To reduce the 1991 expenditure authorization (exclusive of***

world hunger), to \$78,811,700, or 93.5 percent of the original 1991 expense budget, with future revisions as needed to reflect actual income experience;

To add anticipated income above \$78,811,700 to the working capital transfer; and

To authorize the ELCA Hunger Program to spend its \$11,250,000 budget at a rate not to exceed the current income received plus any previous year balances.

## **2. Referral of October 1990 Action of Standing Committee of the Office for Ecumenical Affairs**

At its October 1990 meeting, the standing committee of the Office for Ecumenical Affairs took action requesting \$81,820 in additional funding per year in 1991-1995 for the Assembly Reserve Fund for the Lutheran World Federation; and \$250,000 additional in the ELCA's 1991 budget for support to the Lutheran World Federation, the World Council of Churches and the National Council of the Churches of Christ in the U.S.A. These resolutions were referred to the Budget Development Committee for consideration.

Chair Lohr noted that policy is being developed concerning the procedure for transmitting referrals to the Church Council.

### ***VOTED:***

**CC91.4.27 To affirm the importance of the ELCA'S membership in and support of the Lutheran World Federation, the National Council**

**of the Churches of Christ in the U.S.A., and the World Council of Churches; but**

**To decline to act on the request of the standing committee of the Office for Ecumenical Affairs for additional funding, because of the reality of the significant financial resource limitations faced by the Evangelical Lutheran Church in America.**

## **3. Proposed Budget for 1992-1993**

On October 20, 1990, the Church Council approved the following recommendation presented by the Budget Development Committee:

a. That the 1992 churchwide budget proposal be prepared to support the budgetary priorities for 1992 using the current estimate of income of \$98,355,000 (a three percent increase from 1991), subject to revision based on income experience and revised projections; and

That two proposals for allocation be prepared: one in keeping with the current unit structure and the other to reflect changes proposed in "Focusing for Mission"; and

b. That the 1993 churchwide budget be prepared using the current estimate of income for 1993 of \$101,215,000 (a three percent increase from 1992), subject to revision based on income experience and revised projections (CC90.10.66).

Revised income projections were developed based on actual 1990 experience and revised 1991 estimates. For 1992 the revised projection is \$93,308,000, including

\$11,500,000 for world hunger. For 1993, the revised projection is \$94,900,000, including \$11,750,000 for world hunger. These estimates were prepared using the more conservative and historical performance of a one percent increase in income per year. The urgent need to replenish working capital must also be paramount. Unit spending allocations in 1991 have been reduced due to lower income projections. That has resulted in virtually "flat" budgets for units in 1992 and 1993. By consensus, the question as originally proposed was divided by year:

***VOTED:***

**CC91.4.28 To adopt a 1992 budget of \$93,308,000;**

**To authorize the Church Council of the Evangelical Lutheran Church in America to establish an initial expenditure authorization consistent with 1992 anticipated income;**

**To authorize the Church Council of the Evangelical Lutheran Church in America, upon recommendation of the Office of the Bishop, to allocate the increased income from 1991 among units; and**

**To authorize the Church Council to revise periodically the expenditure authorization during the 1992 fiscal year based on actual experience.**

The council subsequently took action on the following motion:

***VOTED:***

**CC91.4.29 To adopt a 1993 budget of \$94,900,000;**

**To authorize the Church Council of the Evangelical Lutheran Church in America to establish an initial expenditure authorization consistent with 1993 anticipated income;**

**To authorize the Church Council of the Evangelical Lutheran Church in America, upon recommendation of the Office of the Bishop, to allocate the increased income from 1992 among units; and**

**To authorize the Church Council to revise periodically the expenditure authorization during the 1993 fiscal year based on actual experience.**

**4. 1991 Synod Revisions and 1992 Synod Commitments**

For 1991, all synod proportionate-share commitments were accepted by the Church Council in one of three ways. They were (number of synods in each category in parentheses):

To accept the proposed 1991 proportionate-share goals (32) (CC90.4.7);

To accept the proposed 1991 proportionate-share goals with encouragement to consider an increase after reviewing the actual giving of congregations in 1990 as a challenge factor (26) (CC90.4.8); or

To accept the proposed 1991 proportionate-share goals with strong encouragement to consider an increase for both 1991 and 1992 after reviewing the

actual giving of congregations in 1990 as a challenge factor. (7)

During the consultations for 1992 proportionate-share commitments, many synods revised their 1991 commitments. The revisions result from two basic circumstances.

The first circumstance is that the anticipated unrestricted giving from congregations has been reduced. The second, sometimes in conjunction with the first, is that the synod also has reduced the percentage split between synod and the churchwide organization.

For 1992, some synods have lowered both dollar and percentage estimates. Others have increased one while decreasing the other, and still others have shown small or no increases for either. The recommendation action was offered to address the variety of situations.

During discussion, Kathy J. Magnus suggested that members of synod councils be invited to the one-day meetings proposed between the bishop of this church and synodical bishops. Bishop Howard E. Wennes concurred and suggested this might include the synod treasurers. The Rev. Robert N. Bacher noted that added personnel from the synod increases costs to the synod that must be balanced with the desire to increase participation. Chair Lohr commented that two intentions serve as motivation for these meetings, the first, to facilitate open and frank conversation between the synodical bishops and the bishop of this church regarding fiscal matters, and second, to accomplish this in the most efficient way possible. She also commented that plans called for a video to be produced to carry this message to the synod councils. Bishop Robert W. Kelley expressed support for these meetings, in order to facilitate discussion among bishops, lay leaders on synodical councils, and the bishop of this church.

Kathy I. Magnus moved the following amendment to the final paragraph of the recommended action:

*MOVED;*

***SECONDED;***

*CARRIED:* To recommend that the 1991-1992 synod-churchwide consultation process be a series of one-day meetings of the bishop of this church and synodical bishops by region, and that a video be prepared of the bishop of this church for use with synod councils and congregations in interpreting the partnership nature of congregational, synodical, and churchwide ministry.

Chair Grumm asked whether funding would be available for the video. The Rev. Robert N. Bacher responded that money would be available due to savings in other areas.

*VOTED:*

*CC91.4.30* To acknowledge the seriousness of the 1991 and 1992 financial situation of the churchwide organization and many synods;  
To affirm and encourage the ongoing efforts of individuals, congregations, synods, and the churchwide organization to generate additional financial resources needed to support essential ministries through the churchwide organization and

synods;

To urge that additional efforts be made to increase the resources available to carry out the wider mission of the church;

To affirm the process of negotiation and discussion between synods and the churchwide organization related to the division of unrestricted congregational benevolence;

To express appreciation to the congregations that have increased their financial support of synods and the churchwide organization;

To take the following action relative to the consultation process for 1991 and 1992:

\* To express appreciation to those synods that have increased their financial support for the churchwide organization in 1991 and 1992, acknowledging the sacrifices that have resulted in some instances;

\* To encourage the Office of the Bishop to intensify conversations with synods in the face of the lowering of income estimates in synods and the downward revision of synod commitments for 1991 and 1992;

\* To affirm plans of synodical bishops to place the financial situation of the churchwide organization on the agenda of each synod assembly;

\* To instruct the Office of the Bishop to bring a report on the results of these negotiations/discussions to the August 1991 meeting of the Church Council; and

**\*To recommend that the 1991-1992 synod-churchwide consultation process be a series of one-day meetings of the bishop of this church and synodical bishops by region and that a video be prepared of the bishop of this church for use with synod councils and congregations in interpreting the partnership nature of congregational, synodical, and churchwide ministry.**

#### **5. Possible Constitutional Amendment of ELCA 13.31.**

A substantial item of cost in the churchwide budget each year involves the Churchwide Assembly. Although thorough efforts have successfully kept that assembly cost at a level similar to the 1986 and 1987 church conventions of comparable size, the expenditure remains significant. If this church were to shift to a pattern of triennial Churchwide Assemblies, the annual savings would amount to \$250,000 to \$300,000 per year. The earliest that such a change could be put into effect, if adopted, would be a 1998 assembly. Dates and contracts already are established for the August 25-September 1, 1993, Churchwide Assembly and the August 16-22, 1995, Churchwide Assembly.

Chair Grumm introduced this matter for discussion. She noted that a number

of synods have considered moving to a biennial assembly; some of those proposals were approved, the majority were not. She invited response from the members of the Church Council to such a proposal.

Initiating the discussion, Bishop Robert W. Kelley commented that in the early years of an organization, the biennial assembly is helpful and serves this church well, because of the involvement of people who attend. Edith M. Lohr pointed out that elections would be affected dramatically by the proposal. Bishop Michael C. D. McDaniel noted the practice of The Lutheran Church-Missouri Synod, which meets triennially, and affords additional opportunity to arrange convocations for laity and clergy, which are significant events. The Rev. David G. Gabel suggested that alternative avenues for funding a biennial assembly be explored, because of the advantages of frequent meetings, and especially because "Higgins Road gets pretty far from some places." William E. Diehl pointed out that additional savings would result from staff time expended for assembly preparation only every three years. Bishop Chilstrom concurred with Bishop McDaniel. He has found convocations to be refreshing and dreams of the day when congregations can be gathered in something reminiscent of a "Kirchentag." The Rev. Paul J. Blom commented, however, that many in The Lutheran Church-Missouri Synod find a triennial gathering inadequate, but agreed that new opportunities for inspiration could make a vital contribution to the life of this church.

The Rev. George W. Forell commented that greater participation would be lost and be expensive to the life of this church, because it would diminish the opportunities for people to attend a Churchwide Assembly. Kathryn E. Baerwald disagreed, saying that assembly members do not help congregations feel closer to the church. Loren W. Mathre supported a triennial assembly plan based on the positive experience of the youth organization. Arne Blomquist said the issue is image, and the image is that the Evangelical Lutheran Church in America is big and distant, which would only be exacerbated if a triennial assembly schedule is adopted. The Rev. J. Christian Quello opposed a triennial meeting schedule, particularly if it would lengthen the assembly. He suggested finding ways to shorten biennial assemblies as a way to save money. Helen R. Harms commented that "our plate is already too full" and to shorten assemblies or to come to the table only once every three years would be non-productive. Bishop McDaniel agreed that image was indeed a serious problem, an image that would be improved if people saw evidence of saving money. Athornia Steele asked what was meant by "participation" and by having people "feel closer" to the work of this church. He suggested encouraging more people to attend as visitors as a more positive way to have people speak positively about churchwide assemblies and thus of the churchwide organization. JoAnn S. Herrick noted that staff time should be a major factor in making this decision, and favored a triennial pattern. But she expressed concern that so many people, especially pastors, have so few opportunities to be selected as delegates to the Churchwide Assembly; that fact favors a biennial approach. She noted that she "goes to the mountain" when she attends a churchwide assembly and therefore would encourage as many visitors as possible to attend. Patsy Gottschalk noted that in such a large church, the public relations value of a biennial assembly far outweighs disadvantages.

William E. Diehl drew a distinction between legislative events and inspirational ones, at which people pay their own way to attend a churchwide event. He favors a triennial assembly because of the image created by saving money. Bishop Howard E. Wennes suggested that creative ways might be found to include both legislative and inspirational events in a biennial assembly, perhaps by reserving weekends for spiritual events appealing to visitors. The Rev. Howard McCarney commented that these opportunities to experience the church in community are highly significant. He suggested triennial assemblies, supplemented by regional inspirational events, might be helpful. Charlotte D. Light supported a triennial assembly as an example of good stewardship, and likewise suggested that lay participation would be enhanced, if assemblies were not scheduled over the Labor Day weekend when schools are opening. The Rev. Robert J. Marshall commented that financial savings would be felt only the first time around. Such a reality militates against a deliberative process that would tend to move more decisions away from representative deliberation. This church needs a representative body from all its members to deliberate on the crucial issues it faces.

Chair Grumm observed that synods are also very active legislatively and the majority of the time, worship is cited as the event people remember about churchwide activities. She also noted that from a public relations point of view, having 15,000-20,000 gathering for a "Kirchentag" event is more likely to draw the secular press than 1,000 voting members in an assembly. The people in the pew are interested in what it means to be a Christian in the world, not in holding up a voting card, she said. Secretary Almen offered some general information regarding assemblies. He specifically pointed to the support received from Lutheran Brotherhood (\$100,000 for 1991) and Aid Association for Lutherans to support the legislative process and the participation of members of the assembly. In 1995, the assembly will be one day shorter, due to costs, with the hope that experience will enable us to accomplish all necessary business. Registration costs for visitors have been reduced dramatically from 1989 to encourage others to attend. Finally, he noted that room rates for the 1991 assembly include rental of the meeting facilities, exhibition hall, worship center, and other facilities.

Action on this proposal was tabled until Sunday afternoon.

Chair Grumm recognized the Rev. James G. Cobb, who encouraged direct letters of appreciation to congregations that have increased benevolence. He also invited council members to discuss the financial situation following dinner.

## **6. Proportionate Sharing of Unrestricted Congregational Giving**

Chair Grumm called on Edith M. Lohr to continue the report of the Budget Development Committee. Chair Lohr called on the Rev. Morris A. Sorenson Jr., executive assistant to the bishop, to highlight sections of the report concerning synod-churchwide consultations.

At its August 1989 meeting, the Church Council recommended, and the Churchwide Assembly voted:

To authorize the Church Council to implement an alternate approach to the

proportionate share . . . for use in the development of 1991, 1992, and 1993 synod and churchwide budgets, such action taken in lieu of determining a percentage for the proportionate share at this assembly ... ; and To direct that a report regarding the alternate approach be made to the 1991 Churchwide Assembly and a recommendation for future determination of the proportionate share be prepared for the 1993 Churchwide Assembly (CA89.7.62).

Once again this year, individual consultations are being held between the churchwide organization and synods in each of the regions to discuss issues of mutual concern and to determine the proportionate sharing of income from congregations for 1992. Since those consultations are still in process, a preliminary report was provided to council members. Additional information on the 1991 consultation agreements (revised) and 1992 agreements (new) was also provided to council members.

Since more analysis needs to be done on the results of this year's consultations, particularly in the light of the income situation in 1990, the action which follows, subsequently adopted by the Church Council, was recommended.

During discussion, Chair Lohr called on Ms. Judith McWilliams Dickhart, interim director of the Office for Research, Planning, and Evaluation, who prepared the report on the alternate approach to proportionate share.

**VOTED:**

**CC91.4.31 To transmit to the 1991 Churchwide Assembly the report on the alternate approach to the proportionate sharing of unrestricted congregational giving together with additional information, as appropriate.**

[NOTE: The text of the report is printed on pages 1112ff. of *1991 Reports and Records, Volume 1, Part 2.* ]

**Report: Stewardship Strategy**

Chair Grumm called on the Rev. J. Christian Quello to report on behalf of the working group developing a comprehensive stewardship and financial support strategy.

One of the major issues identified through the "Focusing for Mission" process, which requires intentional work through the churchwide organization, is the development of a stewardship strategy for the 1990s. This need was underscored by the synod-churchwide review committee, which called for a "blue-ribbon committee" to do this work.

Following affirmation of this need at the October 1990 Church Council meeting, an initial discussion involving staff of the Office of the Bishop, the Commission for Financial Support and two members of the Church Council was held. Upon their recommendation, the Church Council took the following action at its January 1991 meeting:

To authorize the bishop, in consultation with the chair of the Church Council, to appoint a working group including five Church Council members to rec-

commend for council action in April 1991 a plan for developing a comprehensive stewardship and financial support strategy for the 1990s.

The following persons were named to that working group: Kathryn E. Baerwald, George E. Harris, the Rev. David M. Holm, Bishop Robert W. Kelley, Edith M. Lohr, the Rev. J. Christian Quello, George E. Aker (Office for Finance), the Rev. Paul A. Johns (Commission for Financial Support), the Rev. Harvey A. Stegemoeller (Foundation), the Rev. Robert Bacher (Office of the Bishop), and the Rev. Morris A. Sorenson Jr. (Office of the Bishop). Their initial report was reviewed by the working group at a meeting shortly before this Church Council's April 1991 meeting. Pastor Quello commented that several assumptions have guided the group's work, specifically that the work presently being done in stewardship will continue, and that recommendations could be implemented as soon as possible. He also noted that both short-term and long-term strategies will be developed, implying that changes may need to take place during the course of the strategy. The Rev. Morris A. Sorenson Jr., executive assistant to the bishop, drew attention to changes made during the most recent meeting of the group.

During discussion Bishop Michael C. D. McDaniel termed the \$250,000 for consultants in stewardship to assist in developing a strategy "an outrage." Arne Blomquist said he thought the original purpose of this study was to develop strategies for funding the Evangelical Lutheran Church in America, while the proposals presented here appear aimed at congregations and the people in the pews. Pastor Quello indicated that this was intended to be a comprehensive, churchwide, strategy for stewardship, which to the working group means a broad assignment. Arne Blomquist responded that immediate attention must be devoted to how to raise funds, and how to isolate the sources of funds, for this church. Pastor Quello commented that a cost of \$250,000 indicates primarily a consultation fee to enable a broad base of expertise to be gathered. Kathryn E. Baerwald commented on the complexity of competition for funds in this church. The Rev. Paul J. Blom, quoting the Rev. David M. Holm, said this church needs to explore in as creative a way as possible the options available to us concerning both the needs presented and the resources available in the time in which we live. Edith M. Lohr commented that we are not good at validating our opinions about stewardship, and about what things we are doing well in funding and what we are not. Treasurer Aker said the one concrete goal informing the committee's work was to raise the current eight percent of giving by congregations being sent to synods and the churchwide organization to nine percent as soon as possible. Mr. Richard McAuliffe observed that the conversation focused on two separate but related issues: what to do, and how to pay for it. The question concerns development in its broadest sense, not stewardship of the individual. We need to define what we want to accomplish and then fund it, he said. The Rev. George W. Forell commented that the Reformation started over a bad stewardship program. He urged the group not to "re-invent the wheel"; the current staff has expertise on stewardship matters. Loren W. Mathre said congregational councils determine how much is being sent to synods and the churchwide organization. This program consequently should help congregations

set priorities, including the churchwide organization. The Rev. Morris A. Sorenson Jr. pointed out that the language of the resolution was composed carefully in that "to secure funding" is intended to point to securing non-budgetary funds. Bishop John Adam questioned whether the proposal was running after instant success. What about *Mission90* growth in giving? Pastor Quello noted that the intention is to implement current plans while attempting to discover new methods for stewardship as well. Frank R. Jennings observed that the church always has a stewardship problem and we should say we will have a problem until all members are tithing. Of greater urgency is the problem of allocation, however, which is more pressing than our stewardship concerns. Bishop Michael C. D. McDaniel expressed again his concern of spending such large sums of money on a stewardship consultation when the staff of the churchwide organization has such expertise. Bishop Howard E. Wennes asked how the strategy would be helpful to the present stewardship program. The Rev. Paul A. Johns, executive director of Commission for Financial Support, responded by commenting on the strengths of the current giving patterns in the Evangelical Lutheran Church in America and the strength of programs already in place. The proposed endeavor is designed to help isolate more creative ways to engage in this work, he said. The Rev. Rafaela H. Morales-Rosa said stewardship must be conceived as a way of life and not simply as raising money. Bruce R. Howe commented that business runs on the basis of long-term strategic planning and the church needs an innovative strategy to talk about and raise money. The Rev. Paul J. Blom pointed to the demographic realities that many church members are new to the church and are not familiar with these concepts that many tend to take for granted, and this calls for new strategies to reach people. Bishop Robert W. Kelley said he assumes this church has a stewardship strategy, but the present proposal is designed to assist staff to develop a larger, more creative, more comprehensive strategy than time would otherwise allow. Aureo E Andino moved the following amendment:

***MOVED;***

***SECONDED;***

***DEFEATED:* That the last line of the recommendation read: "To seek adequate funding for this task!"**

***VOTED:***

***CC91.4.32 To affirm Parts I, II, and III of the document, "Toward the Development of a Stewardship Strategy" as the basis for and***

***general direction of a process for developing a Stewardship Strategy for the Evangelical Lutheran Church in America;***

***To authorize the bishop of this church to appoint a Stewardship Strategy Development Committee of nine persons;***

***To authorize the employment of a staff person for a two-year period; and***

***To secure funding of at least \$250,000 for this task.***

***Toward the Development of a Stewardship Strategy***

***I. The purpose for the development of a Stewardship Strategy is:***

***To shape a process for developing a broad-based stewardship and fund raising***

strategy for the ELCA; with particular reference to the biblical/theological basis for stewardship and the contemporary economic and social context; and which describes relationships with the funding activities of the colleges, seminaries, social ministry organizations, Mission Partners, World Hunger, and other agencies requesting funding from/to congregations.

II. Expectations of a Stewardship Strategy may include:

A. An address to the apparent shrinking commitment of dollars coming to the ELCA for "partnership mission."

B. A clearer understanding of the use of dollars by the churchwide organization for the purpose of strengthening trust in the churchwide organization.

C. An analysis of the traditional stewardship methods, in light of the attitudes extant in church and society.

D. A proactive stance in response to the stewardship needs of the church.

This implies the replacement of an annual congregational "stewardship drive" with a sustained program related to the church year, the *growing/*harvesting seasons, etc.

E. A strong stewardship training initiative for the clergy of the church.

E. A statement on the place of special appeals in a stewardship strategy.

III. Specific tasks necessary to the development of a stewardship strategy.

A. To articulate the biblical/theological basis for the stewardship activities of this church.

B. To analyze the Lutheran attitude, mind-set, experience and available resources in relationship to a stewardship strategy.

C. To study the brief ELCA stewardship history, in light of and in comparison with the stewardship histories of the merging churches.

D. To secure, analyze, and summarize the rationale, practice, and experience of other denominations in stewardship/fund raising.

E. To reflect on the economic/social context in which a strategy is to be implemented.

E. To develop a common stewardship/financial support vocabulary.

G. To reflect on and secure data on undesignated vs. designated giving, congregational endowments, churchwide endowments, matching gift concepts, etc.

H. To negotiate with and propose working relationships in the broad area of fund raising with the colleges, seminaries, social ministry organizations, camps, World Hunger, Mission Partners and other fund raising entities of the ELCA.

I. To interview and compile stewardship data from at least 30 congregations, representing a variety of sizes, locations, growth potentials, histories, etc., with a special focus on that which motivates giving.

J. To determine the role and uniqueness of each fund raising activity/unit in the ELCA for the purpose of clarity of mandate, self-understanding, and commitment to the whole.

K. To develop, test and evaluate new approaches to stewardship.

L. To reflect on target audiences, accountability, evaluation, cost, staff needs, acceptability, and ease of implementation of a proposed strategy.

#### IV. Stewardship Strategy Development Committee

The size of the committee may range from nine to fifteen persons. Careful evaluation of the ability to meet inclusivity goals for the committee of nine may raise some difficulty. Efficiency and cost containment are advantages of a smaller group.

#### V. Staff

A full time staff person should be employed for a two year period. This person would give direction to study and implementation.

#### VI. Cost

Up to \$250,000 would be necessary for the development of a strategy.

### **Report: Board of Pensions**

Chair Grumm called upon John G. Kapanke, president of the Board of Pensions, to present his report.

1.

#### **Divestment Update**

The Church Council has requested that the Board of Pensions provide regular updates on the progress toward divestment of pension funds from companies doing business with South Africa.

[NOTE: The report is reproduced in *1991 Reports and Records Volume 1, Part 2*, page 705ff.]

In another divestment-related issue, the Internal Revenue Service issued a favorable ruling, as requested by the Board of Pensions and the Evangelical Lutheran Church in America, concerning the proposed South Africa free funds. This would appear to satisfy one of the conditions required for the start-up of the new funds by July 1, 1991.

The Council received the foregoing as information.

2.

#### **Good Samaritan Program**

The Good Samaritan Program is a ministry of the Evangelical Lutheran Church in America. The program is administered by the Board of Pensions.

The purpose of the program is to provide financial assistance to eligible persons who are confronted with emergency situations or who are having difficulty meeting everyday living needs. The following persons are eligible to make application to the program for assistance: clergy and associates in ministry on the ELCA rosters, lay members of the ELCA Pension and Other Benefits Program, and retired and disabled members of the plans (including those of the predecessor churches), as well as their spouses, surviving spouses, divorced spouses and their dependent, orphaned or incapacitated children.

As of September 30, 1990, total fund assets were in the amount of \$185,119. Initial assets in the amount of \$261,784 were received from the ALC Good Samaritan Fund (\$94,473) and from the LCA Special Assistance Fund (\$167,311). Although there were some differences in the approach taken by the predecessor church bodies in the management and distribution of funds, the general purposes of the pred-

cessor church funds were to assist both pensioners and active church workers and their spouses who were confronted with financial emergencies, when other means of assistance were unavailable. Presently, loans, one-time grants and monthly gifts are extended to persons through the Good Samaritan Program.

In the three years that the Board of Pensions has administered this program, it has become apparent that the applications for financial assistance involve problems that are not simply financial. Requests may reflect needs involving societal, family, and emotional relationships, which are beyond the program capability and responsibility of the Good Samaritan Program. Many requests are for tax payments or debt consolidation due to financial mismanagement, which do not fall within the scope of the program.

The Good Samaritan Program is funded through wills and bequests, and from contributions from individuals, congregations, and organizations. These sources, without promotion, are inadequate to maintain a reasonable fund balance. By law the Board of Pensions is precluded from fund-raising activities for the Good Samaritan Program, and the ELCA budget has not been a source of funding. Further, the Board of Pensions is unable to support this program with assets from the various other plans it administers or from contributions and earnings received and held in trust for the exclusive benefit of plan members. Therefore, unless a funding mechanism is developed for the Good Samaritan Program, it is likely that the fund will be depleted within several years. The current policy of limiting funds for only those in dire financial circumstances will need to be restricted even further, if the funds are to last for even that period.

A staff committee, comprised of the Rev. Morris A. Sorenson Jr. (Office of the Bishop), John G. Kapanke (Board of Pensions), and the Rev. Edwin L. Bersagel (Conference of Bishops), reviewed this matter at the request of the bishop of this church. That staff group recommends that the administration of the Good Samaritan Program not continue with the Board of Pensions for the following reasons:

- a. Applications for assistance often demonstrate needs that are not only financial. Most applications reveal the need for a pastoral approach as well as a financial approach to a particular crisis. Because the Board of Pensions is not equipped to provide pastoral care, it would seem to be more appropriate to locate the program elsewhere within ELCA structures, where a more comprehensive response to all aspects of the needs could be made.
- b. The nature of the Good Samaritan Program is quite different from the Pension and Other Benefits Programs, administered by the Board of Pensions. Thus, the program does not logically belong with the Board of Pensions as presently constituted.
- c. The Board of Pensions has no access to funding to sustain the Good Samaritan Program.
- d. Unless rather immediate action is taken in the matter, the program will disappear, because of a lack of resources.

The staff group, believing that this church wants to maintain a Good Samaritan Program, suggests that an ELCA budget line of \$75,000 annually should be antic-

ipated, with annual review as to the adequacy of the amount. During discussion, Chair Grumm asked about funding for the program. Pastor Sorenson responded that enough funding for two years is already in place. Bishop Chilstrom also commented that the ELCA Foundation will be at work through its wills and bequests program to fund this effort. Pastor Sorenson also commented that the pastoral care aspects of this program should be kept in mind.

**VOTED:**

**CC91.4.33 To assign the Good Samaritan Program to the Conference of Bishops or its proposed successor, the Department for Synodical Relations, effective February 1, 1992; and To organize a Good Samaritan Committee for the purpose of reviewing and acting on applications, which would include:**

- \* the director of the Conference of Bishops or its proposed successor, the Department for Synodical Relations;**
- \* the vice-chair of the Conference of Bishops;**
- \* the treasurer of the Evangelical Lutheran Church in America; and**
- \* the director of the Office for Personnel or its proposed successor, the Department for Human Resources.**

The meeting of the Church Council recessed at 5:31 P.M. and reconvened at 8:00 A.M. Sunday, April 14, 1991, with a Service of Holy Communion celebrated in the chapel of the Lutheran Center. The Rev. Howard J. McCarney presided.

**Organization of the Meeting**

Vice President Christine H. Grumm, chair of the Church Council, called the council to order at 9:24

**A.M.**

**Closed Session**

The Church Council recessed into executive session at 9:25 A.M. to discuss pending litigation matters and budget priorities.

**Report: Seventh Assembly of the World Council of Churches**

The Church Council recessed from its executive session at 10:45 A.M. and reconvened in plenary session at 11:00 A.M., at which time Chair Grumm introduced video highlights of the Seventh Assembly of the World Council of Churches held in Canberra, Australia. Following the videotape, Church Council members and executives attending commented on the assembly.

**Report: Board of Pensions**

(continued)

Chair Grumm called on John G. Kapanke, president of the Board of Pensions,

to continue his report. He introduced the following recommendation and indicated the support of the Board of Pensions.

### **3. Increase in Contribution Rate**

The amendments to the ELCA Regular Pension Plan proposed by the Board of Pensions would increase the pension contribution rate under the Regular Pension Plan to a uniform 12 percent for all plan members regardless of age. Contributions would be increased gradually to reach that level, beginning in 1992.

At its April 1991 meeting, the Board of Pensions took the following action on this matter:

To inform the Church Council that, although it continues to support its previous proposal that the minimum contribution rate under the Regular Pension Plan should be increased to ten percent in 1992, 11 percent in 1994, and 12 percent in 1996, it would equally support a different transition schedule to the ultimate 12 percent rate (which should, desirably, be reached in 1996).

Since this issue was a matter of extensive debate during the discussions that led to the formation of the Evangelical Lutheran Church in America, this resolution seeks to achieve a uniform contribution rate following discussion and consensus throughout the church.

During discussion, Helen R. Harms commended the Board of Pensions, because this affects the lowest paid plan members most at risk at retirement. Bruce R. Howe commented on behalf of the oversight committee of the Board of Pensions, which was concerned about the timing and impact on congregations of this action. The present resolution allows time to react in a responsible way. Bishop Robert W. Kelley expressed concern regarding the impact of this action on struggling congregations.

The Rev. Rafaela H. Morales-Rosa asked what could be done for small congregations.

*VOTED:*

***CC91.4.34 To request that the Board of Pensions prepare information on the financial implications on congregations, synods, and the churchwide organization of the recommendation to increase the contribution rate to a uniform 12 percent;***

***To invite the Conference of Bishops to respond to this proposal; and***

***To request that, having received such input, the bishop of this church, in consultation with the Executive Committee of the Church Council and the Board of Pensions, bring a proposed response to the Board of Pensions' recommendation for consideration by the Church Council at its November 1991 meeting.***

Chair Grumm called on Edith M. Lohr, a member of the Oversight Committee of the Board of Pensions, to present the following motion on behalf of the committee. During discussion, Edith M. Lohr commented that unless the council knows the

alternatives to capping costs, the council members are acting in a vacuum. The intention is to discern the impact in medical coverage, in order to see whether savings that might be applied to pension benefits are in order. President Kapanke outlined some of the possibilities to be considered in such a study, including the fact that a cap of ten percent might mean a reduction in medical benefits. The motion was adopted.

***VOTED:***

*CC91.4.35*

**WHEREAS, the Evangelical Lutheran Church in America is committed to provide essential medical insurance benefits for its pastors, lay professionals, and lay church staff workers and their families; and**

**WHEREAS, the U.S. economy and most directly congregations and synods, institutions, and the churchwide organization of the Evangelical Lutheran Church**

**in America are experiencing significant increases in medical insurance costs; and**

**WHEREAS, there is a limited number of resources available for investment in direct ministry; therefore, be it**

**RESOLVED, that the Church Council recommend that the Board of Pensions:**

- 1. prepare an analysis of the anticipated 1992 costs for medical insurance under the present medical benefits plan, and**
- 2. provide for the Church Council alternatives for consideration by the Church Council to capping the increases in medical costs at ten percent in 1992 to the Evangelical Lutheran Church in America for plan members, and**
- 3. report to the ELCA Church Council at its August 1991 meeting.**

4.

**Amendments to Articles 4, 6, and 7 of the Bylaws of the Board of Pensions**

Proposed amendments to the bylaws of the Board of Pensions were distributed to council members. They detail:

- (a) a proposed amendment to Article 4 that pertains to the composition of the Board of Trustees, increasing the maximum number of plan participants on the board from five to six and specifying that at least one of the six trustees must be a lay participant or lay recipient of plan benefits;
- (b) proposed amendments to Article 6 that, with one exception, bring the bylaws of the Board of Pensions into compliance with the amendment to ELCA 16.31.21. (ELCA 16.11.21. as amended), which will be acted upon by the 1991 Churchwide Assembly; and
- (c) an amendment to Article 7, that pertains to the proposed change in the administration of the Good Samaritan Program from the Board of Pensions to the new Department for Synodical Relations in the Office of the Bishop.

During discussion, President Kapanke noted that the effective dates of these changes, if approved, would be as follows: Article 4, as of the 1991 Churchwide Assembly, and Articles 6 and 7 as of February 1, 1992.

**VOTED:**

**CC91.4.36 To approve the amendments to Articles 4 and 6 of the bylaws of the Board of Pensions; and**

**To approve the amendments to Article 7 of the bylaws of the Board of Pensions, contingent upon action by the 1991 Churchwide Assembly creating a Department for Synodical Relations (as part of its action on the "Focusing for Mission" recommendations).**

**5. Additional Miscellaneous Amendments to ELCA Pension and Other Benefits Program**

At its April 1991 meeting, the Board of Pensions recommended miscellaneous plan amendments to the Church Council for approval.

In reference to "Regular Pension Plan," President Kapanke explained that the Board of Pensions believes excess funds should be annuitized to provide increased pension benefits over the lives of members, although some members have expressed a desire to have more money available to them at age 65. The Rev. George W. Forell asked why members cannot decide which alternative they prefer at retirement, to which President Kapanke responded that experience dictates otherwise.

**VOTED:**

**CC91.4.37 To approve amendments to the ELCA Pension and Other Benefits Program.**

*Amendments to the ELCA Regular Pension Trust and ELCA Master Institutional Regular Pension Trust*

Investment policy statement would be updated.

*Amendments to the ELCA Medical Benefits Plan for Seminarians:*

The requirements for the enrollment of members would be revised.

*Medical and Dental Benefits Plan:*

Dental benefits available to ELCA missionaries and their families would be expanded.

*Medical and Dental Benefits Plan:*

The indexing of the minimum and maximum contribution amounts would be revised.

*Regular Pension Plan:*

The phase-out of the current-year method of distributing excess interest would be extended.

**6. Revised Policy Statement on South Africa**

Because of the implementation of the South Africa Free Funds, the Board of Pensions' current policy statement on South Africa was updated to reflect the

existence of the new funds.

The council received the foregoing as information.

7.

**Miscellaneous Amendments to ELCA Pension and Benefits Plan**

Miscellaneous amendments to the ELCA Pension and Benefits Plan were approved by the Board of Pensions at its April 1991 meeting.

*EN BLOC*

**To approve the amendments to the ELCA Pension and Benefits**

**Plan. [CC91.4.38]**

*Amendments to the Medical and Dental Benefits Plan, Seminarian Medical Plan, and ALC and LCA Continuation Medical Plans:*

Coverage would be extended to children of eligible dependents.

*Amendments to Medical and Dental Benefits Plan, and ALC and LCA Continuation Medical Plans:*

Eligibility for coverage would be allowed to continue following the remarriage of a surviving spouse.

*Documenting Amendments to Medical and Dental Benefits Plan:*

Age of eligibility for the routine mammography benefit would be lowered from 40 to 35, according to action taken by the Church Council in October 1990 (to be provided).

*Amendments to ALC Continuation Plan:*

The requirement of physician referral for certain services would be eliminated.

*Documenting Amendments to Medical and Dental Benefits Plan:*

Coverage would be made optional to plan members in Puerto Rico, according to action taken by the Church Council in October 1990.

*Amendments to the Seminarian Medical Plan and Seminarian Survivor Benefits Plan:*

The definition of an eligible seminarian would be clarified.

*Technical Corrections, Additions, or Working Changes to Correct Omissions and Inconsistencies in the Various Plan Documents.*

8.

**Amendments Related to the South Africa Free Funds**

Proposed amendments to correct omissions and inconsistencies in the various plan documents with respect to implementation of the South Africa Free Funds were distributed to council members. The council acted by *en bloc* action to approve the amendments.

*EN BLOC*

**To approve the amendments to the ELCA Pension and Benefits**

**Plan. [CC91.4.391]**

9. Preventive Health Claims: *Memorial of the Greater Milwaukee Synod*

A 1989 memorial of the Greater Milwaukee Synod requested the 1989 Churchwide Assembly to "memorialize the Evangelical Lutheran Church in America at its next assembly to direct the Board of Pensions Medical Claims Benefits Department to

allow for preventive health-care claims and mental health-care claims at the same percentage and plan as the medical claims." The assembly took the following action: To refer [this] memorial . . . to the Board of Pensions, for a report to the Church Council that will include an analysis of the benefits and drawbacks of an extension of coverage, together with the cost implications of such a proposal (CA89.6.32).

The response of the Board of Pensions is printed in *Reports and Records, Volume 1, Supplement*.

*EN BLOC*

**To decline to take further action on the memorial of the Greater Milwaukee Synod; and**

**To request that the secretary of this church convey this action and the information provided by the Board of Pensions to the Greater Milwaukee Synod. [CC91.4.401**

**10. Financing of Medical-Dental Insurance for Seminarians and their Dependents:**

*Resolution of West Virginia-Western Maryland Synod*

The 1989 assembly of the West Virginia-Western Maryland Synod requested the Church Council "to instruct the Board of Pensions to establish a method of financing the cost of medical and dental insurance for seminarians and their dependents in some manner other than charging a premium, thereby leaving the students to pay the \$200 per person deductible and percentage cost-sharing of services used." At its October 1990 meeting, the Church Council acted to refer this resolution to the Board of Pensions for information and a response to the synod on this concern, and for a report to the council's April 1991 meeting.

*EN BLOC*

**To ask the secretary of this church to convey the report of the Board of Pensions to the West Virginia-Western Maryland Synod.**

**[CC91.4.41]**

**Report: Standing Committee of the Office for Personnel**

Chair Grumm called upon Patsy Gottschalk, chair of the standing committee of the Office for Personnel, to present the report of the committee.

**1. Amendment to Personnel Policies: Anniversaries**

ELCA Churchwide Personnel Policies currently state:

Employing units are expected to recognize and honor extended periods of service in this church, beginning with the fifth year and at successive five year intervals. This recognition may be given at appropriate times, such as board meetings, staff meetings, and church assemblies. The Church Council, on the recommendation of the standing committee of the Office for Personnel, will establish a uniform policy for such recognition (4.4).

The standing committee of the Office for Personnel will be considering the pro-

posal for a change in the ELCA Personnel Policies that is printed below (changes/additions are underlined).

**VOTED:**

**CC91.4.42 To approve the following change in section 4.4 of the ELCA Churchwide Personnel Policies:**

**Employing units are expected to recognize and honor extended periods of service in this church, beginning with the fifth year and at successive five year intervals. This recognition may be given at appropriate times such as board meetings, staff meetings, and church assemblies, and shall include the presentation of a standardized form of appreciation. In addition to the employing unit's recognition of service, there shall be an annual churchwide event honoring retirees and employees who retired or celebrated anniversary events since the previous annual event. The annual celebration will be the responsibility of the Office for Personnel.**

Chair Gottschalk read a statement of the standing committee of the Office for Personnel recommending that synods adopt a consistent salary schedule and staffing patterns in consultation with the proposed Department for Synodical Relations, in order to foster wholeness and interdependence throughout this church.

Secretary Almen announced that \$764 for the ELCA Hunger Appeal was received in the offering at the morning Service of Holy Communion.

**Social Statements**

The Commission for Church in Society, with the approval of the Church Council, has prepared three statements for consideration by the 1991 Churchwide Assembly:

- \* The Church in Society: A Lutheran Perspective;
- \* Abortion; and
- \* The Death Penalty.

Information regarding the process by which these statements were developed was distributed at the October 1990 meeting of the Church Council.

The 1989 Churchwide Assembly approved the document outlining the procedures for the development of social practice and social teaching statements (CA89.3.14). According to this procedure

\* The board of the Commission for Church in Society shall oversee the development of social teaching [and social practice] statements. ... The board shall review, if need be, revise, and approve proposed social teaching statements, and recommend through the Church Council that they be adopted by the Churchwide Assembly....

\* The Church Council shall review and act upon the recommendations of the board of the Commission for Church in Society; the Church Council may offer a report expressing its observations and recommendations on social teaching statements for the consideration of the Churchwide Assembly....

Chair Grumm reviewed options regarding the responsibilities of the Church Council as it transmits the social statements to the 1991 Churchwide Assembly.

During discussion, the Rev. Paul J. Blom asked for the distinction between a social teaching statement and a social practice statement. Bishop Paul M. Werger reported on the experience of his synod's assembly in discussing these statements. The Rev. Jerald L. Folk, executive director of the Commission for Church in Society, commented on the distinctions between the statements, but believes such distinctions can be confusing and should, therefore, be de-emphasized for the present and reconsidered in 1992. Mary Ann Bengtson said that the distinction should be defined concretely now. Pastor Folk responded that the distinction is set forth and should be retained for the present, but not underscored. The foundational statement and the abortion statement are social teaching statements, while the statement on capital punishment is a social practice statement, he said. The Rev. Robert J. Marshall agreed that the distinction is not clear.

### **1. The Church in Society: A Lutheran Perspective**

Pastor Folk introduced the foundational statement and thanked the Church Council for its contribution and involvement in the development of the social statements; the Executive Committee for expediting distribution of the documents; and to staff members present, the Rev. Larry J. Jorgenson, the Rev. Karen L. Bloomquist, and the Rev. John R. Stumme. He reported that the board of the Commission for Church in Society, at its March 1991 meeting, took action approving the statement, "The Church in Society: A Lutheran Perspective." The board has recommended that the Church Council forward the following resolution subsequently adopted by the Church Council to the 1991 Churchwide Assembly.

During discussion, the Rev. John O. Knudson asked why "goal language" was not used rather than the indicative. "Becoming" language would be more desirable, he said. The Rev. James G. Cobb and the Rev. Paul J. Blom pointed out that the document is a "Proposed Social Teaching Statement."

The Rev. John O. Knudson made the following motion:

***MOVED;***

***SECONDED:*** That line 45, page 5, be amended to read, "...

seek to become a

**community.. .**

The Rev. Robert J. Marshall asked whether an acceptable alternative to this motion would be to amend line 42, page 5 to read ". . . this church shall seek to .."

Pastor Knudson agreed to the proposal. Chair Grumm called for a straw vote, which carried. Pastor Stumme accepted this as an editorial change.

Bishop Howard E. Wennes commented on Part I, page 1 of the document, by asking for clarification on the purpose of the Church's calling as lived out in the world. The consensus of the council was that the document is clear as written, requiring no change.

The following motion was moved by the Rev. Paul J. Blom with no voiced objection.

**VOTED:**

**CC91.4.43 To commend the social teaching statement, "The Church in Society: A Lutheran Perspective," to the 1991 Churchwide Assembly for adoption; and**

**To recommend approval by the assembly of the following implementing resolution:**

**To adopt "The Church in Society: A Lutheran Perspective" as the first social teaching statement of the Evangelical Lutheran Church in America with the intent that:**

**(1) it serve as a foundation and guide for this church's witness in society;**

**(2) it be studied throughout this church as a means to encourage faithful, critical, and constructive participation in society; and**

**(3) the Division for Congregational Life (Ministries) in cooperation with the Commission (Division) for Church in Society prepare material based on this statement to aid congregations and other expressions of this church in their social responsibility.**

Chair Grumm expressed appreciation to Pastor Stumme for his work on the statement. The Church Council concurred with applause.

2.

**Abortion**

The board of the Commission for Church in Society, at its March 1991 meeting, took action approving the statement, "Abortion." The board recommended that the Church Council forward the resolution, which follows, to the 1991 Churchwide Assembly.

Chair Grumm introduced the Rev. Karen L. Bloomquist who reported that literally thousands of responses were received from congregations and individuals on this statement, and she commended the members of this church for their serious and thoughtful consideration. The basic impetus, she said, is how we can say something distinctive on this issue as a church and do so in a way that will build up the church. Preliminary feedback from the ecumenical community indicates that this goal has been achieved.

During discussion, Helen R. Harms asked what the effect would be, if submission to the Churchwide Assembly was delayed for the purpose of continuing study and deliberation. Pastor Bloomquist responded that deliberation continues, even after a statement is adopted. Second, delay on this statement will force postponement of other social statements. The Rev. Robert J. Marshall concurred, but he noted that at two fundamental points we find it impossible as a church to provide guidance for teaching. Rather than adopt a teaching statement now, perhaps this document should be referred back and used as a study document for further deliberation in this church that will include a greater variety of viewpoints, he said. The Rev. John O. Knudson asked whether the document could be received and used for further deliberation. Kathryn E. Baerwald noted that the present document is considerably

shorter than the initial draft and reflects the present position of this whole church, because it does a remarkable job of expressing a broad spectrum of positions. It presents a basis for ongoing deliberation, which is called for in the recommended action. Bishop Herbert W. Chilstrom said he could personally live with continued study, but the council must recognize expectations have been raised that a position on abortion will be taken by this church. Pastor Folk concurred with Kathryn E. Baerwald in that the statement is carefully formatted to call for continued deliberation, which, Pastor Bloomquist added, is the intention of all social statements. The Rev. George W. Forell commented that this church cannot act as the conscience of its members and expressed thanks for the preparation of the statement, because it demonstrates Lutherans can live together in love even though they disagree about some important points. Bishop Michael C. D. McDaniel expressed an objection to the concept of ongoing deliberation, which, he said, was not a virtuous concept but an outrageous one, because people want to know "what the Bible says." Edith M. Lohr commended the committee, but asked whether part II, page 3, line 10 might cause problems for the next study on human sexuality. Bishop Lowell E. Knutson respectfully disagreed with Bishop McDaniel and called for a deliberative church, because the issues confronting the church today are not "black and white" issues, but grey areas. The Rev. James G. Cobb concurred, because new technologies will raise the need for new deliberation. In addition, he noted that the title omits "teaching statement." This will be added editorially.

The Rev. Robert J. Marshall expressed appreciation for the committee's work, but said he was particularly offended by page 5, paragraph 1, line 6, the phrase, "with the aid of technology." He recognizes a need to exercise discretion in applying technology and recommended deletion of the phrase. Mary Ann Bengtson commented that several members of the medical community expressed concern to her about that same phrase. Bishop McDaniel reiterated his point on "situational ethics" and questioned the concept of a deliberative process. Pastor Forell responded that it was possible to have differing opinions on moral questions, because people have the right to make their own decisions according to their conscience under God. The Rev. Rafaela H. Morales-Rosa noted the extreme positions held on this issue, represented by the membership of the study committee itself, and commended the committee for the document.

Responding to Pastor Marshall, Pastor Bloomquist suggested modifying in line 7 "every effort" instead of deleting as he suggested. Bishop Chilstrom commented that there are various options for emendation, but suggested adding "appropriate" in lines 6 and 7. Bishop McDaniel pleaded again for a clear statement because there are some things that are wrong and not relative.

The Rev. Paul J. Blom moved the recommendation, which follows, with the addition of "teaching" to describe the social statement and reflect the discussion concerning the issue of technology.

In subsequent discussion, Athornia Steele pointed to the need for respecting uncertainty in favor of searching for "the right answer," because persons are free to struggle for a faithful answer. Bishop Robert W. Kelley suggested including a

footnote concerning the definition of a social teaching statement. Pastor Folk turned discussion again to the topic of the use of technology to save the life of an infant and committed himself to search for language to protect the statement from misunderstanding about the use of technology. Pastor Blomquist suggested inserting the word "appropriate" for clarification. Edith M. Lohr suggested adding "reasonable and necessary" instead of "appropriate." Kathryn E. Baerwald noted that such an emendation is more than editorial change and is not faithful to the intention of the drafting committee, which struggled with this issue. Pastor Marshall noted that he cannot vote to recommend this document to the Churchwide Assembly *for approval*, but only to recommend it *for consideration*.

The Rev. John O. Knudson made the following motion:

***MOVED;***

***SECONDED;***

***DEFEATED:* To amend the recommendation by inserting "appropriate" in lines 6 and**

**7 on page 5 of the statement.**

Arne Blomquist made the following motion:

***MOVED;***

***SECONDED;***

***CARRIED:* To amend the recommendation by inserting "reasonable and necessary" in lines 6 and 7 on page 5 of the statement.**

The Rev. Robert J. Marshall moved to substitute:

***MOVED;***

***SECONDED;* That the social teaching statement, "Abortion," be transmitted to the 1991**

**Churchwide Assembly for consideration and such action as the assembly shall determine.**

During discussion, Pastor Marshall commented in response to a question that the motion is neutral and neither approves or disapproves. Aureo Andino expressed appreciation for the document and for the original recommendation. To do otherwise, he said, would be weak and seen as irresponsible because the council did not take a stand. Several council members agreed that the council must take a position, even if it is to oppose the document. Several other council members supported the substitute motion because it gives the assembly more latitude.

The question was called.

***MOVED;***

***SECONDED;***

***DEFEATED:* That the social teaching statement, "Abortion;" be transmitted to the 1991**

**Churchwide Assembly for consideration and such action as the assembly shall determine.**

The following recommendation was approved with amendments to the document as approved above.

***VOTED:***

***CC91.4.44* To commend the social teaching statement, "Abortion," to the 1991 Churchwide Assembly for adoption; and**

**To recommend approval by the assembly of the following implementing resolution:**

**To adopt the social teaching statement on "Abortion" with the intent that:**

**(1) this statement be studied and given serious consideration by members of this church as they form their own judgments on abortion;**

**(2) this statement guide the institutional life of this church in accordance with Social Statements in the Evangelical Lutheran Church in America: Principles and Procedures (CA89.3.14);**

**(3) there be ongoing deliberation on this issue throughout this church, using "Abortion: A Call to Deliberate" and other resources; and**

**(4) further educational resources on this topic be developed through the Division for Congregational Life (Ministries) in cooperation with the Commission (Division) for Church in Society and other churchwide units, as well as the synods of this church.**

Chair Grumm expressed appreciation to staff and the committee. The council offered its thanks with applause.

**Report: Nominating Committee**

Chair Grumm called on the Rev. David M. Holm to present the report of the Nominating Committee. Chair Grumm called for additional nominations from the floor for the boards for the Division for Education and the Division for Global Mission. There being none, she declared the nominations closed.

Chair Grumm instructed that ballots be cast to present a slate of candidates to the 1991 Churchwide Assembly for the assembly nominating committee and to fill vacancies on churchwide boards as follows:

Board of the Division for Education - Lay Female (term to 1993)

Board of the Division for Global Mission - Lay Male (term to 1993)

Chair Grumm then declared balloting to be closed.

**Social Statements (continued)**

### 3. The Death Penalty

The 1989 Churchwide Assembly, acting in response to two synod memorials, took the following action:

To call upon the Commission for Church in Society to initiate a study, drawing on the resources developed by the predecessor church bodies, leading to a social practice statement to be presented to the 1991 Churchwide Assembly or as soon as possible thereafter ... (CA89.2.11).

At its March 1991 meeting, the board of the Commission for Church in Society reviewed and subsequently approved a social statement on "The Death Penalty" and recommended assembly action on the implementing resolution that follows. Chair Grumm called on the Rev. Larry J. Jorgenson from the Commission for Church in Society, who introduced the death penalty statement. He indicated that the statement had been changed based on literally thousands of responses to the initial draft of the document.

During discussion Patsy Gottschalk commented that this is not a teaching statement, but rather a social practice statement because it contains opinion about the appropriateness of the death penalty. Helen R. Harms asked about the opinion of members of the task force regarding the final document, to which Pastor Jorgenson commented that one member would permit the death penalty for crimes committed inside the penal system. Bishop Paul M. Werger commented that unexpected controversy erupted at the recent assembly of his synod, particularly because economic factors and social injustices were of concern. The Rev. David G. Gabel thanked the committee for the support of offenders and family evidenced in the document (page 3, line 17ff). The Rev. Paul J. Blom said that while the motion to recommend the statement to the Churchwide Assembly speaks in terms of guidance for members of this church as they form an opinion, the statement actually takes a position, suggesting a teaching format. The Rev. Jerald Folk, executive director of the Commission for Church in Society, noted that the statement is not binding on the conscience of an ELCA member, but rather expresses the opinion of the institution and, therefore, there is no contradiction. The Rev. George W. Forell expressed concern that the statement isolates the death penalty from the crisis of killing within the criminal justice system and the statement consequently seems marginal to the problem. William E. Diehl pointed to page 4 and the argument for and against the death penalty and the isolation of "Lutheran Christians" in the first point. He suggested a change to something similar to "those in favor/those against." The suggestion was accepted as an editorial change.

Edith M. Lohr moved the following recommendation, with the addition of a footnote defining a "social practice statement":

#### ***VOTED:***

***CC91.4.45 To commend the social practice statement, "The Death Penalty," to the 1991 Churchwide Assembly for adoption; and***

***To recommend approval by the assembly of the following implementing resolution:***

***To adopt the social practice statement on "The Death Penalty" with the intent that:***

**(1) this statement be studied and given serious consideration by members of this church as they form their own judgments on the death penalty;**

**(2) this statement guide the institutional life of this church in accordance with *Social Statements in the Evangelical Lutheran Church***

***in America: Principles and Procedures***

**(CA89.3.14).**

The Rev. Paul J. Blom and the Rev. George W. Forell requested that their abstentions be recorded in these minutes.

Chair Grumm thanked the task force for its work and particularly commended Fran Burnford, associate executive director of the Commission for Church in Society, and the Rev. Jerald L. Folk for their time and energy. The members of the council concurred with applause.

### **Report: Legal and Constitutional Review Committee**

#### **2. Possible Additional Bylaw Amendments for Revised Chapter 7**

**(continued)**

Chair Grumm called on Mr. Bruce Howe, chair of the Legal and Constitutional Review Committee, to continue the report of the committee concerning the addition of new bylaws 7.43.02. and 7.43.03. on removal of persons from the roster of ordained ministers. He outlined changes made in the recommendation.

Chair Grumm relinquished the chair to Bishop Herbert W. Chilstrom.

Secretary Lowell G. Almen made the following motion:

***MOVED;***

***SECONDED;***

***CARRIED: To divide the question and vote separately on proposed bylaws 7.43.02. and 7.43.03.***

During discussion, Vice President Christine H. Grumm expressed concerns with the proposed bylaw based on the experiences of The Association of Evangelical Lutheran Churches, and reminded the council that history repeats itself. She expressed four reservations: (1) due process would be eliminated for removal from the roster; (2) the proposed bylaw contains no clear definition of "schismatic"; (3) it is unclear who defines the intention of the provision; and (4) not all potential situations can be covered in bylaws. Bishop Paul M. Werger responded that this would force the issue for individuals in specific circumstances, particularly, if an ordained minister joins another church body. Several members opposed the change, because seemingly adequate provisions are currently in place. The Rev. Edwin L. Bersagel, executive director of the Conference of Bishops, noted this is not an issue of discipline, but of removal for other reasons. Richard L. McAuliffe stated his opposition to the motion, because it is unnecessary and is subject to misinterpretation and misuse. The Rev. Robert J. Marshall supported the amendment, because this church ought not to require itself to be involved in the lengthy processes of

discipline. Several advisory bishops pointed to flexibility in the proposal through the use of a "may" rubric. Christine H. Grumm reiterated her concern about the term, "schismatic," in light of recent church history.

*MOVED;*

*SECONDED;*

***DEFEATED:*** To add as a new bylaw 7.43.02., in keeping with standards of a predecessor church body:

An ordained minister of this church who enters the ministry, or joins a congregation, of another church body, or who serves a worshipping group schismatic from this church or from a congregation thereof, may cease to be an ordained minister of this church by decision of the Synod Council upon recommendation of the bishop. The ordained ministers name then shall be removed from the roster of ordained ministers by the bishop of the synod, who shall report the action to the secretary of this church and to the next regular meeting of the Synod Assembly.

*MOVED;*

*SECONDED;*

***DEFEATED:*** To add as a new bylaw 7.43.03., in keeping with standards of a predecessor church body:

An ordained minister serving under call, who engages in another occupation without the consent of the bishop of the synod and the calling congregation or other entity being served, may cease to be an ordained minister of this church, by decision of the Synod Council upon recommendation of the bishop. The ordained minister's name shall be removed from the roster of ordained ministers by the bishop, who shall report the action to the secretary of this church and to the next regular meeting of the Synod Assembly. Request for reinstatement shall be submitted to the appropriate committee of the synod in which the person was removed from the roster Upon favorable action by that committee, the bishop of the synod shall declare the person eligible for a call. Upon receipt and acceptance of a regularly issued call, the bishop of the synod shall reinstate the person on the roster of ordained ministers and shall report the reinstatement to the secretary of this church.

Christine H. Grumm resumed the chair. She called upon Secretary Almen to provide background on the proposed bylaw, 7.31.17. Secretary Almen said that, in order to clarify the process now specified in existing bylaw 10.23.16. (renumbered 7.31.17.) for fulfillment of the requirement for Synod Council action in the granting of "on leave" status, the following addition to that bylaw was proposed.

***VOTED:***

***CC91.4.46*** To add the following to the beginning of renumbered bylaw 7.31.17. for clarification of

the process for fulfillment of the  
required action by  
the Synod Council in the granting of "on  
leave from call"

**status:**

On Leave from Call.

An ordained minister of this church, serving under  
a regu-  
larly 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 synod bishop, by action of  
the**

Synod

**Council of the synod in which the ordained minister  
is a member. Thereafter, by annual action of the Synod  
Council in**

**the synod of which a member, upon endorsement  
by the synod bishop, an ordained minister who is  
without**

**a current letter of call may be retained on the roster of or-**

**ained ministers of this church for a maximum of three years  
beginning at the completion of an active call.**

Provision related to study leave in the second half of the bylaw remains un-  
changed.

**Report: Standing Committee of the Office for Ecumenical Affairs  
(continued)**

6. Nominations

to NCCC General Board (continued)

Chair Grumm called on the Rev. William G. Rusch, executive director of the  
Office for Ecumenical Affairs, to present the revised slate of nominees. The com-  
mittee recommended to substitute for James Scott, the name of the Rev. James R.  
Thomas, assistant to the bishop of the Minneapolis Area Synod.

**VOTED:**

**CC91.4.47 To submit the following slate of names to the nominating  
committee of the National Council of the Churches of Christ  
in the U.S.A. as its nominees to the General Board from**

**1992-**

**1996:**

**Donald Hall**

**Beatrice Metzger**

**Mary Hall Mohr  
Carol Demi  
James Thomas  
Ramona Rank  
William Rusch  
Malcolm Minnick  
George Madsen**

**Shirley Rokos  
Juan Miguel Espanosa  
Bonita Bock  
Kenneth Bash  
Herbert Chilstrom  
Mark Thomsen**

8. "Ecumenism:

**The Vision of the Evangelical Lutheran Church in America"**

**(continued)**

The 1989 Churchwide Assembly took the following action relative to the statement on ecumenism:

To adopt "Ecumenism: The Vision of the Evangelical Lutheran Church in America" as a working document, meaning it is

1) to offer provisional and interim guidance for this church during the 1990-1991 biennium;

2) to be reviewed, studied, and discussed throughout this church during the 1990-1991 biennium; and

3) to lead to presentation of a revised statement for action by the 1991 Churchwide Assembly (CA89.3.15).

The statement on ecumenism was discussed throughout this church. (The standing committee of the Office for Ecumenical Affairs has discussed with the Church Council the process for churchwide deliberation at prior meetings.) The revised draft of this statement was approved by the standing committee of the Office for Ecumenical Affairs at its April 1991 meeting.

**VOTED:**

**CC91.4.48 To transmit to the 1991 Churchwide Assembly the revised text of "Ecumenism: The Vision of the Evangelical Lutheran Church in America"; and**

**To recommend that the 1991 Churchwide Assembly adopt Part II, "A Declaration of Ecumenical Commitment: A Policy**

**State-**

**ment of the Evangelical Lutheran Church in America," as the policy of this church.**

[NOTE: The text is printed on pages 1218ff. of *1991 Reports and Records, Volume 1, Part 2.*]

**Report: Program and Structure Committee**

1. Review

**of the Work of Churchwide Units and Regional Centers for Mission**

Chair Grumm called on JoAnn S. Herrick, chair of the Program and Structure Committee, to present the report of the committee. She called attention to a request from the board of the Division for Global Mission that one Sunday in the liturgical year be designated for a special offering for the Division for Outreach and the Division for Global Mission. Chair Herrick presented the recommendation, which

follows, subsequently adopted by the Church Council on behalf of the committee. When asked the rationale for referring this division to the Commission for Financial Support, Lita Brusick Johnson, executive assistant to the bishop, reported that the committee was responding to a constitutional mandate specifying that special appeals be handled by the Commission for Financial Support.

***VOTED:***

***CC91.4.49*** To refer to the Commission for Financial Support the action of the board of the Division for Global Mission relating to a special offering for that unit and for the Division for Outreach.

**2. Focusing for Mission: Review of Responsibilities and Structures in the ELCA**

**a. Continuing Resolutions for Churchwide Units**

At its January 1991 meeting, the Church Council acted on amendments to the ELCA Constitution, Bylaws and Continuing Resolutions that implemented the changes in structure agreed to by the council at its October 1990 meeting. The full text of these amendments was recommended to the Churchwide Assembly.

In January 1991 the Church Council voted to invite review by churchwide boards and committees, synods, and the Conference of Bishops and to authorize the Office of the Bishop to develop a process for gathering responses to be reported to the April 1991 meeting of the Church Council.

These documents were shared with churchwide units and their boards, with synod bishops and with the Conference of Bishops. Suggestions for changes in these continuing resolutions were distributed to council members. At its April 12, 1991, meeting, the Program and Structure Committee reviewed the suggestions and developed recommendations for action by the Church Council; the committee's recommendations are included also in the action below.

Chair Grumm called on Secretary Almen to review the materials, including responses from churchwide boards and units, and requests with their rationale for these requests. The action also contains the response with rationale of the committee to the requests.

***VOTED:***

***CC91.4.50*** To receive the responses and recommendations of churchwide boards and committees regarding continuing resolutions as part of "Focusing for Mission."

**3. Implementation: Process and Procedures**

At its April 12, 1991, meeting, the Program and Structure Committee reviewed matters relating to the implementation of the "Focusing for Mission" process.

Chair Herrick called on the Rev. Robert N. Bacher, executive for administration, to review printed materials related to implementation of the "Focusing for Mission" proposals. He commented that "Focusing for Mission" can be viewed in five phases, the first of which is review of the continuing resolutions. Phase two consists of descriptive approaches presently being prepared by unit staff teams. The third phase consists of the organizations of the boards and the selection of the unit

executive directors, including review of many existing directors. Phase four involves initial implementation steps before the end of 1991 and the final phase consists of final implementation by February 1, 1992. Helen R. Harms asked how the evaluation of current executive directors fits into the process, and the kind of evaluation involved.

***VOTED:***

***CC91.4.51 To affirm the processes and procedures relating to the implementation of the "Focusing for Mission" recommendations, pending action by the 1991 Churchwide Assembly on the proposals for reconfiguration of the churchwide organization.***

**4. Implementation: Advice from Units**

The Program and Structure Committee considered the matter of the internal structure of churchwide units during its December 6, 1990, conference call. One of the assumptions behind the proposals for reconfiguration of churchwide units is that the structure of the whole organization affects the ability of each unit to do its work. Conversely, the internal structure of individual units affects the capacity of the whole organization to function effectively. Each unit needs to be accountable to the organization for the way it organizes internally, even as the organization is accountable for establishing structures that define units and their external relationships. In keeping with the principles of interdependence and good stewardship of resources, individual unit structures and staffing patterns need to be developed within the context of other units.

At its January 1991 meeting, the Church Council took the following action:

To request the Office of the Bishop to prepare guidelines for churchwide units in designing their internal structures and organizational and staffing patterns. Included in the material to be developed should be guidance related to policies, procedures, and staffing patterns for the general functions of unit administration, planning, budgeting, and accounting, as well as for personnel, communications, and research;

To direct unit staff persons to utilize such guidelines, as they develop recommendations regarding their internal structures and staffing patterns and to encourage units that share specific functions to develop complementary internal structures and staffing patterns to enhance the fulfillment of those functions;

To encourage unit boards/committees and the Church Council to review these recommendations at their winter/spring 1991 meetings. Such recommendations would be provided as advice to newly elected executive directors, boards and council committees, following action by the Churchwide Assembly in August 1991 on reconfiguration.

In January 1991, the Office of the Bishop convened a group of unit staff to develop an initial draft of the guidelines on internal unit structure and planning, coordination and budgeting processes. It was the consensus of that group that the process described above should be slowed to provide for initial listening to unit staff and boards, prior to the development of these guidelines.

The Office of the Bishop then developed a process for gathering information from unit boards that would be used in the development of guidelines and would

provide advice to staff, newly constituted boards and newly elected/re-elected executive directors, as they respond to assembly actions related to "Focusing for Mission." Such advice would include:

- \* Reflections on the work of the successor unit/continuing unit;
- \* Reflections on issues relating to inter-unit relationships; and
- \* Advice about current governance practices.

The process used by the boards in discussing this matter and board input is outlined in the Church Council's January 1991 action.

The council received the foregoing as information.

## **5. Responses to Church Council Referrals**

At its October 1990 meeting (see minutes pp. 103-106), the Church Council referred a number of items raised by the Review Committee on Synod-Churchwide Relations to churchwide units in the following areas:

- \* Ecumenical Affairs (Office for Ecumenical Affairs/Conference of Bishops);
- \* Ministry in Daily Life (Division for Ministry);
- \* Campus Ministry (Division for Education);
- \* Multicultural Work of Colleges and Universities (Division for Education);
- \* Advocacy and Public Education (Division for Education);
- \* Interpretation/News/Development of Identity (Office of the Bishop); and
- \* Relationship with Church-Related Agencies and Institutions (Office of the Bishop).

Work on these areas is continuing and written progress reports on the matters were provided to council members.

The council received the foregoing as information.

## **6. Ministry With the Hearing Impaired: Response to Memorial of Metropolitan Chicago Synod**

The 1989 Churchwide Assembly debated a memorial adopted by the Metropolitan Chicago Synod that called for shifting of the responsibility for addressing the concerns of the hearing impaired from the Division for Social Ministry Organizations to the Commission for Multicultural Ministries. The assembly took the following action:

To refer the memorial of the Metropolitan Chicago Synod to the Division for Social Ministry Organizations for discussion with persons with hearing impairments and with the Commission for Multicultural Ministries; and  
To request a report to the Church Council at its April 1990 meeting, which report would include any recommendation pertaining to revision of this church's governing document (CA89.7.93).

At its April 21-23, 1990, meeting, the Church Council adopted the following action:

To delay a recommendation in response to the memorial of the Metropolitan Chicago Synod on concerns of the hearing impaired so that this matter may be considered in the context of the review of responsibilities and structures in

the Evangelical Lutheran Church in America, which is already underway.... Staff members of the Division for Social Ministry Organizations and the Commission for Multicultural Ministries have held discussions with representatives of the deaf community since the time of the Churchwide Assembly. These representatives have included persons from the Metropolitan Chicago Synod. (*Deaf community* is a commonly accepted term that includes not only deaf and hearing impaired persons, but also those hearing persons who work with them, e.g., interpreters and parish pastors.)

The recommendation for action, which follows, has resulted from this dialogue. The support for such a statement has been verified by contacts with a large number of persons in the deaf community, particularly those who have indicated their concern for action by the Church Council on this matter through synod memorials and correspondence to the churchwide offices.

In lieu of an action amending the current continuing resolution, which names the Division for Social Ministry Organizations as the "lead unit" in coordinating ministry with the deaf community, the Division for Social Ministry Organizations recommended that the council consider the statement subsequently affirmed by the council in the following action:

***VOTED:***

***CC91.4.52 To affirm the following statement, which articulates the relationship between the churchwide organization and the deaf community; and***

***To request that the secretary of this church convey this action to the Metropolitan Chicago Synod.***

Deafness has led to the creation of a unique language and culture, worthy of respect and affirmation within the Evangelical Lutheran Church in America. Responsibility for promoting the inclusion of deaf persons in all aspects of ministry within the Evangelical Lutheran Church in America rests with the Divisions for Congregational Life, Education, Ministry, Outreach, and Social Ministry Organizations and with the Commission for Multicultural Ministries. The Division for Social Ministry Organizations or its successor unit carries the lead responsibility for this multi-unit approach. Assistance will be provided to the deaf community in the Evangelical Lutheran Church in America to organize and to make known the unique ministry needs and opportunities resulting from their distinct language and culture.

7.

**Other Matters**

Lita Brusick Johnson reported the recommendation of the Program and Structure Committee that in the election for the steering committee for the Commission for Women, four to five members from the existing board be included.

Chair Grumm expressed thanks to Secretary Almen for his willingness to be the "detail person" on constitutional changes required by "Focusing for Mission." Bishop Chilstrom expressed his thanks to the executive directors, the staff, his executive assistants, and especially to the Rev. Robert N. Bacher. JoAnn S. Herrick expressed her thanks as well. Bishop Chilstrom also recognized the work of Ruth Ann Killion,

former executive director of the Office for Research, Planning, and Evaluation, for her efforts.

### **Study of the Ordination of Homosexual Persons**

At its 1990 Synod Assembly, the Sierra Pacific Synod adopted the following motion:

WHEREAS, the issue of ordination of homosexual persons is difficult, painful and sensitive for the church at this time; and

WHEREAS, to vote either for or against the ordination of practicing homosexuals will be divisive to the family; and

WHEREAS, prior to the ordination of women, similar biblical, theological, and sociological concerns were raised; and

WHEREAS, we trust the Holy Spirit speaks through the hopes and dreams of all the members of the body; now, therefore, be it

RESOLVED, that the Sierra Pacific Synod memorialize the Church Council, in consultation with the Conference of Bishops, to authorize a study of the ordination of homosexual persons using the process developed for social statements.

At its October 1990 meeting, the Church Council took the following action:

To refer the resolution of the Sierra Pacific Synod Assembly on a possible study of the issue of ordination policy concerning homosexual persons to the Division for Ministry for a recommendation, following consultations with the bishop of this church and the Conference of Bishops, on a process for responding to the Sierra Pacific Synod's request; and

To request that a report from the Division for Ministry be provided to the April 1991 meeting of the Church Council on a proposed process (CC90.10.91).

The report on this matter, which was approved by the board of the Division for Ministry, after consultation with the Conference of Bishops and the Office of the Bishop, was distributed to council members.

### **A Possible Study of the Issue of Ordination Policy concerning Homosexual Persons:**

#### **A Report for Consideration by the ELCA Church Council From the Division for Ministry**

March, 1991

1. *Background.* The Church Council of the ELCA at its meeting on October 20-22, 1990 took the following action: "To refer the resolution of the Sierra Pacific Synod Assembly on a possible study of the issue of ordination policy concerning homosexual persons to the Division for Ministry for a recommendation, following consultations with the bishop of this church and the Conference of Bishops, on a process for responding to the Sierra Pacific Synod's request; and to request that a report from the Division for Ministry be provided to the April, 1991 meeting of the Church Council on a proposed process." The resolution from the Sierra Pacific Synod reads: "WHEREAS the issue of ordination

of homosexual persons is difficult, painful and sensitive for the church at this time; and WHEREAS to vote either for or against the ordination of practicing homosexuals will be divisive to the family; and WHEREAS prior to the ordination of women similar biblical, theological and sociological concerns were raised; and WHEREAS we trust the Holy Spirit speaks through the hopes and dreams of all the members of the body; now, therefore, be it RESOLVED, that the Sierra Pacific Synod memorialize the Church Council, in consultation with the Conference of Bishops, to authorize a study of the ordination of homosexual persons using the process developed for social statements."

2.

***Factors Influencing a Response.*** The following factors are among those which must be taken into consideration in determining a response to the resolution from the Sierra Pacific Synod.

a. It is always an appropriate and faithful activity for this church to examine its positions and practices in the light of biblical, theological, doctrinal, practical and other considerations. Such study is already the norm for the ELCA as it seeks to be faithful in its witness to Jesus Christ and the power of the Gospel in the world.

b. The existing policies of the ELCA regarding the ordination of practicing homosexual persons are dearly stated., Such persons are precluded from ordination to the office of Word and Sacrament ministry in the ELCA on the basis of the following statements.

1) The ELCA "Definition and Guidelines for Discipline" document states: "Practicing homosexual persons are precluded from the ordained ministry of this church." (p.4,b,4).

2) The statement "Vision and Expectations for Ordained Ministers in the Evangelical Lutheran Church in America" also includes the following statement: (p. 13, line 10) "Ordained ministers who are homosexual in their self-understanding are expected to abstain from homosexual sexual relationships."

Both of these documents have been developed through proper channels and approved by the Church Council. The position of the ELCA in regard to this matter continues the practices established by the predecessor bodies. Those practices were based on biblical, theological, and doctrinal study done by those bodies. The ELCA has not done such study for itself. For this reason it may now be desirable for this church to state not only its position, but the rationale for that position.

c. Currently, two major studies are underway which bear upon the issue of this church's practice regarding the ordination of homosexual persons. The Study of Ministry will articulate the ELCA's understanding of ordained and other ministries. The findings of that study should be taken as the theological base for any study of ordination practices in regard to homosexual persons. The Study of Ministry will report to the 1993 Churchwide Assembly. A Study of Human Sexuality is also underway at this time and will, likewise, report to the 1993 Churchwide Assembly. As that assembly acts upon the report from the Study of

Human Sexuality it will provide additional background for a study of the ordination of homosexual persons.

d. Issues related to sexuality and to homosexuality are currently under lively debate in American society and in the ELCA. The recent San Francisco discipline hearing regarding two congregations which improperly called persons who had been refused ordination for reasons related to their homosexuality also has served to draw this church's attention to this matter.

e. The ELCA should not shrink from studying and articulating the rationale for its policies regarding the ordination of homosexual persons because the issue is a sensitive one to approach. Likewise, it should not address an issue which has potential for causing division and dissent within this church unless it is of sufficient importance and the time is right to address it. By the same token, it may be true that unless ELCA policy regarding the ordination of homosexual persons is specifically addressed by this church in assembly following a study, the matter may not be settled satisfactorily for this church.

3. *Recommended Response.* The Division for Ministry recommends, after consultation with the bishop of this church and the Conference of Bishops, that a study of this church's policy regarding the ordination of homosexual persons be undertaken through the Division for Ministry beginning in the fall of 1993, after the reports of the Study of Ministry and the Study of Human Sexuality, with a report to the 1995 Churchwide Assembly.

4. *Scope of the Study.*

a. The study should focus upon this church's understanding and practice of ordained ministry, with particular attention to the qualifications required for ordained ministry in the Evangelical Lutheran Church in America.

b. The study should articulate the biblical, theological and doctrinal bases undergirding this church's position in regard to ordaining homosexual persons.

c. The pertinent findings of the Study of Ministry should be foundational in the Study of the Ordination of Homosexual Persons.

d. While the focus of the study should be on ordination policy and not on sexuality, findings from the Study on Human Sexuality and pertinent scientific and sociological data should be included in the study.

e. Research of the attitudes and understandings of the membership of the ELCA and similar studies by other denominations in regard to this issue should be included in the study.

5. *Study Committee.* The committee should consist of 8 to 10 persons of varying backgrounds and perspectives, to be appointed by the board of the Division for Ministry. The study committee would report to the board, with the board reporting to the Churchwide Assembly through the Church Council.

6. *Study Schedule.* Following the receipt of the reports from the Study of

Ministry and the Study of Human Sexuality by the 1993 Churchwide Assembly, the Division for Ministry staff and board would prepare a plan for the Study of the Ordination of Homosexual Persons. This plan, responsive to Churchwide Assembly actions on ministry and human sexuality, would contain specific strategies and budget for the project. The plan would be submitted to the ELCA Church Council for approval at its fall 1993 meeting.

If approved by the Church Council, the study would begin as soon as possible after the Council meeting. The study committee would meet with some intensity through 1994 and into early 1995. Up to seven meetings of the committee would be necessary. A report would be made to the 1995 Churchwide Assembly. If possible, this would be a final report, but if necessary the study could report to the 1997 Churchwide Assembly. Alternate budget estimates are proposed for final reports in 1995 or 1997.

7.

***Estimated Study Costs.***

*Report in 1995    Report in 1997*

Committee Meetings		\$42,000
	\$60,000	
Presentations and Resources		4,000
	5,000	
Printing and Reports		7,000
	9,000	
Research		<u>5,000</u>
	<u>5,000</u>	
	\$58,000	\$79,000

Should the Church Council authorize such a study, special funding would need to be allocated.

**RECOMMENDATION:**

**That the board of the Division for Ministry approve the "Report of a Possible Study of the Issue of Ordination Policy Concerning Homosexual Persons" and recommend it to the ELCA Church Council at its April 1991 meeting.**

Chair Grumm called on the Rev. Joseph M. Wagner, executive director of the Division for Ministry, to provide background information on the recommendation. He called particular attention to the fact that the focus of the study was to provide the biblical and theological rationale for this church's position, namely, that the ordination of practicing homosexual persons is precluded.

Edith M. Lohr made the following motion:

***MOVED;***

***SECONDED;***

***CARRIED:***

To amend the recommendation by substituting, "To consider engaging," for "To engage".

During discussion Edith M. Lohr commented that the outcome of the Study of

Ministry and the Study of Human Sexuality in 1993 may make such a study unnecessary. William E. Diehl commented that at least a short study will be necessary to apply the findings of these studies to the issue of homosexuality, which is what is required as a response to the memorial. Pastor Wagner asked whether preliminary work should be completed before the Fall 1993 meeting of the council. Secretary Almen replied that whatever work necessary to make a recommendation to the council at the meeting should be accomplished. Arne Blomquist made the following motion:

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

**To postpone consideration of the amended motion until the fall 1993 meeting of the Church Council.**

***VOTED:***  
**CC91.4.53 To consider engaging through the Division for Ministry, in a study of this church's policy regarding the ordination of homosexual persons after the reports of the Study of Ministry and the Study of Human Sexuality are completed; and To request that a report be made to the 1995 Churchwide Assembly on this matter**

#### **Report: Nominating Committee**

Chair Grumm announced the results of the election to fill vacancies on churchwide boards and committees, and declared the following persons to be elected to the positions indicated:

Board of the Division for Education - Lay female (term to 1993)

Kathryn Swanson (Thousand Oaks, California), Synod 2B

Board of the Division for Global Mission - Lay Male (term to 1993)

Mark L. Monomo (Omaha, Nebraska), Synod 4A

Chair Grumm also declared a unanimous vote for the slate of nominations to the nominating committee for the Churchwide Assembly.

The Church Council recessed at 4:56 P.M. and reconvened at 8:34 A.M., Monday, April 15, 1991.

#### **Organization of the Meeting**

Vice President Christine H. Grumm, chair of the Church Council, recognized Ms. Raja Kumari Joseph, who brought greetings from the Andhra Evangelical Lutheran Church in South India. "God put you in a big station to shine to the rest of the world," she said. She honored Bishop Herbert W. Chilstrom by presenting an Indian garland in three colors, green for growth, yellow symbolizing flowers,

and white for peace. Bishop Chilstrom expressed appreciation to Ms. Joseph for her greeting.

### **Report: Churchwide Strategies**

As the commitments articulated through *Mission90* are expressed in a variety of ways in the life of the ELCA, attention is being given to a second task identified by the 1989 Churchwide Assembly: the development and refinement of churchwide commitments for the decade of the 1990s (CA89.6.25). Bishop Herbert W. Chilstrom has initiated discussion on such commitments, a report on which will be brought to the Church Council at its August 1991 meeting. Within this context of its discussion on *Mission90*, the Churchwide Assembly also called for the "development of a comprehensive strategy for evangelism and outreach and for communications" that would be presented to the 1991 Church Assembly (CA89.6.25).

#### **1. Evangelism Strategy**

An interunit working group, appointed by Bishop Chilstrom, has developed a statement of ELCA Commitments and Strategies for Evangelism for the '90s. This document was reviewed by the Cabinet of Executives at its March and April meetings, and is conveyed to the Church Council for recommendation to the 1991 Churchwide Assembly.

Chair Grumm called upon the Rev. Eldon G. DeWeerth, executive director of the Division for Congregational Life, to introduce the document on evangelism. The document, he said, is not a theological treatise, a sociological analysis, or simply another bureaucratic program, but a call to address the good news of Jesus Christ in our world today, making it a call to action. He called on Elna K. Solvang, assistant executive director of the Commission for Women, who reviewed the text of the exhibit with the summary of words, experience, energy, and embracing. She called on the Rev. M. L. Minnick Jr., executive director of the Division for Outreach, who characterized the document as a simple and direct call for evangelism, a call to share the good news with others. Pastor Minnick shared an example of modeling the strategy in daily life.

The Church Council divided into groups of two to share a story of faith in their lives.

During discussion, several council members asked what implications the document contains for growing congregations, and urban congregations, particularly. William E. Diehl noted a recent Gallup poll indicating that mainline denominations are not growing, because they don't listen to people and are too cognition oriented. He expressed disappointment that the Word and Witness program of the former Lutheran Church in America no longer exists. Bishop Paul M. Werger pointed to the need for a rural strategy. Helen R. Harms commented that witnessing is the goal, from which church growth will be the result. The Rev. John O. Knudson expressed disappointment that the first "RESOLVED" of the motion is not a clarion call to witness. Loren W. Mathre expressed excitement with the strategy, noting its great potential. If anything, he said, the goal of three percent growth is conservative. He also recommended an editorial change on page 8, the last paragraph, referring to non-Christian members of a study group. The Rev. David G. Gabel urged that

the study group include not only a multicultural emphasis, which is important, but also other segments of the population as well, for example, white males over 50. Bishop Michael C. D. McDaniel called "ministries of hospitality" a puny phrase and encouraged use of more dynamic language. George E. Harris pointed to a misuse of the word "empower," suggesting that "enable" would be better. William E. Diehl said the resolution in the document will "scare the daylights out of people." He moved the following resolution, rather than the resolution suggested in the document.

**VOTED:**

**CC91.4.54 To forward to the 1991 Churchwide Assembly the statement of ELCA Commitments and Strategies for Evangelism for the '90s; and**

**To commend the document for adoption by the assembly.**

[NOTE: The text of the document is printed in *1991 Reports and Records, Volume 1, Part 2*, on pages 1232ff.]

The Rev. M. L. Minnick Jr. led the church council in a litany celebrating God's Good News.

2.

### **Multicultural Mission Strategy**

A Multicultural Mission Strategy Task Force has been working for the past two years to develop a strategy that addresses the ELCA's goal that within 10 years of its establishment its membership shall include at least ten percent people of color and/or primary language other than English (ELCA 5.01.A87.).

That task force is made up of representatives of the African American, Asian, Hispanic and Native American communities, the Conference of Bishops, the Church Council, the executive directors of several churchwide units, and the bishop of this church.

Chair Grumm called on the Rev. Craig J. Lewis, executive director of the Commission for Multicultural Ministries, who introduced the document and provided pertinent background information. He called on the Rev. Frederick Rajan, director for Multicultural Mission Strategy of the Commission for Multicultural Ministries, who reviewed the document and its development. The goal to have at least ten percent people of color and/or primary language other than English among the ELCA's membership is achievable, he said, supported by consultations that indicated this fact. The Rev. George W. Forell concurred, noting that the Lutheran Theological Seminary at Philadelphia has achieved the goal.

Helen R. Harms moved the recommendation.

**VOTED:**

**CC91.4.56 To affirm the following resolution and to commend it to the 1991 Churchwide Assembly for adoption:**

**WHEREAS**, a stated purpose of the Evangelical Lutheran

Church in America is to "carry out Christ's Great Commission by reaching out to all people to bring them to faith in Christ . " (ELCA 4.01.b.), and

WHEREAS, this church further purposes to "manifest the unity given to the people of God by living together in the love of Christ" (ELCA 4.01.f.); and

WHEREAS, this church, "in faithfulness to the Gospel, is committed to be an inclusive church in the midst of division in society" (ELCA 5.01.b.); and

**WHEREAS**, this church at its constituting convention set a goal that within ten years of its establishment the membership of this church "shall include at least ten percent people of color and/or primary language other than English" (ELCA 5.01.A87.); and

WHEREAS, the achievement of this goal will require much intentional activity of all expressions of this church-the congregations, the synods, the churchwide organization, the regions, the colleges, universities, schools, seminaries, and other institutions; therefore, be it

RESOLVED, that the Evangelical Lutheran Church in America make outreach and ministry among those in the African-American, Asian, Hispanic, and Native American communities a major priority for the rest of the decade; and, be it further

RESOLVED, that, in the spirit of interdependence, the members, congregations, synods, regions, agencies and institutions, and churchwide units evaluate their specific mission assignments in light of this call to multicultural mission in Christ, and that each articulate a plan of action to participate in this mission; and, be it further

RESOLVED, that Section II and Section IV of the Multicultural Mission Strategy (the "Action Plan" and "Implementation Steps") be adopted as the strategy by which this church works towards its inclusiveness goal (ELCA

**5.01.A87.)** and that the bishop of this church name the Multicultural Mission Strategy Consulting Committee; and, be it further

**RESOLVED, that all congregations and members of the Evangelical Lutheran Church in America be asked to pray for each other and all people, that the Evangelical Lutheran Church in America may truly become a multicultural church, expressing God's love for all people, and may be granted the wisdom and strength to implement this Multicultural**

### **Mission Strategy.**

[Note: The text of the document is printed in *1991 Reports and Records, Volume 1, Part 2*, pages 1242ff.]

Bishop Herbert W. Chilstrom expressed his personal thanks to Pastor Lewis and Pastor Rajan for their leadership in developing this document.

### **3. Communication Strategy**

The 1989 Churchwide Assembly approved the statement of goals for an ELCA communication strategy and voted to

Instruct the Commission for Communication, working cooperatively with other units, congregations, and synods, to develop priorities and to provide a report to the 1991 Churchwide Assembly.

Chair Grumm called on Carol E. Becker, executive director for the Commission for Communication, to introduce the document. She noted that the strategy cannot be completed until restructuring in "Focusing for Mission" is implemented. She said the strategy is not a public relations plan or an evangelism strategy, though these are pieces of the strategy. Rather, this is a plan to create an identity for the ELCA and to help accomplish the major goals of the churchwide organization. Work with synods has also been a part of the process and must be further integrated with churchwide concerns. She called attention to Appendix A, which she termed a picture of the "working plan" for communications. This will serve as a model for what will be done with all the programmatic units of the church in order to underscore the fact that communication goals are goals for the whole church. All this is dependent on grant dollars, she said, especially generous support from Lutheran Brotherhood and Aid Association for Lutherans.

Several questions of clarification were asked during discussion. The Rev. Paul J. Blom moved the following resolution:

#### ***VOTED:***

***CC91.4.56 To convey the report on the ELCA Communication Strategy to the 1991 Churchwide Assembly.***

[NOTE: The text of the document is printed in *1991 Reports and Records, Volume 1, Part 2*, page 1186.]

Chair Grumm expressed thanks to Carol E. Becker for the work of the committee.

### **Report: Conference of Bishops**

Chair Grumm called on the Rev. Paul M. Werger, bishop of the Southeastern Iowa Synod and former chair of the Conference of Bishops, to report on the work of the conference.

Bishop Werger reported that the Conference of Bishops had met in New Orleans where the Rev. Kenneth H. Sauer, bishop of the Southern Ohio Synod, was elected chair and the Rev. Charles H. Maahs, bishop of the Missouri-Kansas Synod, was elected vice-chair. The bishops spent some 70 percent of their time discussing the Lutheran-Episcopal Concordat, he said. A process was developed during the meet-

ing for consensus building among the bishops. The bishops also approved a statement on the Trinitarian formula, particularly for Services of Holy Baptism. The conference also requested a delay on a Study of the Ordination of Homosexual Persons. Finally, the meeting dealt with fiscal matters, particularly the request that synodical budgets be reduced by two percent, which would then be sent to the churchwide organization. He announced that the advisory bishops to the Church Council suggested a "special offering" be considered for implementation throughout the Evangelical Lutheran Church in America in Fall 1991.

Chair Grumm thanked Bishop Werger for his time and energy with the Church Council during his tenure as chair of the Conference of Bishops. The council expressed its appreciation with applause.

The Rev. Robert J. Marshall commended the Conference of Bishops for its work on the Trinitarian formula. This is a vital issue, he said, tying theological principle to the practice of this Church, and a difficult issue as one tries to define the mystery of God in light of the cultural influence on the use of language. JoAnn S. Herrick thanked Bishop Werger for his participation in the Program and Structure Committee.

***MOVED;***

***SECONDED;***

***CARRIED: To authorize the secretary of this church, in consultation with the bishop of this church and staff, to edit documents for pre-assembly distribution in relation to style, clarity, and accuracy.***

Chair Grumm called on Bishop Herbert W. Chilstrom to respond to the suggestion of the advisory bishops concerning a "special offering" on behalf of the churchwide organization. He commented that the last six weeks have been a time of intense struggle, because of the fiscal news. The time has arrived no longer to analyze why this is the case, but to do something about it. We must really take hold of what it means to exercise leadership in this church. This means first we must embrace wholeheartedly the stewardship strategy approved earlier in this meeting of the Church Council. Secondly, he invited council members, bishops, and executive directors to join him in leading the way with financial gifts, saying that we have a love for this church and we want it to be a very strong and dynamic church. Further he recommended that an appropriate time for a gift from others in the church may be Reformation Sunday.

Bishop Chilstrom suggested that a resolution similar to the following be adopted:

"To receive with appreciation the suggestion of the advisory bishops to the Church Council that a special congregational offering supporting the work of the churchwide organization be gathered through synods and be brought to 1991 Churchwide Assembly, and to authorize the development of such an offering, pending consultation with the Commission for Financial Support."

During discussion, Bishop Paul M. Werger favored a Reformation Sunday time line to gather momentum for the offering. The Rev. George W. Forell suggested making gifts through congregations, rather than the Church Council. Bruce R. Howe said that the key is to involve congregations. He will pledge himself to go to as many congregations as possible to bring it to their attention, since many congregations

do not know the situation. Bishop Howard E. Wennes asked how best to use the 1991 Churchwide Assembly as a rallying point. JoAnn S. Herrick called for Church Council pledges by Pentecost, with gifts to be given later through congregations. The Rev. Robert N. Bacher, executive for administration, cautioned that an appeal in the fall might conflict with the world hunger appeal, and he urged council members to make clear to their congregations that these are special gifts and not part of regular benevolence. The Rev. J. Christian Quello suggested All Saints' Sunday would be a more appropriate time, allowing gifts to be given in memory of loved ones. Treasurer George E. Aker commented that this would be a marvelous opportunity to inform this whole church what the churchwide organization is all about, allowing this to be a once-a-decade event raising upwards of \$10 million. Loren W. Mathre said that whatever date was chosen, an announcement of lead gifts at the Churchwide Assembly would be important. Bruce R. Howe suggested professional fund raisers might be used to orchestrate this effort. The Rev. Paul A. Johns, executive director of the Commission for Financial Support, said that four ingredients are essential: the lead gifts of the synodical bishops, upfront giving by other church leaders, using this as an opportunity to increase regular giving through stewardship education, and using professionals to strategize the mechanics. The Rev. Howard J. McCarney suggested that people be encouraged to give to the churchwide organization what they give to world hunger, resulting in some \$11 million. Marilyn G. Hanson said the key to success will be how this is communicated to the congregations, perhaps encouraging assembly members to go back to their congregations to communicate the message.

Helen R. Harms announced her intention to offer a resolution regarding a special offering. Sean McMillan indicated his support for the offering and suggested youth may be involved at the Youth Gathering in July 1991. Chair Grumm expressed gratitude to Bishop Herbert W. Chilstrom and the Rev. E. Corinne Chilstrom for their leadership gift. Helen R. Harms thanked all the officers for sharing the personal pain of the financial situation. Action on this matter was deferred until the afternoon session.

## **Report: Division for Ministry**

### **1. Equalized Compensation and/or Pension: 1989 Memorials**

Chair Grumm called upon the Rev. Joseph M. Wagner, executive director of the Division for Ministry, to present a report on equalized compensation and/or pension.

The 1989 Churchwide Assembly received 12 memorials from synods calling for study or action related to equity in clergy salary and pension benefits, including the "equalization of benefits." (See pp. 826-832 of the assembly minutes in *1989 Reports and Records, Volume 3*.) The assembly took the following action:

To refer the matter of equalization of salary and/or pension benefits for ordained ministers to the Division for Ministry for study, in consultation with the Conference of Bishops and the Board of Pensions, with report to be made to the 1991 Churchwide Assembly (CA89.6.38).

That report, which was affirmed by the board of the Division for Ministry at its March 1991 meeting, was distributed to council members. The recommendations from that report were subsequently approved by the Church Council.

Pastor Wagner thanked the Church Council for its previous discussion on the special offering. Because of the way congregations and institutions of this church work regarding compensation, Pastor Wagner said it was deemed unrealistic to think in terms of equalized compensation. It is more realistic to address under-compensation problems and, therefore, to address compensation guidelines.

Chair Grumm noted that the Church Council's previous action taken on Saturday, April 13, 1991, was in possible conflict with the call in the following resolution for a 12 percent pension contribution rate. Pastor Wagner commented that this resolution is simply a recommendation, not a directive. Chair Grumm suggested that an asterisk and footnote be placed in the document noting the Church Council's present study of this question.

Bruce R. Howe moved the following recommendation. During subsequent discussion, Helen R. Harms noted the impact of this resolution on congregations, which must be minimized. She also noted this would be a good opportunity to address compensation issues related to associates in ministry as well. Subsequently, she offered the following motion:

***MOVED;***

***SECONDED;***

***CARRIED:*** To request the

**Division** for Ministry to add a final paragraph to the recommendation on compensation raising similar concerns for associates in ministry.

Secretary Almen suggested adding the words "for consideration" to the motion.

The council concurred.

The following resolution was adopted as amended.

***VOTED:***

***CC91.4.57***

**To commend the following resolution to 1991 Churchwide Assembly for adoption:**

**To receive the "Equalized Compensation and/or Pension Report"; and**

**To commend for consideration the following recommendations to churchwide units, synods, congregations, and ordained ministers and associates in ministry as follows:**

\*

**To the Board of Pensions:**

**Recommendation of a minimum pension contribution rate of 12 percent of defined compensation (salary plus housing) for all pastors and associates in ministry.\***

\*

**To the Division for Ministry:**

**Gather and disseminate annually to each synod any appropriate statistics regarding local/regional cost of living which may be valuable for use in formulating salary guidelines.**

\*

**To synods:**

**(1) Determine compensation guidelines by using at least the following resources:**

**a. Data on moderate living standards and local cost of living information ("Current Populations Reports" available from the Department of Commerce);**

**b. Local comparative compensation information, i.e., other professionals, similar education experience, and length of service; and**

**c. Compensation guidelines of neighboring synods.**

**(2) Include in the compensation guidelines a provision for congregations to provide a pension contribution of 12**

**percent of defined compensation (salary plus housing).\***

**(3) That the bishop review compensation before attesting calls and appointments, and when below synodical guidelines, use the opportunity for further conversation with the pastor or associate in ministry and the congregation.**

**(4) Distribute annually the "Statement of Specific Responsibilities, Compensation, Benefits, Expenses, and Conditions," related to the Letter of Call or Letter of Appointment, to Congregation Councils, other employing entities, and pastors, and associates in ministry, so that specific responsibilities and compensation may be reviewed.**

**(5) Deploy persons from the Synodical Leadership Support Committee to visit congregations to advocate for the compensation guidelines and educate leaders and pastors and associates in ministry regarding compensation issues.**

**(6) Provide compensation support for those ministries, which are below synodical compensation guidelines.**

**· To congregations:**

**(1) Follow the synodical compensation guidelines.**

**(2) Provide a pension contribution of at least 12 percent defined compensation (salary plus housing).\***

**(3) Establish and utilize a Congregational Staff Support Committee.**

**(4) Conduct with the pastor(s) and associate(s) in ministry an annual review and revision of the "Statement of Spe-**

cific Responsibilities, Compensation, Benefits, Expenses, and Conditions," related to the Letter of Call and Letter of Appointment, including a review of specific responsibilities and compensation.

(5) Receive the counsel and guidance of the synodical Leadership Support Committee.

\* To ordained ministers and associates in ministry:

(1) Participate actively in the compensation negotiating process as the "Statement of Specific Responsibilities, Compensation, Benefits, Expenses, and Conditions," related to the Letter of Call for ordained ministers or Letter of Appointment for associates in ministry, as revised.

(2) Submit the Annual Report to the synod bishop.

'as informed by the outcome of the current study underway on such a proposal [NOTE: The text of the document is printed in *1991 Reports and Records, Volume 1, Part 2*, pages 1255ff.]

## 2. Sources of Call and Appointment

The secretary of this church requested the Division for Ministry to enable the process of review and revision of ELCA 10.23.A87., Sources of Calls for Ordained Ministers, and ELCA 10.42.A87., Sources of Appointment for Associates in Ministry. Division for Ministry staff presented proposed changes to the Conference of Bishops/Division for Ministry Liaison Committee and to the Conference of Bishops at their March 1991 meetings. The revisions were approved by the board of the Division for Ministry, which recommended them to the Church Council for adoption.

Secretary Almen provided the following rationale for these suggested changes:

The principle of comparability is followed in the governing documents for the three legislative expressions of this church-congregation, synod, and churchwide organization. To reflect more dearly this principle, it appears that the calling and appointing entity for the churchwide organization should be the Church Council, just as the calling or appointing entity in the synod is the Synod Council. The present pattern, however, permits churchwide boards to issue letters of call and appointment.

Chair Grumm called on Secretary Almen to introduce the revisions. During discussion, the Rev. J. Christian Quello asked about the various parish pastor titles indicated.

Helen R. Harms moved the previous question.

**MOVED;**

**SECONDED;**

**CARRIED:** To

**call the previous question.**

**VOTED:**

*2/3 Vote Required*

**CC91.4.58 To adopt changes in the Sources of Calls for Ordained Ministers (ELCA 10.23.A87.) and Sources of Appointment for Associates in Ministry (ELCA 10.42.A87.)**

The resolution was approved without opposition.

3.

### **Study of Ministry**

The Constituting Convention of the Evangelical Lutheran Church in America included in the ELCA's continuing resolutions the following provision (ELCA 10.11.A87.b.):

During the ... period of 1988-1994, this church shall engage in an intensive study of the nature of ministry, leading to decisions regarding appropriate forms of ministry that will enable this church to fulfill its mission. During the course of such study, special attention shall be given to:

- 1) the tradition of the Lutheran church;
- 2) the possibility of articulating a Lutheran understanding and adaptation of the threefold ministerial office of bishop, pastor and deacon and its ecumenical implication; and
- 3) the appropriate forms of lay ministries to be officially recognized and certified by this church, including criteria for certification, relationship to synods, and discipline (ELCA 10.11.A87.b.).

A progress report on the Study of Ministry, which was reviewed by the board of the Division for Ministry at its March 1991 meeting, was distributed to the members of the Church Council.

The Rev. Joseph M. Wagner, executive director of the Division for Ministry, introduced the report of the study. He said that the study could be compared to a highway construction project, causing a few delays at the moment, but intended to provide a smooth and broad surface for the ministry of this church. He introduced the Rev. Paul R. Nelson, director for Study of Ministry, who commented that the present document is the product of a five-person drafting committee. It was reviewed almost word-by-word at the January 1991 meeting of the task force, which unanimously recommended the document for study in this church. The document will be the focus of regional forums, workshops at the Churchwide Assembly, study by seminary faculties, convocation of teaching theologians, the Conference of Bishops, and individuals. He recognized the Rev. James G. Cobb, who serves as the Church Council liaison. Pastor Cobb thanked Pastor Nelson for his competent scholarship and intuitive sense for people that have contributed to making this one of the most significant experiences of his life. He highlighted as one of the chief strengths of the document and of the study process its faithfulness to the Scriptures and the Lutheran Confessions. Pastor Nelson then reviewed the text of the document.

During discussion, the Rev. J. Christian Quello asked for editorial clarification on p. 28, line 9ff of the report regarding the ordination of women. Pastor Nelson responded that the document as it is presently written is designed to allay fears that women's ordination might be rescinded. Helen R. Harms commented that the document also allays the anxiety of associates in ministry.

William E. Diehl moved the following resolution.

**VOTED:**

**CC91.4.59 To receive the Report on the Study of Ministry and to commend it to the church for study and response; and To convey this report to the 1991 Churchwide Assembly.**

Following the vote, Mary Ann Bengtson noted the relatively short time for discussion on the report indicates deep appreciation on the part of the council for the work of the task force. The Rev. Paul J. Blom expressed "awe" for the magnitude of the work accomplished by the task force.

[NoTE: The text of the document is printed in *1991 Reports and Records, Volume 1, Part 2*, pages 1122ff.]

**Leadership**

**1. Call Criteria, Standards, Endorsement Procedures, and Program Guidelines for Specialized Pastoral Care**

The Report of the Inter-Lutheran Task Force on the Development of Call Criteria, Standards, and Endorsement Practices for Specialized Pastoral Care was distributed to council members.

This report was prepared as a joint project of the Evangelical Lutheran Church in America (ELCA) and The Lutheran Church-Missouri Synod (LCMS). Cooperating church body units providing supervision and management included the Divisions for Ministry and Social Ministry Organizations, the ELCA Office of the Bishop, and the LCMS Board for Social Ministry Services. The Inter-Lutheran Coordinating Committee for Specialized Pastoral Care (ILCC-SPC) and the ELCA standing advisory committee for specialized pastoral care both have reviewed and endorsed the report for approval by the church bodies. It also has been reviewed by the ELCA Conference of Bishops.

Considerable variance has existed historically among judicatories, institutions, and other sectors of ministry regarding the types of ministry in specialized settings considered valid for call or appointment. In addition, the qualifications of the individuals serving in these ministries and the nature of the pastoral services provided in various settings have varied widely in quality. Other matters, such as unclear or undeveloped accountability systems, inconsistent call, appointment, and endorsement practices, and fragmented standards and policies, have contributed to discrepancies and inequities.

The need has long existed for Lutheran church bodies to develop criteria, standards, and guidelines concerning the nature, quality, and delivery of pastoral care ministries rendered on their behalf. The previous inter-Lutheran process, developed under the auspices of the Lutheran Council in the U.S.A., addressed many of these concerns, but had ambiguous authorization and support from the participating church bodies. At the formation of the Evangelical Lutheran Church in America, it was agreed to continue the Lutheran Council in the U.S.A. endorsement process through the use of inter-Lutheran consultation committees, with the understanding that the process would be reviewed and revised and standards developed. The program was to be coordinated by the Inter-Lutheran Coordinating Committee for Specialized Pastoral Care (ILCC-SPC). Early experience in this church heightened the need for greater clarity and improved integration of the process, particularly

at the synod level.

Formal adoption and authorization by the Evangelical Lutheran Church in America and The Lutheran Church-Missouri Synod of the criteria, standards, procedures, and guidelines recommended in this report will contribute significantly to stronger ministries and improved synodical and churchwide relationships for these ministries.

The following consultation groups representing seven areas of ministry specialization developed initial documents that identified the desired qualifying criteria and standards for their specialty area:

1. Long-Term Care Chaplaincy;
2. General Health-Care Chaplaincy;
3. Mental Health-Care Chaplaincy;
4. Correctional Chaplaincy;
5. Pastoral Counseling Ministry;
6. Substance Abuse Chaplaincy and Counseling Ministry; and
7. Mental Retardation/Developmental Disability Chaplaincy.

In addition, a consultation group of administrators developed initial criteria for pastoral service programs and addressed administrative concerns for these programs in church-related organizations.

One member from each of these consultation groups, plus churchwide staff, Inter-Lutheran Coordinating Committee members, and several judicatory representatives, formed a Task Force on the Development of Call Criteria, Standards, and Endorsement Practices for Specialized Pastoral Care that synthesized the consultation group reports and formulated the bases for this report.

*EN BLOC*

**To adopt the Call Criteria, Standards, Endorsement Procedures, and Program Guidelines for Specialized Pastoral Care. [CC91.4.60]**

**Report: Board of the Division for Outreach**

**1. Division for Outreach-Policies and Procedures**

The following policies and procedures were reviewed by the board of the Division for Outreach at its March 1991 meeting and were recommended to the Church Council for action:

- a. Policy for the ELCA Loan Fund as it relates to the Division for Outreach;
- b. Mortgage Loan Guidelines; and
- c. Real Estate Criteria for the Division for Outreach.

Chair Grumm called on the Rev. M. L. Minnick Jr., executive director of the Division for Outreach, to present the report.

During discussion, Helen R. Harms asked about the real estate criteria for the Division for Outreach, specifically regarding local sensitivities about tracts of land. The Rev. Rafaela H. Morales-Rosa questioned the principal percentage listed in the report. Pastor Minnick responded that loans, not purchases, have a seven percent rate; for new congregations an "incentive" rate of six percent is offered.

**VOTED:**

**CC91.4.61 To affirm the following policies and procedures:**

**\* Policy for the ELCA Loan Fund as it relates to the Division for Outreach;**

**\* Mortgage Loan Guidelines; and**

**\* Real Estate Criteria for the Division for Outreach.**

**Other Business**

**1. Rules of Procedure**

Chair Grumm called on David J. Hardy, general counsel of the ELCA, to introduce proposed Rules of Organization and Procedure for the 1991 Churchwide Assembly. He highlighted various changes in the rules from those utilized by the 1989 Churchwide Assembly.

**VOTED:**

**CC91.4.62 To adopt the Rules of Organization and Procedure for the 1991 Churchwide Assembly.**

[NoTE: The Rules of Organization and Procedure are printed in *1991 Reports and Records, Volume 1, Part 2*, pages 505ff.]

**Justice**

**1. "Women and Children Living in Poverty"**

Two somewhat similar statements raising up the issue of "Women and Children Living in Poverty" were approved by the boards of the Commission for Church in Society and the Division for Outreach; the board of Women of the Evangelical Lutheran Church in America will take up a similar statement as well. Each of those resolutions stresses the urgency of the current situation-33 million Americans living in poverty, 78 percent of whom are women and children. These resolutions call for the Evangelical Lutheran Church in America to renew its commitment to address this pressing issue, among other recommendations.

A report on "Women and Children Living in Poverty," commissioned by the Division for Outreach and Women of the Evangelical Lutheran Church in America and carried out by the Institute for Mission, which is associated with Trinity Lutheran Seminary in Columbus, Ohio, was distributed to council members.

As the agenda for the Churchwide Assembly indicates, the focus for Sunday is related to the *Mission90* theme, "Serve: Our Children at Risk." As part of that morning's focus on this church's ministries of service, it is anticipated that a "call for action" related to "Women and Children Living in Poverty" will be considered. This action will be developed by the Staff Team on Women and Children in Poverty in consultation with the bishop of this church.

Chair Grumm called on the Rev. M. L. Minnick Jr., executive director of the Division for Outreach, to introduce the report.

During discussion, Bishop Herbert W. Chilstrom noted the Caribbean Synod is not included in the study. The Rev. E. Taylor Harmon, associate executive director for the division, responded that it is included, although not in a comprehensive way. The Rev. George W. Forell objected that a plan of action is not included in

the document. Pastor Minnick said not enough time has been available to prepare such a plan. Chair Grumm urged the council members to read the report carefully.

*VOTED:*

*CC91.4.63* To express appreciation to the Institute for Mission for the development of "Women and Children Living in Poverty: A

Report to the Evangelical Lutheran Church in America";

To authorize the bishop of this church to recommend through the Executive Committee of the ELCA Church Council a "call to action" on "Women and Children Living in Poverty" by the 1991 Churchwide Assembly and to distribute that recommendation to voting members of the Churchwide Assembly in the July 1991 mailing; and

To request that the Staff Team on Women and Children in Poverty develop an integrated strategy for ELCA action to address this pressing issue, for review by the boards of units with responsibilities in this area and by the Church Council

at its November 1991 meeting.

[NoTE: The text of the document, together with the recommendation for assembly action is printed in *1991 Reports and Records, Volume 1, Supplement.*]

### **Special Offering**

Chair Grumm called on Secretary Lowell G. Almen to read the resolution drafted by the *ad hoc* committee.

*VOTED:*

*CC91.4.64* To authorize a special offering for ELCA churchwide ministries;

To request that synods back bishops, pastors, associates in ministry, and other congregational leaders to challenge members of this church to respond generously with gifts above and beyond benevolence giving;

To underscore this challenge through the Lutheran Youth Gathering, the Churchwide Assembly, and other events;

To direct the Commission for Financial Support and the ELCA Foundation to develop and implement a plan for this special offering;

To receive with appreciation the suggestion of the advisory bishops to the Church Council for suggesting this offering; and

To join with Bishop Herbert W. Chilstrom in committing ourselves to this effort, and to ask that Bishop Chilstrom seek pledges by Pentecost from members of the Church Council,

**executive directors of churchwide units,**

**synod bishops, and other leadership for this special response.**

During discussion, Bishop Robert W. Kelley expressed a reservation that this not be viewed as a mini-fund appeal, but a special offering to respond to a special moment in this church's history.

### **Report: Nominating Committee**

Chair Grumm called on the Rev. David M. Holm, chair of the nominating committee, to continue the committee's report.

1.

#### **Possible Amendment of Election Process for Vice President and Secretary**

The current bylaws (17.01.16.b. and c.) provide:

"The vice president shall be elected by the Churchwide Assembly. The Church Council shall nominate two persons; additional nominations may be made from the floor."

"The secretary shall be elected by the Churchwide Assembly. The Church Council shall nominate two persons; additional nominations may be made from the floor."

Following consultation with and the solicitation of possible nominees from the Conference of Bishops, members of the Church Council, synods, and others throughout this church, the bishop of this church has recommended that amendments be sought at the start of the 1991 Churchwide Assembly, changing the nomination process for vice president and secretary to ecclesiastical ballots. During discussion, Bishop Chilstrom provided background information on the proposed action. He said that despite energetic efforts to secure nominations, none was received for secretary and only two, in addition to the incumbent, were received for vice president. It seems that ecclesiastical ballot would work equally well for other officers as it does for election of the bishop. When asked why there is a difference in the proposed balloting procedure than is true for bishop, Secretary Almen said the model of the former Lutheran Church in America is being used, with the assumption that a smaller pool of candidates is expected. Because he believes the procedure for bishop is more democratic, the Rev. George W. Forell made the following amendment:

***MOVED;***

***SECONDED;***

***CARRIED: To amend the proposal so the balloting process is the same for all three offices.***

During discussion, Helen R. Harms asked whether speeches from candidates for the other offices would be allowed as they are for candidates for bishop. No such provision is presently envisioned according to the proposed Rules of Procedure and Organization for the 1991 Churchwide Assembly. Edith M. Lohr supported the amendment because she said the voting procedure should be enacted with all future elections in mind, not simply for the elections in 1991. The Rev. Robert J.

Marshall asked that the procedure for election of bishop in the bylaws be read.

**VOTED:  
CC91.4.65**

**To recommend to the 1991 Churchwide Assembly adoption for immediate implementation of an amendment of ELCA bylaw 17.01.16.b. to read:**

**The vice president shall be elected by the Churchwide Assembly. The Church Council shall nominate two persons; additional nominations may be made from the floor. 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 the 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.**

and,

**To recommend to the 1991 Churchwide Assembly adoption for immediate implementation of an amendment of ELCA bylaw 17.01.16.c. to read:**

**The secretary shall be elected by the Churchwide Assembly. The Church Council shall nominate two persons; additional nominations may be made from the floor. 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.**

Chair Holm reported the nominating committee recommended that the election materials for the 1991 Churchwide Assembly include detailed job descriptions of officers, and that these be explained to the assembly by the chair of the nominating committee.

**Justice  
(continued)**

2.

**Infant Formula Issue**

Chair Grumm called on Edgar G. Crane, director for corporate social responsibility of the Commission for Church in Society, to introduce the resolution.

The first Triennial Convention of Women of the Evangelical Lutheran Church in America voted to approve the following resolution:

WHEREAS, Nestle and American Home Products have for many years supplied free infant formula to hospitals in economically disadvantaged areas of the world as a marketing device to induce mothers of newborn infants to substitute use of the formula for breast feeding; and

WHEREAS, women in these areas often cannot find sterile bottles or nipples, or sterile water to dilute the expensive formula, and by the time the problem is apparent it is too late to breast-feed the infants; and

WHEREAS, the result for the infants is malnutrition, disease and death; and

WHEREAS, the Nestle Corporation and American Home Products did agree in 1984 to implement the World Health Organization's International Code of Marketing of Breastmilk Substitutes, but now continue to donate free formula to hospitals in economically disadvantaged areas in violation of this code; therefore, be it

RESOLVED, That Women of the Evangelical Lutheran Church in America calls upon these companies to cease distributing free supplies of infant formula in violation of the World Health Organization codes;

That the Churchwide Organization shall provide education resources for Women of the Evangelical Lutheran Church in America to further the understanding of the issue;

That Women of the Evangelical Lutheran Church in America calls upon the

Church Council to consider the question of a boycott against the Nestle Corporation with all possible speed and in no case later than at its spring 1991 meeting;

That Women of the Evangelical Lutheran Church in America will support such a boycott, if approved by the Church Council; and

That Women of the Evangelical Lutheran Church in America urges all of its synodical women's organizations to memorialize the councils in the synods to urge the same action upon the Church Council.

In October 1990, the Church Council referred the "Infant Formula Resolution" of Women of the Evangelical Lutheran Church in America to the Commission for Church in Society and requested that a report and recommendations for action be brought to the April 1991 meeting of the Church Council. (The Church Council had previously, at its November 1989 meeting, adopted a policy on how this church will participate in boycotts (CC89.11.183).

The Commission for Church in Society had extensive discussions with the Nestle and American Home Products corporations and provided an interim report to the Church Council in January. The January 1991 agenda for information related to the infant formula issue, in addition to issues to be addressed in considering any boycott. At its January 1991 meeting, the Church Council took interim action encouraging the movement toward the suspension of certain infant formula distribution practices by those two corporations. After additional conversations with representatives of the corporations and others involved in this issue, the board of the Commission for Church in Society recommended that the action below be taken by the Church Council.

Bruce R. Howe moved the following resolution, subsequently adopted by the Church Council. Chair Grumm noted for the record that Richard L. McAuliffe was not present for this vote.

During discussion, Bishop Chilstrom noted that specific companies are not named in the resolution. Edgar G. Crane commented this was because of changes in compliance by various companies. This issue would be changed editorially. Treasurer George E. Aker asked whether any purpose is served by this action which is so similar to the action taken in January. Director Crane responded that the Third World issue is not yet RESOLVED, nor is the issue of domestic advertising yet RESOLVED.

Charlotte E. Fiechter, executive director of Women of the Evangelical Lutheran Church in America, noted the companies in question have not yet stopped these activities but have only made a commitment to do so. Pressure from the ecumenical community lets them know their actions are being monitored. Treasurer Aker then asked if a similar resolution would be presented to each meeting of the Church Council.

***VOTED:***

*CC91.4.66*

**WHEREAS, at its January 4, 1991, meeting the ELCA Church Council adopted an interim resolution regarding third world**

marketing of infant formula; and  
**WHEREAS**, this resolution asked the companies to terminate free supplies and informed them a boycott would be under consideration; and  
**WHEREAS**, this resolution also commended the companies for initial indications of a forthcoming change in policy; and  
**WHEREAS**, Nestle and American Home Products have subsequently met with ELCA representatives in Chicago, and with our ecumenical partners; and  
**WHEREAS**, Nestle, American Home Products, Bristol-Meyers/Squibb and Abbott/Ross have developed responsive policy statements, proposed implementation plans, and proceeded to work accordingly with the Evangelical Lutheran Church in

America, its ecumenical partners, appropriate industry associations and international bodies; now, therefore, be it **RESOLVED**, that the Church Council encourage members of the Evangelical Lutheran Church in America to continue not only to press Nestle, American Home Products, Bristol-Meyers/Squibb and Abbott/Ross to terminate the practice of providing free supplies, in accord with World Health Organization

and UNICEF codes, but also to urge aggressive implementation of their new policies toward this end; and, be it further **RESOLVED**, that the Church Council again commend the companies for their initial policies, implementation plans, and actions; and, be it further **RESOLVED**, that the Evangelical Lutheran Church in America join with its ecumenical partners in consultation, monitoring, critique, and support of joint efforts with the companies, international agencies, Third-World governments, and others where appropriate, toward the objective of terminating free supplies; and, be it further **RESOLVED**, that the Evangelical Lutheran Church in America

continue to look closely for progress toward the termination of free supplies, in accordance with World Health Organization guidelines, as it continues to consider endorsement of the boycott of these companies; and, be it further **RESOLVED**, that the Church Council request Women of the Evangelical Lutheran Church in America and the Commission for Church in Society to continue study of and education on the issue of domestic direct marketing of infant formula, toward application of the World Health Organization code and regulations in the United States and to make regular reports

on progress to the Church Council.

3.

**Collection of Information Regarding Sexual Harassment and Abuse**

Chair Grumm called upon Lita Brusick Johnson, executive assistant to the bishop, to introduce a request of the Commission for Women on the collection of data on sexual harassment and abuse.

The board of the ELCA Commission for Women, at its March 1991 meeting, commended the following resolution to the ELCA Church Council for adoption:

WHEREAS, the Church Council and the Churchwide Assembly affirmed their commitment for the ELCA to become free of sexual harassment and abuse;

WHEREAS, sexual harassment and abuse under the law call for sanctions and judgment, the church, faithful to the Gospel, seeks reconciliation, justice with healing, and deeper understanding for victims and offenders;

WHEREAS, many agencies in our society presently are struggling to learn how best to heal, prescribe sanctions, and prevent sexual harassment and abuse; and

WHEREAS, reliable information regarding the nature and extent of sexual harassment and abuse in the Evangelical Lutheran Church in America, and the measures used to heal, prescribe sanctions, and prevent these abuses are essential for assessing the progress of the church toward realizing this commitment; therefore, be it

RESOLVED, that the Commission for Women be given responsibility to work with the appropriate churchwide units to ensure development of procedures to collect information regarding:

- \* the number and kind of complaints of sexual harassment and abuse reported in the ELCA;

- \* the methods used for healing victims and communities where relevant;

- \* the measures of sanction and rehabilitation currently used for perpetrators of these offenses;

- \* the costs related to all the above;

and, be it further

RESOLVED, that the Commission for Women, in consultation with the appropriate churchwide units, evaluate the methods of healing, sanctions, and prevention used in the Evangelical Lutheran Church in America and provide advice and guidance, where necessary, to encourage the most effective measures of healing, prescribing sanctions, and prevention of sexual harassment and abuse in the Evangelical Lutheran Church in America; and, be it further

RESOLVED, that, with due regard for confidentiality, the Commission for Women provide a periodic report to inform the Church Council of the progress made in the Evangelical Lutheran Church in America toward eradicating sexual harassment and abuse.

The ELCA's response to incidents of sexual harassment and abuse involves a variety of persons and organizational entities. Synodical bishops carry crucial re-

sponsibilities for handling these matters. Churchwide units-including the Conference of Bishops, Division for Ministry, and Commission for Women-have provided assistance and support to bishops in matters relating to sexual abuse and harassment. Since there are significant legal implications involved in these matters, ELCA legal counsel also has worked closely with synods to assist them when they must respond to such incidents.

Since this matter is an interdependent issue that involves close partnership between synods and the churchwide organization in its various parts, the following action by the Church Council is recommended.

During discussion, Helen R. Harms recommended that members of the Church Council read, *Is Nothing Sacred?*, by Maria Fortune.

**VOTED:**

**CC91.4.67 To authorize the Commission for Women to proceed with plans to gather information about sexual harassment in ELCA workplaces (congregations, institutions, synod offices, churchwide offices) in consultation with the Office for Personnel, Office for Research, Planning, and Evaluation, ELCA general counsel, and other appropriate units; and**

**To request that the Commission for Women, in consultation with the Office of the Bishop, invite a working group of synodical bishops and/or synodical staff with expertise in dealing with incidents of sexual abuse, staff of the Commission for Women, the Conference of Bishops, the Division for Ministry, and general counsel to share information and to strategize about the ELCA'S response to incidents of sexual abuse, the care of victims of such abuse, and measures to prevent sexual abuse within this church.**

**Report: Nominations Committee  
(continued)**

2.

**Assembly Committees**

Chair Grumm noted that members of the Church Council and bishops have been elected to the Memorials Committee. A ballot to elect members of the assembly is presently before the council, as is the entire slate of members of the Reference and Counsel Committee.

**VOTED:**

**CC1.4.68 To accept the following slate of members of the Memorials Committee and the Reference and Counsel Committee for the 1991 Churchwide Assembly.**

[NOTE: The membership for the committees for the Churchwide Assembly are reported in *1991 Reports and Records, Volume 1, Part 2, page 504ff.*]

### **3. Nomination for Editor of *The Lutheran***

According to the ELCA's governing documents

The editor of the church periodical shall be elected to a four-year term by the Churchwide Assembly upon nomination by the advisory committee for the church periodical ... (ELCA 17.01.23.).

The Advisory Committee for the Church Periodical has reported its recommendation:

That the name of the Rev. Edgar R. Trexler should be placed on the ballot for the August 1991 Churchwide Assembly as the nominee for the editor of *The Lutheran* for the four years beginning in the fall of 1991.

*EN BLOC*

**To transmit to the 1991 Churchwide Assembly the nomination by the Advisory Committee for the Church Periodical of the Rev. Edgar R. Trexler for a four-year term as editor of *The Lutheran*.**

[CC91.4.69]

**Report: Legal and Constitutional Review Committee  
(continued)**

**4. Possible Constitutional** Amendment of ELCA 13.31. (continued)

Chair Grumm suggested more time was needed to devise recommendations on this issue given the diversity of opinion during the council's previous discussion of the matter. Loren W. Mathre suggested the possibility of holding a hearing on the issue at the 1991 Churchwide Assembly. Lita Brusick Johnson noted hearings are generally reserved for major legislative matters before the assembly. Other options, such as a breakfast meeting, for example, would be more helpful.

Loren W. Mathre offered the following motion:

*MOVED:*

**To test the will of the 1991 Churchwide Assembly on the possibility of a triennial assembly.**

The motion failed for lack of a second.

During subsequent discussion, Bishop Robert W. Kelley said this was not an effective way to gather information. The Rev. Paul J. Blom suggested a straw vote be taken at the 1991 Churchwide Assembly. Edith M. Lohr suggested the use of an instrument devised by the Office for Research, Planning, and Evaluation. William E. Diehl suggested polling a cross-section of this entire church, not the assembly.

The Rev. John O. Knudson made the following motion:

*MOVED;*

*SECONDED;*

***CARRIED:* To postpone consideration of this issue until the November 1991 meeting of the Church Council.**

Regarding other assembly items, Lita Brusick Johnson noted that the report on environmental-stewardship efforts that the Commission for Church in Society requested the Office of the Bishop to produce is not ready. The Rev. John O. Knudson

noted that the statement containing the goals of the Division for Global Mission had not been referred to the assembly.

## **5. Ratification of Synodical Constitutions**

Most synods during 1990 incorporated into their constitutions the changes adopted by the 1989 Churchwide Assembly in the Constitution for Synods of this church. This process is specified by +S17.11., for required provisions, +S17.12., for recommended provisions, and + S17.13., for amendments initiated by the synod. To be effective, amendments to a synod's constitution require ratification under the authority of the Church Council, according to ELCA constitutional provision 9.12. Provisions identical with the Constitution for Synods of this church are deemed ratified upon adoption by the synod.

*EN BLOC*

**To affirm the ratification, consistent with CC90.4.35., of changes in the constitutions of the following synods, in keeping with the applicable provisions of + S17.11., + S17.12., and + S17.13.: North-western Minnesota Synod (3D); East-Central Synod of Wisconsin (51); Lower Susquehanna (8D); and Upper Susquehanna (8E); and Virginia (9A), noting the exceptions and requests for changes conveyed by the secretary of this church in correspondences with these respective synods. [CC91.4.701**

### **Lutheran Academy**

At the formation of the Evangelical Lutheran Church in America, the Lutheran Academy, which had existed as a cooperative venture of the Lutheran Church in America, The American Lutheran Church, and the Association of Evangelical Lutheran Churches since the early 1980s, was assigned as a responsibility to the Commission for Church in Society. Between \$40,000 and \$50,000 per year was originally allocated for the work of the Lutheran Academy in the initial budget of the Commission for Church in Society. In the course of the first years of the Evangelical Lutheran Church in America, because of budgetary constraints and a higher priority to other mandated functions, the financial commitment of the Commission for Church in Society to the Lutheran Academy was reduced. While an evaluation of the Lutheran Academy conducted by the Office for Research, Planning, and Evaluation at the direction of the Office of the Bishop affirmed the work of the Lutheran Academy, the primary emphases of the Commission for Church in Society have developed in other directions. It has become clear in the past year that the Commission for Church in Society and the Lutheran Academy are open to the academy being assigned to another churchwide unit.

The Division for Ministry, because of its responsibility to promote the ministry of all the baptized, appears to be the logical churchwide unit to house the Lutheran Academy. The academy is patterned after the evangelical academies in Germany. It provides weekend workshops and special events particularly related to exploring the connections between the Christian faith and the exercise of leadership in such fields as business and economics, politics and government, family relationships, and communications. It has sponsored a number of substantial conferences over

the past eight years, published papers following them, and promises to continue such useful ministry in daily life-related events in the future.

At a meeting held June 11, 1990, between officers and staff of the Lutheran Academy and staff members of the Division for Ministry, a number of ways were discovered in which the programs and emphases of the Division for Ministry and those of the academy converge. At the encouragement of the Office of the Bishop, Division for Ministry staff and Commission for Church in Society staff have moved toward the shifting of the churchwide assignment for the Lutheran Academy from the Commission for Church in Society to the Division for Ministry. In the allocation of funds to churchwide units in the 1991 budget, funds have been assigned to the Division for Ministry to allow this shifting of churchwide responsibility. The budget amount anticipated for 1990 totals \$20,000, a figure less than that requested and needed by the Lutheran Academy. It is nevertheless a sufficient allocation to indicate a substantial commitment on the part of the Division for Ministry to the Lutheran Academy. Consultations are under way to assure that Division for Ministry board representation and staff liaison will be present on the board of the Lutheran Academy. The Lutheran Academy will report regularly to the Division for Ministry board. Leadership of the Lutheran Academy has indicated its openness to receiving suggestions from the Division for Ministry related to programs to be offered and suggestions to be made to strengthen both the academy's and the division's ministry in daily life programs.

The executive committee of the Division for Ministry board requested the Program and Structure Committee, at its October 1990 meeting, to recommend that shifts in assignment of the two units be made so that, effective with ELCA fiscal year 1991, budget and oversight responsibilities for the Lutheran Academy will shift to the Division for Ministry.

The following recommendation was adopted by the Church Council at its October 20-22, 1990, meeting:

To affirm the recommendation of the Program and Structure Committee to reassign the Lutheran Academy from the Commission for Church in Society to the Division for Ministry, along with the appropriate resources; and  
To refer this matter to the secretary of the Evangelical Lutheran Church in America for preparation of changes in continuing resolutions, which would be reviewed by the Legal and Constitutional Review Committee at its April 1991 meeting (CC90.10.82).

The pattern used in the development of revised continuing resolutions did not include specific detail of programmatic relationships. Following that principle, it appears that such a specific reference to the Lutheran Academy is not needed in the continuing resolutions related to the Division for Ministry. The matter is handled administratively in unit planning.

*EN BLOC*

**To acknowledge a revision for the Lutheran Academy, changing the locus of its relationship to the churchwide organization of the**

**Evangelical Lutheran Church in America from the Commission for Church in Society to the Division for Ministry. [CC91.4.71]**

**Referral on Conferences:**

**Resolution from Metropolitan Washington, D.C., Synod**

A resolution in 1990 from the Metropolitan Washington, D.C., Synod was addressed to the Church Council. The resolution read:

WHEREAS, the constitutions of the Evangelical Lutheran Church in America and the Metropolitan Washington, D.C., Synod have been interpreted in such a way that the role of the conference has been limited; and

WHEREAS, the conferences are able to nominate persons to be elected to the synod council, but resolutions from them cannot be recognized by the synod assembly, which prohibits them from bringing a matter to the attention of the assembly; now, therefore, be it

RESOLVED, that the synod assembly of the Metropolitan Washington, D.C., Synod of the Evangelical Lutheran Church in America memorialize the ELCA Church Council to authorize synod assemblies to receive resolutions from duly constituted conferences.

At its October 20-22, 1991, meeting, the Church Council voted "to refer the resolution of the Metropolitan Washington, D.C., Synod on conferences to the secretary of this church and the Legal and Constitutional Review Committee for a report at the April 1991 meeting of the Church Council."

The matter has been studied. The governing documents of the Evangelical Lutheran Church in America provide for three "legislative expressions" of this church: congregations; synods; and the churchwide organization. As ELCA 5.01.c. says, "The congregations, synods, and churchwide organization of this church are interdependent partners sharing responsibly in God's mission." A similar point is made by ELCA 7.11., which says, "This church shall seek to function as people of God through congregations, synods, and the churchwide organization, all of which shall be interdependent."

For development and proposal of resolutions, it appears that the principle of comparability should be practiced. Resolutions initiated by one legislative expression may pass to another legislative expression, in keeping with the order established by the governing documents.

Indeed, as indicated by ELCA bylaw 8.53.07., "Congregations shall have the right to petition this church. Petitions shall be addressed to the synod to which the congregation relates for response by the synod, or, at the discretion of the synod, for forwarding to the Churchwide Assembly."

Normally, the initiation of resolutions comes from individual congregations or from voting members of the synod assembly, as defined by the governing documents in ELCA 9.41.01., + S7.12., and other relevant provisions. (Appropriately appointed committees of the assembly, of course, include voting members. As a result, under the rules of the assembly, such committees may be permitted to submit resolutions or make recommendations for action to the assembly.)

The constitutional provision that is made for various groupings-such as conferences, dusters, coalitions, or other area subdivisions and committees-does not

grant authority to such groupings to petition this church. According to ELCA 9.61., such subdivisions are intended to offer "opportunity for groupings of congregations and institutions in specified geographic areas of the synod ... to foster interdependent relationships among congregations, institutions, the synod, and church-wide units for mission purposes." Such groupings are not established "legislative expressions" of this church.

Moreover, comparability does not exist, synod to synod, in such groupings. A variety of patterns is followed. It appears, therefore, that if conferences, institutions, agencies, independent organizations, freestanding or ad hoc committees, or other such entities wish to submit resolutions to the synod assembly, such resolutions should come to the assembly's Committee of Reference and Counsel or resolutions committee. Initiation of any assembly action on the matter would rest with the committee. The committee's motion, if any, on such resolutions, then, would be the motion in front of the assembly.

*EN BLOC*

**To request that the secretary of this church provide the information above as the response of the Church Council to the resolution of the Metropolitan Washington, D.C., Synod on resolutions from conferences. [CC91.4.721**

**Report: Legal and Constitutional Review Committee  
(continued)**

5.

**Definition of Voting Member. Referral from 1989 Churchwide Assembly**

A motion of a voting member at the 1989 Churchwide Assembly-Wilmer L. McLaughlin of the Indiana-Kentucky Synod-requested that provision C8.02.c. in the *Model Constitution for Congregations* be amended to read, "Voting Members: A confirmed member who has communed or made a contribution or record within the preceding calendar year." The present model constitution reads: "Voting members are confirmed members. Such confirmed members shall have communed and [emphasis added] made a contribution of record during the current or preceding year."

Upon recommendation of the Committee of Reference and Counsel, the assembly voted (CA89.8.104):

To refer Motion 5 ("Definition of 'Voting Members' ") to the Church Council for study and appropriate action.

No definition exists in the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America* of voting members of congregations. Provision C8.02.c., therefore, in the *Model Constitution for Congregations* need not be considered a required definition, meaning congregations may have flexibility in the language of that provision.

*EN BLOC*

**To propose at this time no change in the language of C8.02.c. in**

**the *Model Constitution for Congregations*. [CC91.4.73]**

**Justice**

**(continued)**

**4. Resolution on the Middle East**

Chair Grumm called on the Rev. Jerald L. Folk, executive director of the Commission for Church in Society, to present a resolution on the Middle East. At its March 1991 board meeting, the Commission for Church in Society recommended that the resolution, which follows, be adopted by the Church Council at its April 1991 meeting. Pastor Folk noted changes in the recommendation to reflect the post-war situation.

During discussion, Bishop Robert W. Kelley suggested adding the words, "to God," in the first paragraph. This was agreed to as an editorial change. The Rev. Morris A. Sorenson Jr., executive assistant to the bishop, noted the resolve as substituted changes the focus of the resolution. An editorial change deleting the words, "to encourage," from the final resolve was accepted.

*VOTED:*

*CC91.4.74* WHEREAS, the Church Council of the Evangelical Lutheran Church in America adopted two resolutions on the Middle East, one on October 22, 1990, and another on January 4, 1991; and

WHEREAS, the council urged a peaceful resolution of the conflict between Iraq and Kuwait and affirmed a role for the United Nations in that effort; and

WHEREAS, the United States, in concert with other nations, engaged in military activities which forced an end to the Iraqi occupation of Kuwait and a cease-fire is now in force; now, therefore, be it

RESOLVED, that the Church Council:

Express its gratitude to God that the fighting, which forced an end to the occupation of Kuwait, has ceased and urge all parties to the conflict to seek a permanent, just settlement of the dispute;

Express its grave concern about human suffering, which continues among civilian populations in Iraq due to internal conflict and factors related to the war;

Express its profound sympathy to and offer prayers for all of the war's victims and their families-civilian and military, Middle Eastern and Western, those killed, those wounded, and those displaced;

Support congregations in their efforts to be places of thoughtful reflection, healing, and reintegration for those who have been affected most acutely by war: returning servicemen and women, as well as veterans of earlier wars, their friends and families, health and human service workers, and all those who have witnessed for peace;

Urge individuals, congregations, synods, and institutions of

the Evangelical Lutheran Church in America to speak out against all forms of discrimination and behavior that threaten the safety and well-being of persons of Middle Eastern descent;

Encourage individuals and congregations to reach out to people in the Muslim and Jewish communities in the United States to foster interreligious dialogue and understanding;  
Reiterate its support for humanitarian assistance from international, national, and non-governmental organizations to the victims of the war, regardless of where they are located,

**as well as to Kurdish and Shiite civilians within or fleeing from Iraq;**

**Call again on all nations, suppliers, and recipients to avoid the sales and transfers of arms to the region;**

**Reaffirm a continuing role for the United Nations in peace-making and peacekeeping in the region, including the U.N.-mandated force between Iraq and Kuwait as well as a possible U.N.-assisted, humanitarian presence in northern Iraq and Shiite areas of the south to provide aid and a sense of security to the civilian populations;**

**Affirm initiatives with Israelis, Palestinians, and the Arab states to seek mutually satisfactory and just solutions to regional disputes; and**

**Call on the Evangelical Lutheran Church in America in all of its expressions, the U.S. Congress, and the administration to focus the nation's energies and resources on the many pressing and urgent matters of human need, inequality, and environmental degradation in this country and throughout the world.**

## **5. Disaster Response**

Chair Grumm called on the Rev. Morris A. Sorenson Jr., executive assistant to the bishop, to report on ELCA disaster response efforts.

Staff working with the ELCA Hunger Program identified the ELCA's disaster response process as an area in which an integrated approach was needed. Bishop Chilstrom appointed an inter-unit staff working group, which prepared the description of how this church should respond to domestic and international disasters.

The working group recommended that the ELCA's response to disasters be made through the Hunger Program. Since the objectives of the Hunger Program were established at the ELCA's constituting convention, the working group recommended that the change that follows be made by the 1991 Churchwide Assembly.

During discussion, Loren W. Mathre said he was uncomfortable with the references to "twice a year." Pastor Sorenson suggested "normally" be inserted. William E. Diehl said that he disliked the idea of "money sitting around." Treasurer George

E. Aker responded this has been the previous practice. The Rev. Mark W. Thomsen, executive director of the Division for Global Mission, said monies need to be available to enable immediate response.

JoAnn S. Herrick made the following motion:

*MOVED;*

*SECONDED;*

*CARRIED:*

**To amend the proposal of the inter-unit working group on disaster response by deleting, "twice a year"**

*VOTED:*

**CC914.75 To affirm the approach for dealing with domestic and international disasters recommended by the inter-unit working group on disaster response; and**

**To commend to the 1991 Churchwide Assembly for adoption the following change in the first objective of the ELCA Hunger Program:**

**To provide relief and development assistance for those who suffer from hunger and injustices related to hunger in this and other countries. To maintain a disaster fund for response to international and domestic emergencies.**

Chair Grumm called on the Rev. John L. Halvorson, coordinator for the ELCA Hunger Program, to provide an update on various disaster situations around the world. He expressed appreciation for the previous motion, because it adds clarity and substance to the ELCA's disaster response. The situation in the Middle East has resulted in making a casualty of the crisis in sub-Saharan Africa, he said, particularly in Sudan and Ethiopia. At least 15 million people in these areas are in food risk, he said, where the needs are significantly worse than they were in 1984-1985. Not enough media attention has been given to this crisis. He called on the Rev. Roger O. Livdahl, director for the World Hunger Appeal, for comments on the Kurdish refugees. A process has been established through Lutheran World Relief to channel aid to the Kurds, allowing the Evangelical Lutheran Church in America to be part of the relief operation, primarily through significant gifts to a number of relief agencies.

Chair Grumm reported that a request from a group of pastors in New York City to the Church Council has been received, asking to raise \$50 million for aid to Middle East refugees. Another request has been received from ELCA chaplains who served in Operation Desert Storm urging the Evangelical Lutheran Church in America to respond. In an attempt to address these concerns, Chair Grumm read the following resolution:

*VOTED:*

**CC91.4.76 To call upon all members of the Evangelical Lutheran Church in America to respond generously through the ELCA World**

**Hunger Appeal to human need in the Middle East, in Ethiopia and Sudan, in Liberia, and other parts of sub-Saharan Africa.**

Bruce R. Howe urged communication to congregations about the ELCA's response to these crises.

6.

**Report on Domestic Violence**

Chair Grumm called on Ms. Mary D. Pellauer, coordinator for research and study in the Commission for Women, to introduce the report and respond to questions.

In responding to two synod memorials on domestic violence, the 1989 Church-wide Assembly voted

to receive, at the 1991 ELCA Churchwide Assembly, a report of ... efforts [by the churchwide organization] to decrease the incidence of domestic violence (CA89.4.20).

A report on Domestic Violence prepared by staff of the Commission for Women in consultation with staff of the Division for Social Ministry Organizations, the Commission for Church in Society and the Division for Congregational Life was distributed to council members.

The motion was adopted without discussion.

***VOTED:***

***CC9T.4.77 To convey to the 1991 Churchwide Assembly the report on Domestic Violence.***

**7. Matters Relating to Certain Affiliated Social Ministry**

**Organizations:**

**Approval of Board Members**

The Evangelical Lutheran Church in America serves as a corporate member of certain affiliated social ministry organizations. The role of the corporate member includes the responsibility to elect or approve a majority of the members of the board of directors and to approve amendments to the governing documents.

Three organizations for which the Evangelical Lutheran Church in America serves as corporate member are the Lutheran Medical Center, Brooklyn, New York; Lutheran General Health Care System, Park Ridge, Illinois; Martin Luther Home, Beatrice, Nebraska. The Division for Social Ministry Organizations is the churchwide unit through which the Evangelical Lutheran Church in America relates to these social ministry organizations. The division requests Church Council approval of the election of board members for these three organizations as follows:

*EN BLOC*

**To elect Emma Graeber (term expiring in 1992), Marilyn Gulin (1993), John Bennett (1994), Brenda Grandell (1996), Violeta Maya (1996), John Mesloh (1996), and George Renert (1996) to the board of the Lutheran Medical Center, Brooklyn, New York; and To elect J. David Smith (term expiring in 1993), Michael H. Hudson (1993), Richard L. Phillips (1993), and Lois Rand (1993) to the board**

**of Lutheran General Health Care System, Park Ridge, Illinois; and To elect Marvin L. Ehnert (term expiring 1994) to the board of the Martin Luther Home, Beatrice, Nebraska. [CC91.4.78]**

#### **8. Criteria for Affiliation of Lutheran Social Ministry Organizations**

"Criteria and Procedures for Church Affiliation of Lutheran and Ecumenical Social Ministry Organizations with the Evangelical Lutheran Church in America" was adopted by the board of the Division for Social Ministry Organizations and the Church Council in October 1990 (CC90.10.85). At the time of adoption of the document by the Church Council, a request was made to add explicit reference to crisis intervention.

At its March 14-16, 1991 meeting the board of the Division for Social Ministry Organizations approved the following amendment to the criteria document (October 1990 Church Council Agenda, Exhibit P, Part 3, in the section pertaining to Ongoing Maintenance of the Affiliation Relationship). The board recommended adoption by the Church Council.

*EN BLOC*

**To adopt the following amendment to the "Criteria and Procedures for Church Affiliation of Lutheran and Ecumenical Social Ministry Organizations with the Evangelical Lutheran Church in America":**

#### **Intervention:**

**The division will provide analysis and support to social ministry organizations experiencing critical problems related to mission, management, finances or governance. Such assistance may include consultation, short-term emergency loans or management**

**arrangements (either through an interim executive or an organizational management contract). These services can be provided at the initiation of the social ministry organization, the synod, or the division. [CC91.4.79]**

#### **Confirmation Ministry Study**

A progress report on the Confirmation Ministry Study, being developed under the leadership of the Division for Congregational Life, was distributed to council members.

The council received the foregoing as information.

#### **Science and Technology: Response to Memorial from Sierra Pacific Synod**

At its October 1990 meeting, the Church Council referred the following resolution of the Sierra Pacific Synod to the Commission for Church in Society, with the request that a report be brought to the April 1991 meeting:

That the Sierra Pacific Synod of the Evangelical Lutheran Church in America call upon the Evangelical Lutheran Church in America to empower the ELCA Task Force on Science and Technology to undertake a study of the implications

of science and technology for the life of the Church that will enhance the ELCA's capacity to proclaim the Word of God clearly and insightfully in a modern scientific culture, and to minister effectively and exactly to those specific spiritual needs of those people involved in these scientific and technological vocations.

The Commission for Church in Society reports that CCS staff has met with a number of participants in the ELCA Work Group on Science and Technology to talk about collaborative work in this area. The possibility of producing a "study piece" within the next biennium was discussed. Such a project would draw upon the work of the members of the task force and would sharpen the questions raised in the memorial of the Sierra Pacific Synod. This process would result in an intentional and serious discussion of science and technology issues in this church.

*EN BLOC*

**To request that the secretary of this church forward this report to the Sierra Pacific Synod. [CC91.4.801**

**Report: Proposed Policy on Review of Liturgical Material**

An unmet need to this point in the Evangelical Lutheran Church in America has been the development of a policy and set of procedures for the systematic review of liturgical material prepared by churchwide units for use within this church. Such policies and procedures existed in The American Lutheran Church and the Lutheran Church in America. Experience in those church bodies demonstrated the value of such policies; experience in the Evangelical Lutheran Church in America thus far has shown the need for such a policy. In response to that unmet need, Bishop Herbert W. Chilstrom appointed a drafting committee, chaired by Secretary Lowell G. Almen, to develop a proposed "Statement of Policy and Procedures for Review of Liturgical Material Prepared by ELCA Churchwide Units." The draft has been reviewed by the Cabinet of Executives and is now presented to the Church Council.

***VOTED:***

***CC91.4.81 To receive as information the "Statement of Policy and Procedures for Review of Liturgical Material Prepared by ELCA Churchwide Units" to be implemented immediately.***

**Closing Comments**

Chair Grumm called on Bishop Herbert W. Chilstrom, who expressed gratitude for the council's discussion of the special offering. He announced the receipt of a check for \$10,000 from a synod representing a gift over that synod's proportionate share. Bishop Chilstrom invited advice for his report to the 1991 Churchwide Assembly in order to set the proper tone for the opening of the assembly. Finally, he expressed thanks to Christine H. Grumm for her leadership. The council acknowledged this comment with applause.

During discussion, Bishop Robert W. Kelley noted his objection to *en bloc* ap-

proval of synod referrals. Loren W. Mathre said he was looking forward to welcoming the Church Council to Florida. He invited the Church Council to visit new church starts and missions during their stay.

### **En Bloc Approval of Certain Agenda Items**

**VOTED:**

**CC91.4.82 To approve *en bloc* the items listed below, the full texts of which appear in the body of these minutes as noted:**

**VOTED:**

**CC91.4.17 Synod Resolutions Directed to Church Council;**

**VOTED:**

**CC91.4.38 Miscellaneous Amendments to the ELCA Pension and Benefits Plan;**

**VOTED:**

**CC91.4.39 Amendments related to the South Africa Free Fund;**

**VOTED:**

**CC91.4.40 Preventive Health Claims: Memorial of the Greater Milwaukee Synod;**

**VOTED:**

**CC91.4.41 Financing of Medical-Dental Insurance for Seminarians and their Dependents: Resolution of West Virginia-Western Maryland Synod;**

**VOTED:**

**CC91.4.60 Call Criteria, Standards, Endorsement Procedures, and Program Guidelines for Specialized Pastoral Care;**

**VOTED:**

**CC91.4.69 Nomination for Editor of *The Lutheran*;**

**VOTED:**

**CC91.4.70 Ratification of Synodical Constitutions;**

**VOTED:**

**CC91.4.71 Lutheran Academy;**

**VOTED:**

**CC91.4.72 Referral on Conferences: Resolution from Metropolitan Washington, D.C., Synod;**

**VOTED:**

**CC91.4.73 Definition of Voting Member: Referral from 1989 Churchwide Assembly;**

**VOTED:**

**CC91.4.78 Matters Related to Certain Affiliated Social Ministry Organizations: Approval of Board Members;**

**VOTED:**

**CC91.4.79 Criteria for Affiliation of Lutheran Social Ministry Organizations;**

**VOTED:**

**CC91.4.80 Science and Technology: Response to Memorial from Sierra Pacific Synod.**

## **Adjournment**

The Church Council adjourned at 3:37 P.M. Bishop Chilstrom offered the closing prayer.

## **August 1991**

The thirteenth meeting of the Church Council of the Evangelical Lutheran Church in America was held in the New York/New Jersey Room of Marriott's Orlando World Center, Orlando, Florida, August 27-28, 1991. Vice President Christine H. Grumm, chair of the Church Council, called the meeting to order at 1:09 P.M. The Rev. Herbert W. Chilstrom, bishop, offered the opening prayer.

## **Approval of Agenda**

### ***VOTED:***

***CC91.8.83 To adopt the agenda and to permit the chair to call for consideration of agenda items in the order she deems most appropriate.***

## **Approval of Minutes**

Patsy Gottschalk called for a correction of the minutes of the April 13-15, 1991, meeting of the Church Council to indicate Mark L. Monono (Omaha, Nebr.) had

been elected to serve on the Board of the Division for Global Mission.

**VOTED:**

**CC91. 1.84 To approve the minutes of the January 4-5, 1991, meeting of the Church Council and the April 13-15, 1991, meeting of the Church Council, as corrected.**

**Report of the Bishop**

Chair Grumm called on the Rev. Herbert W. Chilstrom, bishop of the Evangelical Lutheran Church in America, to present his report. "Yes, as much as one can be," Bishop Chilstrom said, in response to the implied question of whether he was ready for the 1991 Churchwide Assembly. Staff members of all the churchwide units have been busy preparing for the assembly, he said. He expressed thanks to Vice President Grumm for her partnership and loyalty during the past four years. Referring to the *1991 Reports and Records I, Part 2*, Bishop Chilstrom called attention to several matters before the imminent Churchwide Assembly and reminded the members of the Church Council of various deadlines regarding amendments and other motions. He encouraged Church Council members to familiarize themselves with these and others matters because they would be serving as important resource persons to the voting members of the Churchwide Assembly. Reviewing other matters, Bishop Chilstrom said that dates had been set for the consultations with synodical bishops on a regional basis, beginning with one meeting in October and eight other meetings scheduled for January and February 1992. The fundamental purpose of the consultations is to discuss ELCA financial issues. He said that this church continues to be "on a roller coaster" financially, with receipts from the synods at about the same level as a year ago. More than \$300,000 has been pledged for the special offering and Bishop Chilstrom expressed thanks to the members of the Church Council for their commitments.

In reviewing the four major statements on the agenda of the 1991 Churchwide Assembly, Bishop Chilstrom said that he was "quite optimistic" that all the statements would be adopted, although controversy is anticipated over the statement on abortion. Petitions with thousands of signatures supporting a proposed substitute motion circulated by members of St. Paul Lutheran Church in Minneapolis have been received by his office. Yet, Bishop Chilstrom said, "Lutherans Say," the ELCA's periodic survey conducted by the Office for Research, Planning, and Evaluation, indicated that the statement is supported also by some persons who identify themselves as conservative members of the Evangelical Lutheran Church in America. A move to delay a vote on the statement may be proposed, the bishop said, but he urged council members to consider whether a delay would make the statement significantly better. In addition, a delay would have an impact on work to be carried out for other social statements scheduled to be presented in 1993 and 1995. He urged the council to be prepared to answer how much a new study would cost.

Many issues related to "Focusing for Mission" will be considered by the assembly *en bloc*, Bishop Chilstrom noted. He said that concern would likely be raised about the placement of programs related to congregational social ministries and whether to merge the Commission for Church in Society and the Division for Social Ministry

Organizations. All the units of this church are related to congregations, Bishop Chilstrom reminded the council. He also emphasized that more than \$400,000 per annum will be saved, if the proposal is adopted.

Commenting on the proposed statement, "Ecumenism: The Vision of the Evangelical Lutheran Church in America," Bishop Chilstrom said that there is a generally positive response throughout this church. He said that reactions to the proposals of the Lutheran-Episcopal dialogues are increasingly positive. Initial opposition to those proposals seems to have been based on erroneous media reports, he said. In other matters, Bishop Chilstrom said there are many important positions to be filled on boards and on the Church Council. He encouraged thoughtful consideration of nominations. He indicated that a related issue is the proposal to create a Department for Worship within the bishop's office, a proposal he has considered carefully, but one that he is convinced is not the best way to cover responsibilities for this important matter.

Finally, Bishop Chilstrom commented on his participation in a leadership enrichment event held recently for Lutheran church leaders in Utah. Among the exercises at this event was the presentation and testing of a vision statement for this church. He asked the members of the Church Council to contemplate the vision for the Evangelical Lutheran Church in America he presented at this event, namely, a vision of "a church so deeply and confidently rooted in the Gospel of God's grace that we are free to give our lives joyfully in witness and service."

During discussion, Bishop Paul M. Werger commented that if the 1989 Church-wide Assembly is any indication, there will be a tendency to delay making the "tough decisions." He said leadership will be vital if this tendency is to be avoided during the assembly. The Rev. J. Christian Quello commented that a helpful resource prior to the assembly was a radio talk program that had featured the Rev. Jerald L. Folk, executive director of the Commission for Church in Society.

### **Report of the Vice President**

Vice President Grumm relinquished the chair to Bishop Chilstrom, in order to present her report. She commented on her decision to accept the position of deputy general secretary of the Lutheran World Federation, a difficult decision in light of her commitment to this church and her prior decision to allow her name to stand for nomination for re-election as vice president. She views this new position as an opportunity to be part of the church in a different way, and she expressed thanks for her years, both ahead and behind, and to the members of the council for their support.

Chair Grumm proceeded to an overview of the "Report of the Church Council" to the 1991 Churchwide Assembly. She commented that recommendations from the Church Council *are* recommendations from all the members of the council, and she urged council members to be leaders in discussion. She also called attention to budget considerations and expressed her concern about the "Viewpoint" article in the September 4, 1991, issue of *The Lutheran*.

## **Report of the Secretary**

Vice President Grumm resumed the chair and called upon the Rev. Lowell G. Almen, secretary of this church, to present his report. Pastor Almen called attention to matters and plans related to the 1991 Churchwide Assembly.

## **Matters Related to the 1991 Churchwide Assembly**

### **1. Name**

#### **Change for Missouri-Kansas Synod**

At the 1991 Missouri-Kansas Synod Assembly, a memorial was approved requesting that the 1991 Churchwide Assembly amend ELCA bylaw 9.01.11., Synod 4B, changing the name of the synod from "Missouri-Kansas" to "Central States." This is the second of two requests from synods for name changes through the 1991 Churchwide Assembly. The Church Council previously recommended approval of a Florida Synod request to change the synod's name to "Florida-Bahamas" Synod. In October 1987, the Church Council approved (CC87.10.75) criteria for changes in synod names, including:

- (1) That the name represent a generally understood geographical designation;
- (2) That the name avoid confusion with other church bodies; and
- (3) That simplicity be encouraged.

The council also noted that any changes in a synod's name must be approved by the Churchwide Assembly through amendment of this church's bylaws.

During discussion, Pastor John O. Knudson asked whether the proposed name is clear. Secretary Almen responded that the Missouri-Kansas Synod Assembly thought so and that the name has a history of use in that area. He also said that the request arose primarily because of references to "Missouri," resulting in confusion with another church body. Loren W. Mathre observed that Nebraska is a central state also.

*VOTED:*

**CC91.8.85 To recommend to the 1991 Churchwide Assembly that it amend ELCA bylaw 9.01.11., relative to Synod 4B, changing the name of the "Missouri-Kansas Synod" to the "Central States Synod."**

### **2. Clarification of Two Provisions in the Model Constitution for Congregations**

Responses from synodical constitutional review committees have indicated the possible need for clarification of two provisions (C12.01. and C11.01.) related to the Congregation Council. The clarification relates to definition of the voting membership of the Congregation Council.

*VOTED:*

**CC918.86 To recommend to the 1991 Churchwide Assembly that it: Amend C12.01. in the Model Constitution for Congregations to read:**

**The voting membership of the Congregation Council shall consist of the pastor(s), the officers of the congregation, and not more than members of the congregation and-the**

**with the remainder of C12.01. remaining unchanged; and Amend C11.01., adding a new item "d." to read:**

**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.**

**3. Possible Addition to Bylaw 13.41.31.**

Bylaw 13.41.31. specifies that the advisory members of the Churchwide Assembly consist of (1) members of the Church Council, (2) board chairs or their designees, and (3) executive directors, and have voice but not vote. For the ongoing operation of the assembly, it would be helpful to include in this listing the executive for administration and the executive assistants to the bishop. Therefore, the following amendment was proposed:

***VOTED:***

***CC91.8.87 To add to the second sentence of ELCA bylaw 13.41.31., "Executive directors of church units, the executive for administration, and executive assistants to the bishop shall serve as advisory members of the Churchwide Assembly.***

**1993 Churchwide Assembly-Allocation of Additional Voting Members**

At the August 22, 1989, meeting of the Church Council, the council acted to allocate positions for additional voting members to certain synods. This was done in keeping with this church's "Principles of Organization." Under those principles, responsibility is assigned to the Church Council to ensure that at least 60 percent of the members of assemblies and other governing entities of the churchwide organization shall be laypersons, half of whom shall be female and half of whom shall be male, and that at least 10 percent of such voting members shall be persons of color and/or persons whose primary language is other than English (ELCA 5.01.f.).

Experience in the registration process for the 1989 Churchwide Assembly demonstrated the need for allocation of additional positions for voting members to ensure fulfillment of the organizational principle cited above. Initial registration for the 1991 Churchwide Assembly further underscored the importance of that step. Related to the matter of representation, the Synod Council of the ELCA's Caribbean Synod submitted a resolution in 1989, reaffirmed in conversation at the 1991 Caribbean Synod Assembly, underscoring a representation idiosyncrasy. Because the synod normally would have only two Churchwide Assembly voting members, one of whom is the synod bishop, no ordained pastors from that synod would have an opportunity to be voting members of the Churchwide Assembly.

Similar problems are faced by some other synods, including the Alaska Synod, Slovak Zion Synod, Arkansas-Oklahoma Synod, and West Virginia-Western Maryland Synod.

Twenty-three additional positions were allocated for the 1991 assembly. The

allocation for 1993 of 24 voting-member positions will bring the total voting membership of the 1993 Churchwide Assembly to 1,063, including officers, representing a net increase of four positions over the 1,059 positions, including officers, for the 1991 assembly. Three of those four positions in the net increase resulted from changes in the baptized membership for congregations as reported in the 1990 parochial statistics.

Helen R. Harms asked whether the recommendation should properly refer to the 1993 Churchwide Assembly. The observation was accepted as an editorial change.

*VOOED:*

*CC91.8.88* To

**allocate for the 1993 Churchwide Assembly four additional voting-member positions to the Caribbean Synod, with the provision that these additional voting members be persons of color and/or persons whose primary language is other than English;**

**To allocate for the 1993 Churchwide Assembly four additional voting-member positions to the Alaska Synod, with the provision that at least three of those positions be filled by Alaskan Natives;**

**To allocate for the 1993 Churchwide Assembly three additional voting-member positions to the Arkansas-Oklahoma Synod, with the provision that at least two of those positions be filled by persons of color and/or persons whose primary language is other than English;**

**To allocate for the 1993 Churchwide Assembly three additional voting-member positions to the West Virginia-Western Maryland Synod, with the provision that at least two of those**

**positions be filled by persons of color and/or persons whose primary language is other than English;**

**To allocate for the 1993 Churchwide Assembly three additional voting-member positions to the Slovak Zion Synod; and**

**To allocate for the 1993 Churchwide Assembly one additional voting-member position for an African American, Asian, Hispanic, or Native American person to each of the following synods: Southwestern Washington (1C); Eastern Washington-Idaho (ID); Northern Texas-Northern Louisiana (4D); Northern Great Lakes (5G); LaCrosse Area (5L); Northwestern Pennsylvania (8A); and Metropolitan Washington, D.C. (8G).**

#### **Report of the Treasurer**

Chair Grumm called upon George E. Aker, treasurer of this church, for an income update. Treasurer Aker reported that receipts are currently 1.14 percent below a year ago, although one-half of the synods and four regions are ahead of a year ago at this time in sending funds to the churchwide organization. He said that we are possibly facing a fourth unique year in a row because synods are approaching their

goals in a unique way. If current trends were to hold, the Evangelical Lutheran Church in America would end the year approximately \$1.5 million behind or two percent below budget, but he commented that these figures are not truly reflective of what we will see because such a large percentage of funds is received at the end of the fiscal year. Another factor, Treasurer Aker noted, is a more realistic estimate of goals in each synod that the churchwide organization is taking to be literally true; the assumption is 99.5 percent of estimated goals will be received. This indicates planning is more realistic, he said, and he commended synods for the straightforward way they are remitting funds. He said he hopes for a two or three percent increase over the previous year.

### **Expenditure Authorization**

Chair Grumm called upon Edith M. Lohr, chair of the Budget Development Committee, to comment on the expenditure authorization for the churchwide organization for 1992. She commented that she participated in a conference call with Richard L. McAuliffe, the Rev. Robert N. Bacher, and George E. Aker, at which it was determined no expenditure authorization below 100 percent is presently envisioned.

The council received this report as information.

### **Proportionate Share**

At its April 1991 meeting, the Church Council took the following action relative to the report on the status of consultations with synods on the proportionate sharing of congregational resources between the synods and the churchwide organization:

To acknowledge the seriousness of the 1991 and 1992 financial situation of the churchwide organization and many synods;

To affirm and encourage the ongoing efforts of individuals, congregations, synods and the churchwide organization to generate additional financial resources needed to support essential ministries through the churchwide organization and synods;

To urge that additional efforts be made to increase the resources available to carry out the wider mission of the church;

To express appreciation to the congregations that have increased their financial support of synods and the churchwide organization;

To take the following action relative to the consultation process for 1991 and 1992:

\* To express appreciation to those synods that have increased their financial support for the churchwide organization in 1991 and 1992, acknowledging the sacrifices that have resulted in some instances;

\* To encourage the Office of the Bishop to intensify conversations with synods in the face of the lowering of income estimates in synods and the downward revision of synod commitments for 1991 and 1992;

\* To affirm plans of synod bishops to place the financial situation of the churchwide organization on the agenda of each synod assembly;

\* To instruct the Office of the Bishop to bring a report on the results of these negotiations/discussions to the August 1991 meeting of the Church Council....

An update on the proportionate-share discussions with synods, for both 1991 and 1992, was distributed to council members prior to this meeting.

Chair Grumm called upon the Rev. Robert N. Bacher, executive for administration, to comment on matters related to proportionate share. Pastor Bacher reported 16 synods responded with new information. These represented some interesting trends, he said, with synods revising 1991 goals down approximately five percent. During discussion Richard L. McAuliffe expressed the concern of the finance committee that the churchwide organization was not receiving enough of the budget to cover working capital reserves. Bishop Paul M. Werger asked about the impact of the shortfall and how the special fall offering would help to alleviate this problem. Pastor Bacher said the shortfall relates only to proportionate share. Bishop Werger responded that synods have no contingency funds either. Edith M. Lohr asked for clarification on the \$1.7 million reserve fund. During further discussion, Helen R. Harms noted that it would be helpful to utilize the nomenclature, "irregular ordination of gay persons." Exhibit A, Part 2.

***VOTED:***

**CC91.8.89 To accept the synodical goals for the proportionate sharing of unrestricted congregational benevolence listed.**

**Consultations with Synods**

At its April 1991 meeting, the Church Council voted:

To recommend that the 1991-1992 synodical-churchwide consultation process be a series of one-day meetings of Bishop Chilstrom and synodical bishops by region and that a video be prepared of Bishop Chilstrom for use in congregations, interpreting the partnership nature of congregational, synodical and churchwide ministry.

Meetings between Bishop Herbert W. Chilstrom and synodical bishops have been scheduled in each of the nine regions. The first of these meetings is scheduled for October 16, 1991 (Region 6); the other eight meetings will be held in January and early February 1992.

The option was offered to synods to schedule a one-day meeting between Bishop Chilstrom and the synodical bishops or to hold both that session and a follow-up session that would include additional persons, such as synodical officers, budget persons, and staff. The second day's agenda would include other churchwide staff from the Office of the Bishop and might follow the pattern of synodical-churchwide consultations that were held regionally in prior years. For example, the Region 6 consultation in October 1991 will involve bishops only; the Region 1 consultation in January 1992 will involve both bishops and others in a two-day session.

In developing the agenda for these meetings, Bishop Chilstrom will be consulting with the Conference of Bishops at its August 1991 pre-assembly meeting. Agenda items for these consultations might include not only a discussion of proportionate sharing, but also basic issues relating to the leadership roles of the churchwide and synodical bishops as well as vision and directions for the Evangelical Lutheran

Church in America.

Recognizing that the synodical process for the development of the 1993 budget will be well under way before some of the later consultations will be held, the Office of the Bishop will be providing information to synods at their fall Synod Council meetings, including:

- \* information regarding the churchwide budget;
- \* synod information related to proportionate share, beginning with the 1988 experience;
- \* a work sheet containing churchwide information and the request that synods review 1991 experience and 1992 budget plans and projections;
- \* a review of the synod's stewardship plans for 1992 and 1993, with a request that the Synod Council consider an increase in giving that might be realized in 1993 based on these stewardship plans.

Bishop Chilstrom will request that a report on these discussions be provided to him by the synods.

The following information will then be provided to synod budget-development meetings/hearings:

- \* information provided to and advice from fall Synod Council meetings;
- \* a letter from Bishop Chilstrom proposing a proportionate-share goal and further information about shared financial responsibilities (colleges, seminaries);
- \* information on churchwide plans for 1993 that could have an impact on synodical budgets.

At their early 1992 Synod Council meetings, synods will act on the resolutions proposing the level of proportionate-share goals with the churchwide organization for 1993. This step is to be completed by March 1992, so that the Church Council will be able to review and act on these proposals at its April 1992 meeting.

In addition, the video requested by the Church Council at its April 1992 meeting has been completed and is being distributed to synods for use in consultations with congregations this fall.

The Rev. Robert N. Bacher commented that leadership, vision, and funding are major themes of the consultations. Further, the last two years have been an experimentation process, he said, which is now beginning to bear fruit.

The council received this report as information.

### **"Focusing for Mission"**

Chair Grumm called on Judith McWilliams Dickhart, interim director of the Office for Research, Planning, and Evaluation, to report on behalf of the Program and Structure Committee.

### **1. Governance and Election Matters**

The report on governance and election matters provided to the April 1991 Church Council meeting includes the term, "coterminous," in describing the department directors. While a new bishop may wish to effect changes in leadership of the

departments, the only position that the constitution designates to be coterminous is that of the executive for administration.

**VOTED:**

**CC91.8.90 To affirm that department directors serve four-year terms that are not necessarily coterminous with the term of the bishop, in keeping with applicable bylaws and continuing resolutions.**

**2. Terms for Executive Directors**

The timelines provided to the Church Council in April 1991 set the end of terms for executive directors of merging units for November 30, 1991. Newly elected executive director terms were to begin December 1, 1991. Upon review of the schedule for completing the search and selection process, it seems to be more realistic to expect new directors to begin their terms on January 1, 1992, although interim arrangements will be made to allow them to begin planning for the new units. Therefore, the terms of the current directors should continue through the 1991 calendar year. In addition, flexibility may be needed to accommodate the personal plans and obligations of both current and newly elected directors.

**VOTED:**

**CC91.8.91 To determine that the terms of executive directors of merging units end on December 31, 1991, and to establish the beginning of the terms of newly elected executive directors of merged units as January 1, 1991.**

**3. Review of Selected Items Raised in Unit Phase II Reports**

**a. Further Definition to the Relationship between the Department for Synodical Relations and the Division for Ministry (especially in regard to Shared Staff).**

This matter was cited in the reports of both the Division for Ministry and the Department for Synodical Relations. Other questions related to the functioning of this new department and its relationship to the Conference of Bishops, regions and churchwide units continue to be raised.

**VOTED:**

**CC91.8.92**

**To request that the executive for administration bring a report to the November 1991 Church Council meeting clarifying the relationship of the Department for Synodical Relations and the Division for Ministry, and addressing other pertinent concerns regarding that department.**

**b. Shift of Responsibilities for Parochial Statistics from the Office of the Secretary to the Department for Research and Evaluation.**

One of the design principles used in "Focusing for Mission" is that of "groupings of functions," which suggests that similar functions requiring compatible staff skills and knowledge should be grouped together. In this particular case, the staff skills needed to develop questionnaires and analyze data reside primarily in the Department for Research and Evaluation. This unit analyzes

congregational report data throughout the year for numerous studies it initiates or conducts on behalf of other units. The "Focusing for Mission" proposal dusters the work of preparing, processing, and analyzing the parochial statistics collected annually to the Department for Research and Evaluation, while still acknowledging this to be a responsibility of the secretary of this church. The work is done in this unit on behalf of the secretary. The public interpretation of annual congregational statistics will continue to be provided by the secretary.

***VOTED:***

***CC91.8.93*** To provide the following information to staff as additional interpretation of the "Focusing for Mission" narrative report.

**c. Improving Understanding of the Work of Other Units, Especially Divisions and Commissions, for which Support is Provided by Offices and Departments.**

Several Phase II reports (Department for Communication, Department for Human Resources, and Department for Research and Evaluation) referred to improving the working relationships among units. The Office of the Treasurer report suggested that better understanding of the roles of other units would enhance the office's ability to serve those units. The Department for Research and Evaluation report even suggests some means for developing this understanding, such as establishing ongoing liaisons from that department's staff to other units.

***VOTED:***

***CC91.8.94*** To request that the executive for administration convene the directors of the Department for Communication, the Department for Human Resources, and the Department for Research and Evaluation to develop a plan for developing effective working relationships, which will then be presented to the executive directors of the divisions and commissions, with the understanding that following this review, a revised plan will be put in place by February 1, 1992.

**d. Accounting and Financial Service Functions.**

Each unit has been responsible for processing bills and performing other fiscal management responsibilities. Some units, because of their size or particular responsibilities, have employed persons exclusively for such tasks. Other units have added this task to the responsibilities of existing executive and/or support staff. Certain technical and professional standards in managing funds are highly desirable throughout the churchwide organization. In addition, the effective and efficient use of staff resources calls for qualified persons to perform these tasks as a major component of their work responsibility.

***VOTED:***

***CC91.8.956*** To request that plans to provide unit financial management

services be determined cooperatively by unit executive/department directors and the treasurer; to determine that the following patterns may apply:

a) Units whose size precludes employing full-time staff persons with competencies to manage funds, process bills and maintain accurate records of spending may employ one qualified person who would work full-time for several units, or ask the treasurer's office to assign a staff person to do the work on behalf of their units; and

b) Units requiring full-time personnel to handle financial matters will review their plans for providing these services, including staffing recommendations, with the treasurer and receive approval before implementing them. The treasurer would concur in staff selection and participate in performance appraisals.

e. Standards,

**Policies, and Procedures for the Department for Communication and the Department for Research and Evaluation.**

Personnel policies were put in place with the approval of the Church Council at the start of the ELCA churchwide organization and have been reviewed and amended periodically. Similar sets of policies for communication and for research and evaluation would be useful both for coordination and to clarify responsibility, authority, and accountability. The standards established should be developed and implemented to benefit both units and the whole organization. Approved policies, plans, and practices related to the functions of the Department for Communication, Department for Human Resources, and Department for Research and Evaluation will be supervised and coordinated by appropriate departmental directors who will report to "the executive for administration. Staff employed to carry out these functions should have the particular competencies required or be engaged in a continuing education program to gain the skills needed. The internal organization of each unit should facilitate coordination of the functions across the churchwide organization. During discussion, William E. Diehl asked whether this provision eliminates previous standards. Judith McWilliams Dickhart indicated that it does not.

**VOTED:**

*CC91.8.96*

**To request that the executive for administration establish two working groups, one to draft policies for communications, and the other to draft policies for research and evaluation; and that the initial versions of these policies be ready for review at the November 1991 meeting of the Church Council.**

**f. Role and Accountability of the Budget Director (Office of the Treasurer) in**

**Supporting the Budget Development Function in the Office of the Bishop.**

The skills and knowledge of the budget director are needed in the Office of the Treasurer to analyze revenue experience, make income projections, and fulfill other related functions. The skills and knowledge required for this position are compatible with other staff in that office. One of the responsibilities of the bishop, however, is to provide for the preparation of the budget. The Office of the Bishop, therefore, needs to call upon the skills and knowledge available in the budget director in the Office of the Treasurer.

***VOTED:***

*CC91.8.97* To request that the budget director in the Office of the Treasurer function as adjunct staff to the bishop's office, accountable to the executive for administration such that the treasurer and the executive for administration will determine what portion of the budget director's time is to be designated for adjunct staff responsibilities; the treasurer will select the budget director in consultation with the executive for administration; both will participate in the budget director's performance appraisal.

4.

**Phase IV: Unit Structure, Organization, and Staffing Patterns**

In implementing "Focusing for Mission," Phase IV deals with unit structure, organization, and staffing patterns. The description of Phase IV indicates that "executive directors and department directors will prepare their proposals for structure and staffing within their units." Some guidelines have been prepared for the use of those directors in completing Phase IV.

***VOTED:***

*CC91.8.98* To affirm the following guidelines as advice to unit executive directors and directors of departments:

a. Principles of Organization (Chapter 5) and the design principles articulated in "Focusing for Mission" will be applied to the internal organization of all units.

All units, including those less directly affected by the re-configuration, will examine or develop their internal structures/organization in the light of these basic principles.

b. Departments within units will reflect the major areas of work of the unit.

In keeping with the design principle of "understanding and access," the basic responsibilities of each unit should be visible in its internal organization. Usually, several unit functions should be grouped together to create a department. However, if a number of staff are employed to carry out one continuing resolution, that function alone might be the work of one department. In determining internal structure, functions and compatible staff skills and knowledge

should be clustered to facilitate both program coordination and policy integration.

c. The internal organization and structure of all units will provide the capacity both to perform unit functions well and to enhance cooperative work within the churchwide organization.

The manner in which a unit organizes its work may either help or hinder the work of the entire organization. Each unit needs to handle matters of administration, coordination, communication, and planning in ways that mesh with and facilitate interactions with other units and with the offices of this church. Efforts should be made to continue and enhance those inter-unit relationships that are working effectively.

d. Proposals for internal organization of churchwide units should reflect the descriptions in the "Focusing for Mission" narrative report of unit operation and the intent of other guidelines related to implementation.

The narrative report provides descriptive material both about individual units and expectations about interunit relationships that need to be taken into account when proposals for implementation are prepared. In addition, a set of "Principles for Personnel Matters" was adopted by the Church Council in January 1991. Other guidelines, including these, inform plans for internal unit structure. Such materials provide information and set some limits on the kind of organization appropriate for individual units.

e. Proposals for internal organization of units will be reviewed with the executive for administration before being implemented.

Following selection of unit executives or department directors in the fall of 1991, proposals will be prepared using the advice offered in the Phase I and II reports. The directors of each unit will submit their proposals to the executive for administration for endorsement before implementing them.

Any issues of substance related to organization of units will be reported to the Program and Structure Committee of the Church Council at its next regularly scheduled meeting.

Chair Grumm then commented on the Open Hearings and the Review Groups scheduled during the Churchwide Assembly, and announced the names of the members of the Church Council responsible for chairing these sessions.

Matters Related to Discipline Process

1. Clarification of Membership of Committee on Discipline related to Particular Pending Matters

It is likely that during the 1991 Churchwide Assembly the Church Council's Executive Committee will be required to make appointments from the 21-member

churchwide Committee on Discipline to serve with members of a synodical discipline committee to hear a particular case. ELCA 17.01.19. provides in relevant part:

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. However, continuing resolutions, as authorized by this bylaw, have not yet been adopted. It is desirable that such relevant continuing resolutions be adopted.

***VOTED:***

**CC91.8.99 To adopt as Continuing Resolution 17.01.A91. (to be renumbered 19.11.A91., if the relevant part of 17.01.19. is renumbered as 19.11.42.) the following:**

**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 a 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.

2.

**Subcommittee to Prepare Rules of Procedure**

Proposed provision 20.61. provides, in part:

The Church Council shall appoint three members from the Committee on Appeals who shall recommend rules of procedure for the performance of duties

of hearing officers and discipline hearing committees. The rules shall become effective when ratified by the Church Council.

If this proposed bylaw is adopted by the 1991 Churchwide Assembly, it will be desirable that this three-member subcommittee be appointed as soon as possible, with the expectation that its recommendations might be reviewed by the Conference of Bishops at its October 1991 meeting and presented for ratification by the Church Council at its November 1991 meeting. To achieve this time line, and to have opportunity to choose from among the full membership of the Committee on Appeals, including the four new members who will be elected by the Churchwide Assembly, the following is recommended:

***VOTED:***

***CC91.8.100 To authorize, contingent upon adoption by the Churchwide Assembly of proposed provision ELCA 20.61., the Executive Committee to appoint three members from the Committee on Appeals to serve as described in the proposed bylaw.***

### **3. Clarification of the Effective Date of 1991 Constitutional and Bylaw Amendments Upon Pending Discipline Cases**

The 1991 Churchwide Assembly will be acting upon the proposed constitutional and bylaw amendments to the chapter on Consultation, Discipline, Appeals and Adjudication at a time when at least one case may have been passed on by a consultation committee for hearing before a 12-member panel. It is believed desirable that action be taken by adoption of the following continuing resolution to clarify that such pending cases are to continue to be governed by the existing provision of Chapter 19.

***VOTED:***

***CC91.8.***

***101 To adopt the following as Continuing Resolution 19.15.A91.:***

***The provisions of Chapter 19 of the Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America as in effect prior to the 1991 Churchwide Assembly shall continue to apply to any pending case when the chairperson of the synodical committee on discipline has advised the vice president of the church prior to the Churchwide Assembly's adjournment of the need for the appointment of six persons from the churchwide Committee on Discipline to serve with the synodical committee, as provided in 19.15.05.c.***

**Matters Related to the 1991 Churchwide Assembly  
(continued)**

Chair Grumm called on Secretary Lowell Almen, who made the following recommendation as an amendment to the Rules of Organization and Procedure for the 1991 Churchwide Assembly.

***VOTED:***

**CC91.8. 102 To amend the proposed "Rules of Organization and Procedure" for the 1991 Churchwide Assembly by adding the following to the section on Motions and Resolutions (1991 Report and Records, Volume 1, Part 2, page 515): "If a voting member wishes to offer a substantive amendment during debate, which was not submitted prior to the deadline, the assembly may consider such an amendment by a simple majority vote."**

### **Lutheran-Episcopal Relations**

At a June 1991 meeting, representatives of the standing committee of the Office for Ecumenical Affairs and the corresponding ecumenical commission in the Episcopal Church in the U.S.A. affirmed the continuing study of the Lutheran-Episcopal dialogues and continuing implementation of the Lutheran-Episcopal Agreement of 1982. The joint meeting also recommended that a Joint Lutheran-Episcopal Coordinating Committee be formed to develop the next steps for closer Lutheran-Episcopal ties. The representatives of the two standing committees agreed to ask this church and the Episcopal Church to authorize the establishment of this coordinating committee. This committee would build upon the 1982 Lutheran-Episcopal agreement, which called for joint activity between the two church bodies on a variety of levels.

The actions taken in July 1991 by the 70th General Convention of the Episcopal Church in the U.S.A., which touch upon that church's relationship with the Evangelical Lutheran Church in America, were distributed to council members prior to this meeting. Of special note was the action of that General Convention calling for the establishment of a Joint Lutheran-Episcopal Coordinating Committee, the text of which mirrors the action recommended below.

During discussion, William E. Diehl asked to what extent this proposal might influence the possible 1995 decision regarding Lutheran-Episcopal relations. Arne Blomquist asked whether this would be interpreted by the Office of Ecumenical Affairs as permission simply to proceed with provisions of the proposed Concordat between the two churches. Bishop Herbert W. Chilstrom commented that a similar resolution was adopted by the Episcopal Church at its July 1991 General Convention and was designed to lay the groundwork for discussion. The Rev. William G. Rusch, executive director of the Office for Ecumenical Affairs, said the proposal simply specifies what Lutherans will do, based on the 1982 agreement with the Episcopal Church.

The Rev. David G. Gabel asked about additional costs, to which Pastor Rusch responded that funds would come from the budget of the Office for Ecumenical Affairs. William E. Diehl inquired about the specific intention of the proposal. Bishop Herbert W. Chilstrom said it would signal a continuation of conversations with the Episcopal Church. The Rev. Barbara K. Lundblad commented this was a way to deal with fears and other issues related to ecumenical concerns presently before us. The Rev. Robert J. Marshall concurred with Pastor Rusch that the proposal does not move beyond the provisions of the 1982 agreement.

**VOTED:**

*CC91.8.103*

**To establish a Joint Lutheran-Episcopal Coordinating Committee and request it to continue the implementation of the 1982 Lutheran-Episcopal Agreement, with particular attention to Eucharistic sharing;**

**To encourage the development of common Christian life throughout the respective churches by such means as:**

**a. mutual prayer and support, including parochial/congregational and diocesan/synodical covenants or agreements;**

**b. common study of the Holy Scriptures, the histories and theological traditions of each church, and the materials of Lutheran-Episcopal Dialogue I and Lutheran-Episcopal Dialogue II;**

**c. joint programs of religious education, theological discussion, mission, evangelism, and social action; and**

**d. joint use of physical facilities;**

**To request the Joint Lutheran-Episcopal Coordinating Committee to address the question, "How does the growing partnership between our two churches enhance the mission of Christ's Church;**

**To request that the Joint Lutheran-Episcopal Coordinating Committee give special attention to dissent and concerns for caution within our two churches, particularly in regard to Lutheran-Episcopal Dialogue III, with the intent that such be responsibly stated and addressed; and**

**To request that Bishop Herbert W. Chilstrom present to the November 1991 meeting of the Church Council a slate of names of ELCA members for a Joint Lutheran-Episcopal Coordinating Committee.**

**"Focusing for Mission" (continued)**

5.

**Board Development**

Given the opportunities provided by the "Focusing for Mission" process, an intensified emphasis on board development is being planned for churchwide units, in particular for those units that have been reconfigured. A progress report on this process was distributed to council members prior to this meeting.

Chair Grumm called upon the Rev. Robert N. Bacher, executive for administration, to introduce the report. Pastor Bacher noted that a two-hour session in the fall meetings of the board will be conducted with the help of a consultant. During discussion William E. Diehl asked about the unit mentor concept, indicating his concern that this could be abused as a way of controlling a board. Pastor Bacher responded that process, not content, is what is envisioned in this regard. Helen R. Harms asked whether this process included opportunities for board members

to get to know one another. She also noted that the words, "separation from employment," rather than "termination" is more helpful in denoting leadership. The Rev. Barbara K. Lundblad suggested that attention might be given to the relationship of all units with the "11th floor" administrative offices in this development plan. Edith M. Lohr questioned why people had difficulties with the unit mentor concept because it is designed to facilitate the work of the units as mandated by the ELCA constitution. William E. Diehl responded that the problem is who appoints the mentor and suggested that it would be more helpful if the appointment did not come from the bishop's office. Richard L. McAuliffe reiterated that this is board development and that details still needed to be worked out.

6.

### **Matters Related to the Division for Education**

At its October 20-22, 1990, meeting, the Church Council referred to the Division for Education the following sections of the report of the Review Committee on Synodical-Churchwide Relations and requested that a response be brought to the subsequent council meeting:

- \* Campus Ministry. The committee called for a study of issues related to supervision and funding of campus ministry, to determine whether constitutional changes are needed in this area;
- \* Multicultural Work of Colleges and Universities. The committee requested clarification on the linkages between this church's commitment to be a multicultural church and the work of colleges and universities;
- \* Public Education. The committee suggested that the role of synods, in conjunction with the Commission for Church in Society, for advocacy on behalf of church schools and on behalf of public education be addressed.

The Church Council received the foregoing as information.

### **Benevolence-Support Model**

At its April 1991 meeting, the board of the Division for Education approved a benevolence-support model that was developed in consultation with the colleges and universities of this church and with synods, which are a partner in providing support to colleges and universities.

Pastor Bacher called upon the Rev. W. Robert Sorensen, executive director of the Division for Education, to present the report. Pastor Sorensen indicated that the change was being recommended because the original funding patterns for colleges and universities did not work due to the shortfall in the churchwide budget. A new approach was needed, and is presented here as a formula to receive churchwide funds. The Rev. Robert J. Marshall expressed concern that the formula is dependent on Lutheran enrollment. The Rev. Howard J. McCarney concurred and stated that the more important question is, how the college sees itself as a college of this church. That is not always based on enrollment statistics, nor is it simply because the institution receives funds from this church, he said. Helen R. Harms suggested referring the matter to the Budget Development Committee to be returned to the November 1991 meeting of the Church Council. Edith M. Lohr responded that

there was not a good reason for such a referral. Alan J. Seagren countered that some type of incentive must be built in to encourage colleges and universities to make significant contributions to the life of this church, especially regarding church vocations. Pastor Sorensen commented the issue is broader than that, including service to the world and to society. William E. Diehl concurred, and said that colleges can contribute, because of their influence in the world, and that to base incentives on Lutheran enrollment is counter-productive. Bishop Herbert W. Chilstrom expressed support for the recommendation and pointed out that another area of appropriate concern was the contribution of the faculty of these institutions to the life of this church. Pastor Marshall asked which institutions would be most dramatically affected by this proposal. Pastor Sorensen indicated that the institution most dramatically affected would be Gustavus Adolphus College. Edith M. Lohr expressed her support for the recommendation because it attempts to rebuild connectedness with colleges and congregations.

***VOTED:***

***CC91.8. 104***

**To affirm the Benevolence-Support Model for the funding of ELCA colleges and universities:**

Benevolence Support Model Proposal

Division for Education

College and Universities

From the beginning of the ELCA, benevolence support has been provided for the colleges and universities through a synod-churchwide expression partnership. In 1990 about 56 percent of the funds came from the Division for Education and 44 percent from the synods. The existing model's performance is dominated by the operating principles which base support on the best level of support in the 1980-1986 period or \$100,000, whichever figure is higher. The model discriminates against increased synodical support and any unrestricted local congregational support.

The Division for Education board, at its October 1990 meeting, took action calling for a review of the model that would include the possibility of taking into account Lutheran, minority, and international enrollment on the campuses in distributing churchwide funds. A committee was formed to study the matter including two division board members (the Rev. Dennis Dickman, Mary Ellen Schmider), one synod bishop (the Rev. James Aull, South Carolina,) three college presidents (Melvin George, Charles Oestreich, John Trainer,) and Division for Education staff members, the Rev. Robert Sorensen, Beata Sorenson, and James Unglaube.

The proposal which has emerged from the work of this committee would distribute the churchwide support as follows:

35% Equal portions to all 29 institutions;

30% Based on number of Lutheran students enrolled;

25% Based on number of African American, Asian, Hispanic and Native American students enrolled; and

10% Based on per baptized member support provided by related synods.

The committee did not incorporate international student enrollment into the formula.

This proposal stops the practice of reducing churchwide support as synod support increases. Instead, a portion of the churchwide support is provided on an incentive basis, whereby institutions which receive more generous synodical support on a per baptized member basis also would receive more churchwide support. The model no longer takes into account direct unrestricted support from congregations.

Since a small number of institutions are affected significantly in a positive or negative direction, the effects would be cushioned somewhat, as follows:

1992 No institution would see its support increased or reduced by more than 0.15 percent of the institution's 1991 total expenditures and mandatory transfers, with a correction for any natural rise or fall in total benevolence funds available;

1993 Same as 1992 except figure rises to 0.30 percent;

1994 Same as 1992 except figure rises to 0.45 percent.

This annual adjustment of 0.15 percent continues until no institutions are covered by the provision.

The Division for Education will plan to implement the new model in 1992.

The model was approved by the Division for Education board in April 1991.

### **Election of Board Member: Bethphage Mission**

The Evangelical Lutheran Church in America serves as a corporate member of certain affiliated social ministry organizations. The role of the corporate member includes the responsibility to elect or approve a majority of the members of the board of directors and to approve amendments to the governing documents.

One of the organizations for which the Evangelical Lutheran Church in America serves as a corporate member is the Bethphage Mission, Omaha, Nebr. The Division for Social Ministry Organizations is the churchwide unit through which the Evangelical Lutheran Church in America relates to this organization. The division requests Church Council approval of the election of a board member for this organization as follows:

#### ***VOTED:***

***CC91.8.105 To elect Arvin Hahn (Zionsville, Ind.) to the board of Bethphage Mission, Inc. (Omaha, Nebr.), for a term expiring in 1994.***

### **U.S. Military Aid to El Salvador: Campaign of Prayer, Fasting, and Vigils**

On July 20, 1991, the National Debate for Peace in El Salvador and the churches in El Salvador issued an urgent call to the U.S. religious community to support a campaign of prayer, fasting, and vigils "to end U.S. military aid to El Salvador, in favor of economic aid, which would support the process of negotiations and political, economic, and social democracy." The campaign will take place during the month

of September when both the U.S. Senate and House of Representatives will debate restrictions on military aid for El Salvador.

The National Debate for Peace in El Salvador was formed in 1988, in order to bring together the various civilian sectors of Salvadoran society to debate the causes of the civil war, reach a minimal consensus on how the various elements of Salvadoran society might coexist, and propose a negotiated, political solution to the conflict. Over 80 organizations are represented in the National Debate for Peace in El Salvador, including the Lutheran, Episcopal, and Baptist churches and the Roman Catholic base communities. Consensus has been reached among the member organizations on issues of human rights, democratization, and the demilitarization of Salvadoran society.

The call to join the campaign was communicated to the Evangelical Lutheran Church in America in a letter signed by the Rev. Medardo Gómez, bishop of the Salvadoran Lutheran Synod, and others. The letter urges U.S. churches, synagogues, and "other organizations of solidarity and religious inspiration" to endorse, support, and actively participate in the campaign which culminates in a "National Day of Prayer, Fasting and Action for Peace and Justice in El Salvador" in Washington, D.C., on September 24, 1991.

Pointing to the critical stage in the negotiations between the Farabundo Martí National Liberation Front (FMLN) and the government of El Salvador, the letter declares that

we are living a moment of *kairos* in El Salvador, in which God's saving action is present... We believe that only by ending military aid can a cease-fire be signed, which will be favorable to the life of the poor in El Salvador. We say this because military aid only produces war and death, it blocks the process of political negotiations, it helps maintain the impunity of the armed forces, it creates conditions for the reactivation of the death squads, and it encourages more threats against religious, political, and social leaders.

ELCA support for restricting U.S. military assistance to El Salvador is based on a resolution adopted by the 1989 Churchwide Assembly and a resolution adopted by the Church Council in November 1989. The 1989 Churchwide Assembly voted to:

Press for an end to United States military aid and for the cessation of all destabilizing military involvement in the region by countries outside the region; [and]

Support negotiation among the various parties to the Central American conflict within the context of the Arias peace plan or similar subsequent peace efforts of the governments of the countries in the region; ... (CA89.4.21).

The resolution adopted by the Church Council at its November 1989 meeting urged the leaders and members of the Evangelical Lutheran Church in America to contact the governments of the United States and El Salvador, urging them actively to pursue:

\* urgent and earnest efforts to resume the negotiating process between the government and the insurgents with the goal of achieving a political settlement which will ensure for El Salvador a truly democratic society built on a more just sharing of wealth and power; [and]

\* an end to all military aid by foreign countries, including the United States;  
... (CC89.11.159).

"A Churchwide Blueprint for Action on Central America and Caribbean Concerns," adopted by the ELCA Church Council at its November 1989 meeting, is also available from the Commission for Church in Society to assist this church to understand and address the root causes of the conflict.

Chair Grumm called on the Rev. Jerald L. Folk, executive director of the Commission for Church and Society, to present the recommendation. Pastor Folk said this is a "kairotic" moment in the history of El Salvador, a time to achieve a non-violent solution to the problem there. During discussion Aureo F. Andino urged that people from throughout this church should be encouraged to travel to El Salvador to see the situation there for themselves. The Rev. Joaquin Figueroa said strong support for the people in the region is needed now because the events in Eastern Europe and the Soviet Union have diverted attention from the plight of the peoples of Central America.

***VOTED:***

***CC91.8.106 To commend the following to the 1991 Churchwide Assembly for adoption:***

**To affirm the commitment of the Evangelical Lutheran Church in America to pray and work for a negotiated and just solution to the conflict in El**

**Salvador;**

**To endorse the Campaign of Prayer, Fasting, and Vigils sponsored by the National Debate for Peace in El Salvador and the churches of El Salvador, which seeks to end U.S.**

**military aid to the government of El Salvador and to support a new policy favorable to the life of the poor;**

**To encourage ELCA members, congregations, and synods to actively participate in the campaign through prayer, fasting, vigils, and contact with their members of Congress throughout the month of September as the issue is debated in the United States Congress and to join in the "National Day of Prayer, Fasting and Action" in Washington, D.C., on September 24, 1991; and**

**To request the bishop of this church to convey this resolution to Bishop Medardo Gómez, the Salvadoran Lutheran Synod (Sinodo Luterano Salvadoreño), and other leaders of the National Debate for Peace in El Salvador and assure them of our continued solidarity with them in their quest for peace.**

**Resolutions from Synods**

Since the April 1991 meeting of the Church Council, a number of resolutions

have been forwarded from synods to the Church Council for action. Some of these resolutions are similar to memorials that will be considered by the 1991 Churchwide Assembly, in which case the proposed council recommendation is to convey the assembly's action on the topic of the memorial to the synod, rather than to take separate council action.

**VOTED:**

**CC91.8. 107 To adopt *en bloc* the following responses to synod resolutions addressed to the Church Council:**

*1. Famine in the Horn of Africa*

Northwest Washington Synod (1B) [1991]

WHEREAS, 20 million people in Africa are facing starvation due to the combination of drought-caused crop failure and violent civil conflict; and  
WHEREAS, Bread For the World (a citizen's lobby for world hunger concerns) has proposed comprehensive legislation which has been introduced in the United States House of Representatives as HR1454 and has been cosponsored by over 100 representatives including Representatives Unsoeld, Morrison, Dicks, and McDermott of the State of Washington, and has been introduced into the United States Senate as SB985; and

WHEREAS, this legislation addressing the crisis in the Horn of Africa proposes-

-timely fair distribution of relief aid to civilians whether in rebel-held or government-held areas;

-aid to local nongovernmental groups working to build education and health systems, increase food production, and restore the environment;

-enlisting the participation of grassroots organizations in developing peace initiatives that address the root causes of the conflicts; and

-finding peaceful solutions to conflicts;

now, therefore, be it

RESOLVED, that the Northwest Washington Synod in assembly in 1991 endorse HR1454 and SB985; and be it further

RESOLVED, that the Northwest Washington Synod memorialize the Church Council of the Evangelical Lutheran Church in America to endorse HR1454 and SB985.

**VOTED:**

**CC91.8. 108 To transmit to the Northwest Washington Synod the action taken by the 1991 Churchwide Assembly on memorials addressing world hunger and the related legislation endorsed by Bread for the World, (1991 Reports and Records, Volume 1, Supplement, Part M, Section 21, World Hunger).**

*2. Social Statement on Abortion*

Southwestern Washington Synod (1C) [1991]

WHEREAS, abortion is a moral issue of great importance touching the lives of all people in the larger community; and

WHEREAS, there are honest differences of opinion within the Evangelical Lutheran Church in America on the issue of abortion; and  
WHEREAS, the 1989 Churchwide Assembly specifically requested that proposed social statements be in the hands of congregations six months prior to consideration by the Churchwide Assembly; and  
WHEREAS, a social statement on abortion at this time prematurely closes off debate and discussion and may lead to anger and divisiveness within the church; and  
WHEREAS, the social statement on abortion established a process of discussion and debate at the local level through open hearings; and  
WHEREAS, dialogue on abortion at the local level through open hearings has fostered increased understanding, mutual respect, and greater clarity on the issue; now, therefore, be it  
RESOLVED, that the Southwestern Washington Synod request the Church Council of the Evangelical Lutheran Church in America to:

1. Encourage continued discussion at the synod and congregational levels of the issue of abortion;
2. Encourage local congregations and clergy to study and discuss the issue of abortion and provide input to the Task Force on Abortion;
3. Continue open local hearings on further drafts of the social statement on abortion; and
4. Extend consideration of the social statement on abortion as a social practice statement until the 1993 ELCA Churchwide Assembly.

***VOTED:***

***CC91.8. 109 To transmit to the Southwestern Washington Synod the action taken by the 1991 Churchwide Assembly on the social teaching statement on abortion (1991 Reports and Records, Volume 1, Part 2).***

***3. Proposed Bylaw Amendment***

Southwestern Washington Synod (1C) [1991]

WHEREAS, the Evangelical Lutheran Church in America adopted a model constitution for use by the synods of the Evangelical Lutheran Church in America; and

WHEREAS, certain paragraphs of the model constitution are designated by an asterisk(\*) denoting that such paragraphs are "required provisions" and must be adopted by each synod; and

WHEREAS, paragraph S7.21. of the Synod Constitution is a "required provision", which can be amended only if the bylaws of the Evangelical Lutheran Church in America are first amended; and

WHEREAS, the Southwestern Washington Synod affirms the policy of proportionate male and female representation at each Synod Assembly and is committed to such policy at all future Synod Assemblies; and

WHEREAS, congregations within the Southwestern Washington Synod are

occasionally unable to select delegates to the Synod Assembly divided equally between males and females, due to unavailability of potential delegates of the mandated gender, and, therefore, leaves such congregations under-represented at the Synod Assembly; and

WHEREAS, the Southwestern Washington Synod should have the ability to grant relief to congregations that cannot comply with paragraph S7.21.c. of the Synod Constitution; now, therefore, be it

RESOLVED, that the Southwestern Washington Synod petition the Church Council of the Evangelical Lutheran Church in America to present to the ELCA Churchwide Assembly in Orlando, Florida, August 28-September 4, 1991, an amendment to its bylaws by adding 9.41.04:

9.41.04 Synods may establish processes that permit congregations, which will suffer hardship in complying with proportionate male and female representation at a Synod Assembly, to petition the synodical bishop in writing to permit said congregations to select delegates to the Synod Assembly other than as specified in 9.41.01.c. above.

**VOTED:**

**CC91.8.110 To transmit to the Southwestern Washington Synod the action taken by the 1991 Churchwide Assembly on memorials related to inclusive representation (1991 Reports and Records, Volume 1, Supplement, Part M, Section 30, Constitutional Changes, Part 3, Inclusive Representation.)**

*4. Activities of the Commission for Multicultural Ministries*

Sierra Pacific Synod (2A) [1991]

WHEREAS, the Commission for Multicultural Ministries of the Sierra Pacific Synod seeks to assure that each ethnic community receives fair consideration in all of our mutual and individual relationships with the Evangelical Lutheran Church in America; and

WHEREAS, we are appreciative of the struggle and consideration that went into the discussions between our various communities as to how the churchwide Commission for Multicultural Ministries would relate and interact with all of us; and

WHEREAS, we have felt that each of us has been fairly treated in most if not all circumstances, and each has been able to speak up on issues of concern; and

WHEREAS, we understand that there has been discussion relative to the possibility of future plans involving a change in the relationship we have with the ELCA Commission for Multicultural Ministries to one where relationship would be based on the bona fide numbers each community has as official members of the Evangelical Lutheran Church in America; and

WHEREAS, it is difficult for us to understand what the implication of this change would mean for us; now, therefore, be it

RESOLVED, that the Synod Assembly direct the Synod Council to communicate our concern to the ELCA Church Council that the ELCA Commission for Multicultural Ministries make every effort to be in open communication

with appropriate synod committees or commissions before making any changes in its dealings with various ethnic communities on the territory of that synod; and be it further

RESOLVED, that this resolution is offered in the spirit of assuring that each of our communities is guaranteed equal regard within the Evangelical Lutheran Church in America.

***VOTED:***

***CC91.8.111 To refer the resolution of the Sierra Pacific Synod on multicultural ministry activities to the Commission for Multicultural Ministries, and to request that the commission prepare a response to the issues raised in this resolution for review by the Church Council at its November 1991 meeting.***

*5. Division for Outreach Guidelines on Funding Coalitions*  
Sierra Pacific Synod (2A) [1991]

WHEREAS, the Commission for Multicultural Ministries of the Sierra Pacific Synod has been supportive of the excellent efforts of the San Francisco/East Bay Urban Coalition on behalf of and in cooperation with the ethnic communities in the Lutheran congregations of the Bay Area; and

WHEREAS, the ethnic communities have come to trust as well as count on the coalition to address the needs of our communities in the conferences of the coalition; and

WHEREAS, ethnic community members comprise more than 50 percent of the governing board of the coalition; and

WHEREAS, it is our wish to have the coalition continue to provide important advocacy for all those within our area who still suffer from oppression; now, therefore, be it

RESOLVED, that the Synod Assembly direct the Synod Council to request that the ELCA Church Council review and reconsider the Division for Outreach's guidelines regarding the future funding of coalitions; and, be it further

RESOLVED, that our Synod Assembly indicate through its action a strong sense of support for the special and attentive efforts of the San Francisco/East Bay Urban Coalition to be intentional in its relationship with ethnic communities as well as all others that suffer oppression; and, be it further

RESOLVED, that this resolution is offered in the spirit of affirming one of many existing efforts in our church that is already promoting, by its action, the inclusiveness goals of the Evangelical Lutheran Church in America and the Sierra Pacific Synod.

***VOTED:***

***CC91.8.112 To refer the resolution of the Sierra Pacific Synod on guidelines regarding the future funding of coalitions to the Division for Outreach, and, request that the division prepare a response to the issues raised in this resolution for review by the Church***

**Council at its November 1991 meeting.**

*6. Columbus Quincentenary: Year of Remembrance, Repentance, and Renewal*  
Grand Canyon Synod (2D) [1991]

WHEREAS, the Grand Canyon Synod of the Evangelical Lutheran Church in America affirms with the psalmist that "the earth is God's and the fullness thereof, the world and all that dwell therein" (Psalm 24), and seeks to honor God's creation through acceptance and respect for all humankind; and

WHEREAS, the Grand Canyon Synod is committed to the fulfillment of the biblical and ELCA constitutional mandates for racial and cultural inclusiveness and diversity, as well as to uphold and protect the integrity of the history and culture of all people, and to give particular emphasis to issues of justice for Native Americans, African Americans, Hispanics, and Asians within our church, as well as within society; and

WHEREAS, the Grand Canyon Synod believes that the Columbus Quincentenary, like all historical observations, should be presented with all the facts from every point of view, and with comprehensive exposure and sensitivity to the effects these events have had on the history of people of color in America, as well as on the history and future of the Evangelical Lutheran Church in America; and

WHEREAS, the Columbus Quincentenary provides for the Christian churches an opportunity to remember and relearn our history, to reflect upon and repent of our errors, and to renew our commitments to serve God and all God's people; now, therefore, be it

RESOLVED, that the Grand Canyon Synod of the Evangelical Lutheran Church in America:

- a. declare January 1992 through December 1992 shall be designated a "Year of Remembrance, Repentance, and Renewal" of relationships with Native American people, as well as with other racial/ethnic groups within the territory of this synod who have faced suffering and oppression during the 500 years of American history. We will act on this declaration by having a special observance and asking the Commission for Multicultural Ministry to be responsible for planning the implementation of this and the following items;
- b. encourage and assist congregations and individual members to acquire educational materials and learn more fully the history of the church and society with regard to the events related to the Columbus Quincentenary, as well as to learn, understand, and appreciate the history, heritage, and culture of Native American peoples;
- c. develop and implement efforts for synod membership to listen to the voices of Native American peoples on the territory of this synod, and to build and improve relations with them, through such activities as expressions of repentance and other projects which demonstrate true acceptance and the desire for reconciliation; and
- d. initiate and renew efforts to eliminate racism and work together for justice with Native American peoples and other people of color on the territory of this synod, and particularly to advocate more forcefully for

Native American treaty rights, and Native American religious freedom;  
and, be it further

RESOLVED, that the Grand Canyon Synod urge the Evangelical Lutheran Church in America ... to:

- a. declare that January 1992 through December 1992 shall be designated as a "Churchwide Year of Remembrance, Repentance, and Renewal" of relationships with Native American people, as well as with other racial/ethnic groups who have faced suffering and oppression during the 500 years of American history and act on this declaration by (1) encouraging the emphasis of this theme in 1992 ELCA Synod Assemblies, and (2) requesting that the Church Council, or its designee, create a churchwide task force, with significant representation of Native Americans and other persons of color, which shall be responsible for planning the implementation of this declaration and of the following other items;
- b. encourage and assist synods, congregations, and individual members to acquire educational materials and learn more fully the history of the church and society with regard to the events related to the Columbus Quincentenary, as well as to learn, understand, and appreciate the history, heritage, and culture of Native American peoples;
- c. develop and implement churchwide efforts to listen to the voices of Native American peoples, and to build and improve relations with them through such activities as expressions of repentance, apology, and other projects that demonstrate true acceptance and the desire for reconciliation, and to declare an annual Native American Awareness Sunday in the ELCA Calendar; and
- d. initiate and renew churchwide efforts to eliminate racism and work together for justice with Native American peoples and other peoples of color, and particularly to advocate more forcefully for Native American treaty rights and Native American religious freedom.

**VOTED:**

**CC91.8. 113 To transmit to the Grand Canyon Synod the action taken by the 1991 Churchwide Assembly on memorials related to the observance of the Columbus Quincentenary (1991 Reports and Records, Volume I, Supplement, Part M, Section 18, Native American Concerns, Part 1, Columbus Quincentenary).**

*7. Conduct of Dialogues with the Episcopal Church*

Southwestern Minnesota (3F) [1991]

WHEREAS, the Evangelical Lutheran Church in America is still in its infancy and questions of identity are yet being raised, it is, therefore, too early to talk of "unity" or "full communion" with other denominations; and

WHEREAS, the "Concordat of Agreement" coming from the Lutheran-Episcopal Dialogue in promoting the three-fold office of ministry preempts any conclusions on the ordering of the ministerial offices by the Task Force on the

Study of Ministry in the Evangelical Lutheran Church in America, which has not concluded its work; and

WHEREAS, there is no dear statement in the Concordat concerning positive subscription to the Augsburg Confession; and

WHEREAS, the "historic episcopate" (strictly understood) excludes women from ordination and some Episcopalian bishops now refuse to ordain women; and

WHEREAS, we, as Lutherans and Episcopalians, already enjoy a unity in the Holy Spirit by our mutual confessions of Christ as Lord and by our mutual preaching of the Gospel and administration of the Sacraments, thereby making "full communion," as understood in the Concordat, unnecessary; now, therefore, be it

RESOLVED, that the Southwestern Minnesota Synod of the Evangelical Lutheran Church in America memorialize the ELCA Churchwide Assembly at Orlando, Florida, in August of 1991 to reject the "Concordat of Agreement" of the Lutheran-Episcopal Dialogue m; and, be it further

RESOLVED, that the Southwestern Minnesota Synod direct the Synod Council to request the ELCA Church Council to conduct open dialogues with the Episcopalian Church on the churchwide, synodical, and diocesan levels in an effort to come to mutually satisfactory agreements concerning our witness to the Gospel, always being mindful of our Lutheran Confessions and the need to retain the Lutheran theological heritage.

***VOTED:***

***CC91.8.114 To transmit to the Southwestern Minnesota Synod the action taken by the 1991 Churchwide Assembly on memorials related the Lutheran-Episcopal dialogue (1991 Reports and Records, Volume 1, Part 2).***

*8. Native Americans "Year of Remembrance, Repentance, and Renewal"*

Southwestern Minnesota Synod (3F) [1991]

WHEREAS, the Southwestern Minnesota Synod of the Evangelical Lutheran Church in America seeks to honor God's creation through acceptance and respect for all humankind; and

WHEREAS, this synod is committed to the fulfillment of the biblical and ELCA constitutional mandates for racial and cultural inclusiveness and diversity; and

WHEREAS, this synod is committed to justice for Native Americans, African Americans, Hispanics, and Asians; and

WHEREAS, the Columbus Quincentenary should be observed from a variety of diverse cultural perspectives; and

WHEREAS, it provides an opportunity for the Christian community to remember its history, repent its sin, and reform its life; now, therefore, be it

RESOLVED, that 1992 be designated as the "Year of Remembrance, Repentance, and Renewal" of relationships with Native American, African American, Hispanic, and Asian groups within this church; and, be it further

RESOLVED, that the "Year of Remembrance, Repentance, and Renewal":

1) encourage and assist congregations to learn a more accurate history of

the church and society, which will help us recognize the shameful mistakes of the past and give us a new understanding and appreciation of the heritage and culture of peoples of color in our nation;

2) develop and implement efforts for ELCA congregations to listen to, and develop relationships with, Native American, African American, Hispanic, and Asian peoples in this church; and

3) initiate and renew efforts to eliminate racism and work together for justice with Native American, African American, Hispanic, and Asian peoples of this church; and, be it further

RESOLVED, that the Southwestern Minnesota Synod Assembly direct the Synod Council to forward this resolution to the Church Council for consideration and possible action; and, be it further

RESOLVED, that the Southwestern Minnesota Synod Council undertake the same action within the boundaries of the synod; and, be it further

RESOLVED, that the Assembly Planning Committee be encouraged to focus at least one presentation for the 1992 Southwestern Minnesota Synod Assembly on celebrating our kinship with our Native American sisters and brothers, our first neighbors in this land.

***VOTED:***

***CC91.8. 115 To transmit to the Southwestern Minnesota Synod the action taken by the 1991 Churchwide Assembly on memorials related to the observance of the Columbus Quincentenary (1991 Reports and Records, Volume 1, Supplement, Part M, Section 18, Native American Concerns, Part 1, Columbus Quincentenary).***

***9. Disability Resource Team***

Southwestern Minnesota Synod (3F) [1991]

WHEREAS, the congregations of the Evangelical Lutheran Church in America benefit from and need the efforts, talents, and ministry of all their members; and

WHEREAS, there is a large untapped resource of persons who are physically, sensory, developmentally, and/or mentally disabled, who may not be given the opportunity to participate fully in the life and ministry of the church; and

WHEREAS, the whole body of Christ is not complete unless all are present and ministry is inclusive; now, therefore, be it

RESOLVED, that each synod of the Evangelical Lutheran Church in America be encouraged to appoint a disability resource team to assist synods and congregations in:

- a. developing awareness of the abilities and needs of persons with disabilities, their families, and/or care givers;
  - b. seeking out and including people with disabilities for full participation in the life and ministry of the Evangelical Lutheran Church in America;
- and

c. joining with persons with disabilities, their families, and/or care givers in advocating the elimination of attitudinal and structural barriers and increasing the availability of all forms of communication; and, be it further

RESOLVED, that the disability resource team include, but not be limited to, people knowledgeable in the following areas: developmentally disabled, mental illness, visually impaired, emotional/behavior disorders, hearing impaired/deaf, physically disabled, and learning disabled; and, be it further

RESOLVED, that the Southwestern Minnesota Synod Assembly direct the Synod Council to forward this resolution to the Church Council for consideration and possible action; and, be it further

RESOLVED, that the Southwestern Minnesota Synod Council be encouraged to establish a disability resource team.

**VOTED:**

*CC91.8.*

**116 To transmit to the Southwestern Minnesota Synod the action taken by the 1991 Churchwide Assembly on similar memorials related to ministry to persons with disabilities (1991 Reports and Records, Volume 1, Supplement, Part M, Section 42, Ministry with Persons with Disabilities).**

*10. Equalized Compensation and/or Pension*

Southwestern Minnesota Synod (3F) [1991]

WHEREAS, the "Equalized Compensation and/or Pension Report" by the ELCA Division for Ministry, though expressing concern for under-compensated clergy, did not address directly the issues of equalized compensation and/or pension and consequently the potential effects of salary inequities in the life and mission of the Evangelical Lutheran Church in America; and

WHEREAS, the "Equalized Compensation and/or Pension Report" adopts the American cultural and economic system as an authoritative norm in the compensation of clergy and in doing so lacks a biblical vision of ministry and advocates a model of professional ministry in conflict with the servanthood model of ministry in "Vision and Expectations: Ordained Ministers in the Evangelical Lutheran Church in America"; and

WHEREAS, societal trends indicate increasing division between rich and poor, suburban and rural/inner city and consequently within the church an increasing division between rich and poor parishes as those parishes reflect changing demographics; and

WHEREAS, the issue of clergy compensation is a function of parish life in the Evangelical Lutheran Church in America and our shared vision of ministry; now, therefore, be it

RESOLVED, that the Southwestern Minnesota Synod memorialize the 1991 Churchwide Assembly to reject the "Equalized Compensation and/or Pension Report"; and, be it further

RESOLVED, that the Southwestern Minnesota Synod memorialize the 1991 Churchwide Assembly to direct the Church Council to create an independent

committee to reconsider the question of equalized compensation and/or pension, and to do so within the larger context of potential effects of salary and/or pension inequities on the life and mission of the Evangelical Lutheran Church in America; and, be it further

RESOLVED, that this committee be truly inclusive in its makeup, base its study on the biblical teaching of the stewardship of wealth, and be challenged to consider a cruciform vision of a faithful church; and, be it further

RESOLVED, that the Southwestern Minnesota Synod Assembly direct the Synod Council to forward this resolution to the Church Council for consideration and possible action.

**VOTED:**

**CC91.8.117 To transmit to the Southwestern Minnesota Synod the action taken by the 1991 Churchwide Assembly on memorials related to the "Equalized Compensation and/or Pension Report" (1991 Reports and Records, Volume 1, Supplement, Part M, Section 39, Equalization.)**

*11. Lutheran-Episcopal Concordat*

Saint Paul Area Synod (3H) [1991]

WHEREAS, representatives of the Evangelical Lutheran Church in America and the Episcopal Church have, for a number of years, been in discussion about the possibility of full communion between the two church bodies and have issued documents entitled, *Report of the Lutheran-Episcopal Dialogue m. Toward Full Communion, Implications of the Gospel* and "Concordat of Agreement"; and

WHEREAS, these documents present significant confessional and ecumenical issues for the Evangelical Lutheran Church in America to address, including:

- (1) life tenure for bishops;
- (2) consecration of bishops in the apostolic succession; and
- (3) requirements for conditions for full communion between the two church bodies; and

WHEREAS, the ELCA Task Force on the Study of Ministry is considering many questions regarding the office of ministry which are also raised in the proposed "Concordat of Agreement" and its accompanying documents; and

WHEREAS, the Study of Ministry is scheduled to be completed in 1993 and should not have its findings predetermined by any actions of the Evangelical Lutheran Church in America; now, therefore, be it

RESOLVED, that the Saint Paul Area Synod Council affirm the action of the ELCA Church Council that no action be taken on any proposed agreements prior to Churchwide Assembly action on the final report and recommendations of the ELCA Task Force on the Study of Ministry.

**VOTED:**

**CC91.8.118**

**To receive the resolution of the Saint Paul Area Synod on the Lutheran-Episcopal "Concordat of Agreement."**

*12. Lutheran-Episcopal Relationships*

Saint Paul Area Synod (3H) [1991]

WHEREAS, the proposed "Concordat of Agreement" between the Evangelical Lutheran Church in America and the Episcopal Church presents both confessional and ecumenical issues for the Evangelical Lutheran Church in America; and

WHEREAS, the Conference of Bishops of the Evangelical Lutheran Church in America has acted "to offer advice and counsel" to the ELCA Church Council and the Office for Ecumenical Affairs that no action be taken by the ELCA until there has been a "foundational analysis and review by the Lutheran theological community" of *Implications of the Gospel, Toward full Communion* and "The Concordat of Agreement"; and

WHEREAS, the outcome of the ELCA Study of Ministry should not be determined in advance by any actions of the Evangelical Lutheran Church in America with regard to any proposed agreements between the Evangelical Lutheran Church in America and the Episcopal Church in these documents; now, therefore, be it

RESOLVED, that the Saint Paul Area Synod urges that the Church Council of the Evangelical Lutheran Church in America initiate a foundational analysis and review by the Lutheran theological community of *Implications of the Gospel, Toward Full Communion*, and "The Concordat of Agreement" prior to any ELCA action in regard to any proposed agreements in these documents; and, be it further

RESOLVED, that the synod communicate to the Church Council of the Evangelical Lutheran Church in America its conviction that no ELCA action should be taken in regard to any proposed agreements in these documents prior to ELCA Churchwide Assembly action on the report and recommendations of the ELCA Task Force on the Study of Ministry.

**VOTED:**

**CC91.8. 119 To transmit to the Saint Paul Area Synod the action taken by the 1991 Churchwide Assembly on memorials related to the Lutheran-Episcopal dialogue (1991 Reports and Records, Volume 1, Part 2).**

*13. Captioning of Videos*

Saint Paul Area Synod (3H) [1991]

WHEREAS, the Evangelical Lutheran Church in America has committed itself to a ministry of inclusivity; and

WHEREAS, the cost of captioning has been greatly reduced and the necessary technology made more available; and

WHEREAS, captioning benefits not only deaf and hearing-impaired persons, but also many others learning English as a second or other language; and

WHEREAS, the Evangelical Lutheran Church in America has produced few

captioned videos and has no formal policy regarding captioning; now, therefore, be it

RESOLVED, that the Saint Paul Area Synod Assembly direct the Saint Paul Area Synod Council to forward this resolution to the ELCA Church Council for consideration and possible action, including:

- (1) seeking the means to close-caption as many of the videos produced as soon as possible; and;
- (2) establishing the goal that by 1996 all videos produced will be captioned.

*VOTED:*

***CC91.8.120 To transmit to the Saint Paul Area Synod the action taken by the 1991 Churchwide Assembly on similar memorials related to the captioning of videos (1991 Reports and Records, Volume 1, Supplement, Part M, Section 41, Resources, Part 2, Captioning Videos).***

#### *14. Conscientious Objection*

Saint Paul Area Synod (3H) [1991]

WHEREAS, Christians of good faith held conflicting positions on war and peace, conscription and conscience, throughout the history of the church; and WHEREAS, the Evangelical Lutheran Church in America as yet has made no official statement on the subject, but its predecessor bodies, The American Lutheran Church, the Lutheran Church in America, and the Association of Evangelical Lutheran Churches dearly expressed an obligation on the part of their pastors, teachers, and congregations to familiarize members with the church's ethical teaching concerning peace, war, and conscience, and to provide pastoral support to all who struggle with decisions of conscience on war-peace issues; and

WHEREAS, conscientious objection is recognized by federal law and subsequent Supreme Court decisions as a valid and acceptable alternative to military service; and

WHEREAS, the decision to object should not be undertaken lightly, but should come at the end of vigorous and prayerful contemplation and study under the tutelage of an informed and caring counselor; now, therefore, be it

RESOLVED, that the Saint Paul Area Synod of the Evangelical Lutheran Church in America:

- a. encourage its member churches to inform young members, through confirmation and other appropriate activities and personal contacts, of the issue of conscription and conscience, in order to make them fully aware that information and non-directive counseling are freely available; and
- b. provide in-service educational opportunities for pastors, teachers, and youth workers, to enable them to provide non-directive guidance or to refer young people to qualified counselors who can provide such

service; and, be it further

RESOLVED, that the Saint Paul Area Synod Assembly direct the Saint Paul Area Synod Council to forward this resolution to the ELCA Church Council for consideration and possible action, including:

- a. encouraging its synods and member churches to inform young members, through confirmation classes and other appropriate activities and personal contacts, of the issue of conscription and conscience, in order to make them fully aware that information and non-directive counseling are freely available; and
- b. encouraging its synods to provide educational opportunities for pastors, teachers, and youth workers, to enable them to provide non-directive guidance or to refer young people to qualified counselors who can provide such service.

***VOTED:***

***CC91.8. 121 To transmit to the Saint Paul Area Synod the action taken by the 1991 Churchwide Assembly on a similar memorial related to conscientious objection (1991 Reports and Records, Volume 1, Supplement, Part M, Section 16, Conscription and Conscience.)***

*15. Americans with Disabilities Act*

Nebraska Synod (4A) [1991]

WHEREAS, the following assumptions underlie our attitudes and interactions with persons with disabilities of various kinds:

1. We assume that being part of a regular ongoing community, such as a congregation, is important for all persons, including persons with disabilities, and that quality of life is best maintained in community;
2. We assume that as Christians we are to take seriously the biblical mandate to love one another and to care for one another;
3. We assume the responsibility to be present with members experiencing "Not-So-Ordinary" circumstances is to be carried out not only by the family, but also by the congregations;
4. We assume it is the mission of each congregation to bring the good news of healing and wholeness;
5. We assume that natural, voluntary support systems based in the congregations will be conscientious and caring in providing the care and support of dependent persons;
6. We assume that a congregationally-based support group can best provide a loving environment beyond the family, and thus ensure quality of life;
7. We assume that spiritual development and physical development are equally important for persons with disabilities and that congregations can play a role in providing such nurture;
8. We assume that each congregation desires to be the inclusive body of Christ which works toward integration and participation of persons with disabilities in the rituals, worship life, sacraments, fellowship, and life

of the church community;

9. We assume the friendship between disabled and able-bodied persons in the church will be mutually beneficial;

10. We assume that all persons are equally valued by God and these assumptions underlie the assertion that the congregation has the desire and the means to respond to persons with disabilities; and

WHEREAS, the separation of church and state renders religious organizations exempt from some requirements of the law; and

WHEREAS, the Americans with Disabilities Act mandates secular society to provide equal opportunity for persons with disabilities to participate in the community at large in the life of the nation; and

WHEREAS, the faith and teachings of the church move us to respect the dignity and uphold the religious and civil rights of all people; and

WHEREAS, physical and attitudinal barriers to full participation in worship and other church activities and programs alienate people with disabilities, and the removal of such barriers significantly enhances the lives of all people; now, therefore, be it

RESOLVED, that the Nebraska Synod of the Evangelical Lutheran Church in America:

a. affirm the right of persons with disabilities to full participation in the faith community of the church as full participants; and

b. call upon all congregations of the synod, at this momentous time in the history of civil rights of persons with disabilities, to examine, with the assistance of persons with disabilities, their facilities, programs, and worship practices, and make those adaptations necessary to ensure accessibility for all people, so that no person, by reason of disability, will be denied the opportunity to worship, to minister, to receive religious instruction, to be employed in those synod and parish jobs for which they qualify, and to participate in all aspects of congregational and synodical life; and

c. call upon all members of the Nebraska Synod to become informed of the intent and implications of the Americans With Disabilities Act; and, be it further

RESOLVED, that the Nebraska Synod call upon all members of the synod, at all levels, by their example and their direct advocacy, to work for the full participation of all persons; and, be it further

RESOLVED, that the Nebraska Synod memorialize the Church Council of the Evangelical Lutheran Church in America to take similar action in affirming the rights of persons with disabilities to full participation in the life of all congregations and synods of the Evangelical Lutheran Church in America.

***VOTED:***

*CC91.8.122*

**To transmit to the Nebraska Synod the action taken by the**

**1991 Churchwide Assembly on memorials related to persons with disabilities (1991 Reports and Records, Volume 1, Supplement, Part M, Section 42, Ministry with Persons with Disabilities.)**

**16. Medical Insurance**

*16. Medical Insurance*

Missouri-Kansas Synod (4B) [1991]

RESOLVED, that the Missouri-Kansas Synod request the ELCA Church Council to investigate the feasibility of establishing a voluntary group medical insurance plan for employees of ELCA congregations; and, be it further RESOLVED, that the Missouri-Kansas Synod Assembly direct the Missouri-Kansas Synod Council to forward this resolution to the Church Council for consideration and possible action.

**VOTED:**

**CC91.8. 123 To refer the resolution of the Missouri-Kansas Synod on medical insurance to the Board of Pensions, and to request that the board prepare a response to the issues raised in this resolution for review by the Church Council at its November 1991 meeting.**

*17. Health Insurance Premiums*

Missouri-Kansas Synod (4B) [1991]

RESOLVED, that the Missouri-Kansas Synod of the Evangelical Lutheran Church in America at its 1991 assembly request the Church Council of the Evangelical Lutheran Church in America to reconsider its decision in regard to the payment of health insurance premiums by ordained persons who elect early retirement; and, be it further

RESOLVED, that the following formula be enacted in its place: Those who elect early retirement after at least thirty years of ordained service and who have reached the age of at least 60 years shall be responsible for the payment of their health insurance premiums. The cost of such premiums shall be based on the same percentage of defined compensation as is in effect for those who are serving under call. Further, this percentage shall be based on the defined compensation received by the person who retires early as was received during the last full year of service under call. This would be a package premium which would include the person retiring and any spouse or dependents. This formula of premium payments would be in effect until the retiree and his/her spouse reach the age of 65 and would then be covered by Medicare. At that time the proportional cost would be shared under the present formula.

**VOTED:**

**CC91.8. 124 To refer the resolution of the Missouri-Kansas Synod on health insurance premiums to the Board of Pensions, and to request that the board prepare a response to the issues raised in this resolution for review by the Church Council at its November 1991 meeting.**

*18. Board of Pensions Funds*

Southeastern Texas-Southern Louisiana Synod (4F) [1990]

WHEREAS, the Church Council of the Evangelical Lutheran Church in America proposed the establishment of a third category of funds within the pension program of the Evangelical Lutheran Church in America to be known as the South Africa Free Funds; and

WHEREAS, the present Social Purpose Funds with multiple investment screens will continue to be offered to the members of the pension plan; and

WHEREAS, the existence of South Africa Free and Social Purpose Funds will allow ample opportunity for those persons who desire to have a limitation on their personal investments to select a limited fund; and

WHEREAS, the Church Council of the Evangelical Lutheran Church in America has the expectation that the Board of Pensions of the Evangelical Lutheran Church in America will continue to follow a policy to "divest on a timely basis" the remaining funds of the plan (to be called Alternative Funds); and

WHEREAS, there are many members of the plan who in good conscience do not agree with the procedure of divestment for practical and legal grounds; and

WHEREAS, monies in all of the funds belong to the members of the plans and not to the church or to any group within the church; and

WHEREAS, for any segment of the Evangelical Lutheran Church in America arbitrarily and unilaterally to set policy regarding investments of pension funds that limits the investment universe of the funds without prior consent of the members of the plan, violates both the prudent person and exclusive benefits rules for investors; and

WHEREAS, the freedom of each individual to select an investment vehicle that is personally suitable to him/her should not be limited by church resolution; and

WHEREAS, the Church Council of the Evangelical Lutheran Church in America has interim legislative authority (ELCA constitution 15.11.); now, therefore, be it

RESOLVED, that the Southeastern Texas-Southern Louisiana Synod of the Evangelical Lutheran Church in America memorialize the Church Council of the Evangelical Lutheran Church in America to direct the Board of Pensions of the Evangelical Lutheran Church in America to have an investment policy for the Alternative Funds that contains no screens whatsoever; and, be it further

RESOLVED, that the Church Council be implored to respect the integrity and ability of the Board of Pensions to invest the funds of the pension program wisely and well without interference from either the Church Council or a Churchwide Assembly of the Evangelical Lutheran Church in America; and be it further

RESOLVED, that this resolution be forwarded by the Southeastern Texas-Southern Louisiana Synod Council to the Church Council of the Evangelical Lutheran Church in America for immediate action.

**VOTED:**

**CC91.8.125 To refer the resolution of the Southeastern Texas-Southern Louisiana Synod on Board of Pensions funds jointly to the Commission for Church in Society and the Board of Pensions, and to request that the commission and board prepare a response to the issues raised in this resolution, for review by the Church Council at its November 1991 meeting.**

*19. Elimination of Regions*

Southeast Michigan Synod (6A) [1991]

WHEREAS, one of the dreams for this new church was the reduction of administrative costs; and

WHEREAS, the churchwide organization is suffering from a lack of funds which has resulted in the reduction of financial support to the ministries of this church; and

WHEREAS, in the present church structure there are three levels of administration-national, regional, and synodical--each requiring substantial use of funds; now, therefore, be it

RESOLVED, that the Southeast Michigan Synod memorialize the ELCA Church Council to explore the possibility of reducing or eliminating regions from this church's structure; and, be it further

RESOLVED, that monies saved by this restructuring be returned to support the ministries of churches which have lost funds due to this excessive administration.

**VOTED:**

**CC91.8. 126 To transmit to the Southeast Michigan Synod the action taken by the 1991 Churchwide Assembly on the "Focusing for Mission" recommendations relating to the operation of regions in the Evangelical Lutheran Church in America (1991 Reports and Records, Volume 1, Parts 1 and 2).**

*20. Age for First Communion*

Southeast Michigan Synod (6A) [1991]

WHEREAS, the Evangelical Lutheran Church in America defines the means of grace as including Word and Sacraments; and

WHEREAS, the Evangelical Lutheran Church in America recognizes two Sacraments, Baptism and the Lord's Supper; and

WHEREAS, the Evangelical Lutheran Church in America practices infant baptism on the one hand, but excludes younger children beneath the age of ten as worthy to be included in this growth in grace at the Lord's Supper; and

WHEREAS, the early church, in theology and practice, included baptized children as worthy recipients of the Lord's Supper; and

WHEREAS, we enroll our children in Sunday School at the age of three as being able and worthy to be taught about the God of grace; now, therefore, be it

RESOLVED, that the Evangelical Lutheran Church in America be memorialized through its Church Council to both study and consider the admission

of children as worthy of growth in the grace of God and to be included in the invitation to the Lord's Supper; and be it further  
RESOLVED, that such admission be understood as permissive in nature and not mandatory, and that such admission and participation in the Lord's Supper be a decision between parent, child, and pastor; and, be it further  
RESOLVED, that such permissive admission to the Lord's Supper for children follow a period of instruction, attended by both the child and parents.

***VOTED:***

***CC91.8.127 To refer the resolution of the Southeast Michigan Synod on the age for first communion to the Division for Congregational Life, and to request that the division prepare a response to the issues raised in this resolution for review by the Church Council at its November 1991 meeting.***

***21. ELCA Shareholder Resolution***

North/West Lower Michigan Synod (6B) [1991]

WHEREAS, the Church Council of the Evangelical Lutheran Church in America has direct responsibility for the corporate social responsibility of this church (ELCA Constitution 15.21.15.); and

WHEREAS, the Church Council, acting through the Commission for Church in Society, may file shareholder resolutions that speak to the issue of corporate responsibility in matters of policy or ethical practice for those corporations in which the Evangelical Lutheran Church in America holds stock; and

WHEREAS, the position of the Evangelical Lutheran Church in America in the matter of shareholder resolutions may have significant impact on specific local congregations and synod constituency; and

WHEREAS, after a consultation on May 8, 1991, with Edgar G. Crane, director for Corporate Social Responsibility for the Evangelical Lutheran Church in America, Bishop Reginald H. Holle, and members of Trinity Lutheran, Midland, Edgar Crane concurred with the spirit of this resolution; now, therefore, be it

RESOLVED, that the North/West Lower Michigan Synod memorialize the Church Council of the Evangelical Lutheran Church in America to develop further a procedure so that, before filing or co-sponsoring a shareholder resolution, a factual and thorough internal investigation of the issue be conducted; and, be it further

RESOLVED, that this procedure shall include communication and consultation with the synodical bishop, members of appropriate local congregations, and appropriate company officials.

***VOTED:***

***CC91.8.128 To refer the resolution of the North/West Lower Michigan Synod on ELCA shareholder resolutions to the Commission for Church in Society, and to request that the division prepare***

**a response to the issues raised in this resolution for review by the Church Council at its November 1991 meeting.**

*22. Representation Requirements*

Indiana-Kentucky Synod (6C) [1991]

WHEREAS, St. Paul Lutheran Church has a small membership with a limited number of males in the congregation; and

WHEREAS, we are active in ministry of Word and Sacrament and want to be represented in the ministry of the synod; and

WHEREAS, we have two female members willing to be delegates to the Synod Assembly and no male available; and

WHEREAS, because of the current quota system, we are denied our privilege of full representation because we have no male delegate; now, therefore, be it

RESOLVED, that the Northwest Indiana Conference memorialize the Indiana-Kentucky Synod to ask the Evangelical Lutheran Church in America to review its quota restrictions so that the spirit of the intent of the quotas remains without denying our basic right of voice and vote.

***VOTED:***

***CC91.8.129 To transmit to the Indiana-Kentucky Synod the action taken by the 1991 Churchwide Assembly on memorials related to inclusive representation (1991 Reports and Records, Volume 1, Supplement, Part M, Section 30, Constitutional Changes, Part 3, Inclusive Representation.)***

*23. Limitation of Terms*

Indiana-Kentucky Synod (6C) [1991]

WHEREAS, in our political life as well as in other institutions of our society, it has been demonstrated that elected officials can too often become more concerned about the office as opportunities for privilege and prestige rather than as opportunities for service to constituents; and

WHEREAS, fresh, new leadership can stimulate enthusiasm and institutional growth and enhancement; now, therefore, be it

RESOLVED, that there be a limit of two terms placed on all elective offices, both at synod and churchwide offices; and, be it further

RESOLVED, that the Indiana-Kentucky Synod forward these resolutions to the Evangelical Lutheran Church in America for adoption at its next Churchwide Assembly.

***VOTED:***

***CC91.8.130 To refer the resolution of the Indiana-Kentucky Synod on limitation of terms to the Church Council's Legal and Constitutional Review Committee, and to request that the committee develop a response for review by the Church Council at its November 1991 meeting.***

*24. Social Teaching Statement on Refugee Concerns*

Lower Susquehanna Synod (8D) [1991]

WHEREAS, as people of faith we are called to "love the sojourner" (Deuteronomy 10:19); and

WHEREAS, refugees and displaced persons seeking protection in the United States are affected, at times adversely, by foreign policy considerations, as well as tainted by a history of racism in our country; and

WHEREAS, employer-sanctioned laws that seek to curb undocumented migration have caused substantial discrimination among legal residents and U.S. citizens; and

WHEREAS, under God, all human beings are his children, and are a concern for the church; and

WHEREAS, many congregations in the Lower Susquehanna Synod area are involved in ministry to immigrants and refugees; and

WHEREAS, pastors and congregations within the Evangelical Lutheran Church in America look to the church for guidance in their ministry to and for immigrants, refugees, and displaced persons in their midst; and

WHEREAS, the roots and history of the Lutheran Church in North America provides a rich tapestry of immigrant experiences and sense of identity; and

WHEREAS, the ministry of service and advocacy to immigrants and refugees and displaced persons is conducted through Lutheran Immigration and Refugee Service, an agency of the Evangelical Lutheran Church in America; and

WHEREAS, the predecessor bodies to the Evangelical Lutheran Church in America, through the Lutheran Council in the U.S.A., formulated a statement on immigration in 1981 that addressed many of the injustices our country has inflicted on the community of sojourners, but a similar response to the present-day situation has not yet been formulated; now, therefore, be it

RESOLVED, that the Lower Susquehanna Synod memorialize the Commission for Church in Society through the Church Council of the Evangelical Lutheran Church in America to give attention to the issue of immigrants, refugees, and displaced persons in the form of a teaching statement regarding the church's response to immigrants, refugees, and displaced persons for reconsideration at the 1993 Churchwide Assembly, or no later than the 1995 Churchwide Assembly.

***VOTED:***

***CC91.8.131 To transmit to the Lower Susquehanna Synod the action taken by the 1991 Churchwide Assembly on memorials addressing immigrants and refugees (1991 Reports and Records, Volume I, Supplement, Part M, Section 20, Immigrants and Refugees.)***

Chair Grumm then reviewed the "information only" matters presented in the agenda.

**Executive Session**

The Church Council recessed into executive session at approximately 5:00 P.M.

**Resolutions from Synods  
(continued)**

The Church Council continued consideration of synodical resolutions begun at its previous plenary session:

*25. Pension Plan Contributions*

Greater Milwaukee Synod Memorial (5n [1989])

WHEREAS, the ELCA Regular Pension Plan is the key element for the financial security upon retirement of ordained ministers of the Evangelical Lutheran Church in America and their families; and

WHEREAS, the amount of retirement income received by an individual minister depends on contributions based on a fixed percentage of the minister's annual defined compensation throughout his or her career; and

WHEREAS, many ministers who serve in economically disadvantaged areas, such as central cities or rural areas, receive far less compensation than ministers who serve in more affluent areas; and

WHEREAS, such disparity in compensation, which is based only on economic circumstances and not ability, adversely affects the retirement income and thus the retirement security of ministers who serve in economically disadvantaged areas; and

WHEREAS, it is unjust for the ELCA Regular Pension Plan to penalize those who serve in these areas by basing their retirement income only on defined compensation received; therefore, be it

RESOLVED, that the Greater Milwaukee Synod, by action of its Synod Assembly on June 2-3, 1989, hereby memorialized the 1989 Churchwide Assembly of the Evangelical Lutheran Church in America to direct the ELCA Board of Pensions as soon as reasonably practicable:

1. To amend the ELCA Regular Pension Plan to establish an annual minimum contribution for full-time ordained ministers based on nine percent of the average defined compensation (during the latest year available at the time of contribution) of all ordained ministers participating in the plan, determined by the Board of Pensions; and
2. To amend the Regular Pension Plan to permit the Board of Pensions annually to determine and assess a surcharge on all contribution rates for full-time ordained ministers in a percentage which is sufficient to fund the difference between such minimum annual contribution and the annual contribution based on actual defined compensation; and
3. To develop corresponding amendments of the Regular Pension Plan covering part-time ordained ministers and lay church workers who participate in the plan.

**RESPONSE OF THE BOARD OF PENSIONS:**

The Board of Pensions of the Evangelical Lutheran Church in America has strongly supported increases in the pension contribution rate to a uniform 12 percent for ELCA pastors, associates in ministry, and lay employees. In October 1990, the Board of Trustees of the Board of Pensions adopted a resolution recommending that the minimum pension contribution rate under the ELCA Regular Pension Plan be increased by 1 percent every 2 years, effective January

1, 1992, until 1996, when it would be a uniform 12 percent for all members, regardless of age.

In response to this proposal, the Church Council has asked the Board of Pensions to prepare information on the financial implications for congregations, synods and the churchwide organization of the recommendation to increase the contribution rate to a uniform 12 percent. This proposal will be further discussed at the November 1991 meeting of the Church Council.

The memorial from the Greater Milwaukee Synod supports an increase in the pension contribution rate, but such an increase would be in the form of a surcharge which would be applied to the defined compensations of all "full-time" plan members participating in the ELCA Regular Pension Plan, including ordained ministers, associates in ministry, and lay workers of this church.

When the contribution rate is a uniform 12 percent, the surcharge levied on the defined compensations of all "full-time" plan members is intended to supplement the pension contributions for all "full-time" plan members who fall below 75 percent of the ELCA average salary (including housing allowance). Plan members with defined compensation in excess of that level will not benefit from their employer's increased payment for pension contributions, but rather such contributions will be utilized to subsidize those persons whose compensation is below that level.

While the intent of the Greater Milwaukee Synod Memorial to raise additional pension contributions for plan members with salaries below 75 percent of the average salary is commendable, it should be noted that adding yet another "pooling" approach to financing benefits runs the risk of damaging the entire program.

The Board of Pensions administers the Pension and Other Benefits Program as it was formulated by a Task Group on Church Pensions and was adopted by the Commission for a New Lutheran Church and finally by the Constituting Convention in Columbus. The benefits program as adopted by the Constituting Convention was based on a "bundled" concept set of plans financed entirely by employing organizations. By a "bundled" plan is meant that, if a participant is enrolled in one of the ELCA plans, that participant must be enrolled in the entire program. The second underlying concept of the benefits program is the method by which it is financed. All required contributions are determined as a percentage of compensation.

Participation in the ELCA Pension and Other Benefits Program is *not* mandatory. Employing organizations have the option of sponsoring any or all of their eligible employees in the ELCA program. There are, of course, numerous advantages for the clergy to be enrolled in the plan, including the housing allowance available to retired pastors and post retirement medical benefits available to eligible persons. However, the sponsorship of the plan member is totally optional by the employing organization. The ELCA Medical/Dental Benefits Plan is financed by having the cost of coverage determined on a percentage-of-compensation basis; thus the employing organizations served

by high-salaried persons subsidize the cost for organizations served by low-salaried persons. In 1992, the proposed minimum and maximum total required contributions from employing organizations will range from 20.3 percent to 30.1 percent. If this proposal of the Greater Milwaukee Synod were to be implemented, an additional rate would be added as a surcharge to subsidize (after the pension contribution rate is the uniform 12 percent) those persons with salaries below 75 percent of the ELCA average. Since the Board of Pensions is already experiencing some terminations of coverage from larger employing congregations, it is very likely that adding yet another subsidy charge to the formula could result in further terminations. As a result, the fragile financing mechanism that has been established for the Medical/Dental Benefit Program could be jeopardized.

Although it would appear that a plan qualifying under 403(b) of the Internal Revenue Code could accommodate a proposal, which involves placing a surcharge on all defined compensations to benefit those persons whose salaries fall below a stated minimum, it does appear that this proposal could introduce significant problems for meeting the requirements of the maximum amount that plan members and their employers may contribute to a retirement income account (annuity). Although this alone would not be a reason to reject the proposal, it should be noted that section 403(b) plans are subject to strict requirements regarding the maximum amount that may be tax-sheltered on an annual basis.

Since the proposal of the Board of Pensions is to increase gradually the pension contribution rate for all persons currently below the 12 percent level, and since introducing the pooling approach to financing pension payments could lead to increased plan terminations on the part of the employing organizations, it is recommended that great caution be exercised before such a proposal is enacted. The current financing mechanism for the entire ELCA Pension and Other Benefits Program, because of its optional enrollment and current cost-sharing provisions, could be negatively impacted if additional methods for subsidizing costs for some participants are built into the formula.

***VOTED:***

*CC91.8. 132*

**To convey the response of the Board of Pensions to the Greater Milwaukee Synod.**

**Executive Session**

Chair Grumm called on Secretary Lowell G. Almen, who announced that an executive session of the Church Council had been called and held on Tuesday, August 27, 1991, for the purpose of dealing with a personnel request from the Lutheran Laity Movement and with an issue related to pending litigation.

**Election of Steering Committees**

In keeping with "Implementation Steps in Governance and Elections," as

approved by the Church Council (CC91.4.50) related to "Focusing for Mission," the council needs to elect at its August 1991 meeting members of the steering committees for the Commission for Multicultural Ministries and the Commission for Women. This action is contingent on approval of "Focusing for Mission" proposals related to the commissions by the 1991 Churchwide Assembly. The council's action is necessary at this time in order that subsequent actions involving the commissions' steering committees may take place prior to the November 1991 meeting of the Church Council.

### **1. Commission for Multicultural Ministries**

The proposal for a new continuing resolution 16.22.A91., paragraphs f. and g. indicates:

The steering committee of the Commission for Multicultural Ministries shall have 20 members elected in accord with the representation principles stipulated in 5.01.f., except that four shall be African American, four shall be Asian, four shall be Hispanic, four shall be Native American, and four shall be White.

Members of the steering committee shall be nominated and elected for their experience and expertise in relation to the commission's responsibilities. Each community shall nominate two of its members to serve on the commission's steering committee. In addition, the board of each division shall nominate one African American, or one Asian, or one Hispanic, or one Native American member for the steering committee. The Church Council shall nominate the remaining members of the steering committee.

Consistent with "Implementation Steps in Governance and Elections," as affirmed by action of the council (CC91.4.50), nominations have been sought by staff of the Commission for Multicultural Ministries, in keeping with proposed continuing resolution 16.22.A91.g. as cited above.

The council's Nominating Committee has prepared a slate of nominees as specified in the proposed continuing resolution. In addition, the nominees available from boards and the four ethnic communities listed in the continuing resolution were presented to the council.

2.

### **Commission for Women**

The proposal for a new continuing resolution 16.22.B91., paragraph d. provides: The steering committee of the Commission for Women shall be composed of 12 members, eight of whom shall be lay people and four of whom shall be ordained ministers, elected by the Church Council for their experience and expertise in relation to the commission's responsibilities. Membership of the committee shall include African American, Asian, Hispanic, and Native American persons.

In April 1991, the Church Council affirmed the pattern of allocating some positions on newly constituted boards to incumbents with past experience on existing boards who will have continuing terms, if no organizational changes occur as a result of

the 1991 Churchwide Assembly's consideration of "Focusing for Mission" proposals. The council's Nominating Committee prepared a slate of nominees for election to this steering committee, pending approval of the creation of such a committee by the assembly.

Chair Grumm called on the Rev. Paul J. Blom, speaking on behalf of the Nominating Committee, who presented the ballot for steering committees. He noted that in some cases only one candidate is available in order to ensure the election of a person of color or to ensure fulfilling specific recommendations for election from the steering committees. He also noted that some changes were required because some nominees were unwilling to serve. Regarding the steering committee for the Commission for Multicultural Ministries, ticket 5 on the ballot is intended to be a selection of one of two candidates to be placed on a list that will be presented later.

Secretary Almen reminded council members that they were electing to a group that will come into existence only if the 1991 Churchwide Assembly approves the "Focusing for Mission" proposal. These candidates must be elected for this eventuality, due to work to be done before the November 1991 meeting of the Church Council, he said.

### **Elections**

Ballots were cast for the steering committee for the Commission for Women and for the Commission for Multicultural Ministries.

Pastor John O. Knudson made the following motion:

### ***VOTED:***

**CC91.8.133 To cast an unanimous ballot for the following Church Council-elected members of the steering committee for the Commission for Multicultural Ministries:**

**Gustavo Guerrero, Dallas, Texas**

**Jack D. Kelly, Oaks, Oklahoma**

**Duane Addison, Sioux Falls, South Dakota**

**L. DeAne Lagerquist, Northfield, Minnesota**

**LeRoy Zimmerman, St. Louis, Missouri**

**Joel Mugge, Minneapolis, Minnesota**

### **Updates**

Chair Grumm called on the Rev. Daryl D. Koenig, director for the 1991 ELCA Youth Gathering, to report on the event. Pastor Koenig noted that more than 29,000 young people attended the event in Dallas, Texas, July 3-7, 1991.

During discussion, Helen R. Harms suggested that an assessment of participants be conducted to ascertain whether any groups might be under-represented. Charlotte D. Light suggested that buses be routed through metropolitan areas to assist congregations that cannot afford transportation for their young people. Loren W. Mathre expressed personal appreciation for the event on behalf of his children.

The Rev. Rafaela H. Morales-Rosa encouraged the members of the council to continue support for their youth after they have arrived home. The Rev. James G. Cobb asked about the next event, which is scheduled for 1994, at a city yet to be

determined.

**Resolution on *The Lutheran***

Chair Grumm recognized Edith M. Lohr who offered the following resolution:

***MOVED;***

***SECONDED:*** WHEREAS,

***The Lutheran* magazine is, by ELCA constitutional provision, a periodical of this church;**

WHEREAS,

**the editorial policy and practice of *The Lutherans* advisory committee and its editor result in the publication of articles and headlines**

that present views which at times inaccurately

**represent the church to**

**its members;**

**WHEREAS, the present editorial policy and practice of *The Lutheran***

**has contributed negatively to the unity and perception of the Evangelical Lutheran Church in America;**

WHEREAS, *The Lutheran*,

**supported in part by the Evangelical Lutheran Church in America, is to serve this church; therefore, be it**

**RESOLVED, that the ELCA Church Council direct its Executive Committee to review *The Lutherans***

**publication goals vis-4-vis the ELCA's mission**

**goals with regard to their congruence; and to report its findings**

**to the Church Council at the spring 1992 meeting of the council together with recommendations**

**concerning the editorial policy and practice of**

*The Lutheran* to

**achieve congruency with that of the ELCA's mission**

During discussion Edith M. Lohr said she was moved to make the recommendation especially because of the article on management finances in the September 4, 1991, issue of the magazine. The Rev. Barbara J. Lundblad observed that a great deal of frustration on the part of members of the Church Council and indeed the whole church has been voiced about the magazine. She recognizes the need for editorial freedom and objectivity, she said, but the issue needs to be addressed. Mary Ann Bengtson affirmed the quality of the magazine, but said that the slant and tone of the publication was troublesome particularly in regard to items selected for highlighting. Aureo E Andino said that he supports the motion because it may

be an avenue for more points of view. JoAnn S. Herrick also expressed support for the quality of the publication, but said that she is often frustrated, and that the proposal gives the council a sensible way to address the issue.

Alan J. Seagren suggested the creation of a publication board to monitor the journal's freedom, but to provide a balance regarding policy issues. Bruce R. Howe said a problem exists because the magazine's slant is negative and fails to emphasize how much *is* being accomplished in this church. The Rev. James G. Cobb affirmed the call for a study process because the Church Council has the responsibility to ensure accountability. The Rev. David G. Gabel noted that minor errors become points of alienation and urged that reporting be more accurate. The Rev. Paul J. Blom expressed his support for the resolution, noting his frustration because he

has to reinterpret what his congregational members are reading. He, too, urged, a system of checks and balances. The Rev. Rafaela H. Morales-Rosa said that she could not support comments on the journal's quality because the need to reinterpret constantly what is reported suggests otherwise. She likewise noted that her tasks of reinterpretation extends to clergy colleagues. Helen R. Harms said that features should be separated from news during the proposed study. Athornia Steele countered by saying that past discussion, which has placed a distinction between features and news, has been problematic. The issue of a "house organ" in a *news* magazine is a tough question, he said. Kathryn E. Baerwald said that this is an appropriate action for the council to take. Kathy J. Magnus noted that a house organ is an entirely different concept from what we have now and is perhaps not what we want. Aureo F. Andino suggested that further discussion be held in the presence of the editor. Several attempts had been made by staff to locate the Rev. Edgar R. Trexler during the course of discussion. William E. Diehl suggested that the "whereas" clauses of the proposal might be made more accurate with modifiers; the proposal was accepted by common consent.

The Rev. Paul J. Blom made the following motion:

***MOVED;***

***SECONDED;***

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

Alan J. Seagren moved the following amendment:

***MOVED;***

***SECONDED;***

***CARRIED: To replace the second and third "WHEREAS"***

***with the following***

***WHEREAS,***

***some concern has been expressed about the views presented in *The Lutheran* magazine and its contribution to the mission of the Evangelical Lutheran Church in America; and***

A member called for a division of the house. The amendment carried.

By common consent, the words "unity and" were added to the amendment so that the clause reads:

WHEREAS, some concern has been expressed about the views presented in *The Lutheran* magazine and its contribution to the *unity and* mission of the Evangelical Lutheran Church in America;

**VOTED:**

CC91.8.134 WHEREAS,

***The Lutheran* magazine is, by ELCA constitutional provision, a periodical of this church; and**

**WHEREAS, some concern has been expressed about the views presented in *The Lutheran* magazine and its contribution to the unity and mission of the Evangelical Lutheran Church in America; and**

**WHEREAS, *The Lutheran*, supported in part by the Evangelical Lutheran Church in America, is to serve this church; therefore, be it**

**RESOLVED, that the ELCA Church Council direct its Executive Committee to review *The Lutheran's* publication goals vis-a-vis the ELCA'S mission goals with regard to their congruence; and to report its findings to the Church Council at the spring 1992 meeting of the council together with recommendations concerning the editorial policy and practice of *The Lutheran* to achieve congruency with that of the ELCNs mission goals.**

**Adjournment**

Chair Grumm acknowledged the motion to adjourn.



## **ELCA Governing Documents**

**Evangelical Lutheran Church  
in America**

**CONSTITUTIONS,  
BYLAWS, AND  
CONTINUING RESOLUTIONS**

as adopted by the Constituting Convention  
of the Evangelical Lutheran Church in America  
(April 30, 1987)  
and  
as amended by the  
First (1989) and Second (1991) Churchwide Assemblies  
of the Evangelical Lutheran Church in America

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The basic commitments of the Evangelical Lutheran Church in America (ELCA) as well as its organizational outline, structural patterns, and rubrics of governance are reflected by this church's constitutions, bylaws, and continuing resolutions. These documents govern our life together as congregations, synods, and churchwide organization.

We find ourselves consulting these documents again and again to guide, direct, and assist us. They express for us, as a church body, our understanding of the nature of the church. They contain our statement of purpose and our principles of organization. They define our membership, our relationships, and our operating patterns.

While we recognize the ELCA officially began operation as a church body on January 1, 1988, through the uniting of three predecessor bodies, we realize that our roots reach deep into the soil of the Lutheran Confessions and we draw constant nourishment

from our biblical foundations. So we really are an old church with a new name and structure. We are a particular gathering of people known as the Evangelical Lutheran Church in America. As part of the whole Church of Christ, we announce and declare the teachings of the prophets and apostles and seek to confess in our time the faith once delivered to the saints.

THE REV. LOWELL G. ALMEN  
Secretary  
Day of commemoration  
for Henry Melchior Muhlenberg  
October 7, 1991

**RESTATED  
OF  
EVANGELICAL LUTHERAN CHURCH  
IN AMERICA**

**ARTICLE I**

The name of this corporation shall be:  
**EVANGELICAL LUTHERAN CHURCH IN AMERICA**

**ARTICLE II**

This corporation (sometimes referred to herein as the "Church") is organized and shall be operated exclusively for religious purposes and, specifically, this corporation shall constitute a Lutheran church the purpose and functions of which shall be as specified from time to time in the Constitution of this corporation.

Within the framework and limitations of these purposes, the Church is organized and shall be operated exclusively for religious purposes and shall have such powers as are consistent with the foregoing purposes, including the power to acquire and receive funds and property of every kind and nature whatsoever, whether by purchase, conveyance, lease, gift, grant, bequest, legacy, devise, or otherwise, and to own, hold, expend, make gifts, grants, and contributions of, and to convey, transfer, and dispose of any funds and property and the income therefrom for the furtherance of the purposes of the Church 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 sup-

plementary 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 422 South Fifth Street, Minneapolis, Minnesota 55415.

### **ARTICLE VI**

The management and direction of the business of the Church shall be vested in a board of directors which shall be known and designated as the Church Council. The terms of office, method of election, powers, authorities and duties of the members of the Church Council, the time and place of their meetings, and such other regulations with respect to them as are not inconsistent with the express provisions of these Articles of Incorporation shall be as specified from time to time in the bylaws of the Church, which shall be known to the Church as its Constitution.

### **ARTICLE VII**

The Church Council shall consist of thirty-seven (37) persons. The names and addresses of the members of the Church Council and the expiration date of their respective terms of office, are as follows:

Expiration Date of Term-  
Close of the Church's

Name \_\_\_\_\_ Post

**Office Address** Convention in the Year:

*Names of the members of the Church Council elected at the Constituting Convention of the Evangelical Lutheran Church in America and, in the case of the treasurer, at the first meeting of the Church Council were filed in the Restated Articles of Incorporation and appear in the minutes of the convention and council meeting.*

**(11-9)**

### **ARTICLE VIII**

Except as otherwise provided in the Church's Constitution, the Church shall have no members with voting rights.

Whenever, and to the extent that, the Church's Constitution provides that voting rights shall be exercised by individuals elected, appointed or otherwise designated to serve as voting members of an assembly of the Church, then the voting members of this Church for purposes of the laws of the State of Minnesota shall be the persons who were most recently seated as the voting members of an assembly of the Church.

Members of congregations of the Church shall not, as such, have any voting rights with respect to this corporation.

### **ARTICLE IX**

For purposes of the laws of the State of Minnesota, only the Church's Constitution shall be treated as the bylaws of this corporation, and none of this corporation's governing documents other than these Articles of Incorporation and the Church's Constitution need be subject to the procedures specified by law or otherwise for the amendment of articles of incorporation or bylaws.

### **ARTICLE X**

Members of this corporation shall not be personally liable for the payment of any debts or obligations of this corporation of any nature whatsoever, nor shall any of the property of the members be subject to the payments of the debts or obligations of this corporation to any extent whatsoever.

### **ARTICLE XI**

This corporation shall have no capital stock.

### **ARTICLE XII**

These Articles of Incorporation may be amended from time to time in the manner prescribed by law.

### **ARTICLE XIII**

In the event of the dissolution of this corporation any surplus property remaining after the payment of its debts shall be disposed of by transfer to one or more corporations, associations, institutions, trusts, community chests or foundations organized and operated exclusively for one or more of the purposes of this corporation, and described in section 501(c)(3) of the Internal Revenue Code of 1954, in such proportions as the Church Council of this corporation shall determine. Notwithstanding any provision herein to the contrary, nothing herein shall be construed to affect the disposition of property and assets held by this corporation upon trust or other condition, or subject to any executory or special limitation, and such property, upon dissolution of this corporation, shall be transferred in accordance with the trust, condition or limitation imposed with respect to it.

CONSTITUTION, BYLAWS,  
AND CONTINUING RESOLUTIONS  
of the  
EVANGELICAL LUTHERAN CHURCH  
IN AMERICA

**CONSTITUTION, BYLAWS,  
AND CONTINUING RESOLUTIONS  
of the  
EVANGELICAL LUTHERAN CHURCH  
IN AMERICA**

**CODIFICATION EXPLANATION**

The provisions of the Constitution, the Bylaws, and the Continuing Resolutions that pertain to the same matter have been placed together. This arrangement requires that the three types of material be

identified by means other than physical separation.

The three types of provisions are identified by the following devices:

- a. All constitutional provisions are 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 23. 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 are normally titled and designated by a number ending in zero. Thus a subdivision of Chapter 16 that contains provisions regarding the divisions and commissions is codified and titled

"16.10. Divisions." When subjects that are bylaw provisions only are titled, the same principles would

apply within the third number sequence, e.g., 16.11.10. Division Boards.

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 relating to

the 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 number. Thus one bylaw provision related to the secretary of this

church is codified as 13.41.11.

Continuing resolutions are also 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 A91. in the codification 16.11.A91. to indicate by the "A" that it is the first continuing resolution regarding that subject and by the "91" that it was adopted in 1991.

When many related provisions are parts of a unit that are considered inseparable they are normally lettered "a," "b," "c," etc. When related provisions are part of a unit but considered separable, such as a list of duties, they are normally numbered in sequence. If the related provisions cannot be clearly

judged to be separable or inseparable, preference will be given to a number sequence.

If chapter numbers are considered the major sequence number, constitution numbers as a fraction of

the chapter number, and bylaw numbers as a fraction of the constitution number, then the codification

can be said to provide a progressive sequence. Thus 5.31. will precede 5.34.10., and 9.18.16. 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.**

**1.02. For the purposes of this constitution and the accompanying bylaws, the Evangelical Lutheran Church in America is hereafter designated as "this church."**

**1.11. This church shall be incorporated.**

The ~~1e21.01~~11 this church is a cross with three united flames emanating from the base of the cross and three entwined circles beside the cross. The year of the constituting convention of this church is included at the base of the cross. The name of this church forms the circular outer edge of the seal.

The ~~131.01~~11 office of this church shall be located in Chicago, Illinois.

This church ~~131.02~~12 may maintain offices in such other locations as the Church-wide Assembly or the Church Council shall determine.

## Chapter 2.

### CONFESSION OF FAITH

This ~~201~~11 church confesses the Triune God, Father, Son, and Holy Spirit.

2. ~~01~~11 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 Scriptures 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, supervise, and support 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. This church recognizes that all power and authority in the Church belongs to the Lord Jesus Christ, its head. Therefore, all actions of this church by congregations, synods, and the churchwide organization shall be carried out under his rule and authority in accordance with the following principles:

- a. The congregations, synods, and churchwide organization shall act in accordance with the Confession of Faith set forth in Chapter 2 of this constitution and with the Statement of Purpose set forth in Chapter 4.
- b. This church, in faithfulness to the Gospel, is committed to be an inclusive church in the midst of division in society. Therefore, in their organization and outreach, the congregations, synods, and churchwide units of this church shall seek to exhibit the inclusive unity that is God's will for the Church.
- c. The congregations, synods, and churchwide organization of this church are interdependent partners sharing responsibly in God's mission. In an interdependent relationship primary responsibility for particular functions will vary between the partners. Whenever possible, the entity most directly affected by a decision shall be the principal party responsible for decision and implementation, with the other entities facilitating and assisting. Each congregation, synod, and separately incorporated unit of the churchwide organization, as well as the churchwide organization itself, is a separate legal entity and is responsible for exercising its powers and authorities.
- d. Each congregation and synod in its governing documents shall include the Confession of Faith and Statement of Purpose and such structural components as are required in this constitution. Beyond these common elements, congregations and synods shall be free to organize in such manner as each deems appropriate for its jurisdiction.
- e. The Church Council shall establish an ongoing process to review the function of the structural organization of this church and to develop recommendations for changes.
- f. Except as otherwise provided in this constitution and bylaws, the churchwide organization, through the Church Council, shall establish processes that will ensure that at least 60 percent of the members of its assemblies, councils, committees, boards, and other organizational units shall be laypersons; that as nearly as possible, 50 percent of the lay members of these assemblies,

councils, committees, boards, or other organizational units shall be female and 50 percent shall be male, and that, where possible,

the representation of ordained ministers shall be both female and male. At least 10 percent of the members of these assemblies, councils, committees, boards, or other organizational units shall be persons of color and/or persons whose primary language is other than English. Processes shall be developed that will assure that in selecting staff there will be a balance of women and men, persons of color and persons whose primary language is other than English, laypersons, and persons on the roster of ordained ministers. This balance is to be evident in terms of both executive staff and support staff consistent with the inclusive policy of this church.

g. Except as otherwise provided in this constitution and bylaws, synods, through synodical councils, shall establish processes that will ensure that at least 60 percent of the members of their assemblies, councils, committees, boards, and other organizational units shall be laypersons; that, as nearly as possible, 50 percent of the lay members of their assemblies, councils, committees, boards, or other organizational units shall be female and 50 percent shall be male, and that, where possible, the representation of ordained ministers shall be both female and male. Each synod shall establish processes that will enable it to reach a minimum goal that 10 percent of the membership of its assemblies, councils, committees, boards, or other organizational units be persons of color and/or persons whose primary language is other than English.

h. Leaders in this church should demonstrate that they are servants by their words, life-style, and manner of leadership. Leaders in this church will recognize their accountability to the Triune God, to the whole Church, to each other, and to the organization of this church in which they have been asked to serve.

i. As a steward of the resources that God has provided, this church shall organize itself to make the most effective use of its resources to accomplish its mission.

j. Each assembly, council, committee, board, commission, 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, 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.

**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.C89.** *The term "persons of color and/or persons whose primary language is other than English" shall be understood to mean Asian, African American, Black, Hispanic, and Native American, including Native Alaskan, people. This definition, however, shall not be understood as limiting this church's commitment to inclusive participation in its life and work.*

Chapter 6.

**MEMBERSHIP**

6.01. The members of this church shall be the baptized members of its congregations.

6.02. The voting members of this church shall be those persons elected to serve as members of the Churchwide Assembly. Membership in a congregation does not, in itself, confer voting rights in this corporation.

**Chapter 7.**  
**MINISTRY**

**7.10. Ministry of the Baptized People of God**

**7.11.**

**This church affirms the universal priesthood of all its baptized members. In its function and its structure this church commits itself to the equipping and supporting of all its members for their ministries in the world and in this church. It is within this context of ministry that this church calls or appoints some of its baptized members for specific ministries in this church.**

**7.11.A87.** *a. During the period of 1988-1994, this church shall receive all persons who are serving in any specially recognized status of ministry in the uniting churches and retain them in that status on the rosters of this church; and*

*1) add to the roll of those who serve in the office of Word and sacrament only those who are ordained ministers and who meet the standards of acceptance as adopted by this church; and*  
*2) maintain a roster of lay professionals who have been on such rosters in the uniting churches and develop those rosters according to such categories, standards, and expectations as it determines to be applicable.*

*b. During the same period of 1988-1994, this church shall engage in an intensive study of the nature of ministry, leading to decisions regarding appropriate forms of ministry that will enable this church to fulfill its mission. During the course of such study, special attention shall be given to:*

*1) the tradition of the Lutheran church;*  
*2) the possibility of articulating a Lutheran understanding and adaptation of the threefold ministerial office of bishop, pastor, and deacon and its ecumenical implication; and*  
*3) the appropriate forms of lay ministries to be officially recognized and certified by this church, including criteria for certification, relationship to synods, and discipline.*

7.11.01. Consonant with continuing resolution 7.11 .A87., the roster of ordained ministers of the Evangelical Lutheran Church in America shall be composed of:

1) those persons on the Clergy Roster of The American Lutheran Church, the Clergy Roster of The Association of Evangelical Lutheran Churches, and the Roll of Ordained Ministers of the Lutheran Church in America as of December 31, 1987; and  
2) those persons who are added to the roster of ordained ministers following that date pursuant to section 7.20. *et seq.* of the Constitution of the Evangelical Lutheran Church in America.

## **7.20. Ordained Ministry**

**With** ~~7.20~~ **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 com-

mitment 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. A minister shall comply with the constitution of this

church.

**7.23.** The standards for acceptance and continuance in the ordained min-

istry of this church shall be set forth in the bylaws.

**7.30. Standards for Ordained Ministers**

In accordance with the description of an ordained minister stated in 7.22., ordained ministers shall be governed by the following standards, policies, and procedures.

**7.31.10. Basic Standards**

Persons admitted to and continued in the ordained ministry of this church shall satisfactorily meet and maintain the following, as defined by this church in its governing documents and in policies developed by the Division for Ministry, 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;
- e. life consistent with the Gospel and personal qualifications including leadership abilities and competence in interpersonal relationships;
- 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 13.

**Preparation and Approval.** Except as provided below, a candidate for ordination shall have:

a. membership in a congregation of this church and registration, by its pastor and council, of the candidate with the candidacy committee;

b. been endorsed by and under the guidance and supervision of the appropriate committee for at least a year before being approved for ordination;

c. satisfactorily completed the requirements for the Master of Divinity degree from an accredited theological school in North America, including practical preparation as defined by the Division for Ministry such as internship and supervised clinical work;

d. completed at least one year of residency in a seminary of this church, except when waived by the appropriate committee in consultation with the faculty of a seminary of this church;

e. been recommended for approval by the faculty of a seminary of this church;

f. been examined and approved by the appropriate committee according to criteria, policies, and procedures established by the Division for Ministry after consultation with the Conference of Bishops and adoption by the Church Council;

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 Division for Ministry, 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 or reception who by reason of (a) age and prior experience, (b) ordination in another Lutheran church body, or (c) ordination in another Christian tradition, whether in North America or abroad, shall be approved by the appropriate committee for ordination or reception according to criteria, policies, and procedures recommended by the Division for Ministry, reviewed by the Conference of Bishops, and adopted by the Church Council. In preparing such criteria, policies, and procedures, the Division for Ministry shall consult with the seminaries of this church and, as appropriate, with the Division for Outreach, the Division for Global Mission, and the Commission for Multicultural Ministries.

**731.15. Reinstatement.** Persons seeking reinstatement to the ordained ministry, whether having served previously in this church or in one of its predecessor bodies, shall be registered with the candidacy committee by the pastor and council of the congregation of which a member and interviewed, examined, and approved by the appropriate committee under criteria, policies, and procedures recommended by the Division for Ministry, 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.

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 synod bishop, by action of the Synod Council in the synod of which the ordained minister is a member. Thereafter, by annual action of the Synod Council in the synod of which a member, upon endorsement by the synod 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.

By annual recommendation by the Division for Ministry and action of the Synod Council in the synod of which a member, with the approval of the synod bishop, 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.

7.40.

### Calls for Ordained Ministers

**7.41. 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 Division for Ministry, reviewed by the Conference of Bishops, and approved by the Church Council.**

7.41.10.

#### General Categories

**7.41.10. Letter Call.** An ordained minister of this church shall serve under letter of call properly extended by a congregation, a synodical council or assembly, the Church Council, or the Churchwide Assembly. Calls may be extended for stated periods of time and for shared-time ministry by the appropriate calling body under criteria recommended by the Division for Ministry, reviewed by the Conference of Bishops, and adopted by the Church Council.

**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. Exceptions may be granted under criteria and procedures recommended by the Division for Ministry, reviewed by the Conference of Bishops, and adopted by the Church Council.

**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 which can be filled adequately and appropriately by the laity in the church and in the world 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. 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 Division for Ministry, reviewed by the Conference of Bishops, and adopted by the Church Council. Such calls shall be reviewed annually.

**7.41.15. 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.

**7.41.16. Retirement.** Ordained ministers may retire upon attainment of age 60, or after 30 years on the roster of ordained ministers of this church or one of its predecessor bodies, or upon disability, and continue to be listed on the roster of ordained ministers of this church.

**7.41.17. Retention of Personnel Records.** When an ordained minister is removed from that roster of this church, the personnel record shall be retained by the secretary of this church and the synodical bishop shall invite the person at the time of removal to provide, annually, appropriate current information for the personnel record.

**7.41.A91. Sources of  
Calls for Ordained Ministers**

*a. Principles for Sources of Calls*

*The following principles shall govern calls in this church:*

- 1) A "call" is an action by an organizational unit of this church through which it asks a person to serve in a specified ministry and which 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 by any organizational unit within this church.*
- 3) A call expresses a relationship between this church and the person called involving mutual service, support, accountability, supervision, and discipline. The calling entity, in cooperation with the synod and other appropriate entities, bears a primary responsibility for this relationship on behalf of this church.*
- 4) A letter of call is issued by that organizational unit of this church authorized to do so which is most directly involved in accountability for the specified ministry.*
- 5) Decisions on calls for ministries in unusual circumstances not*

*otherwise provided for but deemed to be in the interests of this church's care of the Gospel are referred to the Conference of Bishops for recommendation to the appropriate calling body.*

*b. Table of Sources of Calls for Ordained Ministers*

<i>Setting</i>	<i>Calling Body</i>
<i>1.0 Congregational ministry</i>	
<i>1.1 Single congregation</i>	<i>Congregation meeting</i>
<i>1.11 Pastor</i>	
<i>1.12 Senior pastor</i>	
<i>1.13 Associate/assistant pastor</i>	
<i>1.14 Co-pastor</i>	
<i>1.15 Shared-time pastor</i>	
<i>1.2 Multiple-congregation parish</i>	<i>Congregation meetings, acting on a common proposal</i>
<i>1.21 Pastor</i>	
<i>1.22 Other pastoral arrangements</i>	
<i>1.3 Coalition and cluster ministry</i>	<i>Synod Council</i>
<i>1.4 Congregations beyond ELCA</i>	
<i>1.41 Independent Lutheran congregation</i>	<i>Synod Council</i>
<i>1.42 Overseas independent Lutheran congregation</i>	<i>Church Council upon request of board of Division for Global Mission</i>
<i>1.43 Other Council</i>	<i>Synod Council or Church</i>
<i>1.5 Interim pastor</i>	<i>Synod Council</i>
<i>1.6 Pastor in a congregation under development</i>	<i>Synod Council</i>
<i>2.0 Synodical ministry</i>	
<i>2.1 Bishop</i>	<i>Synod Assembly</i>
<i>2.2 Assistant to bishop</i>	<i>Synod Council</i>
<i>2.3 Shared staff by two or more synods</i>	<i>One of the participating synods</i>
<i>2.4 Synod staff partially supported by grants from churchwide units</i>	<i>Synod Council</i>

3.0 Regional ministry	
3.1 Staff	Church Council
3.2 Shared synodical-churchwide staff	Church Council
4.0 Churchwide ministry	
4.1 Bishop and secretary	Churchwide Assembly
4.2 Editor of the church periodical	Churchwide Assembly
4.3 Treasurer	Church Council
4.4 Bishop's staff	Church Council
4.5 Office staff	Church Council
4.6 Division and commission staff board or committee	Church Council upon request of appropriate
4.7 Other churchwide unit staff	Church Council
5.0 Chaplaincy and institutional ministry	
5.1 Institution/agency related or unrelated to a synod	Synod Council
5.2 Institution/agency related to more than one synod	Synod Council of one of the synods
5.3 ELCA-related institution/agency for Church in Society	Church Council upon request of board of Division
5.4 Federal agency/institution	Church Council
5.5 Military	Church Council
6.0 Campus ministry	
6.1 Staff	Synod Council
7.0 Church camp ministry	
7.1 Staff	Synod Council
8.0 Ecumenical ministry	
8.1 Related to a synod	Synod Council
8.2 Related to more than one synod	Synod Council of one of the synods
8.3 National/international organization	Church Council
9.0 Inter-Lutheran ministry	
9.1 Related to a synod	Synod Council
9.2 Related to more than one synod	Synod Council of one of the synods

9.3 National/international  
 10.0 Educational ministry  
 10.1 ELCA-related seminary chaplain/faculty/administrator  
 10.2 Chaplain/faculty/administrator of a seminary unrelated to ELCA  
 10.3 ELCA-related college chaplain/faculty/administrator  
 10.4 Chaplain/faculty/administrator of a college unrelated to ELCA  
 10.5 ELCA-related school chaplain/faculty/administrator  
 10.6 Chaplain/faculty of a school unrelated to ELCA  
 10.7 Director/staff of a continuing education center related to Division for Ministry  
 Division for Ministry

Church Council

Church Council upon request of board of Division for Ministry

Church Council upon request of board of Division for Ministry

Synod Council of the synod in which college is located

Synod Council of the synod in which college is located

Congregation of which the school is a part or, if related to several congre-

Synod Council of the synod in which the school is located

Synod Council in which the main office of center is located upon the request of the board of

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11.0 Missionary ministry  
 11.1 Outside United States  
 11.2 Within United States  
 for Outreach

Church Council upon request of board of Division for Global Mission  
 Church Council upon request of board of Division for Outreach

12.0 Unusual ministries (as in conjunction with occupations and in approved situations not otherwise specified)

Synod Council or Church Council upon recommendation by Conference of Bishops

7.42. The secretary of this church shall maintain a roster containing the

names of those who qualify on the basis of constitutional provisions 7.22., 7.23., 7.30., and 7.31., and related bylaws.

7.43. Each ordained minister on the roster of ordained ministers of this church shall be related to that synod:

a. of 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 this church;**

**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 assure 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 synod 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; or

h. on whose roster the ordained minister was listed when last called or the synod of current address, if retired or disabled.

7.43.01. If the service of an ordained minister who receives and accepts a letter of call from this church, under 7.43.c., would be enhanced through transfer of roster status from the previous synod of roster to the synod of current address, such as an ordained minister who is president of a college or university of this church or a chaplain in an educational or social service institution, such a transfer may be authorized upon mutual

agreement of the synod bishops involved after consultation with and approval by the secretary of this church.

**7.44. Each synod shall maintain a roster containing the names of those ordained ministers who are related to it on the basis of 7.43. of this constitution.**

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 included in** tS14.13.

**of the Constitution for Synods.**

**7.47. Ordained ministers shall be subject to discipline as set forth in Chapter 20**

**of this constitution and bylaws.**

7.47.01. After the organization of this church, 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. Associates in Ministry**

7.51. There shall appear on the rosters of this church the names of those associates in ministry who qualify as such according to the continuing resolutions adopted by the Churchwide Assembly from time

**to time.**

**7.51.A91.** *Consonant with continuing resolution 7.11 .A87., the roster of associates in ministry shall be composed of*

*a. those on rosters of the three uniting churches in the following categories (to which there shall be no additions after December 31, 1987) who may choose to be certified as associates in ministry under the provisions of this church:*

*Commissioned church staff (ALC)*

*Deaconesses (AELC)*

*Deaconesses (ALC)*

*Deaconesses (LCA)*

*Deacons (AELC)*

*Lay professional leaders (LCA)*  
*Commissioned teachers (AELC)*

*b. those who are certified as associates in ministry in this church after January 1, 1988.*

**7.52. The standards of acceptance and continuance as associates in ministry of this church shall be included in the bylaws.**

**7.52.10. Standards for Associates in Ministry.** Associates in ministry shall be governed by the following:

**7.52.1. Basic Standards.** Persons certified and continued as associates in ministry of this church shall satisfactorily meet and maintain the following:

- 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 the position;
- e. life consistent with the Gospel and personal qualifications including leadership abilities and competence in interpersonal relationships;
- f. receipt and acceptance of a letter of appointment; and
- g. membership in a congregation of this church.

**7.52.12. Preparation and Approval.** Except as provided below, a candidate for certification shall have:

- a. membership in a congregation of this church and registration by its pastor and council;
- b. been endorsed by and under the guidance and supervision of the appropriate committee for at least a year before being approved by the committee for certification;
- c. completed the academic and practical preparation for the work for which certified according to criteria and procedures established by the Division for Ministry; and
- d. been examined and approved by the appropriate committee according to procedures established by the Division for Ministry after consultation with the seminaries and colleges of this church which offer programs designed to prepare persons for certification as associates in ministry.

7.52.13.

**Certification under Other Circumstances.** A candidate may, for reasons of age or prior experience, be granted certification under criteria and procedures which permit certain equivalencies as defined by the Division for Ministry.

**7.52.14. Reinstatement.** Persons seeking reinstatement as associates in ministry, whether having previously served in this church or in one of its predecessor bodies, shall be endorsed by the pastor and council of the congregation of this church of which a member and interviewed, examined, and approved for reinstatement by the appropriate committee under criteria and procedures recommended by the Division for Ministry,

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 appointment in this church.

**7.52.15. Service under Appointment.** An associate in ministry shall serve under a letter of appointment in a congregation, institution, or agency of this church or in another setting in a category of work approved under criteria recommended by the Division for Ministry, reviewed by the Conference of Bishops, and adopted by the Church Council.

**7.52.16. On Leave from Appointment.** By annual action of the Synod Council in the synod of which a member, upon endorsement by the synod bishop, an associate in ministry who is without a current letter of appointment may be retained on the roster of associates in ministry of this church for a maximum of three years beginning at the completion of an active appointment.

By annual recommendation by the Division for Ministry and action by the Synod Council in the synod of which a member, with the approval of the synod bishop, an associate in ministry engaged in graduate study appropriate for service in this church may be retained on the roster of associates in ministry of this church for a maximum of six years.

**7.52.17. Status in Predecessor Church Bodies.** In accordance with the action by the constituting convention of this church, all persons who were serving in any specially recognized status of ministry in one of the predecessor church bodies at the time of the formation of this church shall be continued on a similar roster of this church. Persons on those rosters who choose to be certified under the provisions of this church, however, shall be governed by these standards together with any other provisions of this church that apply to associates in ministry.

**7.52.18. Retirement.** Associates in ministry may retire upon attainment of age 60, or after 30 years on a roster of this church or one of its predecessor bodies, or upon disability, and continue to be listed on the roster of

associates in ministry of this church.

**7.52.19. Retention of Personnel Records.** When an associate in ministry is removed from the roster of this church, the personnel record shall be retained by the secretary of this church and the synodical bishop shall invite the person at the time of removal to provide, annually, appropriate current information for the personnel record.

7.52.A91.

***Sources of Appointment for Associates in Ministry***

*a. The principles governing sources of calls for ordained ministers shall, as appropriate, also govern sources of letters of appointment for associates in ministry.*

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*b. Table of Sources of Appointments for Associates in Ministry*

Setting	Appointing Body
1.0 Congregational ministry	
1.1 Single congregation	Congregation meeting
1.2 Multiple-congregation parish	Congregation meetings, acting on a common proposal
1.3 Coalition and clusters	Synod Council
1.4 Other congregations	
1.41 Independent Lutheran	Synod Council
1.42 Other	Synod Council
2.0 Synodical ministry	Synod Council
3.0 Regional ministry	Church Council
4.0 Churchwide ministry	
4.1 Bishop's/office's staff	Church Council
4.2 Divisions/commission's staff of appropriate division board or commission committee of the churchwide organization	Church Council upon request
4.3 Other churchwide organization's staff	Church Council
5.0 Social ministry institutions	
5.1 Institution/agency related or unrelated to a synod	Synod Council
5.2 Institution/agency related to more than one synod	Synod Council of one of the synods
5.3 ELCA-related institution/agency	Church Council upon request
Church in Society	of board of Division for
5.4 Other	Church Council

6.0 Campus ministry		<i>Synod Council</i>
6.1 Staff		
7.0 Church camp ministry	<i>Synod Council</i>	
7.1 Staff		
8.0 Ecumenical ministry		
8.1 Related to a synod		<i>Synod Council</i>
8.2 Related to more than one synod		<i>Synod Council of one of the synods</i>
8.3 National/international organization		<i>Church Council</i>
9.0 Inter-Lutheran ministry		
9.1 Related to a synod		<i>Synod Council</i>
9.2 Related to more than one synod		<i>Synod Council of one of the synods</i>
9.3 National/international organization		<i>Church Council</i>
10.0 Educational ministry		
10.1 ELCA-related seminary of board of Division for Ministry	<i>Church Council upon request</i>	
10.2 Seminary unrelated to ELCA	<i>Church Council upon request of board of Division for Ministry</i>	
10.3 ELCA-related college	<i>Synod Council of the synod in which the college is located</i>	
10.4 College unrelated to ELCA	<i>Synod Council of the synod in which the college is located</i>	
10.5 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</i>	
10.6 School unrelated to ELCA	<i>Synod Council of the synod in which the school is located</i>	
10.7 Director/staff of a continuing education center related to Division for Ministry the board of Division for Ministry		<i>Synod Council of the synod in which the main office of center is located upon the request of</i>
11.0 Missionary ministry		
11.1 Outside United States	<i>Church Council upon request</i>	

*of board of Division for Global  
Mission*

*11.2 Within United States Church Council upon request  
of board of Division for  
Outreach*

*12.0 Unusual ministries Synod Council or Church  
Council upon recommendation  
by Conference of Bishops*

**7.53. Each synod shall maintain a roster or rosters containing the names of those associates in ministry who are members of its congregations.**

**7.54. Associates in ministry shall be subject to discipline as set forth in a continuing resolution.**

*7.54.A87. During the period of 1988-1994, the persons who are certified to the Evangelical Lutheran Church in America as consecrated deacons and deaconesses, commissioned teachers, and certified or commissioned lay professionals shall continue to be subject to the disciplinary policies pertinent to their roster status in the predecessor church.*

*7.54.B87. Associates in ministry shall be subject to discipline as provided for members of congregations in bylaws 20.41.01. through 20.41.05.*

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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.

8.1. The synod shall provide for pastoral care of the congregations,

ordained ministers and associates in ministry within its boundaries. It shall develop resources for the life and mission of its people and shall enlarge the ministries and extend the outreach into society on behalf of and in connection with the congregations and the churchwide organization.

8.14. The churchwide organization shall implement the extended mission of the Church, developing churchwide policies in consultation with the synods and congregations, entering into relationship with governmental, ecumenical, and societal agencies in accordance with accepted resolutions and/or in response to specific agreed-upon areas of responsibility.

8.15. Since congregations, synods, and the churchwide organization are partners that share in God's mission, all share in the responsibility to develop, implement, and strengthen the financial support program of this church.

8.16. In faithful participation in the mission of God in and through this church, congregations, synods, and the churchwide organization—as interdependent expressions of this church—shall be guided by the biblical and confessional commitments of this church. Each shall recognize that mission efforts must be shaped by both local needs and global awareness, by both individual witness and corporate endeavor, and by both distinctly Lutheran emphases and growing ecumenical cooperation.

8.20. Relationship through Other Organizational Units  
The regions shall serve to foster interdependent relationships among the churchwide organization, the synods, and the congregations and to assist them in exercising their mutual responsibilities.

8.22. Conferences, clusters, coalitions, or other area subdivisions shall serve to assist the congregations and synods in exercising their mutual responsibilities.

### **8.30. Relationship with Institutions and Agencies**

**Seminaries 8.31. This church shall own, govern, and support seminaries for the preparation of persons for the ordained and other ministries and for continuing study on the part of ordained ministers and laypersons.**

**8.31.01.** Each seminary shall be a seminary of this church, shall be incorporated, and shall be governed by its board of directors consistent with policies established by the Division for Ministry.

**831.02.** The board of directors of each seminary shall be nominated and elected in cooperation with the seminary involved, and consist of approximately 20-24 members, elected as follows:

- a. One-fifth (rounded off to the nearest whole number) by the Division for Ministry.
  - b. Two members by the bishops of the supporting synods from among their number.
  - c. The remaining members by the supporting synods. The number to be elected by each synod and the length of the term shall be set forth in the governing documents of the seminary.
- Elections shall be so arranged that the terms of all directors of any given seminary elected in any year shall commence simultaneously.

**831.03.** In accordance with the governing documents of each seminary, the board of directors shall elect the president of the seminary in consultation with the bishop of this church and the board of the Division for Ministry, elect and retain faculty and administrative officers, and approve educational policies and programs for persons preparing for public ministry. The board shall exercise all other normal governance functions, including the granting of degrees, holding title to and managing all seminary property and assets, receiving gifts and bequests, establishing salaries for faculty and administrative officers, providing for the financial resources and fiscal contracts required to operate the seminary, and shall have authority to recruit students churchwide.

**8.31.04.** The seminaries shall receive churchwide and synodical financial support. The amount of such support shall be determined annually through a consultation process involving seminaries, synods, and the Division for Ministry.

**831.05.** To implement financial support by this church, synods shall be assigned to specific seminaries in such manner as to attain equitable distribution of synods. Normally, all synods in a given region will be assigned to one seminary. Churchwide funds shall be distributed by the Division for Ministry, in order to ensure equitable financial support.

**8.31.06.** Seminaries shall provide their remaining financial requirements through tuition, fees, endowment income, and fund-raising programs. Fund-raising in the congregations of supporting synods, however, shall be conducted only upon approval of the synods. Funds for special church-

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wide tasks assigned to a seminary by the Division for Ministry shall be raised through the cooperative effort of the seminary and the Division for Ministry.

831.07. Aid to students preparing for the ministries of this church shall be administered by the seminaries under guidelines established by the Division for Ministry.

8.31.A87. *This church adopts the following goal: that it shall provide at least 50*

*percent of the support of each seminary's educational and general operating budget through a combination of churchwide and synodical appropriations.*

**832. Colleges and Universities.** This church shall express its responsibility for higher education through its colleges and universities, its Division for Higher Education and Schools, and its synods. While variation is possible in college relationships across this church, this church recognizes the desirability of some degree of uniformity of relationship for colleges within the same region. Therefore, synods shall determine initial policies and thereafter review periodically such policies consistent with recommendations from the board of the Division for Higher Education and Schools and in consultation with that board and the colleges and universities within the region with respect to and consistent with the bylaws, as set forth herein.

**832.01.** A variety of relationship patterns is possible including relationship with the Churchwide Assembly, the Division for Higher Education and Schools, a synod assembly, or a corporation whose voting members are, or have been elected by, synod assemblies, other organizational units (conferences, clusters, etc.), or congregations.

8.32.02. Primary responsibility for recruiting members for its board belongs to each college. This responsibility is best exercised when appropriate structures of this church are substantially involved.

**832.03.** The college and the appropriate synods shall determine how many of the college board members are to be elected or ratified by the approved form of relationship as provided in 8.32.01.

**832.04.** The responsibility for initiating changes in constitutional documents rests with each college. Each college will reach agreement with the appropriate structures of this church as identified in 8.32.01. 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 boards, limitation of terms for board members, whether or not college presidents shall be members of this church, and representation of bishops of synods on college boards shall be determined by each college and the appropriate synods.

**832.06.** Subject to approval by the appropriate synods, a college or university may be owned by a not-for-profit corporation that has voting members

at least 90 percent of whom shall consist of members of the biennial Churchwide Assembly. Meetings of such corporations shall be held in

conjunction with the Churchwide Assembly for the purpose of electing or ratifying members of the governing board and approving amendments in the governing documents. At least 75 percent of the members of the governing boards of such corporations shall be Lutheran and at least a majority shall be members of this church.

**832.A91.** *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 expression 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.*

**833. 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 its Division for Church in Society, this church shall, with church-affiliated agencies and institutions, develop criteria for their ministries, establish affiliations both within this church and within society, and carry out a comprehensive social ministry outreach.

**8.40. Relationship with Interchurch Agencies, Institutions, and Councils**

**8.41. 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.**

8.41.01. Policies governing ecumenical, inter-Lutheran, and interfaith activities shall be recommended by the bishop of this church to the Churchwide Assembly for its adoption.

8.41.02. 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.

**m11-91)**

### **8.50 Relationship with Independent Lutheran Organizations**

**This church may relate to independent Lutheran organizations.**

This church, through its Department for Ecumenical Affairs and by action of the Churchwide Assembly, shall establish the general policies to govern official relationships with independent Lutheran organizations that seek to relate with this church while maintaining their independence and autonomy.

### **8.60.**

#### **Special Interest Conferences**

**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.**

8.61.01. 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 through the Department for Ecumenical Affairs under the authority of the bishop of this church. Official contacts and relationships of the special interest conferences with leaders and representatives of other churches shall be coordinated through the Department for Ecumenical Affairs.

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**

**9.21. This church shall recognize those congregations which by their practice**

**as well as their governing documents:**

**a. preach the Word, administer the sacraments, and carry out**

**God's mission;**

**b. accept this church's Confession of Faith;**

**c. agree to the Statement of Purpose of this church;**

**d. agree to call pastoral leadership from the clergy roster of this**

**church in accordance with the call procedures of this church**

**except in special circumstances and with the approval of the**

**synodical bishop;**

**e. agree to be responsible for their life as a Christian community;**

**and**

**f. agree to support the life and work of this church.**

9.21.01. Approval of the synodical bishop, as required in 9.21.d., involves the bishop's attesting that a candidate for the roster of ordained ministers of this church has been approved, in conformity with the governing documents and policies of this church, through the synodical candidacy process for first call as a seminary graduate or for call in this church through approval for reception into this church from another Lutheran church body or another Christian church body. Consultation with the synodical bishop in accordance with the call procedures and governing documents of this church and the synod is required for the calling of pastoral leadership from among persons on the roster of ordained ministers of this church or persons who are approved as eligible candidates for the roster of ordained ministers of this church.

*9.21.A87. Congregations which are members of The American Lutheran Church, The Association of Evangelical Lutheran Churches, and the Lutheran Church in America on December 31, 1987, and so certified by said church bodies shall be recognized as congregations of this church.*

**9.22. All congregations of this church shall abide by the provisions of**

9.21., 9.62., and 7.46. The judgment on whether a congregation meets the criteria listed in 9.21. shall be made by this church through the synod of this church in whose territory the congregation is located.

9.23. A recognized congregation 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 by this church shall:

- a. Accept the criteria for recognition, functions of the congregation, and 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 provisions of Chapters 2, 3, 4, 5, 6, 7, 8, 9, 15, 16, 17, and 18 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 of transferring or independent congregations by the ELCA 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**

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 congregations'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**

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 a particular provision of its governing documents, the provision so amended shall be consistent with the governing documents of this church.

*9.52.A87. The Church Council, in cooperation with the synods, shall develop a process for congregations whose governing documents have been accepted into the church under 9.52. to review those documents within four years of the establishment of this church and compare them with the elements of the Model Constitution for Congregations listed in 9.53.01. 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 shall be provided by this church for the guidance of congregations. Amendments to the Model Constitution for Congregations shall be made in the same manner as prescribed in Chapter 22 for amendments of the bylaws of this church.

**9.53.03.** Each congregation shall provide a copy of its governing documents to the synod. All proposed changes in the constitution or incorporation documents of a congregation shall be referred to the synod with which the congregation is affiliated. The synod shall approve or disapprove the proposed changes within 120 days of receipt thereof, and shall notify the congregation of its decision; in the absence of a decision, the changes shall go into effect.

The synod shall recognize that congregations may organize themselves in a manner which they deem most appropriate and that there are a variety of ways in which the required elements may be stated.

**9.53.04.** Each congregation shall take the necessary steps to protect its members and this church from liability.

**9.53.05.** Congregations shall normally maintain a fiscal year of January 1 through December 31.

**9.53.06.** A congregation considering a relocation shall confer with the bishop of the synod in which it is territorially located before any steps are taken leading to such action. The approval of the Synod Council shall be received before any such action is effected.

**9.53.07.** Congregations shall have the right to petition this church. Petitions shall be addressed to the synod to which the congregation relates for response by the synod, or, at the discretion of the synod, for forwarding to the Churchwide Assembly.

9.60. **Termination of Relationship**  
The relationship between a congregation and this church may be terminated in one of the following ways:

- a. The congregation takes action to dissolve.
- b. The congregation ceases to exist.
- c. The congregation is no longer recognized by this church under the disciplinary provisions of Chapter 20.
- d. The congregation terminates its relationship according to the procedure outlined in 9.62.
- e. The membership of the congregation becomes so scattered or diminished in numbers as to make it impracticable for such congregation to fulfill the purposes for which it was organized. In such case, the synod in order to protect the property from waste and deterioration, through the Synod Council or trustees appointed by it, may take charge and control of the property of the congregation to hold, manage, and convey the same on behalf of the synod. The congregation shall have the right to appeal the decision to the Synod Assembly.

9.62. A congregation may terminate its relationship with this church by the following procedure:

- a. A resolution indicating desire to terminate its relationship must be adopted at a legally called and conducted special meeting of the congregation by a two-thirds majority of the voting members present.
- b. The secretary of the congregation shall submit a copy of the resolution to the synodical bishop and shall mail a copy of the resolution to voting members of the congregation. This notice shall be submitted within 10 days after the resolution has been adopted.
- c. The bishop of the synod shall consult with the congregation during a period of at least 90 days.
- d. If the congregation, after consultation, still desires to terminate its relationship, such action may be taken at a legally called and conducted special meeting by a two-thirds majority of the voting members present, at which meeting the synodical bishop or an authorized representative shall be present. Notice of the meeting shall be mailed to all voting members at least 10 days in advance of the meeting.
- e. A certified copy of the resolution to terminate its relationship shall be sent to the synodical bishop, at which time the relationship between the congregation and this church shall be terminated.

f. Notice of termination shall be forwarded by the synodical bishop to the secretary of this church and published in the periodical of this church.

g. Congregations which had been members of the Lutheran Church in America shall be required, in addition to the foregoing provisions in 9.62., to receive synodical approval before terminating their membership in this church.

h. Congregations that are established by the Evangelical Lutheran Church in America shall be required, in addition to the foregoing provisions in 9.62., to receive synodical approval before terminating their membership in this church.

9.70. Ownership of Property

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 restric-

tions.

b. Title to the undisposed property of a congregation that ceases to exist shall pass to the synod of this church to which the congregation is related.

c. Title to the property of a congregation that is no longer recognized by this church as a result of discipline shall continue to reside in the congregation.

d. Title to the property of a congregation that has acted to terminate its relationship with this church by the provisions of 9.62. to relate to another Lutheran church body shall continue to reside in the congregation.

e. Title to the property of a congregation that has acted to terminate its relationship with this church by the provisions of 9.62. to become independent or to relate to a non-Lutheran church body shall continue to reside in the congregation only with the consent of the Synod Council. The Synod Council, after consultation with the congregation by an established synodical process, may give approval to the request to become independent or to relate to a non-Lutheran church body, in which case title shall remain with the majority of the congregation. If the Synod Council fails to give such approval, title shall remain with those members who desire to continue as a congregation of this church.

## **9.80. Discipline of Congregations**

See Chapter 20.

## **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.H.** 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 coun-

ties 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.

Synod 1.F-Montana. The state of MONTANA; and the counties of Park 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-Southern California (West). 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 Bernadino, San Diego in the state of CALIFORNIA; the state of HAWAII.

Synod 2.D--Grand Canyon. The state of ARIZONA; the counties of Clark, Esmerelda, 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 Park and Washakie; the counties of Brewster, Culbertson, 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 (excluding the Wolford Parish in the northeastern part), Renville, Rollette, 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, Pierce (the northeastern part including the Wolford Parish), Ramsey, Ransom, Richland, Sargent, Steele, Stutsman, Traill, Walsh in the state of NORTH DAKOTA.

Synod 3.C-South Dakota. The state of SOUTH DAKOTA with the exception of the township of Sioux Valley in Union County.

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 3.1-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, McCullough, McLennan, Marion, Martin, Midland, Mills, Mitchell, Montague, Moore, Morris, Motley, Navarro, Nolan, Ochiltree, Oldham, Palo Pinto, Panola, Parker, Parmer, Potter, Rains, Randall, Reagan, Red River, Roberts, Rockwall, Runnels, Rusk, San Saba, Scurry, Shackelford, Sherman, Smith, Somervell, Stephens, Sterling, Stonewall, Swisher, Tarrant, Taylor, Terry, Throckmorton, Titus, Tom Green, Upshur, Van Zandt, Wheeler, Wichita, Wilbarger, Wise, Wood, Yoakum, Young in the state of TEXAS; the parishes of Bienville, Bossier, Caddo, Caldwell, Catahoula, Claiborne, Concordia, DeSoto, East Carroll, Franklin, Grant, Jackson, LaSalle, Lincoln, Madison, Morehouse, Natchitoches, Ouachita, Red River, Richland, Sabine, Tensas, Union, Webster, West Carroll, Winn in the state of LOUISIANA.

Synod 4.E-Southwestern Texas. The counties of Aransas, Atascosa, Bandera, Bastrop, Bee, Bexar, Blanco, Brooks, Burnet, Caldwell, Calhoun, Cameron, Comal, Crane, Crockett, De Witt, Dimmit, Duval, Edwards, Frio, Gillespie, Goliad, Gonzales, Guadalupe, Hays, Hidalgo, Jackson, Jim Hogg, Jim Wells, Kames, 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-Southeastern Texas-Southern Louisiana. The counties of Anderson, Angelina, Austin, Brazoria, Brazos, Burleson, Chambers, Cherokee, Colorado, Fayette, Fort Bend, Freestone, Galveston, Grimes, Hardin, Harris, Houston, Jasper, Jefferson, Leon, Liberty, Madison, Matagorda, Montgomery, Nacogdoches, Newton, Orange, Polk, Robertson, Sabine, San Augustine, San Jacinto, Shelby, Trinity, Tyler,

Walker, Waller, Washington, Wharton in the state of TEXAS; the parishes of Acadia, Allen, Ascension, Assumption, Avoyelles, Beauregard, Calcasieu, Cameron, East Baton Rouge, East Feliciana, Evangeline, Iberia, Iberville, Jefferson, Jefferson Davis, Lafayette, LaFourche, Livingston, Orleans, Plaquemines, Pointe Coupee, Rapides, St. Bernard, St. Charles, St. Helena, St. James, St. John the Baptist, St. Landry, St. Martin, St. Mary, St. Tammany, Tangipahoa, Terrebonne, Vermilion, Vernon, Washington, West Baton Rouge, West Feliciana in the state of LOUISIANA.

Synod 5.A-Metropolitan Chicago. The counties of Cook, DuPage, Kane, Lake in the state of ILLINOIS.

Synod 5.B--Northern Illinois. The counties of Boone, Bureau, Carroll,

De Kalb, Grundy, Henderson, Henry, Jo Daviess, Kendall, Knox, La Salle, Lee, McHenry, Mercer, Ogle, Putnam, Rock Island, Stephenson, Warren, Whiteside, Will, Winnebago in the state of ILLINOIS.

Synod 5.C--CentralSouthern 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, Wright (west) in the state of IOWA, and the township of Sioux Valley, Union County, in the state of SOUTH DAKOTA.

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 comer) in the state of WISCONSIN.  
Synod 5.1-East-Central Synod of Wisconsin. The counties of Brown, Calumet, Door, Fond Du Lac, Green Lake, Kewaunee, Langlade, Lincoln, Manitowec, 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, Rock, Sauk, Walworth in the state of WISCONSIN.

Synod 5.L-LaCrosse Area. The counties of Adams, Buffalo (south), Crawford, Jackson (south), Juneau, La Crosse, Monroe, Richland, Trempealeau (south), Vernon in the state of WISCONSIN.

Synod 6.A-Southeast Michigan. The counties of Genesee, Lapeer, Lenawee, Livingston, Macomb, Monroe, Oakland, Saint Clair, Shiawassee, 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, Emmett, 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, 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, o(-91)

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, Muskum, Noble, Perry, Pickaway, Pike, Preble, Ross, Scioto, Shelby, Union, Vinton, Warren, Washington in the state of OHIO.

Synod 7.A-New Jersey. The state of NEW JERSEY.

Synod 7.B-New England. The states of CONNECTICUT; MAINE; MASSACHUSETTS; NEW HAMPSHIRE; RHODE ISLAND; and VERMONT; and the counties of Clinton, Essex, and Franklin in the state of NEW YORK.

Synod 7.C-Metropolitan New York. The counties of Bronx, Dutchess, Kings, Nassau, New York, Orange, Putnam, Queens, Richmond, Rockland, Suffolk, Sullivan, Ulster, Westchester in the state of NEW YORK.

Synod 7.D-Upstate New York. The counties of Albany, Allegany, Broome, Cattaraugus, Cayuga, Chautauqua, Chemung, Chenango, Columbia, Cortland, Delaware, Erie, Fulton, Genesee, Greene, Hamilton, Herkimer, Jefferson, Lewis, Livingston, Madison, Monroe, Montgomery, Niagara, Oneida, Onondaga, Ontario, Orleans, Oswego, Otsego, Rensselaer, St. Lawrence, Saratoga, Schenectady, Schoharie, Schuyler, Seneca, Steuben, Tioga, Tompkins, Warren, Washington, Wayne, Wyoming, Yates in the state of NEW YORK.

Synod 7.E-Northeastern Pennsylvania. The counties of Berks, Bradford, Carbon, Lackawanna, Lehigh, Luzerne, Monroe, Northampton, Pike, Schuylkill, Sullivan, Susquehanna, Wayne, Wyoming in the state of PENNSYLVANIA.

Synod 7.F-Southeastern Pennsylvania. The counties of Bucks, Chester, Delaware, Montgomery, Philadelphia in the state of PENNSYLVANIA.

Synod 7.G-Slovak Zion. A non-geographic synod consisting of congregations distinctively Slovak in language or antecedents.

Synod 8.A-Northwestern Pennsylvania. The counties of Armstrong (part), Cameron, Clarion, Crawford, Elk, Erie, Forest, Indiana, Jefferson, McKean, Mercer, Potter, Venango, Warren in the state of PENNSYLVANIA.

Synod 8.B-Southwestern Pennsylvania. The counties of Allegheny, Armstrong (part), Beaver, Butler, Fayette, Greene, Lawrence, Washington, Westmoreland in the state of PENNSYLVANIA.

Synod 8.C-Allegheny. The counties of Bedford, Blair, Cambria, Centre, Clearfield, Huntingdon, Somerset in the state of PENNSYLVANIA.

Synod 8.D-Lower Susquehanna. The counties of Adams, Cumberland,

Dauphin, Franklin, Fulton, Lancaster, Lebanon, Perry, York in the state of PENNSYLVANIA.

Synod 8.E-Upper Susquehanna. The counties of Clinton, Columbia, Juniata, Lycoming, Mifflin, Montour, Northumberland, Snyder, Tioga, Union in the state of PENNSYLVANIA.

Synod 8.F-Delaware-Maryland. The state of DELAWARE; the city of Baltimore and the counties of Allegany, Anne Arundel, Baltimore, Caroline, Carroll, Cecil, Dorchester, Frederick, Harford, Howard, Kent, Queen Anne's, Somerset, Talbot, Washington, Wicomico, Worcester in the state of MARYLAND; the counties of Accomack, Northampton in the state of VIRGINIA.

Synod 8.G-Metropolitan Washington, D.C. The District of Columbia; the counties of Calvert, Charles, Montgomery, Prince Georges, St. Mary's in the state of MARYLAND; the counties of Arlington, Fairfax, Loudoun, Prince William and the independent cities within the territory of these counties in the state of VIRGINIA; BERMUDA.

Synod 8.H-West Virginia-Western Maryland. The county of Garrett in the state of MARYLAND; the state of WEST VIRGINIA.

Synod 9.A-Virginia. The counties of Albemarle, Alleghany, Amelia, Amherst, Appomattox, Augusta, Bath, Bedford, Bland, Botetourt, Brunswick, Buchanan, Buckingham, Campbell, Caroline, Carroll, Charles City, Charlotte, Chesterfield, Clarke, Craig, Culpeper, Cumberland, Dickenson, Dinwiddie, Essex, Fauquier, Floyd, Fluvanna, Franklin, Frederick, Giles, Gloucester, Goochland, Grayson, Greene, Greensville, Halifax, Hanover, Henrico, Henry, Highland, Isle of Wight, James City, King and Queen, King George, King William, Lancaster, Lee, Louisa, Lunenburg, Madison, Mathews, Mecklenburg, Middlesex, Montgomery, Nelson, New Kent, Northumberland, Nottoway, Orange, Page, Patrick, Pittsylvania, Powhatan, Prince Edward, Prince George, Pulaski, Rappahannock, Richmond, Roanoke, Rockbridge, Rockingham, Russell, Scott, Shenandoah, Smyth, Southampton, Spotsylvania, Stafford, Surry, Sussex, Tazewell, Warren, Washington, Westmoreland, Wise, Wythe, York and the independent cities within the territory of these counties in the state of VIRGINIA.

Synod 9.B-North Carolina. The state of NORTH CAROLINA.

Synod 9.C-South Carolina. The state of SOUTH CAROLINA.

Synod 9.D--Southeastern. The states of ALABAMA; GEORGIA; MISSISSIPPI; and TENNESSEE.

Synod 9.E-Florida-Bahamas. The state of FLORIDA; the BAHAMAS.

Synod 9.F--Caribbean. The commonwealth of PUERTO RICO; the territory of the VIRGIN ISLANDS.

**10.02. Each congregation, except those which are in partnership with the Slovak Zion Synod, shall establish a relationship with the synod in whose territory it is located.**

**10.02.01.** The Slovak Zion Synod shall continue as a nongeographic synod of this

church. In all other respects it shall be bound by the provisions of the constitution and bylaws of this church. In addition, it shall enter into relationships with geographic synods in order to provide opportunities for congregations, ordained ministers, and other leaders to share in the programmatic services of such synods, workshops, and conferences. It shall also periodically review and evaluate its ministries to ascertain their continuing effectiveness.

10.02.02. Any congregation in a border area desiring to change its synod relationship may do so upon approval of the synod assemblies of the synods concerned, which shall report any such change to the Churchwide Assembly.

**10.10. 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 incor-

poration of all synods shall be submitted to the Church Council for ratification before filing.

10.12. Each synod shall have a constitution, which shall become effective upon ratification by the Church Council. Amendments thereto shall be subject to like ratification, provided, however, that an amendment which is identical to a provision of the Constitution for Synods shall be deemed to have been ratified upon its adoption and the Church Council shall be given prompt notification of its adoption.

10.13. The Constitution for Synods contains mandatory provisions that incorporate and record therein provisions of the constitution and bylaws of this church. Amendments to mandatory provisions incorporating constitutional provisions of this church shall be made

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

ner as prescribed in Chapter 22 for amendments to the bylaws of this church.

10.20. Purpose

Each synod shall 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, and associates in ministry in the synod, including:**

**1) approving candidates for the ordained ministry in cooper-**

ation 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) certifying associates in ministry, which may be done through multi-synodical committees;

4) consulting in the calling process for ordained ministers and in the selection of associates in ministry.

**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, consecrated deacons and deaconesses, commissioned teachers, and certified and commissioned lay professionals; as well as for termination of call, appointment, adjudication, and appeals consistent with the procedures established by this church in Chapter 20 of the ELCA constitution and bylaws.**

**d. Foster organizations for youth, women, and men, and organizations for language or ethnic communities.**

**e. Plan for the mission of this church in the synod, initiating and developing policy, and implementing programs, consistent with churchwide policy, including:**

1) ecumenical guidance and encouragement;

2) development of new ministries, redevelopment of existing ministries, and support and assistance in the conclusion, if necessary, of a particular ministry;

- 3) leadership and encouragement of congregations in their evangelism efforts;
- 4) development of relationships to and participation in planning for the mission of social ministry organizations and ministries;
- 5) encouragement of financial support for the work of this church by individuals and congregations;

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- 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.
  - I. Foster supporting relationships with camps and other outdoor ministries.
  - m. Foster supporting relationships with preschools, elementary schools, and secondary schools operated by congregations of the synod.
  - n. Interpret the work of this church to congregations and to the public.
  - o. Respond to human need, work for justice and peace, care for the sick and the suffering, and participate responsibly in society.
  - p. Provide for archives in conjunction with other synods.
  - q. Cooperate with other synods and the churchwide organization

in creating, using, and supporting regions to carry out those functions of the synod which can best be done cooperatively with other synods and the churchwide organization.

10.22. In the event that this church or any synod of this church is charged with liability for any contingent debt, liability, or obligation arising or resulting from acts or omissions of any synod of the Lutheran

Church in America, or The Association of Evangelical Lutheran Churches, or district of The American Lutheran Church, occurring prior to January 1, 1988, the Church Council is authorized and empowered to determine whether and to what extent this church or such synod of this church shall be indemnified or reimbursed for any such debt, liability, or obligation by one or more synods of this church. In making its determination with respect to indemnification or reimbursement, the Church Council shall consider the nature of the activity which gave rise to the debt, liability, or obligation, the situs of that activity and such other factors as the Church Council deems appropriate under the circumstances in order that such debt, liability, or obligation may be discharged in a manner that is fair and equitable to this church's congregations, synods, and churchwide organization. For purposes of this provision, a "contingent" debt, liability, or obligation means a debt, liability, or obligation (a) the amount of which had not been ascertained by the Evangelical Lutheran Church in America on December 31, 1987, or (b) the existence of which was unknown to the Evangelical Lutheran Church in America on December 31, 1987.

1030.

#### Officers

~~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, and its associates in ministry.
- 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 Coun-

cil, 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 not otherwise provided for.

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 of) approved candidates who have received and accepted a properly issued, duly attested letter of call for the office of ordained ministry; and shall install (or provide for the installation of):**

**a) the pastors of all congregations of the synod;**

**b) ordained ministers called to extraparish service within this church; and**

c) associates

**in ministry rostered in the synod.**

10) Be ex officio

**a member of the Churchwide Assembly and a member of all committees and any other organizational units of the synod.**

11) Submit a report to each

**regular meeting of the Synod Assembly concerning the synod's life and work.**

12) Interpret

**and advocate the mission and theology of the whole church.**

b. The vice

**president shall chair the Synod Council. In the event of the death, resignation, or disability of the bishop, the vice**

**president shall convene the Synod Council to arrange for the**

**conduct of the duties of the bishop until a new bishop shall be elected, or, in the case of temporary disability, until the bishop resumes full performance of the duties of the office.**

**1031.01.** The bishop shall be elected by the Synod Assembly. The bishop shall

be an ordained minister of this church. The bishop may have as many assistants as the synod shall authorize. Each synod shall establish a mutual ministry committee to provide support and counsel to the bishop.

**1031.02.** 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.

**1031.03.** The secretary shall be elected by the Synod Assembly. The secretary may be either a layperson or an ordained minister.

**1031.04.** The treasurer shall be elected by the Synod Assembly. The treasurer may be either a layperson or an ordained minister.

Each officer **1031.05.** shall be elected to a term of four years and may be reelected.

Each **1031.06.** 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.

#### **10.40. Synod Assembly**

**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 lay persons, 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 active associates in ministry, consecrated deacons and deaconesses, commissioned teachers, and certified and commissioned lay professionals on a roster of the synod shall elect 10 percent of their number to be voting members; all others shall be advisory members with voice but not vote.
- c. A minimum of two lay members elected by each congregation related to the synod, 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. Additional members from each congregation shall be equally divided between male and female except that the odd-numbered member, if any, may be either male or female.

d. The lay officers of the synod who shall not be counted as additional lay representatives in order to have at least 60 percent of the voting membership of the assembly composed of lay persons.

Voting membership shall include the officers of the synod.

**10.41.02.** Synods may establish processes that permit retired ordained ministers on the roster of the synod to serve as voting members of the Synod Assembly, consistent with 10.41.01.c. above.

**10.41.03.** Synods may establish processes that permit ordained ministers on the roster of the synod who are on leave from call to serve as voting members of the Synod Assembly, consistent with 10.41.01.c. above.

## **10.50.**

### **Synod Council**

**Each synod shall have a Synod Council, which shall be its board of directors, and which shall serve as the interim legislative authority between meetings of the Synod Assembly, except that it may not take any action which is reserved exclusively for the Synod Assembly or which is in conflict with action taken by the Synod Assembly.**

10.52. The Synod Council shall consist of the four officers of the synod, 10 to 24 other members, and one youth. The person elected to the youth position shall be elected to a two-year term. The process for election and the term of office when not otherwise specified shall be determined by each synod.

10.60. Conferences, Clusters, Coalitions, or Other Area Subdivisions, and Committees

10.61. Opportunities for groupings of congregations and institutions in specified geographic areas of the synod shall be provided by the synod to foster interdependent relationships among congregations, institutions, the synod, and churchwide units for mission purposes. These groupings may be formed as conferences, clusters, coalitions, or other area subdivisions.

10.62. Each synod may establish such boards, committees, task forces, and other organizational forms as it deems necessary to carry out effectively the functions assigned to the synod.

10.63. Each synod shall have an executive committee, a consultation committee, and a committee on discipline.

10.64. Each synod shall elect or appoint representatives to the steering

committee of the region.

**10.70.**

**Fiscal Policy**

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.

**10.80.**

**Installation**

The bishop of this church, or the appointee of the bishop, shall install into office each newly elected synod bishop.

Chapter 11.

**CHURCHWIDE ORGANIZATION-DEFINITION AND PURPOSES**

**11.10. Definition of the Churchwide Organization**

The Evangelical Lutheran Church in America shall be one church. It 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 in 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

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.

1130. Description of the Churchwide Organization  
The legislative function of the churchwide organization shall be fulfilled by the Churchwide Assembly as described in Chapter 12 of this church's constitution, bylaws, and continuing resolutions.

11.32. The Church Council shall exercise interim legislative authority and shall serve as the board of directors of the corporation.

1133. Leadership of this church shall be vested in the officers, the Churchwide Assembly, the Church Council, boards, and executive directors of churchwide administrative units. The full-time officers shall be the bishop of this church, secretary of this church, and treasurer of this church. The vice president shall be non-salaried and shall serve as chair of the Church Council.

11.34. The churchwide organization shall carry out its duties through units known as offices, divisions, commissions, and other churchwide units. Departments shall be sub-units within offices, divisions, and

**other units that shall accomplish particular responsibilities as part of the respective unit's overall functions on behalf of this church.**

**1135. Each unit shall be governed by a board, an advisory committee, a steering committee, or a committee of the Church Council. Units shall be responsible to the Churchwide Assembly and the Church Council in the interim between regular meetings of the assembly.**

**1136. The churchwide organization shall provide a disciplinary process and an appeal process.**

**11.40. General Fiscal Policies**

**Within the limits established by the Churchwide Assembly in the constitution and bylaws, the Church Council, as the board of directors of the churchwide organization, shall establish the fiscal policies of this church.**

11.41.01. A single treasury shall be maintained for the receipt and disbursement of funds for the churchwide organization and its units receiving budgetary support, except as otherwise provided in the constitution and bylaws or as approved by the Church Council.

**11.41.02.** Within the policies established by the Churchwide Assembly and the Church Council, the management and investment of the funds of the churchwide organization and its units receiving budgetary support shall be the responsibility of the Office of the Treasurer.

**11.41.03.** On the basis of estimated income, and upon advice of the Office of the 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 Bishop and the Office of the Treasurer.

**11.41.04.** The Church Council shall establish a working capital fund to be administered by the Office of the Treasurer within the policies established by the Church Council.

**11.41.05.** The fiscal year for the churchwide organization shall be February 1 through January 31.

**11.41.06.** No churchwide appeal to congregations or individuals of this church for the raising of funds shall be conducted by this church or churchwide units without the consent of the Churchwide Assembly, following consultation with the Conference of Bishops. No appeal to selected congregations and individuals of this church for the raising of funds shall be conducted by this church or churchwide units without the consent of the Church Council, following consultation with either the Conference

of Bishops or specific synods as appropriate. Proposals for such special appeals shall be presented to the Church Council through the appropriate council committee with recommendations by the Office of the Bishop.



Chapter 12.

CHURCHWIDE ASSEMBLY

**12.10.** Description and Authority of the Churchwide Assembly

The ~~12.10.~~ 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.

12.20. 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.

1230. Meetings of the Churchwide Assembly

The ~~1230.~~ Assembly shall meet biennially in regular session. Special meetings may be called by a two-thirds vote of the Church Council. The purpose for a special meeting shall be stated in the notice.

1231.01. 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.

1231.02. The secretary shall give notice of the time and place of each regular assembly by publication thereof at least 60 days in advance in this church's periodical. The secretary shall give written notice of a special assembly to the bishop of each synod upon the issuance of a call thereof

and shall publish the same in this church's periodical at least 30 days in advance of the special assembly. Written notice shall be mailed to

all voting members not more than 30 days nor less than 10 days in advance of any meeting.

**1231.03.** At least 20 days prior to an assembly the secretary shall prepare and distribute to each congregation and to the voting members-elect a pre-assembly report.

**12.31.04.** The arrangements for agenda, program, and worship shall be under the supervision of the bishop.

**1231.05.** 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 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.

**1231.09.** 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**

**The voting members of the Churchwide Assembly shall be the voting members of this church. The requirements for voting members of the assembly and other members shall be specified in the bylaws.**

**12.41.10. Voting Members**

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

The secretary shall notify each synod of the number of assembly members it is to elect.

**12.41.12.** The secretary of each synod shall submit to the secretary of this church

at least four months before the assembly a certified list of the regular and alternate voting members elected by the synod.

**12.41.13.** Each voting member of the Churchwide Assembly shall be a voting member of a congregation of this church and shall cease to be a member of the assembly if no longer a voting member of a congregation of this church. 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**

The officers of this church and the bishops of the synods shall serve as ex officio members of the Churchwide Assembly. They shall have voice and vote.

**12.41.30. Advisory Members**

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

**12.41.32.** Advisory members shall have voice but no vote.

**12.41.40. Other Non-Voting Members**

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.*

**12.50. Committees of the Churchwide Assembly**

**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.**

(11-91)

**12.51.10. 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.

**12.51.20. Memorials Committee**

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

**12.51.30. Nominating Committee**

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

Chapter 13.

OFFICERS OF THIS CHURCH

13.10. Officers

This church shall have as its officers the bishop, vice president, secretary, and treasurer.

13.20. Bishop

This church shall have a bishop who, as its pastor, shall be a teacher of the faith of this church and shall provide leadership for the life and witness of this church. The bishop shall be an ordained minister of this church. The bishop may be male or female, as may all other officers of this church. The bishop shall:

- a. Be the president and chief executive officer of the corporation, overseeing the work of the churchwide organization.
- b. Be the chief ecumenical officer of this church and its primary representative in the national and international interchurch agencies in which this church holds membership.
- c. Provide for the preparation of the agenda for the Churchwide

Assembly, Church Council, Executive Committee, Conference of Bishops and Cabinet of Executives, and preside at the Churchwide Assembly.

- d. Provide leadership and care for the bishops of the synods.
- e. Supervise the work of the other officers.
- f. Provide for the preparation of the budget for the churchwide organization.
- g. Nominate and direct the work of the executive for administration.
- h. Convene a Cabinet of Executives for common counsel and coordination. The cabinet shall meet at least quarterly at the call of the bishop. The cabinet shall be composed of the officers, the executive for administration, the assistants to the bishop, the executive directors of the churchwide units, directors of the departments related to the bishop, and the editor of the church periodical.
- 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.
  1. Serve as an advisory member, with voice but not vote, on all committees of this church and all boards or committees of

**divisions, commissions, and other units, or designate a person to serve as the bishop's representative.**

13.22.

**The bishop shall be elected by the Churchwide Assembly to a four-year term.**

13.22.01. The 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 bishop shall be a full-time, salaried position.

### **130. Vice President**

1331.

**The vice president of this church shall be a layperson who shall serve as chair of the Church Council and, in the event the bishop is unable to do so, as chair of the Churchwide Assembly. The vice president shall serve under the bishop of this church, providing leadership as specified in 11.33. of this church's constitution, bylaws, and continuing resolutions.**

13.32.

**The vice president shall be elected by the Churchwide Assembly to a four-year term and shall be a voting member of a congregation of this church.**

13.32.01. The vice president shall be elected as provided in Chapter 19 and shall take office on the first day of the third month after election.

1332.02. The vice president shall serve without salary.

13.40.

#### **Secretary**

**The secretary of this church shall serve under the bishop of this church, providing leadership, as specified in Chapter 11 of this church's constitution, bylaws, and continuing resolutions, and shall fulfill the normal functions of the secretary of a corporation.**

13.41.01. The secretary, as the recording officer of this church, shall keep the minutes, have responsibility for rosters, records, and reporting of parochial statistics, oversee the archives, attest to all documents that require such signature, be the custodian of the seal, and perform other duties as prescribed by the Constitutions, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America.

13.41.02. The secretary shall:

- a. Be responsible for the minutes and records of the Churchwide Assembly, Church Council, Executive Committee, Conference of Bishops and Cabinet of Executives, and shall receive complete minutes for permanent record of all boards and advisory and steering 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, including provision for an Archives Advisory Committee.

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.

**13.41.03.** The secretary, in consultation with the 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, steering committee, advisory 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 four-year term and shall be a voting member of a congregation of this church.**

13.42.01. The secretary shall be elected as provided in Chapter 19 and shall take office on the first day of the third month after election.

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

13.42.A91.

***Archives Advisory Committee***

*a. The committee shall consist of at least five persons appointed by the secretary in consultation with the archivist.*

*b. The committee shall meet at least annually.*

*c. The committee shall assist the secretary and archivist in maintaining professional standards and procedures for the preservation of records.*

*d. The committee shall assist the secretary and archivist in recommending policy for the archives of this church.*

*e. The committee shall assist the secretary and archivist in encouraging archival activities within the synods, or cooperatively through regions.*

**13.50.**

**Treasurer**

13.51.

**The treasurer of this church shall serve under the bishop of this church, providing leadership as specified in Chapter 11 of this**

**church's constitution, bylaws, and continuing resolutions, and shall fulfill the normal functions of the treasurer of a corporation.**

13.51.01. The treasurer shall propose policy for review and action by the Church Council and provide for the implementation, within such policies, of the financial, accounting, insurance, property and facility management, central services, 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 four-year term and shall be a voting member of a congregation of this church.**

13.52.01. The treasurer shall be elected as provided in Chapter 19 and shall take office on the first day of the third month after election.

13.52.02. The treasurer shall be a full-time, salaried position.

The Church Council, by a two-thirds vote, may dismiss the treasurer for cause.

**13.60. Death, Resignation, or Disability of an Officer**

**Should the bishop die, resign, or be unable to serve, the vice pres-**

**ident shall convene the Church Council to arrange for the appropriate care of the responsibilities of the bishop until an election of a new bishop can be held or until the bishop is able to serve again.**

**The term of the successor bishop, elected by the next Churchwide Assembly, or a special meeting of the Churchwide Assembly called for the purpose of election, shall be four 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 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 four years. The Church Council shall elect the successor treasurer for a term of four 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.

Chapter 14.  
CHURCH COUNCIL

**14.10. Purpose and Meetings**

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

14.12. The Church Council shall meet at least two times each year.

**14.13.**

**"Interim legislative authority" is defined to mean that between**

**meetings of the Churchwide Assemblies, the Church Council may**

**exercise the authority of the Churchwide Assembly so long as:**

**a. the actions of the Church Council do not conflict with the actions**

**of and policies established by the Churchwide Assembly; and**

**b. the Church Council is not precluded by constitutional or bylaw provisions from taking action on the matter.**

14.14. The Church Council shall elect the treasurer of this church.

14.15.

**The Church Council shall elect advisory committee and steering committee members and, in the event that a vacancy on the council or on a board or committee is declared by the secretary of this church, the Church Council shall elect a member to serve the balance of the term.**

**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 unit boards 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.

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, upon recommendation of the bishop, shall submit budget proposals for approval by the Churchwide Assembly and authorize expenditures within the parameters of approved budgets.

14.21.05. The Church Council shall establish the criteria and policies for the relationship between this church and independent, cooperative, and related Lutheran organizations. The policies adopted by the Church Council shall be administered by the appropriate unit of the churchwide organization. The fiscal determination of which organization shall relate to a specific unit of the churchwide organization shall be made by the Church Council.

**14.21.06.** The Church Council shall establish ranges for the salaries for the churchwide bishop, secretary, and treasurer.

~~The Church Council shall~~ **14.21.07.** Council shall adopt personnel policies for this church.

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

~~The Church Council shall~~ **14.21.10.** Council shall act on resolutions from synod councils.

~~The Church Council shall~~ **14.21.12.** Council shall provide for the installation of the churchwide officers.

**14.21.13.** The Church Council, acting through the Division for Church in Society, shall have responsibility for the corporate social responsibility of this church and shall have the authority to file shareholder resolutions and cast proxy ballots thereon on stocks held by the churchwide units that are not separately incorporated. In addition, the Church Council may make recommendations to the churchwide units that are separately incorporated concerning the filing of shareholder resolutions and the cast-

ing of ballots on stocks held by those units.

The Church Council shall report its actions to the Churchwide Assembly.

**1430. Composition of the Church Council**

**The voting members of the Church Council shall consist of the four churchwide officers and 33 other persons, elected by the Churchwide Assembly.**

**14.32. Church Council members shall be elected to one six-year term and shall not be eligible for consecutive reelection.**

**14.32.01.** The Church Council shall have as advisory 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.** The Church Council shall have two youth advisory members, each elected by the board of the youth organization of this church to a two-year term beginning at the first meeting of the Church Council following each regular meeting of the Churchwide Assembly.

Advisory members of the Church Council shall have voice but no vote.

**14.40. Church Council Committees**

**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**

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

committee. The Executive Committee shall counsel with the churchwide officers and shall perform those functions of the Church Council assigned to it by the Church Council. This committee, with the exception of the officers of this church, shall review the work of the officers and set salaries of the churchwide bishop, secretary, and treasurer within the ranges established by the Church Council. This committee shall demonstrate concern for the spiritual, emotional, and physical well-being of the full-time salaried officers of this church. This committee shall transmit resolutions from synods to the appropriate unit or units of the churchwide organization and shall carry out the responsibilities of the council related to nominations, with staff services provided for the nomination and election processes of the Church Council by the Office of the Secretary.

**14.41.12.** Except as provided in bylaw 14.41.11. regarding the Executive Committee, the officers of this church shall have voice but not vote in all Church Council committees.

**14.41.A91. 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 with voice but not vote in the committee. This committee shall have staff services provided by the Office of the Bishop and the Office of the Treasurer. The committee shall prepare and present a comprehensive budget to the Church Council for its consideration and presentation to the Churchwide Assembly. In addition, the committee shall relate to the work of the Office of the Treasurer and the Mission Investment Fund of the ELCA. The executive director of the ELCA Foundation shall relate to the council through this committee. The committee also shall carry out the functions of the Financial Oversight Committee regarding pension and benefit plans, as specified by bylaw 17.61.02.e.*

**14.41.B91. Coordination and Services Committee**

*A Coordination 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 Bishop. This committee shall evaluate processes for coordination and implementation of churchwide standards for churchwide units, and review provisions for technical and professional services to divisions and other units. This committee also shall review the work of the Department for Communication, Department for Human Resources, Department for Research and Evaluation, and Department for Synodical Relations and shall bring reports and recommend policies to the Church Council related to these areas.*

**14.41.C91. 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 with voice but not*

*vote in 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.D91. Program and Structure Committee**

*A Program and Structure 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 Bishop. This committee shall be responsible for the ongoing review and evaluation of the programs and the structure of the churchwide organization, making recommendations to the Churchwide Assembly through the Church Council. This committee shall establish a process for the review of at least two churchwide units each biennium so as to review all units within a ten-year period. Such review shall include the recommendation for renewal of the mandate for the churchwide unit or recommendation of an alternative structure through which the unit's purposes shall be accomplished. The women's organization, the Publishing House of the ELCA, the Board of Pensions, the Conference of Bishops, the church periodical, and the ELCA Foundation also shall be reviewed. Commissions established by this church shall relate to the Church Council through this committee.*

## Chapter 15.

### CHURCHWIDE OFFICES AND ADMINISTRATION

#### 15.10. Offices

**An office is a unit of the churchwide organization directly related to and under the authority of a full-time officer of this church. Each office is related to the Church Council through the officer who reports to the Church Council in the interim between regular meetings of the Churchwide Assembly. Each office may have departments to assist 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 Bishop;
- b. Office of the Secretary; and
- c. Office of the Treasurer.

#### **15.11.A91. Administrative Team**

*The bishop, secretary, treasurer, and executive for administration shall function as an administrative team, directed by the bishop. This administrative team shall assist the bishop in the fulfillment of the bishop's responsibilities for oversight, management, supervision, and coordination in the operation of the churchwide organization.*

#### 15.11.B91. *Duties of the Executive for Administration*

*The executive for administration, who shall be an assistant to the bishop, shall be accountable to the 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 bishop and shall have an appointment coterminous with the term of the bishop. At the direction of the 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 day-to-day staff activities within the Office of the Bishop and the functioning of the administrative team;*
- c. Oversee the work of the Department for Communication, Department for Human Resources, and Department for Research and Evaluation;*
- 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. Report to the Church Council through the council's Coordination and Services Committee on matters relating to the departments under the supervision of the executive for administration.*

**15.11C91. Responsibility for Planning and Evaluation**

*The Office of the 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.*

**15.1.D91. Responsibilities of the Office of the Treasurer**

*a. This office shall be related to the treasurer, who shall be its full-time executive officer. Matters related to the role, election, and term of the treasurer are contained in provisions 13.51. and following.*

*b. This office shall provide for the management of the capital (church property) funds and, when requested and authorized by other churchwide units, shall purchase sites and facilities for new congregations, manage properties for future use, make loans, and secure loans for capital funds.*

*c. This office shall provide for a common system of financial reporting from synods and regions.*

*d. This office shall provide, upon request, a financial management system for synods.*

*e. This office shall provide, upon request, assistance in financial matters to the Publishing House of the ELCA, the Board of Pensions, the women's organization, congregations, synods, regions, and institutions.*

*f. This office shall provide for internal audit procedures of the churchwide organization.*

*g. 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.*

*h. 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.*

*i. This office 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.*

*j. This office shall be authorized, within policies established by this church, to purchase or otherwise acquire title to real property; to mortgage, lease, sell, or otherwise dispose of the same; and to act in behalf of the units of the churchwide organization after receiving their direction regarding the purchase or disposition of real property.*

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*k. This office shall manage such other capital loan funds as are established by the Church Council. The management shall be within policies established jointly by the Office of the Treasurer and other affected churchwide units.*

*l. 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.*

*m. This office shall have the authority and responsibility to establish and maintain banking relationships.*

*n. Receipt of Gifts: This office, within the policies established by the Church Council, shall assure the implementation of a donor gift acknowledgment process in consultation with the advisory committee of the ELCA Foundation.*

*o. Major Gifts/Deferred Giving: This office, in consultation with the ELCA Foundation's advisory committee, shall recommend and implement:*

- 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.*

*p. This office shall have responsibility for management of churchwide facilities, including central services, cafeteria, and parking.*

**15.11.E91. Department for Information Management Services**

*The treasurer shall provide for an information management system that shall include the following:*

- a. Information services, including data processing for the churchwide units, except as otherwise determined.*
- b. Data processing links among congregations, synods, and the churchwide organization for communication of information and data base.*
- c. Guidelines and policies for computer standards, security, application development, data storage, and data retrieval for all congregations, synods, and the churchwide organization of this church.*

**15.20. Mission Investment Fund  
of the Evangelical Lutheran Church in America**

**15.21. This church shall have a fund, known as the Mission Investment Fund of the Evangelical Lutheran Church in America, to provide loans to congregations and units of this church and to organizations and institutions that are affiliated with this church. The Mission Investment Fund of the Evangelical Lutheran Church in America shall be incorporated. The treasurer shall serve as its executive**

**director and shall be president of the corporation.**

**15.21.A91. Operation of Mission Investment Fund of the  
ELCA**

- a. The Mission Investment Fund of the Evangelical Lutheran Church in America shall have primary responsibility for promotion of Mission Investments.*
- b. The provisions of 15.11 .D91. shall apply to the Mission Investment Fund of the ELCA.*
- c. The board of directors of the Mission Investment Fund of the ELCA shall be eleven in number, who shall be elected by the Church Council for two-year terms and shall be eligible for reelection, with six members nominated by the Church Council's Budget and Finance Committee, four members nominated by the board of the Division for Outreach, and one member nominated by the board of the Division for Church in Society.*
- d. Staff services for the Mission Investment Fund of the ELCA shall be provided by staff of the Office of the Treasurer.*
- e. Relationship to Division for Outreach: This Mission Investment Fund of the ELCA shall relate to the Division for Outreach. The Division for Outreach shall have staff responsible for real estate acquisition and disposition for new and/or existing ministries within the limits of the capital funds available and within criteria estab-*

lished jointly by the Division for Outreach and the Mission Investment Fund of the ELCA. The Mission Investment Fund of the ELCA, through the Office of the Treasurer, shall provide expertise for management of real property and execute all necessary documents for the acquisition and disposition of such property.

f. *Capital Budget Development:* An annual capital budget for ministry development shall be established. The budget shall be prepared by a joint staff committee comprised of staff from the Division for Outreach and the Office of the Treasurer. This budget is to be based on projected availability of capital funds and projected requirements for loans and real property acquisition for ministry development, church building programs, or other approved capital needs. This capital budget, upon recommendation of the joint staff committee, will be submitted to the board of the Division for Outreach and the board of the Mission Investment Fund of the ELCA for approval

and recommendation to the Church Council. Following approval, the capital budget shall be monitored by the joint staff committee.

g. Within guidelines established jointly by the Division for Outreach and the Mission Investment Fund of the ELCA, the Division for Outreach shall have the responsibility for determining which congregations shall receive loans, the amount of each loan, and the repayment schedule. The Division for Outreach shall supervise the collection of said loan. Upon order of the Division for Outreach, the Mission Investment Fund of the ELCA shall execute the loan, ensure safekeeping for the legal documents, and provide accounting services for the repayment.

#### **15.30.10.**

#### **Departments**

**1531.11.** Departments related to the officers of this church shall develop and implement churchwide standards and provide for coordination of services requiring technical and specific expertise, in support of divisions and other units.

**1531.12.** Advisory committees for departments may be established by the Church Council. Advisory committees established under this provision and their responsibility for reporting to the Church Council, consistent with 14.41.B91., shall be described in continuing resolutions. Members of such committees shall be selected for particular experience and expertise related to the responsibilities of the department. Upon two successive absences that have not been excused by the committee, a committee member's position shall be declared vacant by the secretary of this church who shall arrange for election by the Church Council to fill the unexpired

term, according to the provisions of Chapter 19.

**1531.13.** Names and descriptions of responsibilities of the departments related to officers shall be provided in continuing resolutions.

**1531.A91.** *Such departments shall function under the administrative team, as defined in continuing resolution 15.11 .A91., and as assigned by the bishop of this church with the concurrence of the Church Council.*

**1531.B91. Department for Communication**

*a. This department shall interpret the work of this church, provide for this church's presence in public media, and coordinate the communication activities of this church's divisions, commissions, and, as appropriate, other units. To fulfill these responsibilities, this department shall:*

*1) develop an overall communication strategy for this church and recommend communication policies, procedures, and standards to the Church Council. Upon approval by the Church Council, this department shall be responsible for implementation of such policies, procedures, and standards.*

*2) maintain a news and information service to gather and disseminate news about this church and its members, and respond to inquiries about this church, its policies, and its programs.*

*3) interpret, in cooperation with the divisions, commissions, and other churchwide units, the work of the churchwide organization to the members of this church and the public. This shall include the assignment of interpretation persons to churchwide units to provide counsel and to communicate the work of each unit.*

*4) develop and carry out in coordination with other churchwide units a communication system for sharing information and resources among congregations, synods, regions, and the churchwide organization.*

*5) coordinate multimedia production for the churchwide organization.*

*6) develop, promote, and distribute public media-ministry programs of this church.*

*7) make appropriate provisions for translation, as determined by policy established by the Church Council, of church communication into languages other than English and into non-visual and non-verbal versions.*

*8) gather, under the coordination of the Department for Research and Evaluation, information to guide and direct the commu-*

*nication policies and strategies of this church, its programs, and its officers.*

*9) provide public relations counsel and support to the officers and units of this church.*

*10) facilitate programs for communication training and media education.*

*11) maintain relationships with communication offices of other church bodies and ecumenical agencies and engage in cooperative efforts as appropriate.*

*12) monitor national and international communication policies and issues, recommending under the coordination of the Division for Church in Society action to this church where appropriate.*

*b. The director for this department shall be nominated by the bishop and elected by the Church Council to a four-year term. The director shall be eligible for reelection. Service of the director may be terminated by the bishop, consistent with the personnel policies of the churchwide organization and in consultation with the Executive Committee of the Church Council.*

*c. This department shall be related to the bishop of this church through the executive for administration.*

*d. The advisory committee of the Department for Communication shall be composed of up to 10 persons elected to six-year terms by the Church Council for particular experience and expertise.*

1531.C91.

***Department for Ecumenical Affairs***

*a. This department shall be related to the bishop of this church, shall coordinate the ecumenical, inter-Lutheran, and interfaith activities of this church, and shall recommend, through the bishop, policies relating thereto to the Churchwide Assembly and Church Council. To fulfill these responsibilities, this department shall:*

*1) assist the bishop of this church in carrying out the bishop's role as the chief ecumenical officer of this church.*

*2) administer the ecumenical, inter-Lutheran, and interfaith discussions (including bilateral dialogues) in which this church is involved.*

*3) administer (including personnel and financial support) the membership of this church in ecumenical organizations, such as World Council of Churches, National Council of the Churches of Christ in the U.S.A., and Lutheran World Federation.*

*4) study and advise this church in matters of fellowship and unity with other Lutheran churches.*

*5) guide the process of reception of theological agreements.*

*6) encourage the study of theological topics of common concern.*

7) assist the synods, congregations, and churchwide units of this church in carrying out their ecumenical, inter-Lutheran, and interfaith responsibilities by giving guidance and by preparing guidelines for action.

8) provide for this church's relationship with independent Lutheran organizations. This church shall not, in any manner, be responsible for nor liable for the actions of any independent Lutheran organization.

b. The director for this department, who shall report to the bishop of this church and shall be an assistant to the bishop, shall be nominated by the bishop and elected by the Church Council to a four-year term. The director shall be eligible for reelection. Service of the director may be terminated by the bishop, consistent with the personnel policies of the churchwide organization and in consultation with the Executive Committee of the Church Council.

c. The advisory committee of the Department for Ecumenical Affairs, which shall report to the Church Council through the bishop of this church, shall be composed of 11 members, including the bishop of this church, three members of the Church Council elected by the council, and seven persons elected to six-year terms by the Church Council from outside its membership for particular experience and expertise. A synodical bishop chosen by the Conference of Bishops shall serve as an advisory member of the committee with voice but not vote.

d. The advisory committee for this department shall serve as the U.S.A. National Committee of the Lutheran World Federation. In serving in such capacity, the committee of this department shall be aug-

mented by the members of this church who serve as voting members of the LWF council. One staff member of the Division for Global Mission and one staff member of the Division for Church in Society shall serve as consultants to the U.S.A. National Committee of the Lutheran World Federation.

### **15.31.D91. Department for Human Resources**

a. This department shall recommend to the Church Council personnel policies for the churchwide organization except as otherwise determined, including equal-employment opportunity and affirmative action, recruitment, interview, and selection, compensation and benefits, fair-employment practices, staff position description, performance evaluation, and training. To fulfill these responsibilities, this department shall:

1) recommend personnel policies, procedures and standards, and,

*upon approval by the Church Council, be responsible for the implementation, administration, and evaluation of personnel policies, procedures, and standards for divisions, commissions, offices, and other units, as applicable, of the churchwide organization.*

*2) guide the recruitment, personnel interviews, and process of selection of staff.*

*3) authorize necessary research to update compensation packages and make recommendations to the Church Council for upgrading pension and other benefits plans.*

*4) make employee assistance programs, such as family-crisis counseling and retirement-planning services, available to the employees of this church.*

*5) recommend policy and procedures to the Church Council for ongoing performance evaluation.*

*6) provide for just and equitable employee-relations practices, including grievance procedures, and provide employee services appropriate to the churchwide office, such as child-care services.*

*7) maintain personnel records for all employees, including employee-performance evaluations.*

*b. This department shall offer such policies to the synods and congregations as guidelines and be available to counsel and advise the synods as requested.*

*c. The director for this department shall be nominated by the bishop and elected by the Church Council to a four-year term. The director shall be eligible for reelection. Service of the director may be terminated by the bishop, consistent with the personnel policies of the churchwide organization and in consultation with the Executive Committee of the Church Council.*

*d. This department shall be related to the bishop of this church through the executive for administration.*

*e. The advisory committee of the Department for Human Resources shall be composed of five persons elected to six-year terms by the Church Council for particular experience and expertise.*

### **15.31.E91. Department for Research and Evaluation**

*a. This department shall assist the bishop, other leaders, and staff of the churchwide organization to accomplish their responsibilities by providing reliable and valid research, relevant information, and appropriate evaluation related to the purposes of this church. To fulfill these responsibilities, this department shall:*

*1) recommend research and evaluation policies, processes, pro-*

*cedures, and standards to the Church Council and implement them upon approval by the Church Council.*

*2) serve as the center for this church in the area of research and evaluation by:*

*a) conducting systematic, ongoing research on issues, attitudes, and contextual developments;*

*b) conducting individual research projects on behalf of the churchwide organization and its units;*

*c) overseeing the development and execution of research plans for each unit; and*

*d) providing consultation to all churchwide units on matters related to research and evaluation.*

*3) provide interpretation of the results of research conducted or reviewed in support of the work of churchwide units.*

*4) provide the churchwide organization, its units and other expressions of the church with demographic data and analysis.*

*5) offer upon request counsel and advice about research and evaluation to congregations, synods, regions, agencies, and institutions of this church.*

*b. This department shall provide at the direction of the secretary for the collection and tabulation of the parochial statistics for this church.*

*c. This department shall provide at the direction of the bishop for coordinated comprehensive research and evaluation of the work of the churchwide organization.*

*d. The director for this department shall be nominated by the bishop and elected by the Church Council to a four-year term. The director shall be eligible for reelection. Service of the director may be terminated by the bishop, consistent with the personnel policies of the churchwide organization and in consultation with the Executive Committee of the Church Council.*

*e. This office shall be related to the bishop of this church through the executive for administration.*

*f. The advisory committee of the Department for Research and Evaluation shall be composed of five persons elected to six-year terms by the Church Council for particular experience and expertise.*

### **1531.F91. Department for Synodical Relations**

*a. This department shall coordinate the relationships between the churchwide organization and synods, including regions, develop and implement synodical-churchwide consultations and services, render support for synodical bishops and synodical staff, and provide staff services for the Conference of Bishops. To fulfill these responsibilities, this department shall:*

*1) relate to the Conference of Bishops in fulfillment of the confer-*

*ence's assigned responsibilities and provide staff services for development of programs and other needs.*

*2) have a staff member selected by the bishop who shall be an assistant to the bishop of this church for federal chaplaincies in the Veterans Affairs Administration and the armed forces.*

*3) plan and coordinate synodical-churchwide consultations and provide for services, including assistance to synods for organizational concerns, long-range planning, and ongoing evaluation.*

*4) coordinate the interaction of churchwide units with synodical responsibilities and programs.*

*5) implement and monitor churchwide participation in regional steering committees.*

*b. The director for this department, who shall report to the bishop of this church and shall be an assistant to the bishop, shall be nominated jointly by the bishop and the executive committee of the Conference of Bishops, ratified by the Conference of Bishops, and elected by the Church Council to a four-year term. The director shall be eligible for reelection. Service of the director may be terminated by the bishop, consistent with the personnel policies of the churchwide organization and in consultation with the Executive Committee of the Church Council.*

**1540.**

### **Conference of Bishops**

**The Conference of Bishops shall be composed of the bishops of the synods, the bishop of this church, and the secretary of this church.**

**15.41.01.** This conference shall report to the Church Council, and may make recommendations to the bishop of this church and to the Church Council.

**15.41.02.** Staff services for the functions and responsibilities of the conference shall be provided by the Department for Synodical Relations.

**15.41.03.** This conference shall elect its own officers and committees and shall meet at least two times each year. Budget for the work of the conference shall be provided through the Department for Synodical Relations.

**15.41.04.** 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.

**15.41.A91.** *Responsibilities of*

***the Conference of Bishops***

- a. This conference shall provide opportunities for worship, spiritual renewal, and theological enrichment for those elected to the office of bishop of a synod, the bishop of this church, and the secretary of this church.*
- b. This conference shall be a forum in which goals, objectives, and strategies may be developed and shared concerning pastoral leadership, care, and counsel for the synods.*
- c. This conference shall review recommendations from the Division for Ministry pertaining to standards for the admission to the rosters of ordained ministers and associates in ministry and for their retention on those rosters.*
- d. This conference shall establish and maintain the processes for first call for candidates for the ordained ministry of this church, first appointment for persons certified as associates in ministry, mobility of rostered persons, and pastoral care.*
- e. This conference shall review recommendations from the Division for Ministry pertaining to policies related to ordained ministers, associates in ministry, and their families for pastoral care in such areas as call or appointment review, guidance, mobility, intervention, discipline, rehabilitation, and spiritual growth.*
- ff This conference shall develop programs, in consultation with the Division for Ministry, related to ordained ministers, associates in ministry, and their families for pastoral care, including call or appointment review, guidance, mobility, intervention, discipline, rehabilitation, and spiritual growth.*
- g. This conference shall offer programs for orientation and continuing education for bishops, officers, and their spouses.*
- h. This conference shall 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.*
- i. This conference shall participate with the Department for Ecumenical Affairs in the development and study of ecumenical documents. This conference shall consult with the Department for Ecumenical Affairs to assist the bishops to promote the unity of this church through leadership and ecumenical worship, fellowship, and interaction.*

**15.50.**

**Staff**

**The churchwide units shall employ staff according to churchwide policy.**

**15.51.01.** The Department for Human Resources shall recommend to the Church Council the personnel policies of this church. Such policies shall be binding on all churchwide units unless exceptions are granted by the

Church Council or specified in the constitution and bylaws of this church.

**15.51.A91. Staffing Assumptions**

- a. Wherever practical, staff should be shared between churchwide units and synods, either as deployed staff or shared-time staff. When staff are "deployed" or "shared synodical-churchwide," this shall occur only after all affected organizations of this church in use of such staff have agreed to the purposes and details of such an arrangement. Deployed staff shall be understood to mean fully funded by the deploying churchwide unit(s). Shared synodical-churchwide staff shall be understood to mean shared funding by the deploying churchwide unit(s) and the synod(s).*
- b. Where purchase of service is warranted, rather than full-time employment, such options should be encouraged.*
- c. Before new executive staff positions can be added to any unit of the churchwide organization, such unit must present its proposal to the Church Council through the council's Program and Structure Committee.*
- d. Categories of staff allocations are as follows:*
  - 1) Executive director: the director of the unit.*
  - 2) Executive staff: all other executives of a unit.*
  - 3) Full-time equivalents under churchwide personnel policies: contract staff whose services are purchased out of budget allocations within the unit or shared staff the cost of whom are shared with synods or other units.*
  - 4) Support staff: staff with the responsibility of assisting the executive director, executive staff, and full-time equivalents.*

**Chapter 16.**  
**DIVISIONS AND COMMISSIONS**  
**OF THE CHURCHWIDE ORGANIZATION**

**16.10.**

**Divisions**

**16.11.**

**A**

churchwide organization to which is

**assigned responsibility for a major, identified portion of the program of this church.**

**16.11.10.**

**Division Boards**

Each ~~board~~ shall be responsible to the Churchwide Assembly and will report to the Church Council in the interim. The policies, procedures, and program of each division shall be reviewed by the Church Council in order to assure conformity with the governing documents of this church and with Churchwide Assembly actions.

**16.11.12.** Each board, which shall meet at least two times each year, shall function as specified in this church's constitution, bylaws, and continuing resolutions regarding its responsibilities in relation to a particular unit of the churchwide organization.

**16.11.13.** Each division board shall be composed of 21 persons elected to one six-year term, with no consecutive reelection, and with one-third of the board members being elected every biennium, as provided in Chapter 19. The bishop of this church, or the bishop's designee, shall serve as an advisory member of each board. The Conference of Bishops shall select one bishop to serve as an advisory member of each board.

**16.11.20.**

**Staff of Divisions**

~~Each board~~ shall elect its executive director to a four-year term in consultation with and with the approval of the bishop of this church. Nomination of a candidate for election by the board shall be made jointly by the bishop of this church and the search committee of the board. Each board, together with the bishop of this church, shall arrange within the policy of this church for an annual review of the executive director. Executive directors shall be eligible for reelection. The employment of the executive director may be terminated jointly by the bishop of this church and the executive committee of the board.

**16.11.22.** Each board, within churchwide policy, shall authorize staff positions upon recommendation by the executive director and ratify candidates for executive staff upon recommendation by the executive director.

**16.11.23.** The salary structures of all divisions shall be within the personnel policies of this church, unless exceptions are granted by the Church Council.

**16.11.24.** Consistent with applicable personnel policies, each board shall establish the salary of the executive director with the concurrence of the bishop of this church and ratify executive staff salaries upon recommendation of the executive director.

**16.11.25.** Consistent with applicable personnel policies, all divisions 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, each board 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.

**16.1130. Responsibilities Common to Boards**

~~16.11.31.~~ Each board shall request budget support for programs of the division through the budget-development process. In its review of the division's work, the board shall seek to ensure that the division operates within the expenditure authorization established by the Church Council.

**16.11.32.** Each board 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 adopted by the board, subject to ratification by the Church Council.

b. All other policies shall be submitted to the Church Council for approval.

**16.11.33.** Each board shall approve and review major program directions for its areas of responsibility in cooperation with the Church Council's Program and Structure Committee, for presentation to the Church Council.

**16.11.40. Establishment of Divisions**

~~16.11.41.~~ The responsibilities of the divisions 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.

**16.11.42.** This church shall have the following divisions:

- a. Division for Congregational Ministries
- b. Division for Ministry
- c. Division for Outreach
- d. Division for Higher Education and Schools
- e. Division for Church in Society
- f. Division for Global Mission

**16.H1.A91. *Division for Congregational Ministries***

*This division, working in partnership with congregations, synods, regions, and other units of the churchwide organization, shall provide support for congregations as they carry out their ministry; it also shall provide a financial-support program for this church. To fulfill these responsibilities, this division shall:*

*a. develop integrated programs and provide services, in cooperation with other churchwide units, in support of congregations in such major areas as worship, education, evangelism, stewardship, congregational social ministry, congregational planning, service and justice, and lay leadership.*

*b. develop and deliver programs to enable members and congregations to respond financially in support of this church's ministry in congregations, synods, agencies, institutions, and the churchwide organization. To do so, this division will:*

*1) direct the financial-support program to undergird this church's whole ministry.*

*2) direct the churchwide program of designated giving developed in cooperation with other appropriate units of the churchwide organization.*

*3) direct, in cooperation with the Division for Church in Society, the ingathering of funds for the hunger appeal.*

*4) plan for and implement approved churchwide special appeals in accordance with policies of this church and decisions of the Churchwide Assembly and the Church Council.*

*5) provide, upon request, counsel and assistance to congregations, synods, agencies, and institutions of this church to develop and strengthen financial stewardship through contractual or special services.*

*c. develop resources for congregational use in partnership with the Publishing House of the ELCA and other appropriate churchwide units. To do so, this division will:*

*1) participate in resource planning groups with other churchwide*

*units to plan and develop materials to assist members and congregations.*

*2) work in coordination with the Women of the ELCA, the Commission for Women, and the Publishing House of the ELCA in development of resources for women.*

*3) develop multilingual and culture-specific resources, in cooperation with the Commission for Multicultural Ministries and the Publishing House of the ELCA.*

*d. develop programs and resources, under the coordination of the Division for Ministry and in cooperation with the Publishing House*

*of the ELCA, to assist congregations to equip people individually and collectively for ministry in daily life.*

*e. develop programs to meet specific needs for congregational ministries among families, singles, older adults, children, youth, men, and women.*

*f. relate to organizations that provide support for congregational ministry. To do so, this division will:*

*1) oversee and support the Lutheran Youth Organization, which shall operate with youth leadership elected by its members and with a constitution established by its members. The constitution of the Lutheran Youth Organization shall be approved by the Church Council. Policies and actions of the youth organization shall be subject to review by the board of the Division for Congregational Ministries, and all budget requests shall be submitted through the Division for Congregational Ministries.*

*2) oversee and support Lutheran Men in Mission, which shall operate with leadership elected by its members and with a constitution established by its members, which shall become effective upon approval by the Church Council. Policies and actions of Lutheran Men in Mission shall be subject to review by the board of the Division for Congregational Ministries and all budget requests shall be submitted through the Division for Congregational Ministries.*

*3) relate to ELCA outdoor ministries and provide support through programs and services.*

*4) relate to the Lutheran Laity Movement for Stewardship, which shall be recognized as being an association within this church, which shall be self-supporting financially, and which shall provide specialized stewardship services to this church in consultation with and through cooperation with this division. This association shall administer its affairs in conformity with the applicable policies of this church and shall coordinate its operations with the Division for Congregational Ministries. The*

*specific function of this association shall be enumerated in its constitution and bylaws. The constitution and bylaws, amendments thereto, after review by this division, may be amended by a two-thirds vote of the Church Council.*

*g. assist congregations, in cooperation with the Commission for Multicultural Ministries, in ministry with African Americans, Asians, Hispanics, and Native Americans.*

*h. cooperate and consult with synods with regard to congregational concerns and engage in research, under the guidance and coordination of the Department for Research and Evaluation and in accord with standards established by the Church Council, to identify and assess the needs of congregations and evaluate churchwide support for such ministry.*

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*i. cooperate with other churchwide units and with the synods to develop strategies for service to congregations, synods, and other ministries. To do so, this division will:*

*1) provide for delivery systems for congregational programs and resources, working with other appropriate units.*

*2) seek to inform congregations, working with the Department for Communication, about the availability of programs and resources.*

*3) inform synodical leadership and work through synodical structures under the coordination of the Department for Synodical Relations.*

*4) assist the Publishing House of the ELCA in the promotion, introduction, and distribution of published resources.*

*j. provide for development of congregational social ministry in cooperation with synods, social ministry organizations, the Division for Church in Society, and the Division for Outreach.*

#### **16.11.B91. Division for Ministry**

*This division shall be responsible for the policies, programs, organizations, and seminaries of this church that affirm, develop, and support the ministries of the whole people of God, including recognition and support of the ministry of laypersons, ordained persons, and associates in ministry. To fulfill these responsibilities, this division shall:*

*a. provide leadership to this church in undergirding and supporting the ministry of all the baptized in the church and in the world. To do so, this division will:*

*1) provide appropriate programs, counsel and support to congregations, synods, and other entities and institutions in support of the ministry of the laity in daily life, including the development*

*offorums for reflection and study of theology, other disciplines, and society.*

*2) relate to and provide support for movements and organizations of ministry in daily life and work closely with other churchwide units, especially the Division for Congregational Ministries, in fostering programs and activities in congregations and other settings concerning ministry in daily life.*

*3) coordinate, in consultation with other churchwide units, synods, and institutions, this church's efforts in leadership development and in the nurture of persons preparing for and serving in rostered ministries.*

*b. oversee the system of theological education of this church. To do so, this division will:*

*1) recommend churchwide policies and educational standards for the seminaries of this church to the Church Council and/or Churchwide Assembly, or where appropriate, establish such*

*policies relating to the system of theological education in this church.*

*2) approve amendments to the governing documents of the seminaries.*

*3) convene annual meetings of seminary presidents, deans, and faculty representatives to promote interseminary communication and cooperation; and consult regularly with the presidents of the seminaries to coordinate this church's program and planning for theological education.*

*4) advocate on behalf of the seminaries to this church and advocate for this church to the seminaries.*

*5) encourage the seminaries of this church to use the services of a common auditor.*

*c. provide leadership to this church in the development of standards, procedures, and policies related to the rostered ministries of this church and foster concern for the care of rostered persons. To do so, this division will:*

*1) develop, in consultation with the Conference of Bishops, ecclesiastical standards for the admission of persons to and the continuation of persons on the rosters of ordained ministers and associates in ministry.*

*2) develop and manage programs, in cooperation with the synods and seminaries, for the recruitment, preparation, evaluation, and support of candidates for service as ordained ministers and as associates in ministry, including the development and recommendation of standards for educational programs that pre-*

*pare ordained ministers and associates in ministry, and coordinate, in consultation with the Division for Higher Education and Schools, the development of programs for the recruitment of candidates for rostered ministries of this church.*

*3) develop policy governing the relationship with the deaconess community and with persons on the rosters of commissioned teachers, consecrated deacons and deaconesses, and certified or commissioned lay professionals.*

*4) recommend and provide for programs of continuing theological education and other education and support for ministry for ordained ministers, associates in ministry, and laypersons, in consultation with and with the cooperation of the Conference of Bishops, the Division for Higher Education and Schools, synods, seminaries, continuing education centers, and the colleges and universities of this church.*

*5) consult with the Conference of Bishops as the conference develops and implements programs for first call/appointment, mobility, and pastoral care of rostered persons.*

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*6) develop and manage, in cooperation with the Conference of Bishops, other churchwide units and synods, policies and programs in specialized pastoral care, counseling and clinical education ministries, including development of standards and maintenance of relationships with professional certification entities and other organizations related to ministries of specialized pastoral care and development of programs in such areas as educational preparation, support, advocacy, resources, ministry development and supervised clinical ministry.*

*d. initiate, encourage, and promote theological reflection in cooperation with theologians, the Conference of Bishops, the Department for Ecumenical Affairs, the Division for Higher Education and Schools, the Publishing House of the ELCA, lay movements, and others. To do so, this division will:*

*1) develop and disseminate to this church information concerning significant developments in theological research and trends.*

*2) develop and edit Lutheran Partners magazine for publication by the Publishing House of the ELCA.*

*3) provide for a regular and representative convocation of theologians involved in the teaching ministry of this church, through a committee comprised of representatives of this division, seminary faculties including Lutheran faculties teaching at non-Lutheran seminaries and schools of theology, members of this church who teach on college and university religion faculties, and bishops.*

*e. distribute financial resources provided by this church to seminaries,*

*continuing education centers, associated agencies, and other diverse ministries, providing funds for such items as scholarships and faculty development (especially among women, persons of color, and persons with a primary language other than English), internship support, theological conferences, and educational programs for specialized ministries.*

**16.11.C91. Division for Outreach**

*This division shall provide leadership and support for this church as it reaches out in witness to the Gospel in the areas served by the synods of this church by developing new ministries and congregations; supporting existing ministries and congregations in transition or with special needs; working with synods in developing area strategies for outreach; and administering capital funds for loans, real-estate acquisition, and building programs in support of new ministries and congregations. To fulfill these responsibilities, this division shall:*

*a. develop and recommend policy for, and then assist in the development of new ministries and congregations, the support of existing ministries and congregations in transition or with special needs, and of urban and rural coalitions. To do so, this division will:*

*1) function in cooperation with synods and congregations.*

*2) have primary responsibility in working with synods to determine where and when new congregations of this church shall be developed and to recommend ministries for recognition and reception as congregations of this church.*

*3) be responsible for the churchwide Mission Partners program and Mission Builders program, in coordination with synods and appropriate churchwide units.*

*b. develop and carry out programs of evangelism in the development of new ministries, working in coordination with the Division for Congregational Ministries as the Division for Congregational Ministries develops programs and resources to nurture evangelism efforts of existing congregations.*

*c. establish, support, and plan, in consultation with the Commission for Multicultural Ministries and the Division for Congregational Ministries, for the outreach of this church among persons of color and those whose primary language is other than English.*

*d. provide staff services and financial grants to assist synods or groups of synods in the development of area strategies for outreach, in coordination with the Division for Church in Society and the Division for Congregational Ministries.*

*e. provide for appropriate training and support, in cooperation with*

*synods, for persons in outreach ministries of development and re-development, and those in urban, rural, and area ministries.*

*f. develop, in consultation with the Office of the Treasurer, an annual capital budget and administer the use of these capital funds for loans, real-property acquisition, and building programs in support of the development of new ministries and congregations. It also shall support investment in the Mission Investment Fund of the ELCA. Criteria for real-estate acquisition and disposition for new or existing ministries within the limits of capital funds available shall be established jointly by the Division for Outreach and the Office of the Treasurer. Within jointly established guidelines, this division shall determine which congregations shall receive loans, the amount of each loan, and the repayment schedule. This division also shall supervise collection of such loans. To do so, this division will:*

*1) have staff responsible for real-property work in the acquisition and disposition of property for new and/or existing ministries within the limits of the capital funds available and within criteria established jointly by the Division for Outreach and the Mission Investment Fund of the ELCA through the Office of the Treasurer. The real-property staff of this division shall provide expertise to the Division for Higher Education and Schools in support of campus-ministry facility development.*

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*2) offer building and architectural consultative services to new congregations entering first-unit construction, to congregations relocating with synodical approval, and to other congregations.*

*g. be responsible for representing this church in churchwide cooperative planning for outreach together with other church bodies and ecumenical organizations serving in the geographic territory of this church's synods.*

*h. cooperate, under the coordination of the Division for Global Mission, with Lutheran church bodies based in other nations that desire to carry out ministry in the U.S.A., and consult with synods of this church in planning and implementing such ministry.*

*i. cooperate with the Division for Global Mission, the Division for Congregational Ministries, Division for Higher Education and Schools, and the synods of this church in providing programs of education for mission and for witness to persons of other faiths.*

*j. relate to congregationally based community organizations that are associated with outreach ministries supported by this division and assist in the development of such organizations, under the coordination of the Division for Church in Society and synods.*

**16.11,D91. Division for Higher Education and Schools**

*This division shall be responsible for the educational activities of this church through its colleges and universities, its campus ministries, and its early childhood education centers, and elementary and secondary schools. It shall advocate to this church for these educational enterprises and for this church to these educational efforts. This division also shall develop programs and recommend policies in response to this church's commitment to mission in education and, thereby, shall help to prepare leaders for church and society. To fulfill these responsibilities, this division shall:*

*a. encourage, assist, and sustain the colleges and universities of this church, both individually and as a community of institutions. To do so, this division will:*

*1) render services in policy, planning and oversight for this church's colleges and universities; distribute churchwide funding in consultation with synodical partners; encourage and provide funding for colleges and universities to use the services of a common auditor; assist colleges and universities in providing health-insurance programs through voluntary employees' beneficiary associations; and provide risk management services for the colleges and universities and, in cooperation with the Division for Ministry, for the seminaries of this church.*

*2) cooperate with congregations, synods, and the colleges and universities in student recruitment; and work in partnership with congregations, the ELCA Foundation, other funding sources,*

*and colleges and universities to encourage and develop scholarship opportunities.*

*3) assist the colleges and universities in the recruitment and development of faculty and administrators.*

*4) promote relationships between groups of colleges and universities and synods; provide for the creation and support of a council of college presidents; be represented on each college board by an advisory member; and participate in the search for and election of college presidents.*

*5) make recommendations to the Church Council on long-term educational policy, including the establishment and location of colleges and universities.*

*6) assist colleges and universities to develop international education opportunities in consultation with the Division for Global Mission.*

*b. oversee the campus ministry program at state and independent*

*colleges and universities by recommending policy for campus ministry agencies and personnel. To do so, this division will.*

*1) initiate planning for fulfilling this ministry and coordinate and distribute churchwide funding in consultation with synodical and congregational partners.*

*2) provide for the purchase and maintenance of campus ministry facilities.*

*3) provide for the recruitment and development of campus ministry professional staff; conduct regular evaluations of staff performance and ministry; give pastoral support and counsel to professional staff and campus ministry agencies and develop materials and other resources to support and strengthen the work of campus ministry.*

*4) coordinate a system of contact pastors and congregations to perform ministry at colleges and universities where professional campus ministry staff are not employed.*

*5) foster relationships with Lutheran student movements, ecumenical student movements, and other denominational campus ministries.*

*6) develop strategies for assisting this church to educate and evangelize publicly in higher education settings.*

*c. undergird Lutheran early childhood education centers, elementary schools and secondary schools, and recommend policies for their relationship to this church. To do so, this division will:*

*1) assist the schools of this church to develop appropriate educational and administrative policies and practices.*

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*2) provide for the recruitment, development, and affirmation of teachers and other leaders in schools of this church in consultation with the Division for Ministry.*

*3) work with the Division for Congregational Ministries and synods to support congregations that operate early childhood education centers and schools, with a special focus on the role of schools in faith formation, community service, and outreach.*

*4) encourage, in consultation with the Division for Congregational Ministries, the congregations and synods of this church to support and be involved with public and non-public schools of this nation.*

*d. recruit-in consultation and cooperation with the Division for Ministry, the Commission for Multicultural Ministries and the Commission for Women, the colleges and universities of this church, and this church's campus ministry programs-candidates for ordained and lay ministries of this church and other leaders for congregations, and seek to develop methods for helping students*

*and academic personnel to discover and strengthen their Christian vocation in the church and in the world.*

*e. represent the colleges, universities, and schools of this church in public policy matters under the coordination of the Division for Church in Society; and encourage, support, and promote relationships with associations and entities related to higher education and to schools.*

**16.11.E91. Division for Church in Society**

*This division shall assist this church to discern, understand, and respond to the needs of human beings, communities, society, and the whole creation through direct human services and through addressing systems, structures, and policies of society, seeking to promote justice, peace, and the care of the earth. To fulfill these responsibilities, this division shall:*

*a. develop and coordinate this church's theological and ethical study and analysis of social issues as part of its social witness.*

*b. develop this church's social statements for action by the Church Council and Churchwide Assembly; and prepare, in consultation with the Office of the Bishop and appropriate churchwide units, messages and resolutions on social issues for action by the Church Council.*

*c. work in cooperation with the Division for Congregational Ministries and the Division for Ministry to relate this church's social witness to the life of congregations and to the ministry of members in daily life; assist, when appropriate, the Division for Congregational Ministries and the Publishing House of the ELCA in the development of educational resources and strategies.*

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*d. support, encourage, and facilitate communication among formal and informal networks of people throughout this church committed to study, service, and advocacy concerning social issues.*

*e. provide, in cooperation with other units, leadership, consultation, educational resources, and programmatic activities in the areas of peace and the environment.*

*f. develop, in cooperation with synods, congregations, and community and social ministry organizations, a comprehensive delivery system for human services to carry out this church's ministry in response to the needs of persons in poverty and other persons with limited options, including persons who are aged, sick, imprisoned, living*

*with disabilities, homeless, infants and children, refugees, and those experiencing disasters. To do so, this division will:*

*1) establish criteria to grant and maintain affiliation with social ministry organizations through homes, institutions, agencies, hospitals, and other parts of the social ministry system; and recommend overall policy for the social ministry activity of this church.*

*2) provide for technical and programmatic support and monitoring for new and established social ministry organizations; fund developing social ministry organizations and community organizations; fund pilot and research projects for program development in existing social ministry organizations; and provide emergency funds for social ministry organizations in temporary financial difficulty.*

*3) maintain a network to enable the sharing of financial assets and personnel among the social ministry organizations; monitor financial matters of the social ministry organizations; and provide recommendations regarding capital expansion.*

*4) provide for leadership development and standards for executives, staff, and boards of social ministry organizations; and, in cooperation with the Division for Ministry, maintain standards for chaplains serving in affiliated social ministry organizations.  
g. coordinate this church's relationship with community organizations and community-economic development activities in cooperation with synods, congregations, the Division for Outreach, the Commission for Multicultural Ministries, and the Commission for Women.*

*h. assist this church in inclusive ministry with and among persons with disabilities.*

*i. direct and implement this church's public-policy advocacy to national and international governmental bodies in consultation with other churchwide units, and coordinate its public-policy advocacy to state governmental bodies. To do so, this division will:*

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*1) maintain an office in Washington, D.C., on behalf of this church for advocacy to the U.S. and foreign governments.*

*2) maintain an office in New York, on behalf of this church, for advocacy to the United Nations and other international and national governmental bodies; and shall represent, at the request of the Lutheran World Federation and in consultation with the U.S.A. National Committee of the Lutheran World Federation, the concerns of the Lutheran World Federation in the United*

*Nations.*

*3) establish and maintain, in partnership with synods and social ministry organizations, state public-policy offices for advocacy to state governments on behalf of this church.*

*j. give expression to this church's concern for corporate social responsibility, both in its internal affairs and its interaction in the broader society. To do so, this division will:*

*1) exercise, at the direction of the Church Council, the rights of this church as a corporate shareholder on issues of social concern on stocks held by the churchwide units that are not separately incorporated. In addition, the Church Council may make recommendations to the churchwide units that are separately incorporated concerning the filing of shareholder resolutions and the casting of proxy ballots on stocks held by those units.*

*2) facilitate the formation of an Advisory Committee on the Church's Corporate Social Responsibility that will include representatives from the Board of Pensions, the Church Council, and other units of this church and that will give counsel and advice to all appropriate units of this church on corporate social responsibility.*

*3) work with national ecumenical groups on issues of corporate responsibility.*

*k. be responsible for this church's program to combat world hunger; administer, in cooperation with the Division for Outreach and other appropriate units, a hunger grants program to combat hunger and poverty in the United States through relief and development; administer hunger education and hunger advocacy grants; and direct this church's hunger education in cooperation with appropriate churchwide units.*

*1. relate on behalf of this church to Lutheran Immigration and Refugee Service, the Inter-Lutheran Domestic Disaster Response, and the Lutheran Resources Commission.*

*m. coordinate this church's domestic disaster response.*

### **16.11.F91. Division for Global Mission**

*This division shall be responsible for this church's mission in other countries and shall be the channel through which churches in other countries engage in mission to this church and society. To fulfill these responsibilities, this division shall:*

*a. engage the members and resources of this church in mission outside the territory of this church through involvement in evangelism,*

witness, education, promotion of justice, service, relief, and development. To do so, the division will:

- 1) establish relationships and cooperate in mission with Lutheran and other Christian churches, agencies, institutions, mission societies, and movements in other countries.
  - 2) develop and recommend policies and programs for this church's mission in other countries.
  - 3) facilitate contacts and the exchange of human and material resources among churches, institutions, and agencies outside the U.S.A. with which this division cooperates.
  - 4) recruit, call, prepare, and send missionary personnel, including volunteers.
  - 5) develop and administer personnel policies for long-term missionaries and, in consultation with the Department for Human Resources, recommend these policies to the Church Council.
  - 6) participate in development and relief with Lutheran World Relief, the Lutheran World Federation, and other ecumenical organizations and agencies.
  - 7) administer the allocation of funds to combat hunger outside the U.S.A. in cooperation with the Division for Church in Society.
  - 8) cooperate with the global community in promoting justice and the equitable sharing of resources.
- b. be responsible for this church's relationship to mission societies, organizations, and movements in North America that focus on mission in other countries.
  - c. develop and administer international scholarship programs on behalf of this church, the Lutheran World Federation, and churches in other countries.
  - d. encourage and enable churches in other countries in mission to this church and society and, in cooperation with the Division for Outreach and the Division for Church in Society, be their contact as those churches carry out mission in this country.
  - e. cooperate with the Division for Outreach and other units of this church in programs of education about and witness to persons of other faiths within the territory of this church.
  - f. share with this church insights and expertise gained from Christian relationships around the globe and intercultural experiences.
- g. provide programs of global mission education for this church in cooperation with the synods of this church, the Division for Outreach, the Division for Congregational Ministries, the Commission for Multicultural Ministries, and other units of this church.

**This church may establish commissions to accomplish specific tasks.**

**Action of the Churchwide Assembly is required to establish a commission or to determine that a commission's mandate has been fulfilled. At the expiration of a commission's mandate, continuing responsibilities related to the particular commission shall be undertaken by the appropriate division of the churchwide organization.**

**16.22. A commission is a unit to which is assigned the responsibility to assist this church in addressing specific tasks of particular urgency by providing advice, counsel, and services in the area of the commission's specific function to the divisions, other churchwide units, Church Council, congregations, and synods of this church.**

**16.22.10. Commission Steering Committees**

**Each commission shall be governed by a steering committee, whose members shall be selected for their experience and expertise related to the commission's responsibilities. The size of the steering committee and the procedure for election by the Church Council shall be described in the continuing resolutions of each commission. The bishop of this church, or the bishop's designee, shall serve as an advisory member of each steering committee. The Conference of Bishops shall select one bishop to serve as an advisory member of each steering committee. Steering committee members shall be elected to one six-year term, with no consecutive reelection and with one-third to be elected every biennium.**

**16.22.12. To assist the commission in carrying out its service to the divisions, one member of the commission executive staff may attend meetings of the board of each division in an advisory capacity with voice but not vote.**

**16.22.13. Each division of this church may be represented at meetings of the steering committee of each commission by one member of the division executive staff in an advisory capacity with voice but not vote.**

**16.22.14. Each commission shall have an executive director who shall be elected by the Church Council to a four-year term in consultation with and with the approval of the bishop of this church. Nomination of a candidate for election by the council shall be made jointly by the bishop of this church and the steering committee. The bishop of this church, or the bishop's designee, shall arrange within the policy of this church for an annual review of the executive director in consultation with the chair**

of the steering committee. Executive directors of commissions shall be eligible for reelection. The employment of the executive director may be terminated jointly by the bishop of this church and the executive committee of the Church Council in consultation with the chair of the steering committee, consistent with the personnel policies. In keeping with personnel policies, the salary of the executive director shall be established by the bishop of this church and the salaries of staff members proposed by the executive director shall be ratified by the bishop's representative.

**16.22.15.** The provisions of 14.21.01. through 14.21.04., 14.21.07., 16.11.23., 16.11.25., 16.11.31., 16.11.32. and 16.11.33. shall apply to each commission.

**16.22.16.** Each commission steering committee shall meet at least two times each year. Upon two successive absences that have not been excused by the committee, a committee member's position shall be declared vacant by the secretary of this church who shall arrange for election by the Church Council to fill the unexpired term.

16.22.17. The responsibilities of the commissions 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 steering committee in question disagree with the action of the Church Council, it may appeal the decision to the Churchwide Assembly.

**16.22.18.** This church shall have the following commissions:

- a. Commission for Multicultural Ministries
- b. Commission for Women

**16.22.A91. *Commission for Multicultural Ministries***

*a. This commission shall assist this church in working toward the goal of full partnership and participation of African Americans, Asians, Hispanics, and Native Americans in the life of this church and society. To fulfill these responsibilities, this commission shall:*

*1) assist this church in developing its policies and practices related to this commission's responsibilities. To do so, this commission will:*

*a) review and monitor program directions and plans of this church.*

*b) develop and recommend to the Church Council churchwide strategies, plans, policies, and procedures to facilitate realization of goals related to this commission's responsibilities.*

*c) assist in developing and implementing such strategies.*

*d) assist in the development and support of African American,*

*Asian, Hispanic, and Native American leadership.*

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*2) assist the churchwide organization and other expressions of this church to deal with racism and to minister in a multicultural context.*

*3) assist this church in developing and implementing a public-policy advocacy program on racial justice issues, under the coordination of the Division for Church in Society.*

*4) assist this church in assessing and responding to African American, Asian, Hispanic, and Native American needs and opportunities for specific ministry. To do so, this commission will:*

*a) assist this church in the proclamation of the Gospel among and in the development of partnerships with African Americans, Asians, Hispanics, and Native Americans, in cooperation with the Division for Outreach.*

*b) provide advice, counsel, and recommendations to other churchwide units concerning the development of multicultural and community-specific programs and resources.*

*c) work cooperatively with the Commission for Women in developing and implementing programs for the full participation and partnership of African American, Asian, Hispanic, and Native American women in the life of this church and society.*

*5) facilitate dialogue among and between African American, Asian, Hispanic, Native American, and White communities.*

*6) assist this church in developing and implementing cooperative efforts with the African American, Asian, Hispanic, and Native American communities in society, in other Christian communities, and in other religious traditions.*

*b. This commission shall develop and convene African American, Asian, Hispanic, and Native American advisory groups to gather advice and information, and to identify subjects and issues for study in these communities. This commission shall interpret such information for use by this church and shall engage in research with these communities under the guidance and coordination of the Department for Research and Evaluation and in accord with standards established by the Church Council.*

*c. This commission shall assist and support the African American Lutheran Association in the ELCA, the Association of Asians in the ELCA, the Association of Hispanic Ministries in the ELCA, and the Native American Lutheran Association in the ELCA.*

*d. This commission shall report to the Church Council through the council's Program and Structure Committee.*

*e. The executive director of this commission shall serve as an advisory member of the steering committee of the Commission for Women with voice but not vote.*

*f. The steering committee of the Commission for Multicultural Ministries shall have 20 members elected in accord with the representation principles stipulated in 5.01.f., except that four shall be African American, four shall be Asian, four shall be Hispanic, four shall be Native American, and four shall be White. In addition to advisory members provided in 16.22.11., the executive director of the Commission for Women shall serve as an advisory member of this steering committee.*

*g. Members of the steering committee shall be nominated and elected for their experience and expertise in relation to the commission's responsibilities. Each community shall nominate two of its members to serve on the commission's steering committee. In addition, the board of each division shall nominate one African American, or one Asian, or one Hispanic, or one Native American member for the steering committee. The Church Council shall nominate the remaining members. The Church Council shall elect the members of the steering committee.*

#### **16.22.B91. Commission for Women**

*a. This commission shall enable this church to realize the full participation of women; to create equal opportunity for women of all cultures; to foster partnership between men and women; to assist this church to address sexism; and to advocate justice for women in this church and society. To fulfill these responsibilities, this commission shall:*

*1) assist this church in developing, understanding, and forming its policies and practices with regard to the full involvement of women in this church. To do so, this commission will:*

*a) promote and facilitate study and dialogue.*

*b) develop and maintain relationships with other units of this church and with similar units of other church organizations.*

*c) develop and recommend to the Church Council strategies, plans, policies, procedures, and goals related to the commission's responsibility.*

*d) assist this church in coordinating the programs related to women.*

*2) assist this church to create a safe environment for women in this church and society.*

*3) propose to the Church Council a plan to review, monitor, and report on implementation and progress toward meeting this church's goals in this area.*

*4) identify subjects and issues for study and action, assist this church to listen to the concerns of women, gather information, and cooperate in research under the guidance and coordination of the Department for Research and Evaluation and in accord with standards established by the Church Council.*

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*5) provide, in cooperation with divisions and other churchwide units, for materials and other resources to carry out the functions of this commission.*

*6) cooperate with the appropriate agencies and institutions to address issues common to sexism and racism and other attitudes and practices that divide, discriminate, and oppress.*

*b. The executive director of this commission shall serve as an advisory member to the board of this church's women's organization and of the steering committee of the Commission for Multicultural Ministries with voice but not vote.*

*c. This commission shall report to the Church Council through the council's Program and Structure Committee.*

*d. The steering committee of the Commission for Women shall be composed of 12 members, eight of whom shall be lay people and four of whom shall be ordained ministers, elected by the Church Council for their experience and expertise in relation to the commission's responsibilities. Membership of the committee shall include African American, Asian, Hispanic, and Native American persons. In addition to advisory members provided in 16.22.11., the executive director of the Women of the ELCA and the executive director of the Commission for Multicultural Ministries shall serve as advisory members of this steering committee.*

## **Chapter 17.**

### **OTHER UNITS OF THE CHURCHWIDE ORGANIZATION**

#### **17.10. Other Churchwide Units**

**This church may establish other churchwide units and organizations to carry out the purpose and functions of this church.**

#### **17.12. Other churchwide units include:**

- a. the church periodical;**
- b. the ELCA Foundation;**
- c. the Women of the ELCA;**
- d. the Publishing House of the ELCA; and**
- e. the Board of Pensions.**

**The Board of Pensions, the Publishing House of the ELCA, and the Women of the ELCA may be separately incorporated units of this church.**

#### **17.20. Church Periodical**

**The church periodical, *The Lutheran*, shall be published by this church through the Publishing House of the ELCA and shall be identified as a magazine of this church.**

**17.21.01.** An advisory committee for *The Lutheran* shall have the responsibility for the church periodical. The advisory committee, in consultation with the bishop of this church and the Church Council, shall nominate the editor for the church periodical.

**17.21.02.** The Churchwide Assembly shall elect the editor of the church periodical. If the first nominee nominated by the advisory committee is not elected, the advisory committee shall nominate another person. The editor shall

be elected to a four-year term.

**17.21.03.** Should the editor be unable to serve to the completion of the editor's term, the Church Council shall elect an acting editor, upon nomination of the periodical advisory committee, to serve until the next Churchwide Assembly. Dismissal of an editor shall follow the procedure for an officer.

**17.21.04.** The editor shall be responsible to the Churchwide Assembly through the Church Council and shall report to the Church Council in the interim, in keeping with 14.21.01. through 14.21.04., 14.21.07., 16.01.23., and 16.11.25. The editor shall select the editorial staff of the church periodical. The salary of the editor shall be established by the bishop of this church and salaries of staff members proposed by the editor shall be ratified by the bishop or the bishop's designee.

**17.21.05.** The publishing house, in consultation with the editor, shall produce and distribute the church periodical, provide staff for circulation, promotion, subscription fulfillment, advertising solicitation, billing and collection of accounts, and other services.

**17.21.06.** The budget for the church periodical shall be prepared by the editor and the executive director of the publishing house for inclusion of the subsidy request in the budget-development process of the Church Council. One-half of the subsidy shall be from the church budget and one-half shall be provided by the publishing house.

~~17.21.07.~~ Official notices of this church shall be published in the periodical.

**17.21.20. Advisory Committee for the Church Periodical**

~~17.21.21.~~ The advisory committee shall be composed of 10 members, five of whom shall be selected by the Church Council and five of whom shall be selected by the board of the Publishing House of the ELCA. At least one person selected by the Church Council and at least one person selected by the publishing house shall be a person of color or primary language other than English. Not more than one person shall be a member of the Church Council and not more than one person shall be a member of the board of the publishing house. The members of the advisory committee shall include persons chosen for their understanding of periodical publishing. The Conference of Bishops shall elect one bishop to serve as an advisory member of this committee.

17.21.22. The advisory committee shall elect the chair of the committee from those members who are not members of the Church Council or the board

of the publishing house.

17.21.23. The specific responsibilities of the advisory committee shall be specified in a continuing resolution. The continuing resolution may be amended by a majority of the members of the Churchwide Assembly or by a two-thirds vote of the Church Council. Should the committee disagree with the action of the Church Council, it may appeal the decision to the Churchwide Assembly.

**17.21.A87.** *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. receive the periodical's annual budget for transmission of the subsidy request to the Church Council in this church's budget process; and*
- e. be responsible, together with the bishop of this church, for the annual performance review of the editor.*

**1730.**

#### **ELCA Foundation**

**This church shall have a foundation to provide major gift/planned giving programs for individual donors, and educational and support services in major gift and deferred giving programs to congregations, synods, agencies, and institutions of this church.**

**17.31.01.** The ELCA Foundation shall have an advisory committee of nine mem-

bers, elected by the Church Council from a slate of nominees submitted by the council's nomination process. To ensure geographical distribution, there shall be one member of the committee from each region. Advisory committee members for the ELCA Foundation shall be elected for one six-year term with no consecutive reelection and with one-third elected every two years. The bishop of this church, or the bishop's designated representative, a representative with stewardship responsibilities in the Division for Congregational Ministries, the treasurer of this church, and a synodical bishop elected by the Conference of Bishops shall serve as advisory members of the committee.

**1731.02.** foundation shall be responsible to the Church Council.

**This foundation's** executive director shall serve as an advisory member of the board of the Division for Congregational Ministries.

**17.31.04.** The following constitutional provisions shall apply to the operation of the advisory committee: 14.21.01. through 14.21.04., 14.21.07., 16.11.12., 16.11.23., and 16.11.25.

**1731.05.** The advisory committee, governed by the policy approved by the Church Council, shall consult with the Office of the Treasurer with regard to the assessment of management fees or provision of other assets available for the budget of the foundation.

**1731.06.** The specific responsibilities of the foundation 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 advisory committee disagree with the action of the Church Council, it may appeal the decision to the Churchwide Assembly.

**1731.A91. Responsibilities of the ELCA Foundation**

- a. This foundation shall conduct--on behalf of this church, its congregations, synods, churchwide units, and institutions--a program of major gifts and planned giving.*
- b. This foundation shall provide consultation, support, and guidance to members of this church in the area of planned giving.*
- c. This foundation shall provide coordination and support in major gifts and planned giving to this church, including congregations, synods, churchwide organization, and agencies and institutions.*
- d. This foundation shall provide educational materials, seminars, and workshops in the area of planned giving.*
- e. This foundation shall coordinate its programs and ministries with the objectives and programs of other stewardship and financial-resource development activities of this church.*
- f. This foundation shall consult with the Office of the Treasurer in the recommendation and establishment within that office of policies and procedures for processes governing valuation of noncash gifts, the management of assets of life-income agreements and endowment*

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*funds, and the distribution of earned-income payments to donors and to remainder beneficiaries as regulated by life-income, trust, and other fiduciary donor agreements.*

*g. This foundation, in cooperation with congregations, synods, and agencies and institutions of this church, shall:*

- 1) identify and cultivate prospective major/deferred gift donors;*
- 2) seek gifts, bequests, and investments for the Mission Investment Fund of the ELCA; and*
- 3) coordinate the programs of this foundation with the ministry objectives of the synods of this church.*

**17.40.**

**Women's Organization**

**This church shall have a women's organization to assist its women to commit themselves to full discipleship, affirm their gifts, and support each other in their particular callings.**

**17.41.01.** Membership of this organization shall be women of this church who wish to participate through local and other groupings that affirm the purposes of this organization. This organization shall function in local, synodical, and churchwide settings.

**17.41.02.** This organization shall be incorporated, self-supporting financially, and shall manage its own assets within the policies of this church.

**17.41.03.** The provisions of bylaws 16.11.11., 16.11.12., 16.11.22. through 16.11.24., 16.11.32., and 16.11.33. shall apply to this organization. Bylaw 16.11.25. 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.

**17.41.04.** This organization shall have a board of 21 members elected by the assembly of this organization for one three-year term with eligibility for one consecutive reelection. At least 10 percent of the members of this board shall be persons of color or primary language other than English. No more than one elected board member shall be from any one synod. Board members are to serve with the perspective of the interdependence of all units of this church. The Conference of Bishops shall select one bishop to serve as an advisory member of the board of this organization.

**17.41.05.** The board of this organization shall meet at least two times per year and shall be responsible to the assembly that elected it. The assembly of this organization shall be representative of local and other groupings of women who are members of the women's organization. Upon two successive absences that have not been excused by the board, a board member's position shall be declared vacant and the board shall arrange for election to fill the vacancy under Article I, Section 4, Item 9, of the constitution and bylaws of the women's organization.

**17.41.06.** This organization's board shall elect its executive director to a four-year term in consultation with and with the approval of the bishop of this

church. This board, together with the bishop, shall arrange for an annual review of the executive director. The executive director shall be eligible for reelection. The board may terminate the employment of the executive director in consultation with and with the approval of the bishop of this church.

**17.41.07.** This organization's executive director shall serve as an advisory member to the steering committee of the Commission for Women, with voice but not vote.

**17.41.08.** 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.

**17.41.A91. Responsibilities of the Women's Organization**

- a. This organization shall enable its members to grow through biblical study, theological reflection, and prayer.*
- b. This organization shall 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. This organization shall provide for development and distribution of resources for and to its members, including a magazine.*
- d. This organization shall facilitate local initiative in creating programs and identifying alternative structural models that encourage and support flexibility.*
- e. This organization shall design and implement a leadership development program for its members, assisting its members to identify, develop, and express their gifts for ministry.*
- f. This organization, in cooperation with the Commission for Women, shall develop networks for communication among women locally, ecumenically, and globally.*
- g. This organization shall relate to other women's organizations ecumenically and globally.*
- h. This organization shall work interdependently with all units of this church. It shall cooperate and coordinate with the Commission for Women and the Division for Congregational Ministries in program development, research, and planning in order to enhance the ministries and participation of women in church and in society.*
- i. This organization shall develop working arrangements in areas of mutual responsibility with the Publishing House of the Evangelical Lutheran Church in America.*

**17.50. Publishing House of the ELCA**

**This church shall have a Publishing house. The Publishing House of the Evangelical Lutheran Church in America shall be incorpo-**

**rated. Its executive director shall be president of the corporation and shall serve as its chief executive officer.**

**17.51.01.** This Publishing house shall have a board of trustees of 21 members, elected for one six-year term with no consecutive reelection and with one-third elected every two years as provided in Chapter 19. The Conference of Bishops shall elect one bishop to serve as an advisory member of the board of the Publishing house.

**17.51.02.** The provisions of 16.11.11., 16.11.12., 16.11.24., 16.11.25., 16.11.32., and 16.11.33. shall apply to this Publishing house.

**17.51.03.** 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 bishop of this church. Nomination of a candidate for president shall be made jointly by the bishop of this church and the search committee of the board. The board, together with the bishop of this church, shall arrange for an annual review of the president. The president shall be eligible for reelection. The president may be terminated at any time jointly by the board of trustees of the Publishing House of the ELCA and the bishop of this church, following recommendation by the executive committee of the board of trustees.

**17.51.04.** 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.

**17.51.A91. *Responsibilities of the Publishing House of the ELCA***

*a. This Publishing house shall be responsible for the Publishing, production, and distribution of publications to be sold to accomplish the mission of this church.*

*b. This Publishing house shall work in close cooperation with congregations, synods, and the churchwide organization to provide a diversity of published resources.*

*c. This Publishing house shall 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. This Publishing house shall develop, produce, and distribute materials required to carry out its functions.*

*e. This Publishing house shall be financed from the distribution of materials, not from the budget of this church.*

*f. This Publishing house shall 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. This Publishing house shall establish a distribution center for each region, as well as utilize other means for the wide distribution of resources within and beyond this church.*

*h. This Publishing house shall 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. This Publishing house shall identify and nurture talented authors, composers, artists, and others involved in creating various media.*

*j. This Publishing house shall produce and distribute the church periodical in accord with provisions of this church's constitution, bylaws, and continuing resolutions.*

*k. This Publishing house shall determine its necessary financial reserves, appropriations, and Publishing subsidies, and it also shall provide one-half of such subsidy as is necessary for the budget of the church periodical after agreement on the amount of subsidy by both the Church Council and the board of this Publishing house.*

*l. This Publishing house, in cooperation with the Commission for Multicultural Ministries and the Division for Congregational Ministries, shall make available resources to meet unique language and cultural needs.*

*m. This Publishing house shall provide for production and distribution services for materials that originate in churchwide units, including the option of providing for competitive printing costs and delivery from independent printers, with costs for these services paid by the originating unit.*

## **17.60.**

### **Board of Pensions**

**This church shall have a church pension and other benefits plans unit. This Board of Pensions shall be incorporated. Its executive director shall be president of the corporation and shall serve as its chief executive officer.**

**17.61.01.** The Churchwide Assembly shall:

- a. authorize the creation of the governance structure for this program;
- b. approve the documents establishing and governing the program;
- c. refer any amendments to the program initiated by the Churchwide Assembly to the Board of Pensions for recommendation before final

action by the Church Council, assuring that no amendment shall abridge the rights of members with respect to their pension accumulations;

d. direct the establishment of an appeal process within the Board of Pensions to enable participants in the plans to appeal decisions.

**17.61.02.** The Church Council shall:

a. review policy established by the board and take action on any policy that would change the documents establishing and governing this program;

b. approve any changes in the approved program when there is to be:

1) a significant increase in cost to the employer; or

2) a significant decrease in benefits to the participant;

c. refer any amendments to the program initiated by the Church Council to the board for recommendation before final action by the Church Council, assuring that no amendment shall abridge the rights of members with respect to their pension accumulations;

d. refer, as it deems appropriate, proposed amendments to the Church-wide Assembly for final action; and

e. appoint a Financial Oversight Committee, composed of persons not responsible for pension and benefits plans, to evaluate proposed benefit and contribution changes in terms of their economic impact on:

1) individual congregations;

2) synods and the churchwide organization; and

3) long-term cost to contributors.

17.61.03. This board shall have a board of trustees composed of 21 persons elected for one six-year term with no consecutive reelection and with one-third elected each biennium as provided in Chapter 19. In addition, the trustees of this board shall include persons with expertise in investments, insurance, and pensions, and six persons who are participants in the plans, at least one of whom shall be a lay plan participant or lay recipient of plan benefits and at least one of whom shall be an ordained minister who is a plan participant. The Conference of Bishops shall elect one bishop to serve as an advisory member of the Board of Pensions.

**17.61.04.** The board shall organize itself as it deems necessary except that it shall have the following committees:

a. Benefits Committee, including a subcommittee on appeals; and

b. Investment Committee.

**17.61.05.** The provisions of 16.11.11., 16.11.12., 16.11.24., 16.11.25., 16.11.32., and 16.11.33. shall apply to this board.

**17.61.06.** The president shall be elected by the board of trustees of the Board of

Pensions to a four-year term in consultation with and with the approval of the bishop of this church. Nomination of a candidate for president shall be made jointly by the bishop of this church and the search committee of the board. The board, together with the bishop of this church, shall arrange for an annual review of the president. The president shall be eligible for reelection. The president may be terminated at any time jointly by the board of trustees of the Board of Pensions and the bishop

of this church, following recommendation by the executive committee of the board of trustees.

**17.61.07.** The specific responsibilities of the Board of Pensions shall be enumerated in continuing resolutions. Such continuing resolutions may be amended by a majority vote of the Churchwide Assembly or by a two-thirds vote of the Church Council. Should the board disagree with the action of the Church Council, it may appeal the decision to the Churchwide Assembly.

**17.61.A91. Responsibilities of  
the Board of Pensions**

- a. This board shall manage and operate the pension and other benefits plans for this church with the design and policy adopted by the Churchwide Assembly and shall invest the assets according to its best judgment.*
- b. The Investment Committee of the Board of Pensions shall receive advice and counsel from the Advisory Committee on the Church's Corporate Social Responsibility formed by the Division for Church in Society and within the context of fiduciary responsibility make appropriate recommendations to the board.*
- c. This board shall manage and operate those portions of The American Lutheran Church, The Association of Evangelical Lutheran Churches, and Lutheran Church in America plans requiring continuation in this church.*
- d. This board shall provide pension, health, and other benefits exclusively for the benefit of eligible members working within the structure of this church and those benefits shall be on the same basis for all the participants.*
- e. This board shall provide an outline of all benefits to be provided as a part of the fund document.*
- f. This board shall prepare a statement assessing the financial impact of proposed benefit program changes on individuals, congregations, synods, and the churchwide organization.*
- g. This board 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.*

*h. This board shall establish appropriate linkages with other units of this church.*

*i. This board shall be self-supporting, except for minimum pensions and post-retirement health benefits of certain retirees, with all costs being paid from the administrative and management charges to the employers utilizing the plans and from investment income.*

*j. This board shall manage its finances in a manner that assures an efficient and effective administration of the plans for pension and other benefits. The board shall maintain its own accounting, data processing, personnel, and other administrative functions essential to the ongoing work of this organization.*

*k. This board shall 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.*

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## **Chapter 18.**

### **REGIONS**

**18.01. This church shall have regions as a partnership between groups of synods and the churchwide organization for the purpose of exercising mutual responsibilities.**

#### **18.10.10.**

#### **Functions**

The region 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 the 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 the 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 synod bishops, synod staff, and regional staff; and*

*f. coordinating the work of the churchwide staff within the territory*

*of the region.*

**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.** In partnership, the synods and the churchwide organization shall explore the feasibility of carrying out additional functions between and among synods and churchwide units within 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 psycho diagnostic-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.*

**18.11.14.** 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.A.15.** A process for reviewing the ongoing programs of the region every four

years shall be established by each regional steering committee.

**18.11.20.**

**Governance**

Each region shall have a steering committee. The membership of the committee shall be determined jointly by synodical-churchwide consultation, subject to ratification by the Church Council.

**18.11.22.** The churchwide organization shall have such representation on the regional steering committee as will provide adequate opportunity for a partnership relationship in shaping and sharing in the programs where responsibility is shared.

**18.1130.**

**Staff**

Staffing plans developed by regions to carry out the basic functions of regional coordination shall be ratified by the Church Council. A full-time salaried coordinator may be appointed by the regional steering committee who will:

- a. facilitate processes to accomplish the functions of the region; and
- b. receive and carry out tasks assigned by the regional steering committee.

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**18.1132.** The region may have such additional staff as the regional steering committee may determine.

**18.11.40. Funding**

**18.11.41.** The funding of the region shall be shared by the participating synods and the churchwide organization according to a cost allocation as decided by the synods and the churchwide organization.

**18.11.50. Geography**

**18.1151.** The synods and the churchwide organization may evaluate, from time to time, the regional geography and the appropriateness of synod assignments to the region.

**Chapter 19.**

**NOMINATIONS AND ELECTION  
PROCESS**

**19.01. The Churchwide Assembly shall elect the bishop, vice president, and secretary of this church and such other persons as the constitution and bylaws may require, according to procedures set forth**

**in the constitution and bylaws of this church.**

**19.02. The members of the Church Council shall be elected by the Church-wide Assembly. Each biennium the Church Council shall determine how this church's commitment to inclusive representation will affect**

**the next election to the Church Council. The Nominating Committee**

**shall invite each eligible synod to submit suggested nominees**

**and**

**shall then nominate persons who fulfill**

**the categories assigned by**

**the Church Council. Excluding the churchwide officers, there shall not be**

**more than one member of the Church Council from a synod nor shall**

**more than two-thirds of the synods in a region have members on**

**the Church Council at the same time. The Church Council shall have at least one member from each region.**

**The terms of office**

**of persons elected to regular terms on the Church Council by the**

**Churchwide Assembly shall begin at the conclusion of**

**the Church-**

**wide Assembly at which such persons were elected.**

**19.03. In**

**the event an interim vacancy on a board, committee, or council**

**is declared by the secretary of this church, the Church Council shall elect a member to serve**

**the balance of the term.**

**19.04. Other than elections of officers**

**and executive directors of units,**

**elections shall be for one six-year term, without consecutive re-**

**election, and with one-third of the members of the Church Council**

**and of each**

**board elected each biennium.**

**19.05. Each nominee for an elected or appointed position in this church**

**shall be a voting member of a congregation of this church.**

**19.10. Nomination and Election Considerations**

**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 bishop, vice president, and secretary, a majority of the votes cast shall be necessary for election.
  - c. Members of the Church Council, committees, and the boards of churchwide units who have served less than one-half of a term shall be eligible for election to one full term to be served consecutively upon the conclusion of the partial term.
  - d. Before electing a member to a vacancy on a board, the Church Council shall consult with the board.
- 
- e. The Conference of Bishops shall select one bishop from each region to serve a four-year term as an advisory member of the Church Council. Each biennium the Conference of Bishops shall select a bishop to serve as an advisory member of each board, steering committee, and advisory committee of the churchwide organization. No synodical bishop shall serve as a voting member of the Church Council or of a board or committee of any churchwide unit.
  - f. The youth organization of this church shall elect for terms of two years two persons to serve as advisory members of the Church Council.
  - g. An advisory member of a board, committee, or of the Church Council shall have voice but not vote.

**19.20. Nominating Committee**

~~19.21.01~~ **19.21.01** shall be a Nominating Committee consisting of 18 members elected by the Churchwide Assembly. Each member shall be elected to one six-year term and shall not be eligible for consecutive reelection. Six members of the committee shall be elected each biennium. The Church Council shall place in nomination the names of two persons for each position. The committee shall consist of at least one member but no more than three members from any region. Nominations from the floor shall also be permitted, but each floor nomination shall be presented as an alternative to a specific category named by the Church Council and shall therefore meet the same criteria as the persons against whom the nominee is nominated. In the materials provided in advance to each member of the assembly, the Church Council shall set forth the criteria applicable to each category that must be met by persons nominated from the floor.

**19.21.02.** The Nominating Committee shall nominate two persons for each council,

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

**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. The names of the two persons receiving the highest number of votes cast shall be placed on the final ballot.

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

**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.

## **1930.**

### **Election of Officers**

**19.31.01.** The churchwide officers shall be elected as follows:

- a. The bishop shall be elected by the Churchwide Assembly by ecclesiastical ballot. Three-fourths of the votes cast shall be necessary for election on the first ballot. If no one is elected, the first ballot shall be considered the nominating ballot. Three-fourths of the votes cast on the second ballot shall be necessary for election. The third ballot shall be limited to the seven persons (plus ties) who received the greatest number of votes on the second ballot, and two-thirds of the votes cast shall be necessary for election. The fourth ballot shall be limited to the three persons (plus ties) who receive the greatest number of votes on the third ballot, and 60 percent of the votes cast shall be necessary for election. On subsequent ballots a majority of the votes cast shall be necessary for election. These ballots shall be limited to the two persons (plus ties) who receive

the greatest number of votes on the previous ballot.

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

c. The secretary shall be elected by the Churchwide Assembly. The election shall proceed without oral nominations. If the first ballot for secretary does not result in an election, it shall be considered

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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 the Church Council.

#### **19.40.**

#### **Terms of Office**

The ~~19.41.01~~ office of persons elected to regular terms on a division board by the Churchwide Assembly shall begin at the conclusion of the meeting at which such persons were elected. The commencement of terms of office of persons elected to regular terms by the Churchwide

Assembly on the board of trustees of the Publishing House of the ELCA and the board of trustees of the Board of Pensions shall be specified in the bylaws of these separately incorporated entities.

**19.41.02.** The terms of office of persons elected to regular terms on the Nominating Committee of the Churchwide Assembly, the Committee on Discipline, and the Committee on Appeals shall begin at the conclusion of the Churchwide Assembly at which such persons were elected, except as may be specified in continuing resolutions with respect to particular pending discipline matters.

**19.41.A91.** *With respect to committees that consider disciplinary cases or appeals:*

*a. Any member of the churchwide Committee on Discipline who has been appointed to serve on a discipline hearing committee for a particular pending case shall continue to serve to discharge that appointment notwithstanding that his or her successor has been subsequently elected at a Churchwide Assembly.*

*b. Any member of the synodical Committee on Discipline who is serving at the time that the Executive Committee of the Church Council appoints members from the churchwide Committee on Discipline to a discipline hearing committee shall continue as a member of that discipline hearing committee for the particular pending case, notwithstanding that his or her successor has been subsequently elected at a Synod Assembly.*

*c. Any member of the Committee on Appeals who is serving at the time that an appeal is made shall continue to serve to decide that appeal, notwithstanding that his or her successor has been subsequently elected at a Churchwide Assembly.*

## **19.50. Experience and Expertise**

The Churchwide Assembly shall elect all members of each division board, the board of the Publishing House of the ELCA, and the Board of Pensions. The Nominating Committee shall seek to insure that these boards have within their membership persons with the expertise and experience essential to the fulfillment of the work of the board.

**19.51.02.** The members of the steering committees for each commission shall be elected by the Church Council and shall have particular experience and expertise that will assist the committee in its work. The terms of office of persons elected by the Church Council to regular terms on a steering committee shall begin at the conclusion of the first regular meeting of the Church Council after each regular meeting of the Churchwide Assembly.

**19.51.03.** Five members of the advisory committee of the church periodical shall be elected by the Church Council and the remaining five members shall be elected by the board of the Publishing House of the ELCA. 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 the first regular meeting of the Church Council after each regular meeting of the Churchwide Assembly.

**19.51.A90.** *With the exception of a member of the Church Council selected to serve on the advisory committee and with the exception of a member of the board of this church's Publishing house selected to serve on the advisory committee, each member of the advisory committee for The Lutheran shall be elected for one six-year term, with no consecutive reelection and with one-third of the members elected every two years consistent with 17.21.21. and 19.51.03. A member of the Church Council and a member of the board of the Publishing house, if elected, shall serve two-year terms on the advisory committee, with the possibility of biennial reelection to a maximum of six years.*

**19.51.04.** The editor of the church periodical shall be elected to a four-year term by the Churchwide Assembly upon nomination as provided in Chapter 17 and shall take office on the first day of the third month after election.

**19.51.05.** The Church Council shall elect the members of the advisory committee of the ELCA Foundation as provided in Chapter 17.

### **19.60. Other Matters Related to Nominations and Elections**

**19.61.01.** The Church Council shall from time to time, by continuing resolution, establish committees and procedures for the conduct of elections at the Churchwide Assembly.

**19.61.02.** No member of the Church Council, a committee of the Church Council, a board, a steering committee, an advisory committee, or other committee 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 member of a committee or board of the churchwide organization.

Nothing in this section shall be construed to prohibit the payment by this church of the costs of insurance on behalf of a person who is or was a member of the Church Council, a committee of the Church Council, a board, a steering committee, the advisory committee of the

ELCA Foundation, or the advisory committee of the church periodical against any liability asserted against and incurred by such person in or arising from that capacity, whether or not this church would have been required to indemnify such person against the liability under provisions of law or otherwise.

**19.61.03.** No employee of the churchwide organization of this church, of its regions, or 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 steering committee, a board, the advisory committee of the ELCA Foundation, committees related to the Commission for Multicultural Ministries, church periodical, or archives, the Committee on Appeals, the Committee on Discipline, or the churchwide Nominating Committee during the period of employment or service under contract. (The phrase "under contract" shall not mean short-term contracts for specific, limited purposes, usually not to exceed six months.)

**19.61.04.** No spouse, parent, son, daughter, sibling, uncle, aunt, niece, nephew, grandparent, grandchild, or in-law (parent, son, or daughter of a spouse, or spouse of a sibling) of an executive director or of an executive staff member of the churchwide organization shall be eligible for nomination to or membership on the Church Council, board, or committee that oversees the unit in which the person's relative is employed.

**19.61.05.** No voting member of a board, or persons employed by an entity, agency, or institution supervised by that board, shall be simultaneously an officer of this church, a voting member of the Church Council, or a voting member of another board, steering committee, or advisory committee of this church, except the advisory committee of the church periodical that has representation from the Church Council and the board of the Publishing House of the ELCA. Upon two successive absences that have not been excused by the board, steering committee, or advisory committee, a member's position shall be declared vacant by the secretary of this church who shall arrange for election by the Church Council to fill the unexpired term.

Chapter 20.

CONSULTATION, DISCIPLINE, APPEALS, AND ADJUDICATION

20.10. Consultation and Discipline

~~The~~ shall be set forth in the bylaws a process of discipline governing ordained ministers, officers, the editor of the church periodical, associates in ministry, congregations, and members of congregations. 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/congregational relationships, the disciplinary process shall be a responsibility of the synod on behalf of this church and jointly with it.

20.12. As used in this constitution and bylaws, due process means the right to be given specific written notice of the charges against any person or entity of this church, the right to testify in person or remain silent (at the election of the accused), the right to call witnesses and introduce documentary evidence concerning the pending charges, the right to confront and cross-examine all witnesses in support of such charges, the right to a hearing before a discipline hearing committee as provided in 20.13., the right to a written decision of the discipline hearing committee as provided in the bylaws, and the right to be treated with fundamental procedural fairness. Any violation of these rights shall be grounds for reversal of an unfavorable finding and the right to a new hearing.

20.13. The accused shall be entitled to a hearing before a discipline hearing committee as described in the bylaws. The hearing shall not be open to the public unless both the accuser 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 chosen by the accused.

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 conduct of which the accused is charged is a continuing course of conduct occurring subsequent to the prior hearing before a discipline hearing committee.
- c. 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.

20.15.

**The procedures for consultation and discipline set forth in the bylaws shall be the exclusive means of resolving all matters pertaining to the discipline of congregations of this church. Neither this church nor a synod of this church shall institute legal proceedings in which conduct described in provision 20.31.01. is the basis of a request for relief consisting of suspension of that congregation from this church or removal of that congregation from the roll of congregations of this church. A congregation of this church shall not institute legal proceedings against this church or a synod of this church seeking injunctive or other relief against the imposition or enforcement of any disciplinary action against that congregation.**

**20.16. It is the intent of this church that all matters of discipline should be RESOLVED internally to the greatest extent possible. It is the policy of this church not to resort to the civil courts of this land until all internal procedures and appeals have been exhausted, except for emergency situations involving a significant imminent risk of physical injury or severe loss or damage to property.**

20.20.

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; or
- d. willfully disregarding the provisions of the constitution or bylaws of this church.

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; or
- e. the synodical bishop.

**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 lay persons) 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 lay persons) appointed by 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, 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 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 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 the members of 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. A hearing officer selected from the churchwide Committee of Hearing Officers under the process described in 20.21.14. shall preside as the nonvoting chair of

the discipline hearing committee.

**20.21.11.** The churchwide Committee on Discipline shall consist of 21 persons elected by the Churchwide Assembly for a term of six years, each without consecutive reelection, to serve as needed on a discipline hearing committee in any of the synods in this church.

**20.21.12.** The accused shall have the privilege of selecting two persons (one clergy and one lay) 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), or six, if the accused does not exercise the privilege, shall be selected by the Executive Committee of the Church Council.

**20.21.13.** The churchwide Committee of Hearing Officers shall consist of six persons elected by the Church Council for a term of six years, each without consecutive reelection, to serve as needed on a discipline hearing committee in any of the synods in this church.

**20.21.14.** The 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 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 and render its written decision.

**20.21.18.** Written notice of the date, time, and place of the hearing and a copy of the charges shall be delivered to the accused and to the accuser(s) at least 20 days prior to the date of the hearing.

**20.21.19.** At the hearing, the accuser(s) may present evidence in support of the charges and thereafter the accused shall be entitled to present evidence. The accused and the accuser(s), or other person acting on behalf of either of them, shall be entitled to question the other party or any of the witnesses appearing on behalf of the other party. A verbatim record shall be made by a stenographer or by tape recording of the hearing.

**20.21.21.** The discipline hearing committee shall render its decision in writing. The written decision shall be in two parts:

a. Findings of Fact. In this part, the committee shall set forth what it has found to be the relevant facts-that is, what it believes to be the truth of the matter.

b. Determination. In this part, the committee shall state whether, based upon the facts that it has found, it believes discipline should be imposed and, if so, what discipline it has chosen to impose.

**20.21.22.** The decision of the discipline hearing committee shall be made by a majority vote of its members who were present at the hearing. The decision of the discipline hearing committee shall be final unless, within 30 days, one of the parties appeals to the Committee on Appeals. The decision of the Committee on Appeals shall be final.

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**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 churchwide/ synod 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.

## **2030. Congregations**

**2031.01.** Congregations shall be subject to discipline for:

- a. departing from the faith confessed by this church;
- b. willfully disregarding or violating the criteria for recognition as congregations of this church; or

c. willfully disregarding or violating the provisions of the constitution or bylaws of this church.

**20.31.02.** The discipline 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 of 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.

**2031.03.** 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.

**2031.04.** 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.

**20.31.05.** 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**

The office of \_\_\_\_\_ which a member of a congregation shall be subject to

discipline are:

- a. denial of the Christian faith;
- b. conduct grossly unbecoming a member of the Church of Christ; or
- c. persistent trouble-making within the congregation.

**20.41.02.** Discipline shall be administered by the Congregation Council on behalf of the congregation. The procedure which Christ instructed his disciples to follow (Matthew 18:15-17) shall be adhered to in every case, proceeding through these successive steps:

- a. private admonition by the pastor;
- b. admonition by the pastor in the presence of two or three witnesses; and
- c. written citation to appear before the Congregation Council, serving as a discipline hearing committee, having been received by the member at least 10 days prior to the meeting.

If proposed discipline against a member proceeds beyond counseling and private admonition by the pastor, the charges against a member must be specific and in writing.

**20.41.03.** Should the accused be found guilty by the vote of at least two-thirds of the members of the Congregation Council present and voting and 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.

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**20.41.04.** Appeal from any disciplinary action imposed by the Congregation Council may be made to the Synod Council, whose decision shall be final.

20.41.05. Disciplinary actions may be reconsidered and revoked by the Congregation Council upon receipt of:

- a. evidence that injustice has been done; or
- b. evidence of repentance and amendment.

20.50.

#### **Recall or Dismissal**

**The recall or dismissal of the bishop, vice president, or secretary of this church or the editor of the church periodical and the vacating of office may be effected:**

- a. for willful disregard or violation of the constitution and bylaws

of this church;

**b. for such physical or mental disability as renders the officer**

**incapable of performing the duties of office; or**

**c. for such conduct as would subject the officer to disciplinary action as an ordained minister or as a member of a congregation of this church.**

**20.52. Proceedings for the recall or dismissal of such an officer shall be**

**instituted by petition by:**

**a. the Church Council on a vote of at least two-thirds of its elected members; or**

**b. the Churchwide Assembly on a vote of at least two-thirds of its members.**

**The petition shall be filed with the chair of the Committee on Appeals and shall set forth the specific charge or charges.**

**20.53.**

**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.

(NOTE: The following continuing resolution has not been revised as yet to reflect amendments to this church's constitution and bylaws that were adopted by the 1991 Churchwide Assembly.)

***20.53.A89. Recall or Dismissal of a Synod Officer***

*a. The recall or dismissal of the bishop, vice president, secretary, or treasurer of a synod of this church and the vacating of office may be effected:*

*1) for willful disregard or violation of the constitution and bylaws of this church or the constitution and bylaws of the synod;*

*2) for such physical or mental disability as renders the officer incapable of performing the duties of office; or*

*3) for such conduct as would subject the officer to disciplinary action as an ordained minister or as a member of a congregation of this church.*

*b. Proceedings for the recall or dismissal of a synodical bishop shall*

*be instituted by written petition by:*

- 1) the Synod Council on an affirmative vote of at least two-thirds of its elected members present and voting;*
- 2) the Synod Assembly on an affirmative vote of at least two-thirds of its members present and voting;*
- 3) at least 10 synodical bishops; or*
- 4) the bishop of this church.*

*The petition shall be filed with the chair of the Committee on Appeals 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 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 tS8.56 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 lay persons, shall*

- a) investigate such conditions in person;*
- b) seek competent medical testimony;*
- c) seek the counsel and advice of the 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 grounds for discipline of ordained ministers as defined in 20.71.11. and 20.71.12.*

*f. If the synod officer is a layperson, grounds for recall or dismissal include those set forth in 20.41.01.*

*g. If the case of alleged willful disregard or violation of the constitution and bylaws of this church or the constitution and bylaws of the synod or of alleged conduct as would subject the officer to disciplinary action, the following procedures shall apply:*

*1) If the proceedings were instituted by the bishop of this church, the synodical bishop, or at least 10 other synodical bishops, the petition shall first be referred to the Executive Committee of the synod in which the officer serves which shall function as a special consultation committee;*

*2) If as a result of the consultation the petition is withdrawn, no further proceedings shall be required;*

*3) If as a result of the consultation the petition is not withdrawn 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 committee to hear the petition; 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. 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**

**There shall be a Committee on Appeals to which may be referred appeals from disciplinary proceedings and petitions for the recall of an officer or the editor of the church periodical. 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.**

**(NOTE: The following continuing resolution has not been revised as yet to reflect amendments to this church's constitution and bylaws that were adopted by the 1991 Churchwide Assembly.)**

### **20.61.A89. 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 committee has been delivered to the accused. Appeals may be made only by the*

*accused or the designated representative of the accused. Notice of the appeal shall be given by 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 accuser(s).*

*b. In an appeal where new evidence is not considered, 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 g. 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 committee;*

*2) copy of any rules governing the hearing before the discipline committee;*

*3) information concerning the composition of the consultation and discipline committees that heard the case;*

*4) the verbatim record or the tape recording of the hearing before the discipline committee;*

*5) all documents or physical evidence presented at the hearing before the discipline committee;*

*6) the written decision of the discipline committee;*

*7) proof that the written decision was delivered to the accused.*

*d. It shall be the responsibility of the chair of the discipline 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 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 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. Except in cases where the Committee on Appeals has received new evidence as provided hereafter, the scope of the review of any appeal from a decision of a discipline committee shall be limited to the questions of whether due process as described in 20.12. has been properly followed and whether the appropriate procedures of Chapter 20 have been observed.*

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*g. The accused may present a written statement of instances in which due process was not properly followed, or proper procedures were not observed in the proceedings before the discipline committee and the consequences of such failure(s). The accuser(s) shall receive a copy of any such statement and shall have an opportunity to make a written response to the Committee on Appeals with copy to the accused. The accused then may present a written rebuttal. Appropriate limitations and due dates for these statements may be established by the committee chair.*

*h. At any time before the Committee on Appeals renders its decision, either the accused or the accuser(s) may request in writing, with notification to the other, that the Committee on Appeals consider new evidence. While the new evidence may involve additional incidents or additional witnesses, the general nature of the new evidence must involve the same charge and the same grounds for the charge as was presented before the discipline committee. The request must be specific and must explain why the evidence was not available for submission to the discipline committee.*

*i. Upon receipt of a request to consider new evidence, the Committee on Appeals shall first decide whether it is necessary to consider the new evidence in order to dispose of the appeal. If in the judgment of the committee it is necessary to consider the new evidence, the committee shall then meet with the accused and accuser(s) according to the same procedure specified for the Committee on Discipline and render a judgment.*

*j. Final decisions of the Committee on Appeals require an affirmative vote by at least two-thirds of those present and voting.*

*k. Notice of decisions of the Committee on Appeals shall be given in writing to the accused, the accuser(s), the chair of the discipline committee, the synodical bishop, and the secretary of this church.*

*l. 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 committee was reversed or remanded, the summary shall indicate the reasons for such reversal or remand.*

*m. 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.*

*n. Meetings of the Committee on Appeals may be held in person or by conference telephone call.*

*o. 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.*

*p. 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.*

*q. 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 committee or a member of the consultation or discipline committee that considered the case or where such member is a member or former member of a congregation on which the discipline committee imposed discipline. A member of the Committee on Appeals also may voluntarily disqualify himself or herself.*

*r. See 20.53.A89. for additional rules of procedure applicable in proceedings for recall or dismissal of a synod officer.*

**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. a commissioned teacher, consecrated deacon or consecrated deaconess upon whom discipline has been imposed by a discipline hearing committee.**

**20.64. The Committee on Appeals shall be comprised of six ordained ministers and six laypersons, elected by the Churchwide Assembly for a term of six years, without consecutive reelection.**

**20.65. The Committee on Appeals shall elect its own officers.**

20.66. Decisions of the Committee on Appeals shall be final; an affirmative vote by at least two-thirds of those present and voting shall be necessary to render a decision or opinion. Each decision or opinion shall be reported as soon as practical in writing to the parties concerned and a summary of action taken shall be reported to the Churchwide Assembly.

20.70. **Definitions and Guidelines**

The ~~Committee~~ **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**

~~The~~ **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 which cannot be RESOLVED by the parties, the aggrieved party or parties may appeal to the 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 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 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. To the full extent permitted from time to time by law, each person who was or is a party or is threatened to be made a party to any threatened, pending or completed civil, criminal, administrative, arbitration, or investigative proceeding, including a proceeding by or in the right of this church, by reason of the fact that such person is or was a Church Council member, officer, employee, agent or member of any board, committee or commission of this church shall be indemnified against judgments, penalties, fines (including, without limitation, excise taxes assessed against the person with respect to an employee benefit plan), settlements, and reasonable expenses, including attorneys fees and disbursements, incurred by the person in connection with the proceeding. The indemnification provided by this section shall continue as to a person who has ceased to be a Church Council member, officer, employee, agent or member of a board, committee, or commission of this church and shall apply whether or not the claim against such person arises out of matters occurring before the adoption of this section.

21.02. This church may purchase and maintain insurance on behalf of a person who is or was a Church Council member, officer, employee, agent, or member of a board, committee, or commission of this church against any liability asserted against and incurred by the person in or arising from that capacity, whether or not this church would have been required to indemnify the person against the liability under the provision of the constitution of this church.

Chapter 22.

AMENDMENTS, BYLAWS, AND CONTINUING RESOLUTIONS

22.10. Amendments to Constitution

The constitution of this church may be amended through either of the following procedures:

- a. The Church Council may propose an amendment, with an official notice to be sent to the synods at least six months prior to the next regular meeting of the Churchwide Assembly. The adoption of such an amendment shall require a two-thirds vote of the members of the next regular meeting of the Churchwide Assembly present and voting.
- b. An amendment may be proposed by 25 or more members of the Churchwide Assembly. The proposed amendment shall be referred to the Committee of Reference and Counsel for its recommendation, following which it shall come before the assembly. Adoption of such an amendment shall require passage at two successive regular meetings of the Churchwide Assembly by a two-thirds vote of the members present and voting.

22.20. Bylaws

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.

2230.

#### Continuing Resolutions

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

Chapter 23.

#### TEMPORARY MATTERS

23.01. Provisions of this chapter shall apply notwithstanding anything to the contrary in the preceding chapters. As used in this chapter, the term "merging churches" refers to The American Lutheran Church, The Association of Evangelical Lutheran Churches, and the Lutheran Church in America. Each of this chapter's provisions contains the date or time when such provision shall automatically expire. This provision shall expire coincidental with expiration of the provision hereafter which is the last to expire.

23.10.

#### Roster Requirements

Continuing Resolution 7.11.A87, adopted at the constituting convention may not be repealed or altered until a regular Churchwide Assembly receives the study authorized by such resolution. This provision expires with the opening of the Churchwide Assembly which receives such study.

23.17. In all parts of this constitution, with the exception of Chapter 7 (Ministry) and Chapter 20 (Discipline) the term "associates in ministry" will be deemed to include, in addition to the persons described in Chapter 7, all those who are serving in any specially recognized status of ministry in the uniting churches who have been retained in that status on the rosters of this church pursuant to 7.11.A87. This provision shall expire at the opening of the Churchwide As-

sembly which receives the study on the nature of ministry.

23.20.

Elections

**and** Terms of Office

~~The~~ persons elected as executives for offices, divisions, and commissions prior to this church's constituting convention pursuant to procedures approved by the merging churches shall serve in such positions for the term for which they were so elected. This provision shall expire at the expiration of the terms of the persons so elected.

23.22. Elections at this church's constituting convention shall be held in accordance with procedures approved by the merging churches.

Persons so elected shall hold the office to which elected and for such term as may have been specified with respect to their election, notwithstanding any provision to the contrary in the preceding chapters. This provision shall expire at the expiration of the terms of the persons so elected.

CONSTITUTION

for

SYNODS

## **CONSTITUTION FOR SYNODS**

### **Chapter 1.**

#### **NAME AND INCORPORATION**

tSI.01. The name of this synod shall be (*name of synod*) of the Evangelical Lutheran Church in America.

tS1.02. 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."

tSl.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.

tS1.21. The seal of this synod is (*describe*).

### **Chapter 2.**

#### **STATUS**

tS2.01. This synod possesses the powers conferred upon it, and accepts the duties and responsibilities assigned to it, in the constitution, bylaws,

and continuing resolutions of the Evangelical Lutheran Church in America (ELCA or "this church"), which are recognized as having governing force in the life of this synod.

### **Chapter 3.**

#### **TERRITORY**

tS3.01. The territory of this synod, as determined by the Churchwide Assembly, shall be:

"Determined by the Churchwide Assembly" is understood to include the reported changes in synod relationship made by any congregation in a border area agreed under ELCA bylaw 10.01.11.

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#### **Required provisions**

### **Chapter 4.**

#### **CONFESSION OF FAITH**

This s4.01 confesses the Triune God, Father, Son, and Holy Spirit.

This s4.02 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.

tS4.03. 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.

tS4.04. This synod accepts the Apostles', Nicene, and Athanasian Creeds as true declarations of the faith of this synod.

tS4.05. 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.

tS4.06. 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.

tS4.07. This synod confesses the Gospel, recorded in the Holy Scriptures 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**

tS5.01. 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.

tS5.02. 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**

tS6.01. 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.

tS6.02. 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 stand-

ing 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.

tS6.03. 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, and associates in ministry 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) certifying associates in ministry, which may be done through multi-synodical committees;

4) consulting in the calling process for ordained ministers and in the selection of associates in ministry.

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, consecrated deacons and deaconesses, commissioned teachers, and certified and commissioned lay professionals; as well as for termination of call, appointment, adjudication, and appeals consistent

with the procedures established by this church in Chapter 20 of the ELCA constitution and bylaws.

d. Foster organizations for youth, women, and men, and organizations for language or ethnic communities.

e. Plan for the mission of this church in the synod, initiating and developing policy and implementing programs, consistent with churchwide policy, including:

- 1) ecumenical guidance and encouragement;
- 2) development of new ministries, redevelopment of existing ministries, and support and assistance in the conclusion, if necessary, of a particular ministry;
- 3) leadership and encouragement of congregations in their evangelism efforts;
- 4) development of relationships to and participation in planning for the mission of social ministry organizations and ministries;
- 5) encouragement of financial support for the work of this church by individuals and congregations;
- 6) provision for resources for congregational life;

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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.

r. Elect members of the Churchwide Assembly in accordance with bylaw 12.41.11. of the constitution and bylaws of ELCA and according to procedures specified in the bylaws of this constitution.

tS6.04. 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.

tS6.04.A87. *It is the goal of this synod that 10 percent of the membership of synod assemblies, councils, committees, boards and/or other organizational units be persons of color and/or persons whose primary language is other than English. By the time of this synod's second assembly, a plan shall be established to attain this goal within 10 years.*

tS6.05. Each assembly, council, committee, board, commission, task force, or other body of this synod or any synodical units shall be conclusively presumed to have been properly constituted, and neither the method of selection nor the composition of any such assembly, council, committee, board, commission, task force, or other body may be challenged in a court of law by any person or be used as the basis of a challenge in a court of law to the validity or effect of any action taken or authorized by any such assembly, council, committee, board, commission, task force, or other body.

## Chapter 7.

### SYNOD ASSEMBLY

tS7.01. This synod shall have a Synod Assembly, which shall be its highest legislative authority.

A regular meeting of the Synod Assembly shall be held at least biennially.

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. The purpose for a special meeting shall be stated in the notice.

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 bishop of the ELCA in cooperation with the Synod Council.

S7.13. Notice of the time and place of all meetings of the Synod Assembly shall be given by the secretary.

One-half of the members of the Synod Assembly shall constitute a quorum.

The membership of the Synod Assembly, of which at least 60 percent of the voting membership shall be composed of lay persons, shall be constituted as follows:

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- a. All ordained ministers under call on the roster of this synod in attendance at the Synod Assembly shall be voting members.
- b. All active associates in ministry, consecrated deacons and deaconesses, commissioned teachers, and certified or commissioned lay professionals on the roster of this synod shall elect 10 percent of their number to be voting members; all others shall be advisory members with voice but not vote.
- c. A minimum of two lay members elected by each congregation related to the synod, 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. Additional members from each congregation shall be equally divided between male and female except that the odd-numbered member, if any, may be either male or female.
- d. The lay officers of the synod who shall not be counted as additional lay representatives in order to have at least 60 percent of the voting membership of the assembly composed of lay persons. Voting membership shall include the officers of the synod.

S7.22. The synod may establish processes that permit retired ordained ministers on the roster of the synod to serve as voting members of the Synod Assembly, consistent with tS7.21.c. above.

S7.23. All retired ordained ministers, all ordained ministers on leave from call

and all associates in ministry, consecrated deacons and deaconesses, commissioned teachers, and certified or commissioned lay professionals not elected as members, all of whose names appear on the rosters of this synod, shall have the privilege of voice but not vote at all meetings of the Synod Assembly. The 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 members of the Synod Council who are not voting members of the Synod Assembly and to those additional persons whom the Synod Assembly 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, consecrated deacons and deaconesses, commissioned teachers, and certified or commissioned lay professionals of the Synod Assembly shall be elected in caucus prior to the first business session of each regular and special meeting of the Synod Assembly. 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.

tS7.25. With the exception of ordained ministers on the roster of this synod who reside outside the territory of this synod, each member of the Synod Assembly shall be a voting member of a congregation of this synod.

tS7.31. 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.

Chapter 8.

#### OFFICERS

tS8.01. The officers of this synod shall be a bishop, a vice president, a secretary, and a treasurer.

#### **S8.10.**

#### **Bishop**

The bishop shall be elected by the Synod Assembly. The bishop shall be an ordained minister of the Evangelical Lutheran Church in America. The synod shall establish a Mutual Ministry Committee to provide support and counsel to the bishop.

tS8.12. As this synod's pastor, the bishop shall:

- a. Oversee and administer the work of this synod.
- b. Preach, teach, and administer the sacraments in accord with the

faith of this church.

- c. Provide pastoral care and leadership for this synod, its congregations, its ordained ministers, and its associates in ministry.
- d. Advise and counsel its related institutions and organizations.
- e. Be its chief ecumenical officer.
- f. Exercise supervision over the work of the other officers.
- g. Preside at all meetings of the Synod Assembly and be the chief executive officer of the synod; provide for the preparation of the agenda for the Synod Assembly, Synod Council, and 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 synod staff members; and appoint all committees not otherwise provided for.
- h. 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.
- i. Exercise solely this church's power to ordain (or provide for the ordination of) approved candidates who have received and accepted a properly issued, duly attested letter of call for the office of ordained ministry; and shall install (or provide for the installation of):

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- 1) the pastors of all congregations of this synod;
- 2) ordained ministers called to extraparish service within this church; and
- 3) associates in ministry rostered in this synod.
- j. Attest letters of call for persons called to serve congregations in the synod and letters of call for persons called by the Synod Council.
- k. Be ex officio a member of the Churchwide Assembly and a member of all committees and any other organizational units of the synod.
  - 1. Submit a report to each regular meeting of the Synod Assembly concerning the synod's life and work.
- m. Interpret and advocate the mission and theology of the whole church.
- n.
  - 1) Provide for preparation and maintenance of synod 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;
    - b) the names and addresses of all associates in ministry of this synod and a record of the positions to which they have been appointed or the date on which they become retired or disabled;

- c) the names and addresses of all commissioned teachers and consecrated deacons and deaconesses 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; and
  - d) the names and addresses of all certified and commissioned lay professionals of this synod and a record of the positions to which they have been appointed.
- 2) Annually bring to the attention of the Synod Council the names of all ordained ministers on leave from call or engaged in approved graduate study and the names of all associates in ministry, commissioned teachers, and consecrated deacons and deaconesses on leave from appointment or engaged in approved graduate study in conformity with the constitution and bylaws of this church as stated in ELCA 7.31.16. and ELCA 7.52.16. and pursuant to prior action of this synod.
- 3) 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.
- o. Provide for prompt reporting to the secretary of this church:
    - 1) additions to and subtractions from the rosters of ordained ministers, associates in ministry, commissioned teachers, consecrated deacons and deaconesses, certified and commissioned lay professionals, and the register of congregations;

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- 2) issuance of certificates of transfer, upon their written request, for ordained ministers in good standing who are moving into the jurisdiction of other synods;
  - 3) entrance of the names of such persons for whom proper certificates of transfer have been received on the roster of ordained ministers and the rosters of associates in ministry, commissioned teachers, consecrated deacons and deaconesses, and certified and commissioned lay professionals of this synod.
- p. Appoint a statistician of the synod, secure the parochial reports of the congregations, collate the same for annual report to the synod, and make the reports available to the secretary of this church.
- S8.13. The bishop shall be the president of the synod corporation and be authorized and empowered, in the name of this synod, to sign deeds or other instruments and to affix the seal of this synod.

**S8.14.** The bishop may have such assistants as this synod shall from time to time authorize.

tS8.15. The bishop of this church, or the appointee of the bishop, shall install into office each newly elected synod bishop.

**S8.20.**

**Vice President**

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.

In the event of the death, resignation, or disability of the bishop, the vice president shall convene the Synod Council to arrange for the conduct of the duties of the bishop until a new bishop shall be elected or, in the case of temporary disability, until the bishop resumes full performance of the duties of the office.

**S8.30.**

**Secretary**

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, be responsible for the printing and distribution of such minutes, and perform such other duties as the synod may from time to time direct.
- b. Be authorized and empowered, in the name of the 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 the synod.

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- d. Submit to the secretary of this church at least four months before the Churchwide Assembly a certified list of the regular and alternate voting members elected by the Synod Assembly.

**S8.40.**

**Treasurer**

The treasurer shall be elected by the Synod Assembly. The treasurer shall be a voting member of a congregation of this synod. The treasurer may be either a layperson or an ordained minister.

S8.42. The treasurer shall provide and be accountable for:

- a. Management of the monies and accounts of the synod, its deeds, mortgages, contracts, evidences of claims and revenues, and trust funds, holding the same at all times subject to the order of the synod.
- b. Investment of funds upon the authorization of the Synod Council.
- c. Receipt and acknowledgment of offerings, contributions, and bequests made to the 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 the synod for the general work of this church.

d. Maintenance of a regular account with each congregation of the 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 the synod for the preceding fiscal year, together with the tabulation, for record and publication in the minutes, of the contributions from the congregations.

f. Giving of corporate surety in the amount determined by the Synod Council, which shall be in the custody of the secretary, and the premium therefore shall be paid by the synod. Fidelity coverage provided by the Evangelical Lutheran Church in America shall be deemed a fulfillment of this requirement.

S8.50.

General

### **Provisions**

Each officer shall be elected to a term of four years and may be reelected.

The term of the officers shall begin on the first day of the \_ month following election.

S8.53. Each officer shall be a voting member in a congregation of the synod, except that the bishop need not be a member of a congregation of the synod at the time of election.

S8.54. Should the bishop die, resign, or be unable to serve, the vice president shall convene the Synod Council to arrange for the appropriate care of the responsibilities of the bishop until an election of a new bishop can

be held or, in the case of temporary disability, until the bishop is able to serve again. 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 four years with the subsequent election to take place at the assembly closest to the expiration of such a term and with the starting date of a successor term to be governed by 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 until the officer is able to serve again. The term of the successor officer, elected by the next Synod Assembly, shall be four 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 notice of the meeting shall be given to the officer in question.

tS8.57. The recall or dismissal of an officer may be effected in accordance with the procedure established by the churchwide Committee on Appeals.

## **Chapter 9.**

### **NOMINATIONS AND ELECTIONS**

tS9.01. 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.

tS9.02. In all elections by the Synod Assembly, other than for the bishop, a majority of the 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 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

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for election. These ballots shall be limited to the two persons (plus ties) who receive the greatest number of votes on the previous ballot.

S9.05. The Nominating Committee shall nominate at least two persons for vice president; additional nominations may be made from the floor.

S9.06. The Synod Council shall nominate two persons for secretary; additional nominations may be made from the floor.

S9.07. The Synod Council shall nominate two persons for treasurer; additional nominations may be made from the floor.

S9.08. In all elections, except for the bishop, the names of the persons receiving the highest number of votes, but not elected by a majority of the votes cast on a preceding ballot, shall be entered on the next ballot to the number of two for each vacancy unfilled.

S9.09. The result of each ballot in every election shall be announced in detail to the assembly.

S9.11. The Synod Council shall elect or appoint representatives to the steering

committee of its region.

## **Chapter 10.**

### **SYNOD COUNCIL**

tS10.01. There shall be a Synod Council consisting of the four officers of the synod, 10 to 24 other members, and one youth. The person elected to the youth position shall be elected to a two-year term. 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.

tS10.02. The Synod Council shall be the board of directors of the synod and shall serve as its interim legislative authority between meetings of the Synod Assembly. It may make decisions which are not in conflict with actions taken by the Synod Assembly or which are not precluded by provisions of this constitution or the constitution and bylaws of the Evangelical Lutheran Church in America.

S10.03. The functions of the Synod Council shall be to:

- a. Exercise trusteeship responsibilities on behalf of the 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 the roster of associates in ministry and make appropriate recommendations to the synod regarding those persons whose status is subject to reconsideration and action under the constitution and bylaws of the ELCA.

e. Issue letters of call to ordained ministers and letters of appointment to associates in ministry, consecrated deacons and deaconesses, commissioned teachers, and certified or commissioned lay professionals as authorized by Chapter 7 of the constitution and bylaws of the ELCA.

f. Fill vacancies until the next regular meeting of the Synod Assembly except as may otherwise be provided in the constitution or bylaws of the synod, and determine the fact of the incapacity of an officer of the 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 the synod, or as may be delegated to it by the Synod Assembly.

S10.04. Any proposal to appropriate funds, whether by amendment to the budget or otherwise, which is presented to a meeting of the Synod Assembly without the approval of the Synod Council, shall require a two-thirds

vote for adoption.

S10.05. No elected member of the Synod Council shall receive compensation for such service.

S10.06. If a member of the Synod Council ceases to be a member in good standing on a roster of the synod, if an ordained minister, or to be a voting member of a congregation of the synod, if a layperson, the office filled by such member shall at once become vacant.

S10.07. The composition of the Synod Council, the number of its members, and the manner of their selection, as well as the organization of the Synod Council, its additional duties and responsibilities, and the number of meetings to be held each year shall be as set forth in the bylaws.

## **Chapter 11.**

### **COMMITTEES**

#### **(names of other organizational units)**

tS11.01. There shall be an Executive Committee, a Consultation Committee, a Committee on Discipline, and such other committees as the synod may from time to time determine. The duties and functions of such committees, or any other organizational units created by the synod, and the composition and organizational structure of such units, shall be as set forth in this constitution or in the bylaws and shall be subject to any applicable provisions or requirements of the constitution and bylaws of the Evangelical Lutheran Church in America.

tS11.02. The Consultation Committee of this synod shall consist of 12 persons, of whom five shall be ordained ministers and seven shall be lay persons, who shall each be elected by the Synod Assembly for a term of six years without consecutive reelection. The functions of the Consultation Committee are set forth in Chapter 20 of the Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America and in Chapter 17 of this constitution.

tS11.03. The Committee on Discipline of this synod shall consist of six persons of whom three shall be ordained ministers and three shall be lay persons, who shall each be elected by the Synod Assembly for a term of six years without consecutive reelection. The functions of the Committee on Discipline of this synod are set forth in Chapter 20 of the Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America.

S11.04. 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 tS6.04. With the exception of ordained ministers on the roster of this synod who reside outside the territory of this synod,

each member of a committee of this synod, or any other organizational unit created by this synod, shall be a voting member of a congregation of this synod.

**Chapter 12.**  
**CONFERENCES, CLUSTERS, COALITIONS,**  
**OR OTHER AREA SUBDIVISIONS**

tS12.01. This synod shall establish conferences, clusters, coalitions, or other area subdivisions within its territory as specified in the bylaws. The purpose of such groupings shall be to foster interdependent relationships among congregations, institutions, and synodical and churchwide units for mission purposes.

**Chapter 13.**  
**CONGREGATIONS**

tS13.01. Each congregation, except those certified as congregations of the Evangelical Lutheran Church in America by the uniting churches, prior to being listed in the register of congregations of this synod, shall adopt the Model Constitution for Congregations or one acceptable to this synod, which is not in contradiction to the constitution and bylaws of ELCA.

A congregation newly formed by this church and any congregation seeking recognition by this church shall:

- a. Accept the criteria for recognition, functions of the congregation, and 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 provisions of Chapters 2, 3, 4, 5, 6, 7, 8, 9, 15, 16, 17, and 18 in the Model Constitution for Congregations consistent with requirements of this constitution and the constitution of this church. Bylaws and continuing resolutions, appropriate for inclusion in these chapters and not

in conflict with these required provisions in the Model Constitution for Congregations, the constitution of this synod, or the Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America, may be adopted as described in Chapters 16 and 18 of the Model Constitution for Congregations.

- 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 of transferring or independent congregations by the ELCA 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.

tS13.02. 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 an associate in ministry resigns, the Congregation Council shall receive the letter of resignation, report it to the congregation, and at once notify the bishop of the synod.

S13.12. A congregation under financial obligation to its former pastor or associate in ministry shall make satisfactory settlement of the obligation before calling a successor.

**S13.21.** The alignment of congregations in pastoral charges, and all alterations in any alignment, shall be subject to approval by the Synod Assembly or by the Synod Council.

tS13.22. 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.

S13.23. Provision 9.71. of the ELCA constitution shall govern the relationship of this synod and a congregation of the synod regarding the property of the congregation.

**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 in the opinion of the Synod Council the membership of a congregation has become so scattered or so diminished that it is necessary

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for the synod to protect its 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.

S13.31. Congregations and members of congregations are subject to discipline in accordance with the provisions of Chapter 20 of the ELCA constitution and bylaws.

#### **Chapter 14.**

##### **ORDAINED MINISTERS AND ASSOCIATES IN MINISTRY**

tS14.01. The time and place of the ordination of those persons properly called to congregations or extraparish service of this synod shall be authorized by the bishop of this synod.

tS14.02. 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) seek out and encourage qualified persons to prepare for the ministry of the Gospel and strive to extend the Kingdom of God in the community, in the nation, and abroad;
- 2) impart knowledge of this church and its wider ministry through distribution of its periodicals and other publications; and
- 3) 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 shall keep accurate parochial records of all baptisms, confirmations, marriages, burials, communicants, members received, mem-

bers dismissed, or members excluded from the congregation, and shall submit a summary of such statistics annually to this synod.

The pastor shall be a member of the congregation that has extended 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. 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.

When the congregation has voted to issue a call to a prospective pastor, the letter of call shall be submitted to the bishop of the 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 the 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.

tS14.13. a. The call of a congregation, when accepted by a pastor, shall constitute a continuing mutual relationship and commitment which, except in the case of the death of the pastor, shall be terminated only following consultation with the synodical bishop and for the following reasons:

- 1) mutual agreement to terminate the call or the completion of a call for a specific term;
- 2) resignation of the pastor, which shall become effective, unless otherwise agreed, 30 days after the date on which it was submitted;
- 3) inability to conduct the pastoral office effectively in that congregations in view of local conditions, without reflection on the competence or the moral and spiritual character of the pastor;
- 4) the physical or mental incapacity of the pastor;
- 5) disqualification of the pastor through discipline on grounds of doctrine, morality, or continued neglect of duty;
- 6) the dissolution of the congregation; or
- 7) suspension of the congregation as a result of discipline proceedings.

b. When allegations of physical or mental incapacity of the pastor or ineffective conduct of the pastoral office have come to the attention of the bishop of the synod, the bishop in his or her sole discretion may, or when such allegations have been brought to the synod's attention by an official recital of allegations by the Congregation

Council or by a petition signed by at least one-third of the voting members of the congregation, the bishop shall, investigate such conditions personally in company with a committee of two ordained ministers and one layperson.

c. In case of alleged physical or mental incapacity competent medical testimony shall be obtained. When such disability is evident, the bishop of the synod with the advice of the committee shall declare the pastorate vacant. Upon the restoration of a disabled pastor to health, the bishop of the synod shall take steps to enable the pastor to resume the ministry, either in the congregation last served or in another field of labor.

d. In the case of alleged local difficulties that imperil the effective functioning of the congregation, all concerned persons shall be heard, after which the bishop of the synod together with the committee described in tS14. 13.b. shall decide on the course of action to be recommended to the pastor and the congregation. If they agree to carry out such recommendations, no further action shall be taken by the synod. If either party fails to assent, the congregation may dismiss the pastor by a two-thirds majority vote of the voting members present at a regularly called meeting after consultation with the bishop.

e. If, in the course of proceedings described in tS14.13.d., the committee concludes that there may be grounds for disciplinary action, the committee shall make recommendations concerning disciplinary action to the synodical bishop who may bring charges, in accordance with the provisions of the constitution and bylaws of the Evangelical Lutheran Church in America and the constitution of this synod.

f. If, following the appointment of the committee described in tS14. 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 the synod may temporarily suspend the pastor from service in the congregations(s) without prejudice and with pay provided through a joint churchwide/synod fund and with housing provided by the congregation(s).

**S14.14.** Ordained ministers shall respect the integrity of the ministry of congregations which they do not serve and shall not exercise ministerial functions therein unless invited to do so by the pastor, or if there is no duly called pastor, then by the interim pastor in consultation with the Congregation Council.

**S14.15.** The parochial records of each congregation shall be kept in a separate book which shall remain its property. The secretary of the congregation

shall attest to the bishop of this synod that such records have been placed in his/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 tS 14.13., 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 tS14.13.

**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.

**S14.22.** Until further action by this church on ministry, the provisions in the churchwide documents and such provisions as may be developed by the Division for Ministry governing associates in ministry shall apply in this synod.

## **Chapter 15.**

### **FINANCIAL MATTERS**

**S15.01.** The fiscal year of the synod shall be February 1 through January 31. 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 ELCA 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.

tS15.12. The annual budget of this synod shall reflect the entire range of its own activities and its commitment to partnership funding with other synods and the churchwide organization. Unless an exception is granted upon the request of this synod by the Church Council, each budget shall include the percentage of congregational mission support assigned to it by the Churchwide Assembly.

S15.13. On the basis of estimated income, the Synod Council shall authorize expenditures within the budget for the fiscal year. Expenditure authorizations shall be subject to revision, in light of changing conditions, by the Synod Council.

S15.14. Except when such procedure would jeopardize current operations, a reserve amounting to no more than 16 percent of the sum of the amounts scheduled in the next year's budget for regular distribution to synodical causes shall be carried forward annually for disbursement in the following year in the interest of making possible a more even flow of income to such causes. The exact number of dollars to be held in reserve shall be determined by the Synod Council.

**S15.21.** No appeal to congregations of this or any other synod of the Evangelical Lutheran Church in America for the raising of funds shall be conducted by congregations or organizations related to or affiliated with this synod without the consent of the Synod Assembly or the Synod Council.

S15.31. This synod shall arrange to have an annual audit of its financial records conducted by a certified public accountant firm selected by the Synod Council. The audited annual financial report shall be submitted by this synod to the churchwide Office of the Treasurer and to the congregations of this synod. The financial reports shall be in the format approved from time to time by the churchwide Office of the Treasurer.

## **Chapter 16.**

### **INDEMNIFICATION**

tS16.01. To the full extent permitted from time to time by law, each person who was or is a party or is threatened to be made a party to any threatened, pending or completed civil, criminal, administrative, arbitration, or investigative proceeding, including a proceeding by or in the right of this church, by reason of the fact that such person is or was a Synod Council member, officer, employee, agent or member of any committee of this synod or other organizational unit created by this synod shall be indemnified against judgments, penalties, fines (including, without limitation, excise taxes assessed against the person with respect to an employee benefit plan), settlements, and reasonable expenses, including attorneys fees and disbursements, incurred by the person in connection with the proceeding. The indemnification provided by this section shall continue as to a person who has ceased to be a Synod Council member, officer, employee, agent or member of a committee of this synod and shall apply whether or not the claim against such person arises out of matters occurring before the adoption of this section.

tS16.02. This synod may purchase and maintain insurance on behalf of a person who is or was a Synod Council member, officer, employee, agent, or member of a committee of this synod against any liability asserted against and incurred by the person in or arising from that capacity, whether or not this synod would have been required to indemnify the person against the liability under the provision of the constitution of this synod.

## **Chapter 17.**

### **ADJUDICATION**

tS17.01. The synodical bishop and the Executive Committee of the Synod Council shall be available to give counsel when disputes arise within the synod.

tS17.02. The synodical bishop and the Executive Committee of the Synod Council shall receive expressions of concern from ordained ministers, associates in ministry, consecrated deacons and deaconesses, commissioned teachers, certified and commissioned lay professionals, congregations, and organizations within the 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, associate in ministry, consecrated deacon or deaconess, commissioned teacher, or certified or commissioned lay professional 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.

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tS17.03. When there is disagreement among units of the 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.

tS17.04. 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.

tS17.10.

**Adjudication in a Congregation**

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 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 18.**

**AMENDMENTS, BYLAWS, AND CONTINUING RESOLUTIONS**

tS18.10.

**Amendments to Constitution**

Certain sections of this constitution incorporate and record therein provisions of the constitution and bylaws of this church. If such provisions are amended by this church, corresponding amendments shall be introduced at once into this constitution by the secretary of this synod upon receipt of formal certification thereof from the secretary of the Evangelical Lutheran Church in America.

tS18.12. Whenever the secretary of the Evangelical Lutheran Church in America

officially informs the 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 the synod. The Church Council, through the secretary of this church, shall be given prompt notification of its adoption.

tS18.13. 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 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 the 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.

tS18.20.

#### **Amendments to Bylaws**

This synod may adopt bylaws not in conflict with this constitution nor with the constitution and bylaws of this church. The 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.

#### **tS18.30. Amendments to Continuing Resolutions**

This synod may adopt continuing resolutions not in conflict with this constitution or its bylaws. Such continuing resolutions may be adopted or amended by a majority vote of the Synod Assembly or by a two-thirds vote of Synod Council. Newly adopted continuing resolutions and amendments to existing continuing resolutions shall be reported to the secretary of this church.

MODEL CONSTITUTION  
FOR  
CONGREGATIONS  
OF THE  
EVANGELICAL  
LUTHERAN CHURCH  
IN AMERICA

The *Model Constitution for Congregations of the Evangelical Lutheran Church in America* originally was adopted by the Constituting Convention of this church in Columbus, Ohio, on April 30, 1987. This was done as required by the *Constitutions, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*.

The current edition of the *Model Constitution for Congregations* contains changes adopted by the 1989 and 1991 Churchwide Assemblies.

The model is consistent with the requirements of the constitutional governing documents of the ELCA's churchwide organization and synods.

\* *Review by synod:* In keeping with provisions that apply to all congregations of this church, each congregation is to provide a copy of its governing documents to the synod. As specified by ELCA 9.53.03. (numbering as listed in the 1991 edition):

All proposed changes in the constitution or incorporation documents of a congregation shall be referred to the synod with which the congregation is affiliated. The synod shall approve or disapprove the proposed changes within 120 days of receipt thereof, and shall notify the congregation of its decision; in the absence of a decision, the changes shall go into effect.

\* *Selection of options:* Alternatives are provided in certain places within the model. These are noted by square brackets. For example, C9.01. offers the alternative of election of a call committee by the congregation or by the Congregation Council. One alternative should be chosen in each instance where square brackets appear in the text.

Optional texts are provided in separate paragraphs in Chapters 11 and 12 regarding the Congregation Council and its membership. Each congregation will need to select one of those options for council membership or a variation thereof, subject to approval through the synod's constitutional review process.

\* *Guidelines:* A list of guidelines for congregations engaging in review and amendment of their constitutions is available through each synod office.

The task of amending a constitution is not easy. It is, however, an important endeavor that merits thoughtful work. In your constitutional responsibilities, God grant you wisdom, mutual love, clear understanding of good order, and commitment to the unity of this church in faithful witness to our Lord and Savior, Jesus Christ.

The Rev. Lowell G. Almen

Secretary  
Evangelical Lutheran Church in America  
September 4, 1991

### **CODIFICATION EXPLANATION**

The provisions of the Constitution, the Bylaws, and the Continuing Resolutions that pertain to the same matter should be placed together for clarity in use. A numerical codification indicates general subject, constitutional provisions, bylaw provisions, and continuing resolutions.

All provisions in the Model Constitution for Congregations are prefaced with "C" to distinguish these provisions from comparable ones in the synodical and churchwide constitutions.

Major sections are designated as chapters. The chapter designation becomes the first number in the codification sequence and is followed by a period. Thus provisions in "Chapter 8. Membership" are preceded by "8."

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 relating to the Membership is codified C8.02.

Bylaw provisions are codified with three sets of numbers: the chapter number, the related constitutional provision number, and a two-digit number. Thus one bylaw provision related to Membership would be codified C8.02.01.

Continuing resolutions also are codified with three sets of numbers except that the third set is preceded by a capital letter. Thus a continuing resolution might be numbered C13. to designate the chapter; C13.07. to designate the subject matter within the chapter; and the third set might be numbered A90. in the codification C13.07.A90. to indicate by the "A" that it is the first continuing resolution regarding that subject and by the "90" that it was adopted in 1990.

When many related provisions are parts of a unit that are considered inseparable, they are normally lettered "a," "b," "c," etc. When related provisions are part of a unit but considered separable, such as a list of duties, they are normally numbered in sequence. If the related provisions cannot be clearly judged to be separable or inseparable, preference will be given to a number sequence.

If chapter numbers are considered the major sequence number, constitution numbers as a fraction of the chapter number, and bylaw numbers as a fraction of the constitution number, then the codification can be said to provide a progressive sequence. Thus C5.01. will precede C5.03.10., and C9.11.16. will precede C9.13. In these governing documents, "Church" with a capital letter is used in references to the one, holy, catholic, and apostolic Church. In references to the Evangelical Lutheran Church in America, the words "church" and "this church" in lower case letters are employed.

## **IMPORTANT INFORMATION ABOUT NUMBERING SYSTEM**

As you work with the Model Constitution for Congregations, you may notice that certain numbers seem to be missing from the numbering sequence in some chapters. This is intentional. In the style followed here, the number ".10." and multiples thereof have been reserved for possible use as section headings in future editions. Therefore, in the sequence, for example, of Chapters 1, 9, and 12, these ".10." numbers do not appear.

## **MODEL CONSTITUTION for CONGREGATIONS of the EVANGELICAL LUTHERAN CHURCH IN AMERICA**

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by the Evangelical Lutheran Church in America

### **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  
For the purpose of this constitution and the accompanying bylaws, the  
congregation 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.

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 Scriptures and confessed in the ecumenical creeds and Lutheran confessional writings, as the power of God to create and sustain the Church for God's mission in the world.

### **Chapter 3.**

#### **NATURE OF**

#### **THE CHURCH**

C3.01. All power in the Church belongs to our Lord Jesus Christ, its head. All actions of this congregation are to be carried out under his rule and authority.

C3.02. The Church exists both as an inclusive fellowship and as local congregations gathered for worship and Christian service. Congregations find their fulfillment in the universal community of the Church, and the

universal Church exists in and through congregations. The Evangelical Lutheran Church in America, therefore, derives its character and powers both from the sanction and representation of its congregations and from its inherent nature as an expression of the broader fellowship of the faithful. In length, it acknowledges itself to be in the historic continuity of the communion of saints; in breadth, it expresses the fellowship of believers and congregations in our day.

## **Chapter 4.**

### **STATEMENT OF PURPOSE**

C4.01. The Church is a people created by God in Christ, empowered by the Holy Spirit, called and sent to bear witness to God's creative, redeeming, and sanctifying activity in the world.

C4.02. To participate in God's mission, this congregation as a part of the Church shall:

- a. Worship God in proclamation of the Word and administration of the sacraments and through lives of prayer, praise, thanksgiving, witness, and service.
- b. Proclaim God's saving Gospel of justification by grace for Christ's sake through faith alone, according to the apostolic witness in the Holy Scripture, preserving and transmitting the Gospel faithfully to future generations.
- c. Carry out Christ's Great Commission by reaching out to all people to bring them to faith in Christ and by doing all ministry with a global awareness consistent with the understanding of God as Creator, Redeemer, and Sanctifier of all.
- d. Serve in response to God's love to meet human needs, caring for the sick and the aged, advocating dignity and justice for all people, working for peace and reconciliation among the nations, and standing with the poor and powerless, and committing itself to their needs.
- e. Nurture its members in the Word of God so as to grow in faith and hope and love, to see daily life as the primary setting for the exercise of their Christian calling, and to use the gifts of the Spirit for their life together and for their calling in the world.
- f. Manifest the unity given to the people of God by living together in the love of Christ and by joining with other Christians in prayer and action to express and preserve the unity which the Spirit gives.

C4.03. To fulfill these purposes, this congregation shall:

- a. Provide services of worship at which the Word of God is preached and the sacraments are administered.
- b. Provide pastoral care and assist all members to participate in this ministry.

- c. Challenge, equip, and support all members in carrying out their calling in their daily lives and in their congregation.
- d. Teach the Word of God.
- e. Witness to the reconciling Word of God in Christ, reaching out to all people.
- f. Respond to human need, work for justice and peace, care for the sick and the suffering, and participate responsibly in society.

g. Motivate its members to provide financial support for the congregation's ministry and the ministry of other parts of the Evangelical Lutheran Church in America.

h. Foster and participate in interdependent relationships with other congregations, the synod, and the churchwide organization of the Evangelical Lutheran Church in America.

i. Foster and participate in ecumenical relationships consistent with churchwide policy.

C4.04. This congregation shall develop an organizational structure to be described in the bylaws. The Congregation Council shall prepare descriptions of the responsibilities of each committee, task force, or other organizational groups and shall review their actions. [Such description shall be contained in continuing resolutions of the Congregation Council.]

C4.05. This congregation shall, from time to time, adopt a mission statement which will provide specific direction for its programs.

## **Chapter 5.**

### **POWERS OF THE CONGREGATION**

The powers of this congregation are those necessary to fulfill its purpose.

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. appoint or terminate the appointment of associates in ministry in conformity with the applicable policy of the Evangelical Lutheran Church in America;
- d. approve the annual budget;
- e. acquire real and personal property by gift, devise, purchase, or other lawful means;
- f. hold title to and use its property for any and all activities consistent with its purpose;
- g. sell, mortgage, lease, transfer, or otherwise dispose of its property

by any lawful means;

h. elect its [officers,] Congregation Council, boards, and committees, and require them to carry out their duties in accordance with the constitution[,] [and] bylaws[,] [and continuing resolutions]; and

i. terminate its relationship with the Evangelical Lutheran Church in America as provided in Chapter 6.

## **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 Synod of the Evangelical Lutheran Church in America. This congregation is subject to the discipline of the Evangelical Lutheran Church in America.

C6.02. This congregation accepts the Confession of Faith and agrees to the Purposes of the Evangelical Lutheran Church in America and shall act in accordance with them.

C6.03. This congregation acknowledges its relationship with the Evangelical Lutheran Church in America in which:

a. This congregation agrees to be responsible for its life as a Christian community.

b. This congregation pledges its financial support and participation in the life and mission of the Evangelical Lutheran Church in America.

c. This congregation agrees to call pastoral leadership from the clergy roster of the Evangelical Lutheran Church in America in accordance with its call procedures except in special circumstances and with the approval of the bishop of the synod.

d. This congregation agrees to consider associates in ministry for appointment to other staff positions in the congregation according to the procedures of the Evangelical Lutheran Church in America.

e. This congregation agrees to file this constitution and any subsequent changes to this constitution with the synod for review to ascertain that all of its provisions are in agreement with the constitution and bylaws of the Evangelical Lutheran Church in America and with the constitution of the synod.

C6.04. Affiliation with the Evangelical Lutheran Church in America may be terminated as follows:

a. This congregation takes action to dissolve.

b. This congregation ceases to exist.

c. This congregation is removed from membership in the Evangelical Lutheran Church in America according to the procedures for discipline of the Evangelical Lutheran Church in America.

d. This congregation follows the procedures outlined in C6.05.

C6.05. This congregation may terminate its relationship with the Evangelical Lutheran Church in America by the following procedure:

a. A resolution indicating the desire of this congregation to terminate its relationship must be adopted at a legally called and conducted special meeting of this congregation by a two-thirds majority of the voting members present.

b. The secretary of this congregation shall submit a copy of the resolution to the synodical bishop and shall mail a copy of the resolution to voting members of this congregation. This notice shall be submitted within 10 days after the resolution has been adopted.

c. The bishop of the synod shall consult with this congregation during a period of at least 90 days.

d. If this congregation, after consultation, still desires to terminate its relationship, such action may be taken at a legally called and conducted special meeting by a two-thirds majority of the voting members present, at which meeting the bishop of the synod or an authorized representative shall be present. Notice of the meeting shall be mailed to all voting members at least 10 days in advance of the meeting.

e. A certified copy of the resolution to terminate its relationship shall be sent to the synodical bishop, at which time the relationship between this congregation and ELCA shall be terminated.

f. Notice of termination shall be forwarded by the synodical bishop to the secretary of this church and published in the periodical of this church.

g. If this congregation was a member of the Lutheran Church in America it shall be required, in addition to the foregoing provisions in C6.05., to receive synodical approval before terminating its membership in the Evangelical Lutheran Church in America.

h. If this congregation was established by the Evangelical Lutheran Church in America it shall be required, in addition to the foregoing provisions in C6.05., to receive synodical approval before terminating its membership in the Evangelical Lutheran Church in America.

**C6.06.** If this congregation is considering relocation, it shall confer with the bishop of the synod in which it is territorially located before any steps are taken leading to such action. The approval of the Synod Council shall be received before any such action is effected.

## **Chapter 7.**

### **PROPERTY OWNERSHIP**

C7.01. If this congregation ceases to exist, title to undisposed property shall

pass to the 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 regularly called and conducted special meeting of this congregation vote to transfer to another Lutheran church body, title to

property shall continue to reside in this congregation. Before this congregation takes action to transfer to another Lutheran church body, it shall consult with representatives of the Synod.

C7.04. If a two-thirds majority of the voting members of this congregation present at a regularly called and conducted special meeting of this congregation vote to become independent or relate to a non-Lutheran church body, title to property of this congregation shall continue to reside in this congregation only with the consent of the Synod Council. The Synod Council, after consultation with this congregation by the established synodical process, may give approval to the request to become independent or to relate to a non-Lutheran church body, in which case title shall remain with the majority of this congregation. If the Synod Council fails to give such approval, title shall remain with those members who desire to continue as a congregation of the Evangelical Lutheran Church in America.

## **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 congre-

gations, or baptized persons received by affirmation of faith.

c.

**Voting** members are confirmed members. Such confirmed members shall have communed and made a contribution of record during the current or preceding year.

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 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, synod, and the churchwide organization of the Evangelical Lutheran Church in America through contributions of their time, abilities, and financial support as biblical stewards.

C8.05. Membership in this congregation shall be terminated by any of the following:

- a. death;
- b. resignation;
- c. transfer or release;
- d. disciplinary action by the Congregation Council; or
- e. removal from the roll due to inactivity as defined in the bylaws.

Such persons who have been removed from the roll of members shall remain persons for whom the church has a continuing pastoral concern.

## **Chapter 9.**

### **THE PASTOR**

C9.01. Authority to call a pastor shall be in this congregation by at least a two-thirds majority ballot vote of members present and voting at a meeting regularly 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) seek out and encourage qualified persons to prepare for the ministry of the Gospel and strive to extend the Kingdom of God in the community, in the nation, and abroad;
- 2) impart knowledge of this church and its wider ministry through distribution of its periodicals and other publications; and
- 3) endeavor to increase the support given by the congregation to the work of the ELCA churchwide organization and of the Synod of the ELCA.

**C9.04.** The specific duties of the pastor, compensation, and other matters pertaining to the service of the pastor shall be included in a letter of call, which shall be attested by the bishop of the synod.

**C9.05.** a. The call of a congregation, when accepted by a pastor, shall constitute a continuing mutual relationship and commitment which, except in the case of the death of the pastor, shall be terminated only following consultation with the synodical bishop and for the following reasons:

- 1) mutual agreement to terminate the call or the completion of a call for a specific term;
- 2) resignation of the pastor, which shall become effective, unless otherwise agreed, 30 days after the date on which it was submitted;
- 3) inability to conduct the pastoral office effectively in the congregations in view of local conditions, without reflection on the

competence or the moral and spiritual character of the pastor;  
4) the physical or mental incapacity of the pastor;  
5) disqualification of the pastor through discipline on grounds of doctrine, morality, or continued neglect of duty;  
6) the dissolution of the congregation; or  
7) suspension of the congregation as a result of discipline proceedings.

b. When allegations of physical or mental incapacity of the pastor or ineffective conduct of the pastoral office have come to the attention of the bishop of the synod, the bishop in his or her sole discretion may, or when such allegations have been brought to the synod's attention by an official recital of allegations by the Congregation Council or by a petition signed by at least one-third of the voting members of the congregation, the bishop shall, investigate such conditions personally in company with a committee of two ordained ministers and one layperson.

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c. In case of alleged physical or mental incapacity, competent medical testimony shall be obtained. When such disability is evident, the bishop of the synod with the advice of the committee shall declare the pastorate vacant. Upon the restoration of a disabled pastor to health, the bishop of the synod shall take steps to enable the pastor to resume the ministry, either in the congregation last served or in another field of labor.

d. In the case of alleged local difficulties that imperil the effective functioning of the congregation, all concerned persons shall be heard, after which the bishop of the synod together with the committee described in C9.05.b. shall decide on the course of action to be recommended to the pastor and the congregation. If they agree to carry out such recommendations, no further action shall be taken by the synod. If either party fails to assent, the congregation may dismiss the pastor by a two-thirds majority vote of the voting members present at a regularly called meeting after consultation with the bishop.

e. If, in the course of proceedings described in C9.05.d., the committee concludes that there may be grounds for disciplinary action, the committee shall make recommendations concerning disciplinary action to the synodical bishop who may bring charges, in accordance with the provisions of the constitution and bylaws of the Evangelical Lutheran Church in America and the constitution of this synod.

f. If, following the appointment of the committee described in C9.05.b. or d., it should become apparent that the pastoral office cannot be conducted effectively in the congregation(s) being served

by the ordained minister due to local conditions, the bishop of the synod may temporarily suspend the pastor from service in the congregations(s) without prejudice and with pay provided through a joint churchwide/synod fund and with housing provided by the congregation(s).

**C9.06.** At a time of pastoral vacancy, an interim pastor may be appointed by the bishop of the synod with the consent of this congregation or the Congregation Council.

**C9.07.** During the period of service, an interim pastor shall have the rights and duties in the congregation of a regularly called pastor and may delegate the same in part to a supply pastor with the consent of the bishop of the synod and this congregation or Congregation Council. The interim pastor and any ordained pastor providing assistance shall refrain from exerting influence in the selection of a pastor.

**C9.08.** This congregation shall make satisfactory settlement of all financial obligations to a former pastor before calling a successor. A pastor shall make satisfactory settlement of all financial obligations to this congregation.

**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

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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 call may also be terminated before its expiration in accordance with the provisions of C9.05.a.

**C9.12.** The pastor shall keep accurate parochial records of all baptisms, confirmations, marriages, burials, communicants, members received, members dismissed, or members excluded from the congregation, and shall submit a summary of such statistics annually to the synod.

The pastor shall be a member of the congregation that has extended 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.

## **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 Congregations Council, or the president of this congregation, and shall be called at the written request of [number or percent] voting members. The call for each special meeting shall specify the purpose for which it is to be held and no other business shall be transacted.

C10.03. Notice of all meetings of this congregation shall be given at the services of worship on the preceding two consecutive Sundays and by mail to all [voting] members at least 10 days in advance of the date of the meeting. The posting of such notice in the regular mail, with the regular postage affixed or paid, sent to the last known address of such members shall be sufficient.

C10.04. [number or percent] voting members shall constitute a quorum.

C10.05. Voting by proxy or by absentee ballot shall not be permitted.

ALL C10.06s by the congregation shall be by majority vote except as otherwise provided in this constitution.

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 Congregations 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.

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 not more than - members of the congregation. Any voting member of the congregation

may be elected, subject only to the limitation on the length of continuous service permitted in that office. A member's place on the Congregation Council shall be declared vacant if the member a) ceases to be a voting member of this congregation or b) is absent from four successive regular meetings of the Congregation Council without cause.

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, appointment, 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 units 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 obli-

gations 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 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 roll.

C12.08. The Congregation Council shall be responsible for the appointment and supervision of the salaried lay workers of this congregation.

C12.09. The Congregation Council shall submit a comprehensive report to this congregation at the annual meeting.

C12.11. The Congregation Council shall normally meet once a month. Special meetings may be called by the pastor or the president, and shall be called 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 such person requests or consents to be absent and has given prior approval to an agenda of routine matters which shall be the only business of the meeting.

### **Chapter 13.**

## **CONGREGATION COMMITTEES**

C13.01. The officers of this congregation and the pastor shall constitute the

***Executive Committee.***

**C13.02.** A *Nominating Committee* of six voting members of this congregation, two of whom, if possible, shall be outgoing members of the Congregation Council, shall be elected at the annual meeting for a term of one year. Members of the Nominating Committee are not eligible for consecutive reelection.

C13.03. An *Audit Committee* of three voting members shall be elected by the Congregation Council. Audit Committee members shall not be members of the Congregation Council. Term of office shall be three years, with one member elected each year. Members shall be eligible for reelection.

C13.04. A *Staff*

***Support Committee*** (in the absence of a staff support committee, their duties shall be fulfilled by the executive committee) shall be appointed jointly by the president and the pastor. Term of office shall be two years, three members to be appointed each successive year. Committee members will hold no other office in the congregation during their term.

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 congregation committees may be formed as the need arises, by decision of the Congregation Council.

C13.07. Duties of congregation committees shall be specified in the [bylaws] [continuing resolutions].

**Chapter 14.**

**ORGANIZATIONS WITHIN THE CONGREGATION**

**C14.01.** All organizations within this congregation shall exist to aid it in ministering to the members of this congregation and to all persons who can be reached with the Gospel of Christ. As outgrowths and expressions

of this congregation's life, the organizations are subject to its oversight and direction. This congregation at its meeting shall determine their policies, guide their activities, and receive reports concerning their membership, work, and finances.

C14.02. Special interest groups, other than those of the official organizations of the Evangelical Lutheran Church in America, may be organized only after authorization has been given by the Congregation Council [and specified in a continuing resolution].

**Chapter 15.**

**DISCIPLINE OF MEMBERS AND ADJUDICATION**

C15.01. Denial of the Christian faith as described in this constitution, conduct grossly unbecoming a member of the Church of Christ, or persistent trouble-making in this congregation are sufficient cause for discipline of a member. Prior to disciplinary action, reconciliation will be attempted following Matthew 18:15-17, proceeding through these successive steps: a) private admonition by the pastor, b) admonition by the pastor in the presence of two or three witnesses, and c) citation to appear before the Congregation Council.

C15.02. A member charged with the offense shall appear before the Congregation Council having received a written notice, specifying the exact charges that have been made against the member, at least 10 days prior to the meeting.

C15.03. Should the allegations be sustained by a two-thirds majority vote of the members of the Congregation Council present and voting and renewed admonition prove ineffectual, the council shall impose one of the following disciplinary actions:

- a. censure before the council or congregation;
- b. suspension from membership for a definite period of time; or
- c. exclusion from membership in this congregation.

Disciplinary actions b. and c. shall be delivered to the member in writing.

C15.04. The member against whom disciplinary action has been taken by the Congregation Council shall have the right to appeal the decision to the Synod Council. Such right may not be abridged and the decision of the Synod Council shall be final.

C15.05. Disciplinary actions may be reconsidered and revoked by the Congregation Council upon receipt of a) evidence that injustice has been done or b) evidence of repentance and amendment.

C15.10.

### **Adjudication**

When there is disagreement among factions within this congregation on a substantive issue that cannot be RESOLVED by the parties, members of this congregation shall have access to the synodical bishop for consultation after informing the chair of the Congregation Council of their

intent. If the consultation fails to resolve the issue(s), the Consultation Committee of the synod shall consider the matter. If the Consultation Committee of the synod shall fail to resolve the issue(s), the matter shall be referred to the Synod Council, whose decision shall be final.

## **Chapter 16.**

### **BYLAWS**

C16.01. This congregation may adopt bylaws. No bylaw may conflict with this constitution.

C16.02. Bylaws may be adopted or amended at any legally called meeting of this congregation with a quorum present by a majority vote of those voting members present and voting.

C16.03. Changes to the bylaws may be proposed by any voting member provided, however, that such additions or amendments be submitted in writing to the Congregation Council at least 60 days before a regular or special Congregation Meeting called for that purpose and that the Congregation Council notify the members of the proposal with its recommendations at least 30 days in advance of the Congregation Meeting.

C16.04. Approved changes to the bylaws shall be sent by the secretary of this congregation to the synod.

## **Chapter 17.**

### **AMENDMENTS**

C17.01. Amendments to this constitution may be proposed by at least voting members or by the Congregation Council. Proposals must be filed in writing with the Congregation Council 60 days before formal consideration by this congregation at its regular or special meeting called for that purpose. The Congregation Council shall notify the members of the proposal with the council's recommendations at least 30 days in advance of the meeting.

C17.02. A proposed amendment to this constitution shall:

- a. be approved at a properly called meeting according to this constitution by a majority vote of those present and voting;
- b. be ratified without change at the next annual meeting by a two-thirds majority vote of those present and voting; and
- c. have the effective date included in the resolution and noted in the constitution.

C17.03. Any amendments to this constitution shall be sent by the secretary of this congregation to the synod. The amendment shall become effective within 120 days from the date of the receipt of the notice by the synod unless the synod informs this congregation that the amendment is in conflict with the constitution and bylaws of the Evangelical Lutheran Church in America or the constitution of the Synod.

**C17.04.** Whenever the Model Constitution for Congregations is amended by the Churchwide Assembly, this constitution may be amended to reflect any such amendment by a simple majority vote at any subsequent meeting of the congregation without presentation at a prior meeting of the congregations, provided that the Congregation Council has submitted by mail notice to the congregation of such an amendment or amendments at least 30 days prior to the meeting. Following the adoption of an amendment, the secretary of the congregation shall submit a copy thereof

to the synod, consistent with C17.03.

**Chapter 18.**

**CONTINUING RESOLUTIONS**

**C18.01.** The Congregation Council may enact continuing resolutions which describe the function of the various committees or organizations of this congregation.

**C18.02.** Continuing resolutions shall be enacted or amended by a two-thirds vote of all voting members of the Congregation Council.



**Errata**

**1991 Reports and Records, Volume 1, Part 2**

**Page 476**      *Correction of page references listed in "Contents"*

Referrals from the Church Council

Report on Domestic Violence .....	1191
Recommendations from the Church Council	
"Focusing for Mission" .....	1195
Social Statements	
"The Church in Society: A Lutheran Perspective"	1198
"Abortion" . .....	1205
"The Death Penalty" .....	1213
Ecumenism .....	1218
"Ecumenism: The Vision of the Evangelical Lutheran Church in America" .....	1218
Lutheran-Episcopal Dialogue III .....	1230
Churchwide Strategies and Commitments .....	1232
Evangelism Strategy: "A Telling Witness to God's Good News" .....	1232
"Multicultural Witness Strategy" .....	1241
1992-1993 Budget Proposal .....	1250
Equalized Compensation and/or Pension .....	
1255	
ELCA Disaster Response .....	1286
Nomination of Editor of <i>The Lutheran</i> .....	1286
ELCA Governing Documents (continued from <i>Volume I, Part 1</i> )	
Proposed Amendments to the Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America .....	1287

**Page 508**      *ELCA bylaw 13.41.31., the quotation should read,*  
Members of the Church Council and board chairpersons or  
their designees, unless elected as voting members, shall serve  
as advisory members of the Churchwide Assembly. Executive  
directors of churchwide units shall serve as advisory members  
of the Churchwide Assembly.

**Page 516**      *"Substitute Motions," the deadline should read,*  
"... prior to 12:30 P.M. on Thursday, August 29, 1991."

**Page 520**      *"Status of Memorials Committee . . ." amend Paragraph I to  
read,*

When either the Memorials Committee or the Reference and  
Counsel Committee has made a  
**ree,ffite.. nagine proposal** (other

than merely recommending approval or rejection) concerning a memorial(s) or resolution(s) considered by the committee, that

**reeftomendation** proposal shall be the main motion before the assembly.

**Pages 522-524** *Replace Exhibit A to the Rules of Organization and Procedure as follows:*

*(1991 Reports and Records, Volume 1)*  
Exhibit A

### **Amendment of Election Process for Vice President and Secretary**

At its April 1991 meeting, the Church Council voted to recommend to the 1991 Churchwide Assembly amendment of bylaws 17.01.16.b. and c. to provide for election of the vice president and secretary of this church by ecclesiastical ballot. Such a bylaw amendment would necessitate corresponding changes to the Rules of Organization and Procedure proposed for the 1991 Churchwide Assembly.

### **RECOMMENDATION OF THE CHURCH COUNCIL**

*2/3 vote required*

To adopt for immediate implementation the following amendment to ELCA bylaw 17.01.16.b. (NOTE: Text deleted is struck through; text added is underlined):

b. The vice president shall be elected by the Churchwide Assembly. ~~The Church Council shall nominate two persons; additional nominations may be made from the floor. 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 the votes cast shall elect.  
and

To adopt for immediate implementation the following amendment to ELCA bylaw 17.01.16.c.

c. The secretary shall be elected by the Churchwide Assembly. ~~The Church Council shall nominate~~

~~two persons, additional nominations may be made from the floor. 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)~~

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receiving the greatest number of votes on the previous ballot and a majority of the votes cast shall elect.

and

To adopt for immediate implementation the following amendment to ELCA bylaw 17.01.01.c.:

In all elections by the Churchwide Assembly, other than for the bishop, vice president, and secretary, a majority of the votes cast shall be necessary for election.

and

To add the following new provision to the Rules of Organization and Procedure for the 1991 Churchwide Assembly:

*Election of Vice President and Secretary*

The elections of vice president and secretary by the Churchwide Assembly shall be conducted as follows:

The election shall proceed without oral nominations. If the first ballot for vice president or 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 17.01.16.b. and c. [as amended]).

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

and

To amend the following four corresponding provisions of the Rules of Organization and Procedure for the 1991 Churchwide Assembly to read:

*Nominating Committee*

A Nominating Committee, elected by the Churchwide Assembly, shall nominate two persons for each position for which an election will be held by the Churchwide Assembly and for which a nominating procedure has not otherwise been designated in the constitution and bylaws of this church. (ELCA 13.51.31.2.).

The Church Council shall place in nomination the names of two persons for each position [on the Nominating Committee] (ELCA 17.01.11.).

~~The Church Council shall nominate two persons [for each of the offices of vice president and secretary] (ELCA 17.01.16.b.c. and c.);~~

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*Making Floor Nominations*

Floor nominations for 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 ~~vice president, secretary,~~ the Church Council, the Nominating Committee or other churchwide committee require, in addition to the nominator, the written support of at least twenty other voting members.

Nominations from the floor shall be made by filing the completed prescribed form with the Nominations Desk on Thursday, August 29, 1991, from 8:15

**A.M.** to 6.00 P.M., and on Friday, August 30, 1991, from 8:15

**A.M.** to 2:30 P.M.

Nominations will be considered made in the order in which filed at the Nominations Desk.

*Majority Required for Election*

Other than in elections of the bishop, vice president, secretary, and the editor of *The Lutheran*, on the first ballot, a majority of votes cast 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.

*Breaking Ties*

On the ballot for election of the bishop, vice president, and secretary, when only two names appear and in all other elections, the ballots of

the chair of the Elections Committee shall be held by the secretary of the Elections Committee and shall be cast by the chair only where necessary to break a tie. On the first ballot for elections other than the bishop, vice president, and secretary, the ballot of the vice chair of the Elections Committee shall be held by the secretary of the Elections Committee and shall be cast by the vice chair only where necessary to break a tie.

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**Errata (continued)**

Page 1199 Paragraph 1, line 2, capitalize "Church"

Paragraph 3, line 4, capitalize "Church"

Paragraph 6, lines 4-5, amend "consultation" to "consolation"

Page 1200 Paragraph 7, line 3, amend "The church " to "This church"

Page 1202 Paragraph 6, line 1, capitalize "Church"

Page 1203 Paragraph 1, line 2, delete " -therefore,"

Last line, amend to read, ". .. this church shall seek to:"

Page 1204 Top of page, last bulleted item, delete "seek toe"

Paragraph 1, line 4, delete "*in society*"

Page 1205 *Correction of page 1205 implementation resolution as recommended by the Church Council:*

To adopt the social teaching statement, "Abortion"

with the amendment of section IV.B., paragraph seven, to read:

"... This church opposes ending intrauterine life when a fetus is developed enough to live outside a uterus with the aid of *reasonable and necessary* technology. If a pregnancy needs to be interrupted after this point, every *reasonable and necessary* effort should be made to support this life. .";

and

with the intent that:

(1) this statement be studied and given serious consideration by members of this church as they form their own judgments on abortion;

(2) this statement guide the institutional life of this church in accordance with "Social Statements in the Evangelical Lutheran Church in America: Principles and Procedures (CA89.3.14);

(3) there be ongoing deliberation on this issue throughout this church, using "Abortion: A Call to Deliberate" and other resources; and

(4) further educational resources on this topic be developed through the Division for Congregational Life (Ministries) in cooperation with the Commission (Division) for Church in Society and other churchwide units, as well as the synods of this

**church.**



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**Volume One, Parts One and Two**

*Nom: This index does not include citations from the summaries of minutes of the Church Council, printed on pages 717-1109 of this volume. Those summaries of council minutes are included in Reports and Records for the purpose of the historical record.*

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